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John W. Rawlings School of Divinity

**Servant-Leadership in Christ Apostolic Church North America: Leadership and
Discipleship to build Trust and for Church Growth**

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by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Servant-Leadership in Christ Apostolic Church North America: Leadership and Discipleship to Build Trust and for Church Growth.

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Due to the infiltration of Nigerian authoritarian culture into the church, many Nigerian churches today are struggling with leadership issues. This has resulted in many of the younger generation losing faith in the church despite the outburst of “revival” and churches in virtually every community. Some had struggled in vain to attain leadership positions in the church. Nevertheless, the church teaches on leadership, but from the authoritarian point of view. A major case in point is the Christ Apostolic Church, the first indigenous Pentecostal church in Nigeria, which has assemblies in the United States.

This research will look into the meanings of the words: *leadership*, *discipleship*, and *servant-leadership*, and also look at the reason why discipleship stops whenever people attain or were assigned positions in leadership in the Christ Apostolic Church. The approach to the research will be through both academic and applied research. This will include but is not limited to, literature reviews, interviews of some church leaders and members, surveys, questionnaires. The research is intended to see the correlation between discipleship and leadership, how this can give more meaning to the term servant-leadership. How a servant-leadership program, based on the correlation, can help make the leaders understand the essence of still being a disciple even while leading, to make leadership in the church, of the church, and by the church, more meaningful and trustworthy.

Dedication

To my Lord, God, Savior, King, Father, and Friend, Jesus Christ, I thank you, Lord, for counting it worthy to call me into ministry and for the Grace to complete this dissertation.

This is dedicated to my beautiful and lovely wife, Olasunbo Toyin Olorunnisola, you hve bee an amazing woman, a loving wife, and a great mother. Thank you for coming to my life and making my life complete. God bless the day I found you.

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Thank you all for believing in me. I love you all.

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Contents

CHAPTER 1: INTRODUCTION.....	1
Ministry Context: The Christ Apostolic Church	3
Early life and divine call of Apostle Joseph Ayo Babalola.....	6
The Great Revival of 1930	8
Autonomy and change of name to Christ Apostolic Church.....	9
Emergence of Crisis in the Christ Apostolic Church	10
Leadership issues in Christ Apostolic Church.....	11
Training of leaders in Christ Apostolic Church	11
Christ Apostolic Church in North America.....	13
The Tenets (Doctrines) of Christ Apostolic Church.....	14
Delimitations.....	15
Limitations.....	15
CHAPTER 2: FRAMEWORK.....	17
Literature Review	17
Books	17
Dissertations	45
Websites	45
Theological Foundations	48
Stage One.....	48
Stage Two.....	52
Stage Three.....	59
Theoretical Foundation	62
Strategy.....	64
CHAPTER 3: METHODOLOGY	67
CHAPTER 4: RESULTS	70
Summary Report.....	70
Leadership and position of authority	72
Leadership tussles in the church.....	72
Effect on younger generations.....	73
Church leadership and use of authority	74

Nigerian cultural influence and the effect of living in the diaspora on the church	75
Leadership and discipleship training in the church	75
Knowledge of the teachings on servant leadership	76
Adaptation to change for necessary growth	76
CHAPTER 5: CONCLUSION.....	78
Misuse of Power, Authority in the church leadership	78
Effects of lack of Servant Leadership in the church.....	81
The Fundamentals of Servant Leadership	84
Humility.....	86
Service	87
Focus on others.....	89
Love.....	90
The Misconceptions of Servant Leadership	92
Doing ministry for others	92
Being Passive.....	94
Focusing on the leader’s weaknesses	94
Ignoring the leader’s own needs.....	95
Servant Leadership Enhances the Trust that would Lead to Church Growth.....	97
Implementing Servant Leadership in Leadership and Discipleship Teachings in Christ Apostolic Church	100
Introducing Servant Leadership to the Youth and Young Adults of Christ Apostolic Church North America	104
Introducing Servant Leadership to the Leadership and Older Generations of the Christ Apostolic Church North America.....	105
Leadership in the church	110
Effect on younger generations.....	110
Church leadership and use of authority	111
Leadership and discipleship training in the church	112
Knowledge of the teachings on servant leadership	112
Adaptation to change for necessary growth	113
BIBLIOGRAPHY.....	115
APPENDIX A INSTITUTIONAL REVIEW BOARD APPROVAL	122
Appendix B Letter to Participants	124

Appendix C Consent Document to Participants	126
Appendix D Followup Letter to Participants	129
Appendix E QUESTIONNAIRE	130

CHAPTER 1: INTRODUCTION

Leadership is not all about position. Though at times one will need a position to take some leadership duties, the position does not determine the leader. There has always been a struggle for a leadership position in various spheres of life – political, business, career, academics, and religion in Nigeria. The struggle has led to the loss of trust, reputation, possessions, and lives. Sadly, the struggle has crept into the Nigerian church. The struggle for leadership positions has crept into the church and has blinded its leaders from seeing the need for good leadership in the church.

This struggle has led to misplaced priorities and the appointment of wrong leaders who would lead the church outside of God's ordained plans. Moreover, the secular world, which was to look up to the church as a good role model, has lost its trust in the church.

This research will consider this problem and offer solutions. Questions asked are:

- Does the position determine a leader?
- Do we need a position before we can become leaders?
- Why do we struggle for positions to become leaders?
- Why are the church leaders and Christian leaders alike losing the trust of the people?
- Why are leaders of the Nigerian churches elevating themselves as gods over the people?
- Why are the church leaders not living the life of a servant-leader?

The struggle for position in leadership conflict has been an age-long challenge. From biblical records, it started between God and Satan. Satan wanted to topple God's administration in heaven. Thus, he rebelled against the leadership of God with a host of angels whom we now

refer to as fallen angels or demons. In the days of Jesus on earth, his disciples had a conflict on who was to be the leader among them after Jesus must have left them. The mother of James and John came to plead with Jesus to allow her two sons to be at his right and left sides in his coming kingdom. This points to a desire to be above other disciples.

Sadly, the struggle for leadership positions is a common issue in the Nigerian church leadership today. A major case in point is the Christ Apostolic Church. It is the first indigenous Pentecostal church in Nigeria, with assemblies in the United States of America. In most cases, this struggle is manifest whenever a change of leadership takes place. In some cases, are those who have completed their tenures of service provided by the church constitution but are not willing to step down for a successor. Others want to be in church leadership at all costs.

They see leadership as a do-or-die affair. They are ready to blackmail, kill, or destroy those considered as obstacles to achieving their goals. Thus, elections into church leadership positions today in some Nigerian churches are sometimes marred with manipulations, blackmails, use of charms, media propaganda, verbal assaults, and the likes, which eventually water down the spiritual lives of the members after elections. Consequently, leadership conflict has continued to have devastating effects on the total ministries of the church and the expansion of God's kingdom in Nigeria.

This is also one of the major reasons many within the younger generations are losing faith in the church despite the outburst of "revival" in some churches. Some of the younger generations are also struggling in vain to attain leadership positions in the church. This prompts the second set of questions:

- How will the church in Nigeria fulfill her mission if she continues to experience conflict in the rank and file of her leadership?

- How should leadership conflict be tackled for the church to regain its integrity?
- How can the church influence the political and social world with effective leadership as the church is being looked up to as an example?

In so many words, the problem is centered on a correct understanding of the words: leadership, discipleship, and servant-leadership. The Nigeria culture stands in the way of a correct understanding of these words since this culture places a leader as a *god* among his people. The leader is always in charge of everything, and everyone reports and is subject to him. The leader is also untouchable, unquestionable, is believed to be omniscient, and is indirectly worshipped. This worldview has penetrated homes, businesses, politics, and now the churches. The adverse effect on the church is that it made many of its members and leaders struggle for positions for which they are not even fit. The effects of these struggles have made the upcoming generations lose confidence in the leaders, and sadly, in the church.

The purpose of this research is to define leadership, and discipleship in a biblical way to the Christ Apostolic Church, while at the same time enlightening the church on the need not be confined by the culture of the people, and not to lose their culture as well, but to be refined by the Word of God.

Ministry Context: The Christ Apostolic Church

The Christ Apostolic Church is distinctly an indigenous African Church and the first in Nigeria. By its structure, belief, and practices, it is an independent Pentecostal Church. The history of the Church is traceable directly to Nigerian forefathers, namely Oba/Pastor Isaac Babalola Akinyele (the king of Ibadan, the largest city in Southwestern part of Nigeria), Pastor David Ogunleye Odubanjo, Joseph Sadare, Miss Sophia Odunlami, and Evangelist (late Apostle)

Joseph Ayodele Babalola who was called to the ministry by the Lord on 11th, October 1928. Apostle Babalola's call subsequently led to the great Nigerian revival of 1930.

In 1918, a group of people gathered together as a praying band called "Precious Stone Society" or "Diamond Society" to pray for revival in Nigeria. It was Joseph B. Sadare (alias Esinsinade) who formed this small group called *Egbe Aladura* (Prayer Band) from among the congregation of St. Savior's Anglican Church at Ijebu-Ode, in the western part of Nigeria.¹

The brethren in control were Joseph Sadare (a.k.a. Esinsinade), D.O. Odubanjo, I.B. Akinyele (Olubadan (king) of Ibadan), and Miss Sophia Odunlami. The majority of the members of the first group of Diamond Society were worshipers at St. Savior's Anglican Church, Ijebu-Ode, where they began meeting regularly for prayers and spiritual guidance in 1918.²

The society became prominent and popular across the western region in 1918 when there was an outbreak of the influenza epidemic, which claimed millions of lives worldwide. A lady named Miss Sophia Odunlami (who later married Brother J.B Ajayi) was raised up and mightily used by the Lord to perform many wonderful works of healing of those affected by the epidemic without using any medication whatsoever but through prayers. She insisted on prayers against the use of medicine of any type for healing. Sophia and other group members were mightily used in prayer and counseling to save many lives during the epidemic.³

Between 1920 and 1921, Mr. D. O. Odubanjo (later ordained as the first pastor) developed contact between members of the "Praying Band" and Pastor A. Clark, the leader of Faith Tabernacle in Philadelphia, USA. A magazine titled *The Sword of the Spirit* published by the Faith Tabernacle Congregation in the USA was regularly sent to the Diamond Society.

¹ *History and Constitution of Christ Apostolic Church*, (Christ Apostolic Church Press, Nigeria. 1998), 10

² Ibid.

³ Ibid., 12

Several copies of the magazine and other published tracts were freely sent to the Diamond Society, they were freely distributed to members. The Diamond Society members used the “Sword of the Spirit” magazine consistently.

The resultant effect of reading and meditating on the literature which became their “second Bible,” was a confirmation of their belief and stance on the vision of Divine Healing, which had been accepted and embraced as Divine Revelation given to them by God since 1918. Today, Christ Apostolic Church can boldly say that her stand in matters of faith in divine healing, holiness, and how to trust God wholly for all things, by faith in the Lord Jesus Christ, in answer to prayers inherited largely on the inspirational teaching inherited from Faith Tabernacle Congregation.

The Diamond Society then unanimously decided to affiliate with the Faith Tabernacle congregation of the USA in 1923. Since then, all Diamond Society members in Nigeria became members of the Faith Tabernacle Congregation, with their headquarters in Philadelphia, USA. Hence, the first name of the church was Faith Tabernacle.⁴ The membership of this group with the new name increased considerably and expanded across the nation to places like Lagos (the capital of Nigeria), Ilesha, Abeokuta, Oyan, Ibadan (all in the western region of Nigeria), Jos, and Kaduna (in the central region), Zaria, and Kano (in the northern region), and Umuahia (in the eastern region).

The group’s greatest objective was to pray for a mighty revival that would enable the people of the land to share the experience of the apostolic days. This was done through fasting and prayers. Some of the members of the Faith Tabernacle in Nigeria were then ordained as pastors by proxy (authority to represent or act for another). The first pastor to be appointed by

⁴ *Christ Apostolic Church*, 13

proxy was D.O. Odubanjo (who later became the first General Superintendent of Christ Apostolic Church). Others were J.B. Sadare of Ijebu-Ode, J.A. Babatope of Ilesha, G.B. Ogunji of Jos, Epelle of Umuahia, and S.G. Adegboyega.

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 non-Christians. Mr. Joseph Sadare was compelled to give up his post in the Synod, and others were forced to resign their jobs and withdraw their children from the Anglican School. However, 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 prayer, divine healing, and the All-Sufficient God.

Early life and divine call of Apostle Joseph Ayo Babalola

Joseph Ayo Babalola, fondly referred to as the “father of Christ Apostolic Church,” was used by God for the Great Revival of 1930. He was born in Odo-Owa, a small village in Kwara State (western Nigeria); his father’s name was David Rotimi, while his mother’s name was Martha Talabi.⁵

Babalola was born when an epidemic of smallpox ravaged Odo-Owa. Those who were affected were isolated in the farms. His parents took him to the farm when he was born. God miraculously provided lots of fishes in the nearby river and animals for hunters to use during his christening. It was this strange event that led the people around to suspect that the newborn baby must somehow be strange and wonderful.

⁵ *Christ Apostolic Church*, 15.

Joseph Ayo Babalola grew up as a God-fearing young man. He refused to take things offered to idols and loved sharing his food and other belongings freely with his friends. His highest education was 5th grade. He later had vocational training as a blacksmith and then became an apprentice steamroller driver under the Public Works department at Oshogbo. He was later employed as a roller (tractor) driver and was assigned to build the road between Ilesha and Ikeji under a British expatriate engineer, Mr. Fergusson.

One day in September 1928, as Babalola was driving the roller from River Ariran to Ikeji, the roller suddenly stopped. He made desperate efforts to effect necessary repairs on the machine but all to no avail. He single-handedly moved the heavy roller away from the center of the road near River Ariran. As of September 25, 1928, Joseph Babalola was unable to sleep for a whole week. He only felt happy reading Psalms 1 – 150 daily.⁶

On October 9, 1928, at noon, as Babalola and his co-workers were trying their luck to make the stuck roller work, an audible voice like the sound of many waters or thousand of thunders spoke, saying, “Joseph! Joseph! Joseph! Leave this work; otherwise, you will die this year.” Joseph paid no attention to it even though he heard the voice clearly. The voice came up again the second day without a positive reaction or obedience to it. The voice repeated on the third day, October 11, 1928, more forcefully directing Joseph to quit the work or face the unpleasant consequence.⁷

Joseph finally replied and asked, “Who are you that is calling me? What do you want me to do?” The voice then told him that He would send him on a mission to the world. He promised to make him great if he obeyed, but if otherwise, he would cut him off. The Lord thus

⁶ *Christ Apostolic Church*, 15

⁷ *Ibid.* 17.

commissioned Joseph Babalola to deliver the gospel of full and free salvation. Joseph Babalola obeyed and took his cross and followed the Lord. He joined the Faith Tabernacle, where he was disciplined and became a minister.

It is noteworthy to mention that the land where God had called Babalola was acquired by Christ Apostolic Church and has become the campus for the church's convention and the campus for the Joseph Ayo Babalola University, a top national Christian university established by the church.

The Great Revival of 1930

The spiritual awakening of the people of Nigeria started with what is referred to as the Great Revival of 1930, which was started by Apostle Joseph Ayo Babalola in July 1930 at Oke Ooye, Ilesa, Southwestern part of Nigeria. Those who assisted him during the Great Revival included D. O. Odubanjo, Oba I. B. Akinyele, and J. A. Babatope, as well as Babalola's followers such as J. A. Medayese, A. O. Omotoso, John Oye, J. B. Orogun, and Philip Mabigbade, among others. Prophet Daniel Orekoya, later on, came to the scene.

The Great Revival started when Babalola was able to pray to restore a dead boy to life. The news spread all over the village, and many not only came to confirm the miracle but also brought their sick for healing. That was how the news spread all over the western part of Nigeria, and many kings invited the Faith Tabernacle to conduct healing services in their lands.⁸

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. Consequently,

⁸ *Christ Apostolic Church*, 17.

after 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. Thousands of people surrendered their lives to Jesus.⁹

Autonomy and change of name to Christ Apostolic Church

Subsequently, the Church leaders were subjected to avoidable intimidations, harassment, and humiliation at different levels of society. Therefore, on their behalf, Mr. D. O. Odubanjo sought co-operation with British Apostolic Brothers in Bradford, England. Thus, on 23rd September 1931, three missionaries, viz. Pastor D. P. Williams, A. Turnbull, and W. J. Williams arrived in Nigeria as guests of the Church. In November 1931, the visiting missionaries ordained the first seven Pastors of the Church who had earlier on been ordained by proxy by Pastor A. Clark in America. Three of the new Pastors, namely, Pastor J. B. Sadare, D. O. Odubanjo, and Oba I. B. Akinyele, later came to play important roles in the growth of the Church. After the return of the white Missionary delegates to Bradford, Pastor George Perfect and Prophet Idris Vaughan came to Nigeria on June 22, 1932, to strengthen the bond of fellowship between the two religious bodies. For a time, the religious activities of the white brothers complemented the religious exploits of Joseph Ayo Babalola.¹⁰

From the Nigerian side, the hope that the partnership would mitigate if it did not totally eliminate their untold sufferings and persecutions from the orthodox churches became an illusion. The partnership, however, staggered for a decade before it crumbled during the 1939/40 crisis. As a result of the disagreement over the issue of “Divine Healing,” two groups had

⁹ *Christ Apostolic Church*, 17.

¹⁰ *Ibid.*

emerged. The pro-European group was led by Pastor S. G. Adegboyega, while Apostle Joseph Babalola, Pastor D. O. Odubanjo, and Pastor (Oba) I. B. Akinyele led the Nigerian Group.¹¹

Over time, God revealed to Apostle Ayo Babalola to name the Revival Group “Apostolic Church.” About 1939, the Church changed its name to Nigerian Apostolic Church. This name was again changed to United Apostolic Church until 1942 when God specifically revealed that the Church's name should be Christ Apostolic Church. It was thereafter that the name was registered as No. 147 on May 4, 1943, under the Lands Perpetual Succession Ordinance.¹²

Emergence of Crisis in the Christ Apostolic Church

During the decades 1940-1960, the CAC was subjected to a series of strain and stresses. Stiff opposition came from the Church's detractors, including some of the orthodox churches, most government officers, some Obas, high chiefs, and even evil forces. There were also internal administration problems, inadequate training, recruitment of unqualified Church personnel, and weak finances. However, the following factors later tilted the pendulum in favor of the Church: political power had then passed to the Africans who were free to embrace the Gospel, the church had produced literate children, prominent men and women who had directly or indirectly benefitted from church then gave it their support, the oil boom of the 1960s provided money for better church personnel throughout Nigeria.¹³

¹¹ *Christ Apostolic Church*, 18.

¹² *Ibid.* 25.

¹³ *Ibid.* 70.

Leadership issues in Christ Apostolic Church

The golden era of the church ended in 1959 when Pastor D. O. Odubanjo and Apostle Ayodele Babalola died. Leadership and succession issues started to inflict the church since the sudden deaths of the first set of leaders.

The dark age of the church started in 1990 when the church began to witness some leadership conflicts.¹⁴ Many factions arose, laying claim on the church leadership, which led to various leadership administrations. This leadership issue still plagues the church today, as there are still various leadership factions with separate Christ Apostolic Church headquarters in Nigeria. Most of the leaders of the Christ Apostolic Church in North America have been immersed in some of these crises and struggles before migrating to the United States. This brought the leadership issue to the Christ Apostolic Church in the United States.

Training of leaders in Christ Apostolic Church

The history of the church witnessed remarkable developments, such as the establishment of a Bible Training College in 1952. Twenty-two years after the 1930 Great revival, the Bible Training College for church workers and leaders was established. In 1963, the training programs led to the establishment of the Christ Apostolic Church Pastoral Training Institute.

The Christ Apostolic Church authorities then decided to combine all the Bible Training Colleges. In 1979, the Christ Apostolic Church Theological Seminary was established in Nigeria. The seminary was affiliated to Lagos State University to award bachelor's degrees until the church established its university – Joseph Ayo Babalola University, which also offers conventional courses.

¹⁴ *Christ Apostolic Church*, 110.

Christ Apostolic Church became the first church in Nigeria to establish its own Sunday School Department in 1977. This department had one of the most significant impacts on biblical teachings in Nigeria. Many other Pentecostal and Evangelical churches with strong biblical teachings had come to learn and grow from the Sunday School Department of the church.

The teaching of the church had grown out of many sources, the Bible, the remarkable soul-searching sermons of the founding fathers, material from European and American literature, especially tracts and magazines, the lessons produced by the various disagreements within the church over the prophylactic use of medicine and other issues of administration. Besides the belief of the church members in prophecy, visions, divine healing, and holy living, the focal point of all tenets and practices of the church is prayer. And when accompanied by fasting, it could accomplish the impossible. The Christ Apostolic Church has a strong belief in the efficacy of prayer and that no divine healing could be achieved without “faith” and “trust” in Jesus Christ. These two religious virtues are the bedrock of the church’s spiritual power.¹⁵

As a Pentecostal denomination, the church, by the guidance of the Holy Spirit, is administered by the orders of apostles, prophets, evangelists, pastors, and teachers. Ultimate power rest with the Leadership Authority of the Church, which are mainly pastors and evangelists, but it also involves elders/deacons, women leaders (deaconess), and leaders of recognized organizations as found appropriate in the process of administration, which are apostles, prophets, evangelists, pastors, and teachers (Eph. 4:11-13).

The church celebrated its hundred years of establishment in 2018. In the hundred years of its existence, the Christ Apostolic Church has grown from groups of persecuted and inconsequential Christians to a church denomination that today claims some five million

¹⁵ *Christ Apostolic Church*, 125.

adherents residing in different parts of the world. The church possesses its uniqueness and identifies in liturgy hinged on praying, singing of hymns, anthems, and choruses. It had a compelling message of worshiping in a truly African pattern for all Nigerians. The most distinctive church feature that attracts people of different faiths is the tenacious belief and practice of divine and Christian healing. No wonder people flock to the Christ Apostolic Church seeking solutions to their social, religious, existential, and psychological problems. This emphasizes that Jesus Christ still heals and can still be relied upon to provide for all needs, as He is the same yesterday, today, and forever.¹⁶

Christ Apostolic Church in North America

Christ Apostolic Church came into the United States of America about forty years ago when some church members migrated to the western world for greener pastures and better opportunities. To maintain closeness to God and spiritual roots, the Nigerians in diaspora appealed to the church authority to send them pastors who would come as missionaries and church planters.

It is worthy to note that 95% of the pastors of Christ Apostolic Church North America had their biblical and pastoral training in Nigeria before migrating to the United States. This resulted in a lack of exposure to any other seminary outside the church's doctrine. The training and teachings from the seminary in Nigeria have the nation's cultural background embedded. The pastors came with teaching and doctrines that have been groomed in Nigeria, and many did not have room for exposure or personal development in the United States.

¹⁶ *Christ Apostolic Church*, 126.

Some members also migrated on a personal basis and later got involved in ministerial duties. They were subsequently trained by the leadership of Christ Apostolic Church in North America to be ordained into the ministry and as pastors. Only a few were able to develop themselves by attending some seminaries and Bible colleges in the United States of America. The newly appointed president of the mission obtained his bachelor's and master's degrees in the United Kingdom and the United States, respectively. The coordinator for North America obtained his master's and doctoral degrees in the United States.

The Tenets (Doctrines) of Christ Apostolic Church

The tenets of Christ Apostolic Church are listed below.

1. The unity of the Godhead and the persons therein.
2. The utter depravity of human nature, the necessity for repentance and regeneration, and eternal doom of the finally impenitent.
3. Justification and sanctification of the believers through the finished work of Christ.
4. The Virgin Birth, Sinless Life, Atoning Death, Triumphant Resurrection, Ascension, and Abiding Intercession of our Lord Jesus. His Second Coming, and Millennial Reign upon the earth.
5. The baptism of the Holy Ghost for believers with signs.
6. The nine gifts and the Holy Ghost for the edification, exhortation, and comfort of the church, which is the body of Christ.
7. The Sacrament of baptism by immersion, and of the Lord's Supper.
8. The Divine Inspiration and authority of the Holy Scriptures.
9. Church government by apostles, prophet, evangelists, pastors, teachers, elders, and deacons.

10. The possibility of falling from grace.
11. The obligatory nature of tithes and offerings.
12. Divine healing through obedience to the command of our Lord Jesus Christ and faith in His name, and merit of His blood for all sicknesses, diseases, and infirmities.
13. Faith in God, the “Jehovah Jireh,” to supply all financial needs without going into debt or borrowing money on interest. To be content with having food and raiment.¹⁷

Delimitations

There are delimitations to this project, which are the things the researcher can control. These include the number of people to interview. The ministry context of the research is focused on Christ Apostolic Church in the United States, and the researcher will conduct surveys, questionnaires, and interview some pastors in the immediate assembly and other pastors in other states and cities in the United States. The researcher will also interview some of the youth pastors and selective youths of the various assemblies since the researcher is also an ordained pastor and a youth pastor. The researcher will likewise conduct a survey and questionnaire with some other leaders and members of the immediate assembly and some selective assemblies of Christ Apostolic Church in other cities and states of the United States.

Limitations

Limitations to this project are things the researcher cannot control and includes the following, not telling the whole truth in the interview, survey, or questionnaire. There is also the tendency to be biased in the responses. There are also the tendencies to find incomplete questionnaires or surveys, as some questions may be skipped for obvious or no reasons. There

¹⁷ *Christ Apostolic Church*, 150.

may also be some members who would want to seek the verbal consent of their pastors before granting any interview, even though the surveys, interviews, and questionnaires would be treated as anonymous.

Nevertheless, despite the limitations, the researcher intends to carry out effective surveys, questionnaires and conduct well adequate interviews for the project. All interviews will be recorded for accuracy.

CHAPTER 2: FRAMEWORK

Literature Review

Books

Stevenson, Phil. *5 Things Anyone Can Do to Help Their Church Grow*, Indianapolis, IN: Wesleyan Publishing House, 2007.

Phil Stevenson looked critically into five things that, as a Christian, one can do to help the church to grow, which are: get people in, get people back, get people to stay, get people to grow, and get people to go. The author elaborated on the difference between church exposure events and church evangelistic events. Exposure event presents the church in a positive light and an impact on the community, while in the evangelistic event, the gospel is presented in a clear, appropriate manner, which also allows people to respond and make decisions to follow Christ. To get people back, the author emphasized that it started when they stepped out of the church building on their first visitation. Getting people to stay involves connecting them to Christ through the body and the church community. Getting them to grow involves building a discipleship strategy and getting them engaged by discovering their role in the body of Christ. The author advocates promoting active discipleship, as the members are encouraged to grow in Christ. Getting them to go involves emphasizing and implementing the Great Commission by making members become missionaries for Christ. The greatest and largest mission field is not somewhere far away but the immediate neighborhood of the Christian. The research intends to look into how the book elaborated on building a discipleship strategy and how the members and potential leaders would be encouraged to discover their roles and grow in Christ.

Wilkes, Gene. *Jesus On Leadership*, Chicago, IL: Tyndale House Publisher, 1998.

Christians lead by serving. Leadership begins when a God-revealed mission captures a person. However, before one can step into the path of leadership, one should have gone through the process of discipleship. Jesus portrayed servant leadership as not striving for a position at the head of the table but as waiting to be invited. The head-table mentality was the lifestyle of the Pharisees and Sadducees, who were the spiritual leaders in the days of Jesus, and Jesus warned against such. Jesus also gave a model for servant leadership when just before his death, as he ate the Last Supper with his disciples. James and John asked to be given seats on the right and left sides of Jesus in his coming Kingdom, which infuriated other disciples. Jesus showed the model for greatness by being a servant when he knelt to wash the feet of his disciples. The research intends to investigate how Jesus demonstrated principles of servant leadership, which are; humble heart, first be a follower, greatness is found in service, leaders take risks, take up the towel, share responsibility and authority, and build a team.

Sanders, Oswald, J., *Spiritual Leadership*, Chicago, IL: Moody Publishers, 2007

There is a scarcity of real leaders in our world today. However, when God finds a person who is ready to take up the task, despite his weaknesses and imperfections, he uses him greatly. Spiritual leadership becomes effective through wholehearted obedience and servanthood, not because of academic achievement. Spiritual leadership requires Spirit-filled people. A spiritual leader has a servant's heart, is humble, manages his time well, is teachable, and longs to grow more as he inspires others to grow in the way of the Lord. However, the spiritual leader should watch out for the flaws that could make him fall. The research intends to investigate the spiritual leadership principles highlighted in the book and how it is relevant to every leadership generation.

Hunter, James C., *The World's Most Powerful Leadership Principle – How to Become A Servant Leader*, Colorado Springs, CO, WaterBrook Press, 2004

Some people had seen servant leadership as a weakness, but Jesus portrayed the greatness of being a servant leader. Leadership is the skill of influencing people to enthusiastically work toward goals identified as being for the common good, with the character that inspires confidence. Leadership is not management. Leadership is not about being the one in charge but about responsibility. Leadership is about influencing others. It is also about character built on humility, selflessness, and forgiveness. The research intends to look into how servant leaders are not expected to exert power but to influence with authority.

Hendricks, Howard and Williams, *As Iron Sharpens Iron* by Chicago, IL: Moody Press, 1995

No man becomes great on his own. There is someone that helps him get to the top. A mentor is a leader who connects with and believes in his disciple. The research intends to look into how the book portrayed Jesus as a mentor who stimulates genuine growth, models the way, inspires to reach the growth, plays a prominent role in reaching the set goal, and influences others in the life of the disciples. The research also intends to look into how servant leadership is mentorship which involves relationships, and the connection has a lasting impact on the life of the person mentored.

Issler, Klaus, *Living into the Life of Jesus: The Formation of Christian Character*, InterVarsity Press, Downer Grove, IL, 2012

Exploring the life of Jesus in the Gospels, the book uncovers the dynamics of becoming Christlike from the inside out. Coming to Jesus involves learning from him and becoming his likeness in character. Character formation is essential in spiritual growth and leadership. One can grow to become more gracious to others like Jesus is. Five gaps can hinder one from living into

the life of Jesus: disconnected gap (not regularly abiding in Jesus), distressed gap (an initial moment of troubling emotional stress), dismissive gap (resistance to truth that seems impossible), discrepancy gap (professed values that are not in character) and distracted gap (a lifestyle slowly drifting off course). The research intends to look into the character of Jesus and how to be formed in his character regarding coming to Jesus.

Malphurs, Aubrey, *Advanced Strategic Planning – A 21st- Century Model for Church and Ministry Leaders*. MI, Baker Books, 2013

Strategic planning is the fourfold process that a point leader, such as a pastor, works through regularly with a team of leaders to envision or re-envision and revitalize his church by developing (a) a biblical mission, and (b) a compelling vision, (c) discovering its core values, and (d) crafting a strategy that implements a unique, authentic church model. Strategic planning involves three stages: (a) the preparation for strategic planning, (b) the process of strategic planning, and (c) the practice of strategic planning.

In the first stage, one determines one's role as the leader, define and understand the importance of strategic planning, that it is a process, it is biblical, and it makes a difference in the organization and affects the life of the church on a long-term basis because it involves the point leader, and the leadership team as well.

The second stage involves developing a biblical mission that works in line with the Great Commission and clarifies what the church is meant to do. It also involves developing a compelling vision, discovering the core values, making mature disciples, and building a ministry team that shares the same core values with the church or ministry. This is the planning stage, and the raising and managing of finances are deeply taken into consideration.

The third stage involves implementing and evaluating the plan to know how one is doing, what has one not done right, and what needs to do better.

Maxwell, John, *Winning with People*, TN, Thomas Nelson Publishers, 2004

Good relationships are more important than just the icing on the cake in life. They are the cake. Connecting with people is not about the connector but the people that are being connected. It begins with the readiness of the connector, and the connection will be built on trust, and the connection will bring blessings to both sides. The research intends to look into the principles, which are all built on the readiness and preparedness for the connection and relations, the willingness to focus on others, the building of mutual trust, the willingness to invest in others, and the creation of an atmosphere where both sides benefit immensely.

Stedman, Ray. *Body Life: The Book that Inspired a Return to the Church's Real Meaning and Mission*. Grand Rapids, MI: Discovery House, 1995.

It is good to understand the body analogy in describing the church, and this book sheds light on this. Apostle Paul puts it straight that believers are many members but of one body (Romans 12:4; 1 Corinthians 10:17; 1 Corinthians 12:12). As the head controls the body, Christ is the head of His church, and he controls the church. The body, however, must yield to the control of the head. Believers need to be seeing the church as an organism instead of an organization. In an organization, some members may not be relevant, as their functions may be overlooked. However, as an organism, every member matters and is functional. Pain in a member is a pain in the body, as every signal goes to and from the head. No member is irrelevant. The research intends to look into the relevance of the members of the church and how growth is accomplished when every member functions well.

Blanchard, Ken & Hodges, Phil, *Lead Like Jesus*, W. Publishing Group, TN 2005.

Leadership is a process of influence. Anytime one seeks to influence the thinking, behavior, or development of people toward accomplishing a goal in their personal or professional lives, one is taking the role of a leader. Jesus is the true and trusted leadership model in a world in desperate need of leadership that would make the difference. The research intends to apply the principle portrayed in this book; when Christians follow after Jesus and walk in his steps on leadership, the Christian can align with the four leadership domains portrayed by Jesus through the heart, head, hands, and habits, which produces extraordinary loyalty, trust, and productivity. The research intends to look into the four leadership principles and how they would help the Christian to lead like Jesus.

Csorba, Les T., *Trust – The One Thing That Makes or Breaks A Leader*, Thomas Nelson Publishers, 2004.

Leadership is a relationship based on trust. God entrusted some qualities in the life of the leader that would lead his people. The people trust the leader who has good character, is competent, has a clear mission and vision, manages his time well, and has the people in his mind. The world is yearning for leaders they can trust. Trust can be built and can be lost. The seven principles of trust, however, reiterated that trusted leaders are cast from the crucible of their sufferings, modeled through mentors, live out selfless characters, have a consciousness that they are called to lead, handle the leadership privilege with great care, focus on their mission, and invest and influence their followers. The research intends to look into the seven principles of trust and how the church can grow through the principles.

Timmis, Steve, *I Wish Jesus Hadn't Said That – Finding Joy in the Inconvenience of Discipleship*, Zondervan, Grand Rapids, MI, 2013.

This book explores truths that are being avoided in discipleship. These truths cut across many natural desires, but true happiness can only be found when one does not harden one's heart to these teachings of Christ. These truths include denying oneself as a disciple and taking up the cross, of which Jesus calls one to give up one's ambitions and things valued, to submit one's life and all to him; but it does not imply a penurious and depressing life, rather, to find the good life in Jesus, for Jesus himself is the source of all good life. The truth also includes having to love one's enemies and showing love to those who had shown one hatred. The truth about forgiveness is also emphasized, which sets a prisoner free, only to discover that the prisoner was oneself. Other truths emphasized include one cannot serve both God and money. This research will look into how to makes the members understand what the priority of the disciple should be – the gift or the giver of gift - and to understand that it takes the disciple to make disciples.

Earley, Dave, and Rod Dempsey, *Disciple Making Is – How to Live the Great Commission with Passion and Confidence*, B & H Publishing Group, Nashville TN. 2013.

When Jesus called the disciples, the purpose was that they might be with him and that he might send them out. This purpose is embedded in the three stages of discipleship. When Jesus called his disciples, He used two action words – “come” and “follow me.”

He then proceeded to tell them what would happen thereafter, “I will make you...” And when He was sending them out, He used three action words – Go, make, baptize, and teach. The stages involve the calling (and coming), the following (and making), and the sending (and commissioning). Jesus told his disciples to follow him, and he will make them fishers of men. This research will look into how to apply the three stages – declaration, development, and deployment – for the growth and health of the church.

Eims, Leroy, *Be the Leader You Were Meant to Be – Biblical Principles of Leadership*.

Victor Books, Wheaton, IL, 1975.

The call to leadership demands self-examination on whether the person is fit to lead. This fitness looks into the call into leadership. God equips those whom He calls despite their inadequacies. The leader gets his source of power from God through the Spirit of God, fellowship with God's people, the Word of God, prayer, and obedience to God's instructions. This research intends to look into how the disciples got their source of power by connecting with Jesus.

Dinnen, Stewart, *You Can Learn to Lead*, UK, Christian Focus Publications, 1997.

This book focuses on leadership from a broader perspective. The author expatiated on seven roles of the leader: servanthood, example, pastor, teacher, overseer, counselor, and intercessor. All these roles were demonstrated by Jesus when his disciples came to him, and he charged them to do to others. This research intends to look into those seven roles as applicable to leadership in discipleship. The author also emphasized conflict management. Jesus managed conflicts between his disciples, and they grew to become leaders who also managed conflicts in the church. The leader, in his pursuit of purpose and excellence, should also be on the lookout for flaws that could make him fall out of line, which could make him lead people in the wrong direction and further make the people and God lose their trust in him.

Thompson, Bill. "Servant, Leader, or both? A Fresh Look at Mark 10: 35 – 45". *The Journal of Applied Christian Leadership* 9, Berrien Springs, no 2, Fall 2015.

This journal looks into how to find a balance between serving and leading. The writer did an exegetical study of Mark 10: 35 – 45 as he strikes a balance between serving and leading. This paper will focus on discipleship and leadership in the church; therefore, this journal will help understand the correlation between serving as a disciple and being positioned as a leader, which implies servant leadership.

Dearth, Jessica, and Bud West G. R., “The Use of Servant Leadership in the United Methodist Church,” *Interdisciplinary Journal of Research on Religion*, Regent University Vol. 10, 2014.

The article is about a *t*-test (in which participants complete one of two questionnaires online or in print form) and regression analysis (which involves reducing the data collated and reducing it into an Excel Spreadsheet, and analyzing it in Excel, using the Real Statistics Resource Pack) on 300 congregants and 300 pastors of the United Methodist church on servant leadership. The outcome of the results revealed the perception of the congregations, which shows a positive linear correlation with the pastors’ perception. Through descriptive statistics, congregants rated pastors at or below the median average (at or below three on a five-point Likert-type scale) in four of the five categories. The result of *t*-test and regression analyses also revealed that (1) congregants perceive that pastors generally apply greater levels of servant leadership to themselves than congregants do, (2) pastors generally apply greater levels of servants leadership to themselves than the congregations perceive about themselves (3) congregants perceive that pastors generally apply the same level of servant leadership to themselves than the pastors themselves perceived that they do, and (4) a positive linear relationship exists between congregants’ perceptions of their pastors as servant leaders and perceptions of themselves as servant leaders. This research intends to look into how the expectations of the congregations could make the leaders develop more servant leadership attitudes.

Watson, Jerry: Stepteau-Watson, Desiree, *Troubled Waters: The Black Church in Mississippi, A Single Subject Case Study*, *Social Work and Christianity*, Botsford, Vol. 42, Issue 3, Fall 2015.

This article focused on studying the historical and current response of both the leadership and congregation of a black community church in Mississippi. The church faced some social

issues that affected growth and health. This paper will look into the impact of the issues on the church's health, and the role played by the leadership in the response, and the response of the church to improve the quality of the lifestyles of the congregation, and how it can be applied to Christ Apostolic Church.

Lemke, Dale L. "A Philosophy of Disciple-Centered Leadership." *Christian Education Journal: Research on Educational Ministry* 14, no. 2 (2017): 270-284.

At its core, disciple-centered leadership is based on the foundational assumption that any philosophy of Christian leadership must be Christ-centered. This research intends to explore the purpose of the article, which suggests that the assets and character of the disciple are an essential component of ministry leadership.

Leyda, Richard J. "Childlikeness: An Essential for Disciples." *Christian Education Journal* 4, no. 2 (2007): 322-339.

They brought little children to Jesus. Jesus, in his teaching from the Gospels, conveys important truths about children and their value and sometimes figuratively alludes to them to illustrate important truths about the kingdom and challenge adults to faith and spiritual growth. The first aspect of childlikeness is the lowly and humble estate of the child, as portrayed in Matthew 18:4. The second aspect of the child's condition in view is the dependence and utter helplessness of that child. This research intends to look into the aspects of childlikeness that Jesus charged his disciples to imbibe, with application to approaching Jesus for discipleship and leadership.

Wilson C., Jared, *The Prodigal Church: A Gentle Manifesto Against the Status Quo*.

Wheaton, Crossway, 2015.

It is important for attractional church leaders not to be allergic to theology. Theology helps us not to be sinners. A good theology of worship helps us understand that worship begins not with asking, “What would move people?” or “What would engage people?” but by recognizing that authentic worship begins with God, not with us. We have an innate desire to worship, which is why we fall into self-worship and idolatry so easily. We are designed to worship.

Getz, Gene A., *The Measure of a Healthy Church: How God Defines Greatness in a Church*, Chicago, Moody Publishers, 2007.

Understanding who Jesus Christ is to the church and their reflection of Him in daily life is crucial to spiritual growth. The author expatiated on what makes a church grow healthy. When the definition of a healthy church is limited to human standards, God’s point for its existence is definitely missed. However, from a human point of view, one can only measure what one sees and experiences. Consequently, God has given many illustrations in the New Testament to assist in measuring the health of local churches – wherever they exist in the world. Although the first-century churches existed in various cultures far removed, what is told about them yields powerful guiding principles that transcend cultural boundaries. When the health of a church is measured, one must have a comprehensive understanding of biblical fellowship, discipleship, and leadership. The research intends to look into how a healthy church would make a meaningful impact in the community.

Evans, Tony, *God’s Glorious Church – The Mystery and Mission of the Body of Christ*, Moody Publishers, Chicago, IL, 2003.

The author emphasized three aspects as he explores the Church of God, namely, the nature of the church, the ministry of the church, and the functions of the church. The local church

is a community that has been given every spiritual gift and blessing we will ever need to carry out the work of Christ. The research intends to look into how disciple-making leads to the church and spiritual growth.

Warren, Rick, *The Purpose Driven Church*, Zondervan Publishing House, Grand Rapids, MI., 1995.

The term seeker church is best used to describe the attractional church, and people characterize its philosophy as the “mega” church. The attractional church is a “come and see” church. That is, this church attracts unbelievers to “come and see” what God is doing in their church. Though the attractional church boasts significant new conversions, it still attracts members from other churches in the community. The attractional church prioritizes its resources, namely, time, money, and energy, internally, and everything is done to enhance the building, increase attendance, and gain as many members as possible. The research intends to look into the analysis of what makes a church to be attractive and not lose its purpose at the same time as applied to church growth.

Yukl, G. (2013). *Leadership in Organizations*. New Jersey: Pearson Prentice Hall, 2013.

Leading change is one of the most important and difficult responsibilities for managers and administrators. It involves guiding, encouraging, and facilitating members' collective efforts to adapt and survive in an uncertain and sometimes hostile environment. Types of change include (a) Roles and Attitudes – One useful distinction is between efforts to change attitudes versus efforts to change roles, structures, and procedures, (b) Technology, (c) Strategy - Introduction of new products and services, entering new markets, use new forms of marketing, initiation of internet sales in addition to direct selling, forming alliances or joint ventures with other organizations, and modifying relationships with suppliers (e.g., partnering with a few

reliable suppliers). The book also proposed that the change process can be divided into three phases (1) Unfreezing phase – people realize that the old ways of doing things are no longer adequate. This recognition may occur due to an obvious crisis, or it may result from an effort to describe threats or opportunities that were not evident to most people in the organization, (2) Changing phase – People look for new ways of doing things and select a promising approach, (3) Refreezing phase – the new approach is implemented and becomes established.

Greenleaf, R. K. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. New Jersey: Paulist Press, 2002.

Robert Greenleaf (1977) reportedly coined the term servant leadership from the behaviors of the character Leo to describe people who lead by serving after reading *Journey to the East* by Herman Hesse (1956). In the novel, Leo accompanied a group of men on a spiritual journey as their servant. While serving the group, he sustained the men and kept them on their quest. Later, after Leo disappeared, the men attempted to find him, to no avail. They then tried to contribute to their spiritual journey. However, without Leo, their group fell apart, and they could not complete their journey. Years later, one man from the group found Leo and discovered that he served as the leader of their entire spiritual order. The man then realized that leadership represented those who became servants first and whose foremost inclinations included helping people. Greenleaf concluded that the central meaning of leadership was that the great leader is first experienced as a servant to others and that this simple fact is central to his or her greatness. This research intends to look into Greenleaf's suggestions that the servant leadership model emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and sharing power in decision-making.

McIntosh, Gary L., and Rima, Samuel D., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, Grand Rapids, MI, Baker Books, 2007

The Christian world has been rocked by the number of prominent leaders, in both church and parachurch organizations, who have been compromised by moral, ethical, and theological failures. The author addresses this alarming problem and offers Christian leaders valuable guidance in dealing with the inherent risks of their work. The dark side is a natural result of human development. It is the inner urges, compulsions, and dysfunctions of the personality that often go unexamined or remain unknown to us until one experiences an emotional explosion or some other significant problem that causes us to search for a reason. The book provides insight into the dark sides of leadership and how it can affect the growth of the church as it applies to Christ Apostolic Church.

Browning, Dave. *Hybrid Church: The Fusion of Intimacy and Impact*. San Francisco: Jossey-Bass, 2010.

The process of discipleship begins immediately with and after evangelism. Evangelism is the way to reach out to the lost world and bring them home to welcome them into the body of Christ as members of the body. The traditional church is resistant to change, thus resistant to growth. The focus of the church is on the church as a building. The traditional church has an organizational structure that is not complex, in that the senior pastor assumes most of the church's leadership, though some other leaders may assume the role for some time. This implies that the church is ruled or governed by one pastor or by a group of people. Though members are concerned with soul winning, Evangelism is not a central focus. The traditional church only taught discipleship from the pulpit, and focused training is only limited to the Sunday school

hour, where many other topics are taught. In the traditional church, there is a separation between the clergy and the laity, which does not fit in properly to the fellowship and togetherness that Hebrews 10: 24 -25 described. The traditional church is very conservative and is filled mostly with older members and a few from the younger generation born and grew up in the church.

Though it is widely believed that the church functions mainly as a supplier of religious goods and services, the church has the main task of bringing people from the community into the church to participate in their programs. However, the traditional church has little passion for evangelism due to its highly conservative nature and tends to separate from the population of the world. This does not make the church grow; instead, it would diminish when the older people in the church start to die. There is little development or training of the members, which makes them lose focus on the church's spiritual growth, but more concerned about the maintenance of the church building.

The research intends to look into the hybrid church as a blend of both the traditional and the attractional church models and how Christ Apostolic Church can learn from the blend.

Blackaby, Henry, and Richard, *Spiritual Leadership*, Broadman & Holman Publishers, Nashville, TN, 2001.

The author defines Spiritual Leadership as moving people on to God's agenda, which was a conclusion after looking into several helpful definitions of leadership; the author establishes five basic truths.

(a) The spiritual leader's task is to move people from where they are to where God wants them to be. This involves being influential and not being authoritative.

(b). Spiritual leaders depend on the Holy Spirit. The dependence on the guidance and leading of the Holy Spirit, which is the Spirit of God to do the things of God, is the heart of spiritual leadership.

(c) Spiritual leaders are accountable to God. Spiritual leadership involves not only a deep sense of responsibility but also accountability. Spiritual leaders are responsible for the people under their leadership but are accountable to the God that sends them.

(d) The spiritual leader can influence all people, not just God's people. Servant leaders are not just leaders in the church and spiritual duties.

(e) Spiritual leaders work from God's agenda. This involves not only understanding the will of God for their own lives but also their organization and aligning them with one focus – doing the will of God. Jesus, who is our model of servant leadership, had said that he has come to do the will of God. The research intends to look into what Jesus taught that spiritual leaders do not exercise authority like secular and political leaders do but live a life of influence by being a servant leader.

Alokan, G. A., *History and Constitution of Christ Apostolic Church*, Christ Apostolic Church Press, Nigeria. 1998.

It is noteworthy to say that the first indigenous Pentecostal church in Nigeria has some American influence. The spectacular evangelism by Prophet Joseph Ayo Babalola brought a wave of persecution to all who rushed into the new faith. The mission churches allegedly became jealous and hostile especially as their members constituted the main converts of the Faith Tabernacle. It was widely rumored that the revival movement was a lawless and unruly organization. The Nigerian government was put on the alert about the activities of the movement.

At this time, the leading members of the movement were advised to invite the American Faith Tabernacle leaders to come to their rescue.

Professor John Peel recorded that the membership of the Christ Apostolic Church in 1968 was well over one hundred thousand. That figure must have doubled by 1998. The years between 1970 and 1980 saw further expansion of the church to England, Ivory Coast, Sierra Leone, and Liberia. At present, the church has its Missionary and General Headquarters in Lagos and Ibadan, respectively. From 1980 to the new millennium, the church witnessed some division as some other churches began to emerge from Christ Apostolic Church without any affiliation to the latter. Some other Pentecostal churches also emerged to make the impact of Pentecostalism in Nigeria rise to the strongest level. The Christ Apostolic Church in 2021 has spread all over the world, with adherents numbering over 5 million. From humble beginnings as an uncompromising prayer group comprising of ordinary men and women with an extraordinary vision, the Church has grown over time into a well-established and worldwide Mission, with doctrines firmly rooted in the Word of God. This important book provides important events in the history of Christ Apostolic Church and the impact of the leadership on the growth of the church.

Olorunnisola, Emmanuel Femi, *Unveiling the Mystery Behind the Missing Name: Lessons from the Life and Leadership of General Joab*. Amazon, 2019

The name of General Joab, the greatest soldier in David's Kingdom, was conspicuously missing in the roll call of David's greatest men. For forty years, there had been a man in the army, and for more than thirty years, the same man has been in command of the army. Nevertheless, at the end of it all, his name was missing from the list of honor. The book focuses on unveiling the mystery behind the missing name on the honors list.

Joab was born into the covenant of Abraham, grew to be passionate and zealous for the kingdom, has sacrificed his sweat, tears, and blood to win battles for the king and the kingdom, rose to become the general of the army of the kingdom, has a lot of soldiers who look up to him as a mentor and role model. Yet, at the end of his forty years of active and quality service, he was executed in cold blood as a traitor to the kingdom. The book helps unravel the dangers of being selfish and over-ambitious, the mistakes some spiritual leaders make in appointing people into positions, and the essence of servant leadership as portrayed by Jesus and how it is applicable to the leadership and growth of Christ Apostolic Church.

Olorunnisola, Emmanuel, "*The Struggle for Position in Christian Leadership: A Look at the Nigerian Church*," An Applied Research Paper Presented to Educational Ministries and Leadership Department, Dallas Theological Seminary, 2015

This is a master's thesis by Emmanuel Olorunnisola. Leadership conflict could be between two people who are vying for or claiming a particular position of leadership or one person doing everything possible to usurp authority from a legitimate occupant of an office or position. Society at large, especially the political world, looks up to the church for effective influence on leadership, even during elections. However, the church, instead of paving the way, is busy with various struggles for leadership positions within her ranks and file.

There are many causes of leadership conflict in the church today. One of the main causes of Leadership conflict in the church today is the doctrinal difference. This has led to friction and serious conflict among the key leaders of the church. Also, leadership incompetence is a major factor in leadership conflict in the contemporary church. Whenever incompetent persons are elected or selected into the leadership position in the church, there would be apathy. Such leadership will lack focus, and the situation is a recipe for confusion and leadership conflict. The

research intends to look into the competency of the potential leader and how it could affect the growth of the Christ Apostolic Church.

Pettit, Paul ed., *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, Grand Rapids, MI, Kregel Publications, 2008.

Spiritual formation is the ongoing process of the triune God transforming the believer's life and character toward the life and character of Jesus Christ – accomplished by the ministry of the Spirit in the context of biblical community and has had many traditional and denominational expressions throughout church history. The meaning of the term spiritual formation and a biblical understanding of what it is and how it works is best taken from passages in the Bible that refer to the Holy Spirit in the context of forming, transforming, or conforming a person's life toward Christlikeness.

The research also explores how the church can form a community where each person can both know others and be known. The community takes part in the redemptive process of character development as they collectively seek to understand how growth and development occur through the life-giving power of worship

Laniak, Timothy S. *Shepherd After My Own Heart: Pastoral Traditions and Leadership in the Bible*. Downers Grove: InterVarsity Press, 2006.

God chooses to call people into leadership, and this calling demands stewardship and accountability. God called them to be shepherds. A good shepherd is a leader because he is a follower, and he is a follower because he is a leader. God raised shepherds throughout the Bible times, both in the Old and the New Testaments. The use of the shepherd as a metaphor to describe leaders is to make modern leaders understand the inner logic and associated commonplaces of pastoral life. Biblical references to shepherding presuppose an understanding

not only of the environment but also of the animals themselves. God frequently uses the terms of sheep and goats to describe the importance and states of life of the people. A shepherd must make sure that the flocks (especially sheep) have access to a variety of vegetation and also be careful not to graze too soon or overgraze an area¹⁸ God's guidance in the wilderness begins with his redemption of the people from Egypt and continues throughout their journey to the pastures of the Promised Land.¹⁹ In the Promised Land, God guided them through shepherds who were kings and prophets. God also promised a second exodus through Isaiah. God's role as shepherd becomes explicit in his nurturing activities in Isaiah 40. He tends his flock like a shepherd. He gathers the lamb and comforts and tenders his sheep with his leadership. God, however, did not do that with his physical presence, but through the people he has called to lead as he leads them. The research intends to investigate the leader as a shepherd and how to follow the example of Jesus, the Good Shepherd.

Weems Jr., Lovett H., *Church Leadership: Vision, Team, Culture, and Integrity*, Nashville, TN, Abingdon Press, 1993.

No organization can function without leadership. Leadership is needed for an organization not only to function but also to succeed. The author highlighted ten observations about leadership, which are (a) Leadership needs to be demythologized. The most effective leadership involves a team. (b) Leadership is not simple. Leadership is filled with more frustration and joy than with order and clarity. (c) Leadership is spiritual. Though it appears to be at times, leadership is not a science but a spiritual experience and endeavor. (d) Leadership is about group purpose. Leadership occurs within an organization, a group, a community, and a

¹⁸Laniak, Timothy S. *Shepherd After My Own Heart: Pastoral Traditions and Leadership in the Bible*. Downers Grove: InterVarsity Press, 2006, 37.

¹⁹ *Ibid.*, 70.

context. (e) Leadership is chaotic. A Leader's life is never simple, and important issues are never all settled at once. (f) Leadership is funny. Without a sense of humor, the leader not only misses an important element of leadership but also misses the release that humor brings. (g) Most research about leadership is not taking place in the church. Much of the research on leadership can be done in the church and not-for-profit organizations. (h) Any learning about leadership is only a beginning. Leaders are people with a capacity to grow, who thrive on challenges and new experiences, and who are excited about the possibilities of new learning and change. (i) Leadership is an art. The more one learns about leadership, the more one realizes that it is far more an art than a science. (j) Leadership is never an end in itself.

This book sheds light on how the author resolved the confusion between leadership and authority and how the application can bring growth to Christ Apostolic Church. Authority can be given, but leadership can be earned. A person can be assigned, selected, or designated for a position, but a person cannot be appointed to leadership. The best thing about authority is that it gives one an opportunity to provide leadership.

Howell, Don. *Servants of the Servant: A Biblical Theology of Leadership*. Eugene: Wipf & Stock Publishers, 2003

Howell's book is focused on biblical leadership, which looks to construct a profile of what kind of leadership effectively promotes the kingdom of God in the world and meets God's approval. He looked into some leadership in the Scriptures and compared it with the leadership of Jesus. . However, God's expectations focus on the character of the leader, the motives of his leadership, and the agenda the leader looks to fulfill. Howell defines biblical leadership as

“taking the initiative to influence people to influence people to grow in holiness and to passionately promote the extension of God’s kingdom in the world.”²⁰

The book is divided into six parts and investigates both the Old and New Testaments' profiles of leadership. The book expatiated on the character of each leader discussed, their motives for leadership, and the agenda they fulfilled. Howell also emphasized the servant-leadership of Jesus, expounding not only his teachings but also his lifestyle.²¹

This helps the research look into the profile of Jesus Christ as the servant-leader, where Howell defines and further expatiated on the character, motive, and agenda of the leader, with the emphasis on fulfilling Divine purpose as the fundamental identity of servant leadership. MacMillan, Pat, *The Performance Factor: Unlocking the Secrets of Teamwork*, Nashville, TN, Broadman and Holman Publishers, 2001.

On leadership and team building, Jesus had given us perfect examples of how to build a team and how to make the team work effectively. Like a soccer team where every player has a role to play, everyone has a role in the organization.

The organization achieves better and grows stronger when there is effective team building. Jesus gave a good example when he selected and appointed twelve men to be his team and disciples, and everyone has a role to play and all work towards a common goal. Team building is how Jesus did ministry, and it keeps the leader accountable for the goal.

Effective team building involves multiple people; therefore, it brings to bear more resources, ideas, and energy that comes from only one individual. For effective team building, the servant leader creates a sense of togetherness. This implies that every member has a place in

²⁰ Howell, Don. *Servants of the Servant: A Biblical Theology of Leadership*. Eugene: Wipf & Stock Publishers, 2003, 1.

²¹ *Ibid.*, 16.

the team and a role to play in the team. Christians are living build-stones (Ephesians 2: 19 – 22). The people must be fitted and let the Master Builder put the right people in their rightful place. The book helps the research look into the church organization as an effective team, the involvement of both the leaders and the disciples for good team building.

Ortberg, John. *The Me I want to Be: Becoming God's Best Version of You*. Grand Rapids, MI: Zondervan, 2001.

The book is pivotal for the discovery, definition, and development of whom God has created one to be. “You get to identify yourself when you identify yourself in him. You get to identify yourself in him when you get to identify him.”²²

The book is divided into seven parts that analyze the foundational idea of the book, which is: The only way to become the person God made one is to live with the Spirit of God flowing through one like a river of living water.

Ortberg began with the emphasis on discovering one's identity in God and the need to grasp the understanding of why you were made by God. He reiterated that “the journey begins with your spirit, which becomes empowered by God's Spirit.” The understanding of why God made us will stimulate our action to becoming who God made us be. Ortberg went on to explain the identities that conflict with God's identity for our lives, which are the identity we pretend to be, the identity we think we should be, and the identity other people want us to be.

Ortberg went further to explain how one can renew the mind through the Spirit of God and the Word of God, redeem the time by standing right with God in prayer, overcoming temptation, and standing the test of one's identity. The author also elaborated on developing a

²² John Ortberg, *The Me I want to Be: Becoming God's Best Version of You*. Grand Rapids, MI: Zondervan, 2001, 18.

deep relationship with God and with people. He went further to explain four categories of desires that one has, which are material, achievement, relational, and physical, and expatiated on how one should let one's desires lead to God.

The greatest “so what” of the book is what Ortberg concluded by adding that, “Your deepest longing should be to be alive with God, to become the person God made you be, and be used to help God’s world flourish.”²³

Marshall, Colin, and Payne, Tony, *The Trellis and the Vine*, Matthias Media, Australia, 2009.

The image of the trellis and vine is a good description and analogy and description of the church and its support structure. There are, however, situations when the concentrations are more on the trellis than on the vine itself. The book suggests some radical and perhaps uncomfortable changes of mentality. These include changing from running programs to building people, from running events to training people, from using people to growing people, from filling gaps to training new workers, from problem-solving to helping people make progress, from clinging to ordained ministry to developing team leadership, from focusing on church polity to forging ministry partnerships, from relying on training institutions to establishing local training, from focusing on immediate pressures to aiming for long-term expansion, from engaging in management to engaging in ministry, and from seeking church growth to desiring gospel growth.

The book explained the stages of gospel growth are, from outreach to follow-up, growth, and training. Emphasizing that Sunday sermon is not sufficient, though necessary, the book gave an insight into the role of a pastor and advised on adjusting according to the individual situation.

The book described the three approaches of a pastor as follows: the pastor as a service-providing clergyman, the pastor as CEO, and the pastor a trainer, and largely emphasized that the

²³ Ortberg, *The Me I want to Be*, 48

gospel growth is multiplied through the training of co-workers, which is also called discipleship. With the emphasis on the pastor as a trainer, the book reflects on ministry apprenticeship, stating that apprentices learn to integrate word, life, and ministry practice, are tested in character, learn that ministry is about people, not programs, are well-prepared for formal theological study, learn ministry in the real world, learn to be trainers of others so that ministry is multiplied, and learn evangelism and entrepreneurial ministry. The goal of the church is to make disciples, and to be a disciple is to be a disciple-maker. The book also emphasized that discipleship does not stop at becoming or being a disciple; it continues as the maker of other disciples.

Discipleship is an important aspect of the research. The book provides some guiding steps on getting started, which are setting the agenda on Sundays, working closely with the elders or parish council, starting to build a new team of co-workers, working out with co-workers on how disciple-making is going to grow, running some training programs, and keeping an eye out for people worth watching.

Scazzero, Peter, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World*, Grand Rapids, MI, Zondervan, 2015.

This book gives concise assessments for leaders and teams to measure their leadership health. This book is also a high-level application of emotionally healthy discipleship into the complexities of leadership, organizational culture, strategic planning, team building, transitions, and high-level conflict situations. Learning to be an emotionally healthy leader takes time. However, the Holy Spirit lives in us to guide us into all truth and grant the leader the supernatural power from outside of him. Mature spiritual leadership is forged in the crucible of difficult conversations, the pressure of conflicted relationships, the pain of setbacks, and dark nights of the soul. Out of these experiences, one comes to understand the complex nature of

one's inner world. Moreover, new practices are developed and rhythms robust enough to withstand the pressure that leadership exerts on the inner life, one naturally becomes a stronger and more effective leader. The research intends to look into how the applications of these practices by the leaders would help affect the growth of the church.

Borek, John; Lovett, Danny; and Towns Elmer, *The Good Book on Leadership: Case Studies from the Bible*, Nashville TN, Broadman and Holman, 2005.

The Bible provides fascinating case studies on leadership. There are varieties of leadership styles and visions within the pages of the Bible. A close examination of these personalities reveals much about the character of leadership. This book examines these leaders on a case-by-case basis to unveil the biblical models for leadership, which not only apply to pastors and spiritual leaders but also to business, government, and sports.

Abraham was an entrepreneurial leader. Abraham modeled an entrepreneurial approach to leadership throughout much of his life. He took significant risks in leaving the security of his home. He led his family from Ur to Canaan based on the promise of God. In pursuing God's vision for his life, he stepped out in faith and led his family not only to relocate but also to become a great and enduring nation.

Jacob was a pragmatic leader. Throughout his life, he took a pragmatic approach to deal with the circumstances he encountered. When Esau came in from the field hungry, wanting some of the stew Jacob was cooking, Jacob seized the opportunity to exchange it for his brother's birthright. Jacob later aligned himself with his mother to steal his father's blessings when the opportunity arose. When he arrived in Haran and met Rachel, he once again negotiated a deal to earn the right to marry her. When he returned home after outsmarting his father-in-law and heard

his brother was coming to meet him, Jacob arranged his camp to ensure his safety and appease his brother's wrath.

However, servant leaders are those who recognize that the real secret of leadership is found in identifying the needs of others and ministering to them. This leader believes people will follow if their leader is meeting their needs. In this respect, Christian leadership differs significantly from the Machiavellian leadership practiced by many political rulers. Christian leadership finds its identity and credibility in ministry to others. The research intends to look into how Jesus taught and modeled the principles of servant leadership throughout his public ministry and private mentoring of his disciples.

Maxwell, John C., *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team*, Nashville, TN, Thomas Nelson, 2001.

Teams come in all shapes and sizes. The 17 laws of teamwork are (1) The law of significance, which implies that one is too small a number to achieve greatness. (2) The law of the big picture, which shows that the goal is more important than the role. (3) The law of the niche, which states that all players have a place where they add the most value. (4) The law of Mount Everest implies that as the challenge escalates, the need for teamwork elevates. (5) The law of the chain, which states that the team's strength is impacted by its weakest link. (6) The law of the catalyst, which shows that winning teams have players who make things happen. (7) The law of the compass, which implies that vision gives team members direction and confidence. (8) The law of the bad apple, which implies that rotten attitudes ruin a team. (9) The law of countability implies that teammates must be able to count on each other when it counts. (10) The law of the price tag, which states that the team fails to reach its potential when it fails to pay the price. (11) The law of the scoreboard, which states that the team can make adjustments when it

knows where it stands. (12) The law of the bench, which implies that great teams have great depth. (13) The law of identity, which states that shared values define the team. (14) The law of communication, which implies that interaction fuels action. (14) The law of the edge, which states that the difference between two equally talented teams is leadership. (16) The law of high morale, which implies that when one is winning, nothing hurts. (17) The law of dividends, which implies that investing in the team compounds over time.

The research intends to look into these laws as they not only apply to the business and government organizations but also apply to the church organizations for effective discipleship and leadership.

Burns, James MacGregor, *Leadership*, New York, NY, Harper Collins, 1978.

The author divides leadership into three types, namely, transactional, transformational, and moral. Transactional leadership is simply a leader fulfilling the needs and desires of his followers by making a demand that they fulfill his needs too. Transformational leadership is when the leaders define the needs of their followers and help them fulfill their needs by giving a voice to such demands. Here, the leaders have the ability and obligation to share an overarching vision with their followers. Moral leadership is when the leader leads by becoming an example in morals and values.

The function of leadership is to involve followers, not merely to activate them, to commingle needs and aspirations and goals in a common initiative, and in the process to make better citizens of both leaders and followers. This book reflects on leadership in government, business, and religion. The research intends to reiterate that leadership is not always about power; although a leader is empowered by his position, it is about the influence that the leader makes on his followers' lives.

Dissertations

Kwarteng, Appiah Kubi, *Perception of Seventh-day Adventist Church Elders in Ghana and the United States on Servant Leadership and Culture: A Correlational Study*, Andrews University, ProQuest Dissertations Publishing, 2014.

The dissertation took a look into how the culture of Ghana affected the servant leadership of the Seventh-day Adventist Church both in Ghana and the Ghanaians in the United States. Ghana is a country in West Africa and shares some African cultural backgrounds with Nigeria, where Christ Apostolic Church originated. This paper looked into both cultures' connections and how it has affected the church on leadership both in Africa and in the diaspora America, and how the problems of cultural differences were alleviated.

Rajek, Cory J., *An Examination and Comparison of John 13: 1 – 20 and Servant Leadership in the Context of Humility*, Cardinal Stritch University, ProQuest Dissertations Publishing, 2014

This dissertation investigated the relationship between what Jesus demonstrated in John 13: 1 – 20 and servant leadership as explained by Robert Greenleaf, the founder of the modern Servant leadership movement and the person who first articulated the term servant leadership. The focus of this paper is also on John 13: 1 – 20; therefore, this paper looked into what has been investigated on Greenleaf's definition of servant leadership that could be applied to the health of Christ Apostolic Church as regards leadership and discipleship.

Websites

Hyatt, Michael, "The Leadership Strategy of Jesus," Michael Hyatt and Co., last modified March 24, 2010, <http://www.michaelhyatt.com/the-leadership-strategy-of-jesus/>.

Jesus focused on true depth and long-term impact. To achieve it, He had a five-prolonged leadership strategy: He led Himself, He confided in the three, He trained the twelve, He mobilized the seventy, and He taught the multitudes. This research intends to look at the five strategies demonstrated by Jesus with his disciples along with other resources on the website, and how they apply to discipleship and leadership as the disciples went to be with Jesus.

Sean Lord. "5 Characteristics of Jesus that Should Shape Your Leadership." Biblical Leadership (blog). December 6, 2020. <http://www.biblicalleadership.com/blogs/5-characteristics-of-jesus-that-should-shape-your-leadership/>.

Servant leadership is not about building ourselves up but building others up too. Jesus delegated, Jesus gave stretch goals, Jesus gave away authority, Jesus gave feedback to His team, and Jesus gave His team a shared mission. These were what Jesus did with His disciples when they came to Him. This research intends to explore the posts on this website on how Jesus implemented the essential skill of team building and servant leadership when His disciples went to Him.

Gaultiere, Bill. "Servant Leadership." Soul Shepherding. Accessed October 10, 2020. <http://www.soulshperding.org/servant-leadership-2/>.

"Lead like Jesus" has become a popular terminology for Christian leaders. Often it focuses on servant leadership. It is excellent Bible teaching, but for some pastors and leaders, it fails them because they lack the joy, wisdom, and power that are needed to sustain effective spiritual leadership. To lead like Jesus, one needs to lead with Jesus. Intimacy with Christ is the taproot of fruit ministry and leadership. Jesus, the Son of God, submits to God the Father's leadership in all things. Jesus depends entirely on the anointing (presence and power) of the Holy Spirit. Jesus teaches what he learned and experienced in His own life. Jesus is a Servant Leader.

Jesus takes the initiative to mentor people. When Jesus calls his disciples, he does not put them in a classroom but in ministry leadership with him. Jesus is the first disciple: He lives and leads in the easy yoke of the Father and shows the disciples how to follow His example. Jesus restores fallen leaders (Peter). This researcher intends to look at the resources provided on this website on how to lead with Jesus as one comes to Jesus.

Petersen, Jonathan. "What Does Being a Servant Leader Really Mean? An Interview with Ralph E. Enlow, Jr." *Bible Gateway* (blog). August 1, 2019.

<http://www.biblegateway.com/blog/2019/08/what-does-being-a-servant-leader-really-mean-an-interview-with-ralph-e-enlow-jr/>.

Jesus forms Peter as a leader and as a disciple. Jesus used the example of Peter to drive home the point that a leader is a disciple, and a disciple is a leader. Jesus chose the twelve, not just to be his disciples but also to be leaders among their people. This research intends to look into the resources provided on this website as it applies to discipleship in leadership and leadership in discipleship.

Leadership, Christian. "Jesus: The Role Model for Christian Leaders." *Christian Leadership* (blog). Accessed October 13, 2019. <http://www.christian-leadership.org/jesus-the-role-model-for-christian-leaders/>.

Jesus submitted his own life to sacrificial service under the will of God, and he sacrificed his life freely out of service for others (John 10:30). He came to serve, although he was God's son and was thus more powerful than any other leader in the world. He healed the sick, drove out demons, was recognized as Teacher and Lord, and had power over the wind and the sea and even over death. Jesus' basic motivation was love for his followers. Jesus was fully aware of his position as a leader. Before the disciples experienced him as their servant, they had already

experienced him many times before as Master and as a strong and extremely powerful leader. Jesus voluntarily becomes a servant to his followers. He did not come primarily as their foot washer, but he was ready to do this service for his followers if needed. Jesus wants to set an example for his followers to follow. This research intends to look into the resources on this website that reveals the model of servant leadership that Jesus displayed and how the disciples embraced the model of Jesus too.

Theological Foundations

Leadership is discipleship with authority. Discipleship is leadership with a servant's heart. Discipleship and leadership can be grouped in three stages, which involve the calling (and coming), the following (and making), and the sending (and commissioning). Jesus told his disciples to follow him, and he will make them fishers of men (Matthew 4: 19).²⁴

This dissertation intends to further reiterate through the Gospel and the coming of the disciples to Jesus that servant leadership is the combination of discipleship and leadership.

Stage One

Stage one is the *declaration*. It is characterized by an investigation leading to repentance and faith in Jesus.²⁵ This stage involves the call to come to Jesus. It is a call to redemption and unto salvation, and it results in regeneration. This stage is summoning and an invitation. The

²⁴ Dave Earley and Rod Dempsey, *Disciple Making Is – How to Live the Great Commission with Passion and Confidence*, Nashville TN: B & H Publishing Group, 2013, 50.

²⁵ *Ibid.*, 59.

question this stage puts at the individual is, “Will you believe in Jesus?”²⁶ This is because it is about coming to Jesus, not just to accept Jesus, but that Jesus might accept you.²⁷

At this stage, God calls out his people out of darkness into His marvelous light, unto repentance and faith, to become born again, drink of the Living water he is offering, find rest in Him, and to love the Lord with all of your heart.²⁸ Leadership begins when a God-revealed mission captures a person.²⁹ Issler explained that:

Jesus’ great invitation and offer of personal intimacy with him and personal training by him is an invitation still available today. Furthermore, Jesus offers a promise or guarantee that life change is possible if we put his teaching into practice. We’ll be like a wise person who built a house on a rock - a firm and solid foundation against any storm – instead of the fool building on the unstable sand. The house “did not fall, because it had its foundation on the rock” (Mt 7:25). Our tendency to interpret Jesus’ illustrations as absolute rules will hinder us from learning to follow him.³⁰

The disciples saw the character Jesus portrayed, and they came to him and followed in his steps. Character is the heart of a leader. A leader may be followed because of his hands, which denotes his competence and potentials. A leader may be followed because of his head, which reveals his authority and position, but a leader will be trusted and leave a lasting legacy because of his heart. The people trust the leader because of his character. A leader with questionable character will lose the trust of his followers—integrity matters in the life of a leader. The leader must be truthful in what he says and does. Jesus himself taught his disciples that a good tree will always

²⁶ Earley and Dempsey, *Disciple Making Is*, 60.

²⁷ John 6:37.

²⁸ 1 Peter 2:9; Mark 1:15; Matthew 4:17; John 3: 3 – 8; John 4: 13 -14; Matthew 11:28 – 30; Matthew 22: 37 – 40.

²⁹ Gene Wilkes, *Jesus On Leadership*, Tyndale House Publisher, IL, 1998, 19.

³⁰ Klaus Issler, *Living into the Life of Jesus: The Formation of Christian Character*, (InterVarsity Press, Downer Grove, IL, 2012) 21.

bear good fruits, and a bad tree will bear bad fruits.³¹ The Spirit of God will yield godly character as fruit in the life of the leader who submits to His leadings.³²

Issler pointed out that, “Jesus invites us to learn more about our hearts as we follow his heart: “Come to me, all you who are weary and burdened, and I will give you rest ... for I am gentle and humble in heart and you will find rest” (Mt 11: 29).

Donald Hagner phrases it, “Jesus now promises to those who come to him and follow him in discipleship: he will give them rest for their souls, i.e., a realization of deep existential peace, a shalom, or sense of ultimate well-being about one’s relationship with God and his commandments. The call is an invitation without any pressure, without any guilt for what one is not doing. Jesus demonstrates by his life example that this is possible. “I am on the journey. Will you join me?”³³

To aspire for leadership is not selfish but a good ambition. There is a yearning for spiritual leadership in the world today. Those who are called or had ambition for leadership, however, should understand what this entails. Spiritual leadership blends natural and spiritual abilities. Jesus’ teaching on servanthood and suffering was not intended to inspire good behavior; Jesus wanted to inspire the spirit of servanthood, the sense of personal commitment and identity that He expressed when He said, “I am among you as the one who serves.”³⁴

According to Aubrey Malphurs, “Christian leaders are servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction. Christian leadership is the process whereby servants use their credibility and capability to

³¹ Matthew 7: 16 – 17.

³² Galatians 5: 22 -23.

³³ Issler, *Living into the Life of Jesus*, 33 – 36.

³⁴ Oswald J. Sanders. *Spiritual Leadership: Principles of Excellence for Every Believer*. Chicago: Moody Publishers, 2007, 24.

influence people in a particular context to pursue their God-given direction. A Christian leader is first a Christian. A Christian leader leads through the power of the Spirit of God and practices godly servant leadership.”³⁵

Steve Timmis explores the truth that is being avoided in discipleship. These truths cut across many natural desires, but true happiness can only be found when hearts are not hardened to these teachings of Christ.³⁶ These truths include denying oneself as a disciple and taking up one’s cross.³⁷ Jesus calls one to give up one’s ambitions and the things valued.³⁸ To submit one’s life and all to him does not imply a penurious and depressing life; rather, to find the good life in Jesus, for Jesus himself is the source of all good life.³⁹ The truths also include keeping awake, love one’s neighbor, blessed are those who are persecuted, and finally, going and make disciples of all nations. It takes the disciple to make disciples.⁴⁰

The disciples were not the only ones who came to learn from Jesus. Some others came too; one of them was the Samaritan woman whom Jesus met at the well in Sychar. She came to fetch water, but Jesus introduced Himself as the Living Water to her. One gets to wonder how a simple request for a “cup of water” could go a long way to make a change in the lives of the people in the entire village. There was racial tension between the Jews and Samaritans; the woman was a despised divorcee looking for love, she had no friend, yet everyone knew her story, she thought the water in the well could satisfy her thirst until Jesus came to ask for a “cup

³⁵ Aubrey Malphurs, *Being Leaders*, (Grand Rapids: Baker Books, 2003) 20.

³⁶ Steve Timmis, *I Wish Jesus Hadn’t Said That – Finding Joy in the Inconvenience of Discipleship*, (Zondervan, Grand Rapids, MI, 2013) 23.

³⁷ *Ibid.*, 34.

³⁸ Timmis, *I Wish Jesus Hadn’t Said That*, 38.

³⁹ *Ibid.*, 75.

⁴⁰ *Ibid.*, 87.

of water.” Jesus asked for a cup of water from the well the woman had thought would bring her satisfaction while promising and offering the woman the living water that never runs dry.⁴¹

People will always trust the leader who demonstrates concern for their well-being that flows from his love for them.⁴² They can trust the leader who respects them, is aware of their needs, hurts, and fears, and has their best interests at hand. People develop trust for a leader who loves them. Leadership is about the relationship built on trust that grows and develops through the connection the leader has with his people. The trusted leader will earn intense commitment, which will reposition the church, regenerate businesses, restore communities, and revitalize economies. The call to leadership demands self-examination on whether the person is fit to lead. This fitness looks into the call into leadership. God equips those whom He calls despite their inadequacies. Jesus said in his words, “Come unto me ... and I will give you rest.”⁴³

Stage Two

The second stage is *development*. This stage focuses on immersion, abandonment, and apprenticeship into ministry.⁴⁴ This involves obeying the command to follow Christ and asking the question, “Will you follow Jesus?”⁴⁵ This stage answers the call to be with Jesus. At this stage, the disciple is being trained and transformed as he is being shaped to fit into the purpose of why God called him. This stage calls to sacrifice, as it involves taking some sacrificial steps as the disciple follows the lead of the caller and in the steps of the one that calls him. The disciples

⁴¹ John 4: 4 – 42.

⁴² Aubrey Malphurs, *Being Leaders*, (Grand Rapids: Baker Books, 2003) 75.

⁴³ Matthew 11: 28 -30

⁴⁴ Earley and Dempsey, *Disciple Making Is*, 59

⁴⁵ *Ibid.*, 60.

left their nets behind and followed in the steps of Christ.⁴⁶ Jesus had also said that whoever must follow Him must deny himself, take up his cross, and then follow Him.⁴⁷ At this stage, Jesus becomes the Master, and the disciple becomes the devoted follower. What is needed at this stage is total submission and full obedience from the follower.⁴⁸ Jesus defines leadership as service. Jesus displayed all the desirable qualities of leadership in his character and expected one to follow in his steps.⁴⁹

Jesus chose the twelve disciples primarily that they might be with him.⁵⁰ He devoted significant time to His relationship with those He had chosen. He used His life as a teaching tool in the mentoring of his disciples. He said, “Take my yoke upon you and learn of me.”⁵¹ To learn of Jesus is to follow in His steps. Jesus expected His disciples to obey Him and challenged them to be fully dedicated to Him and His cause.⁵² The commitment Jesus demanded of His followers was based on His commitment to God’s call on His life.

According to Gene Wilkes, “Leaders must involve others to reach a shared goal, and they fail when they put too much trust in their efforts and those efforts alone. You will never be an effective leader until you include those you lead in what you do.”⁵³

Jesus did not do everything himself, even though some of the jobs He delegated were not very exciting. The disciples had to learn that life was not surfing from one wave crest to the next.

⁴⁶ Matthew 4: 18 – 22.

⁴⁷ Luke 9: 23 -27.

⁴⁸ Luke 9: 57 – 62.

⁴⁹ Oswald J. Sanders. *Spiritual Leadership: Principles of Excellence for Every Believer*. Chicago: Moody Publishers, 2007, 28

⁵⁰ Mark 3: 14.

⁵¹ Matthew 11: 29.

⁵² Luke 9: 23.

⁵³ Wilkes, Gene, *Jesus on leadership*, (Tyndale House Publishers, IL, 1998), 211.

So, Jesus sent Peter fishing so that they could pay the temple tax (Matthew 17: 27) and sent two of his disciples on a mundane job to fetch a colt (Matthew 21: 1 – 2).⁵⁴

At this second stage, Jesus trained His disciples by example so that they should become an example to others. This is the stage the disciples were trained as leaders. When all His teaching about humility and not being over-ambitious failed to change their attitude, Jesus modeled humility before them in a vivid way they would never forget.⁵⁵ He got up.⁵⁶ He left his seat and his throne. He stood up to the task. He left the comfort zone. He rose to action.

Jesus took off his robe.⁵⁷ Jesus took off his glory. He lets go of that robe. The robe was associated with his position and recognition. He took it off. The robe represents ambition. Jesus lets it go. He that must be fulfilled in the purpose of God must yank off and fling aside all other self-ambition. Jesus did not use the position and authority to order his disciples all around. He lets go of those things, for they do not matter. He humbled himself. He was the greatest, but he became the servant of all.

Leroy Eims explained that Jesus came and reversed the direction of service without giving up His leadership. He told His disciples:

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister, and whosoever will be the chief among you, let him be your servant; Even as the Son of man came not to be ministered unto, but to minister, and give His life a ransom for many” (Matthew 20: 25 – 28).⁵⁸

⁵⁴ Sean Lord. “5 Characteristics of Jesus that Should Shape Your Leadership.” Biblical Leadership (blog). December 6, 2020, <https://www.biblicalleadership.com/blogs/5-ways-jesus-developed-his-team/>.

⁵⁵ John 13: 1 – 20.

⁵⁶ John 13: 4.

⁵⁷ Ibid.

⁵⁸ Leroy Eims, *Be The Leader You Were Meant To Be – Biblical Principles of Leadership*. (Victor Books, Wheaton, IL, 1975) 41.

“We lead by serving. Leadership begins when a God-revealed mission captures a person.”⁵⁹ Gene Wilkes added that, however, before one can step into the path of leadership, one should have gone through the process of discipleship.⁶⁰ Jesus portrayed the image of servant leadership as not to struggle for a position at the head of the table but to wait to be invited to the head of the table. Wilkes added that the head-table mentality is not the lifestyle of the spiritual leaders.⁶¹

Jesus also gave a model for servant leadership when just before his death, as he ate the Last Supper with his disciples.⁶² James and John asked to be given seats on the right and left sides of Jesus in his coming Kingdom, which infuriated other disciples.⁶³ Jesus showed the model for greatness by being a servant, when he knelt to wash the feet of his disciples. Jesus also demonstrated principles of servant leadership, which are: humble heart, first be a follower, greatness is found in service, leaders take risks, take up the towel, share responsibility and authority, and build a team.⁶⁴

Jesus wrapped a towel around his loins.⁶⁵ He girded Himself with the towel, held it firm to his loins. Remember what the Bible taught on girding one’s loins with the Truth.⁶⁶ The towel is what the servant used in cleaning the feet. He made them see that he meant business to serve them.

⁵⁹ Gene Wilkes, *Jesus On Leadership*, Tyndale House Publisher, IL, 1998, 19.

⁶⁰ *Ibid.*, 28.

⁶¹ *Ibid.*, 30.

⁶² Wilkes, *Jesus On Leadership*, 32.

⁶³ Matthew 20: 20 -28.

⁶⁴ Wilkes, *Jesus On Leadership*, 129.

⁶⁵ John 13: 4.

⁶⁶ Ephesians 6: 10 – 19.

He then knelt and began to wash their feet.⁶⁷ Jesus knelt and began to wash the disciples' feet. He washed them with water and wiped them with a towel. He was not on his feet asking his disciples to kneel and pour water on their heads because He is their master. He knelt. He humbled himself by kneeling and washed their feet. However, Jesus had to make them understand this issue. He shone a light on their ignorance. Jesus went further to teach them and pray for them.⁶⁸

When He had completed the task, Jesus explained, "I have given you an example, that you should do as I have done to you."⁶⁹ Gene Wilkes added that "Servant leaders multiply their leadership by empowering others to lead."⁷⁰ According to the Christian Leadership website, "There is a big difference between serving needs of others and being a servant of others' needs. Serving the needs of others is liberating. It implies recognizing their needs (without judging them) and then doing what can be done, in line with the higher purpose of serving God first, to help satisfy that need. Whereas, being a servant of the needs of others requires that one must do anything and everything possible to satisfy those needs, whether it is in line with one's service to God or not."⁷¹

Jesus says, "Take my yoke upon you and learn of me..."⁷² "When we follow after Jesus and walk in his steps on leadership, we will be able to align ourselves with the four leadership domains portrayed by Jesus through the heart, head, hands, and habits, which will result in

⁶⁷ John 13: 5.

⁶⁸ John 14 – 17.

⁶⁹ John 13: 15.

⁷⁰ Wilkes, Gene, *Jesus on leadership*, Tyndale House Publishers, IL, 1998, 214.

⁷¹ Christian Leadership, "Jesus: The Role Model for Christian Leaders," Christian Leadership (blog), accessed October 13, 2019, <http://www.christian-leadership.org/jesus-the-role-model-for-christian-leaders/>.

⁷² Matthew 11:29.

extraordinary loyalty, trust, and productivity.”⁷³ Jesus influenced his disciples, and they followed in his step.

As Jesus charged us to lead the way he did, he is also charging us to make disciples the way he did. Jesus so influenced his disciples that the people could not easily identify Jesus because they act like him. There are times when his disciples made errors in judgment and questioned Jesus’ leadership decisions; however, Jesus, who was called Rabbi (teacher), loved his disciples and valued their status as his students and mentees. Indeed, the biblical record states that Peter lacked faith and began to sink (Matthew 14:30), the disciples fell asleep when Jesus told them to stay awake (Matthew 26: 36 -40), and Thomas doubted that Jesus was alive until he touched Jesus side (John 20: 24 -25); however, Jesus continued to provide invaluable guidance, instruction, and advice to his beloved disciples.⁷⁴

Following the servant model of Jesus involves learning from how Jesus connected with his disciples. Jesus not only connected with his disciples, but he also trained them and then released them for the Great Commission. A connection is essential in leadership and making disciples. A leader that does not connect cannot win the heart of the people.

Jesus gave us great examples of connecting with the people when he showed compassion to them in his words, touch, and the miracles he did.⁷⁵ In connection, the leader, like Jesus, makes himself available. James M. Kouzes and Barry Z. Posner wrote, “Being a role model

⁷³ Blanchard, Ken & Hodges, Phil, *Lead Like Jesus*, (W. Publishing Group, TN, 2005) 87.

⁷⁴ Curry, Jason. "Jesus Loved His Disciples: The Role and Necessity of Mentors." *The Tennessee Tribune*, 2014, 25.

⁷⁵ Matthew 9:36; Matthew 14:14; Mark 6:34.

means paying attention to what you believe is important. It means showing others through your behavior that you live your values.”⁷⁶

Choosing to spend time with others brings some connections that make one understand others and see the environs from their view, and subsequently be able to reveal to them the right view. The leader also develops good listening ability. This requires paying attention to others.

People came from different backgrounds and different countries, states, and backgrounds. When one pays attention to others by listening to them, one not only gets to listen to their words but also to their hearts. The connection also makes one interested enough to ask questions. The more questions one asks, the more interested one becomes, and the more connected one becomes too. The connection also bred thoughtfulness. As one becomes thoughtful of others, thinking of each other’s welfare and how appreciative one is of them made the disciples connect more with the world that they are being sent to. The connection also brings openness; people only let those they are connected with their lives.

The servant leader must be a “learning servant” who wants to grow both as a leader and as a disciple.⁷⁷ According to the Bible, to become a servant of God and to enjoy serving others is not only a decision that a person needs to take, but it is also first a gracious gift from God. More than this, because of the new nature, as Christian leaders, one should find oneself readily drawn to the Christ-centered servant leadership model. It is the “leadership style” of the role model,

⁷⁶ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 3rd ed. (San Francisco: Jossey-Bass, 1996), 85.

⁷⁷ Thompson, Bill, *Servant, Leader, or both? A Fresh Look at Mark 10: 35 – 45*, *The Journal of Applied Christian Leadership*, Berrien Springs, Vol. 9, Iss. 2, Fall 2015.

Jesus Christ, and as one sees through the Bible, serving God inherently includes serving others in line with his good plans and purposes.⁷⁸

Stage Three

The third stage is *deployment*. This involves the calling of the disciples to the intentional global commission.⁷⁹ This stage answers the call to go for Jesus, as it asks the question, “Will you go for Jesus?” At this stage, Jesus is the Commissioning Officer, and the disciple is sent to become a productive and multiplying leader.⁸⁰ The third stage is a call to service and involves engagement in the ministry and being sent on a mission.⁸¹

In empowering disciples for the Great Commission, the leaders need to make the disciples grow to become people, not only people of truth but especially people of trust. People will always trust the leader who demonstrates concern for their well-being that flows from his love for them. They can trust the leader who respects them, is aware of their needs, hurts, and fears, and has their best interests at hand. People develop trust for a leader who loves them.

Leadership and discipleship are about relationships that are built on truth and trust. The trust grows and develops through the connection the leader has with his people. The trusted leader will earn an intense commitment. This commitment will reposition the church, regenerate businesses, restore communities, and revitalize economies. Eventually, the leader will empower the people for greater impact as they fulfill the Great Commission. Leadership is a process of influence.

⁷⁸ Christian Leadership, “Jesus: The Role Model for Christian Leaders,” Christian Leadership (blog), accessed October 13, 2019, <http://christian-leadership.org/jesus-the-role-model-for-christian-leaders/>.

⁷⁹ Earley, Dave and Dempsey, Rod. *Disciple Making Is – How To Live the Great Commission with Passion and Confidence*, Nashville TN: B & H Publishing Group, 2013, 60.

⁸⁰ Matthew 28: 19 – 20; John 15: 1 – 8, 16.

⁸¹ Acts 1:8; John 21: 15 -20; Mark 16:15.

Anytime one seeks to influence the thinking, behavior, or development of people toward accomplishing a goal in their personal or professional lives, one is taking the role of a leader.⁸² Jesus gave His team both a shared mission and a common goal. Their shared mission was the Great Commission. Their common goal was to be witnesses empowered by the Holy Spirit as in Acts 1:8. The overall commonality of the team's vision, mission, and goals is what keeps a church heading in the right direction. It makes use of the important principle of alignment, which harnesses the power of a team and makes possible the unity that results in blessing. The result is synergy.⁸³ Some people had seen servant leadership as a weakness, but Jesus portrayed the greatness of being a servant leader. Leadership is the skill of influencing people to enthusiastically work toward goals identified as being for the common good, with the character that inspires confidence.

Leadership is not management; management is what one does; leadership is who one is. Leadership is not about being the one in charge but about responsibility. Leadership is about influencing others and is about character. Leadership requires humility, selflessness, and forgiveness. Servant leaders do not exert power but influence with authority.⁸⁴ Jesus' example in leadership development was based on the succession of leadership primarily accomplished through personally shaping his disciples in close, mentoring relationships. Jesus' practice of having his disciples near him was so that they might best accomplish the task he had purposed for them.

⁸² Blanchard, Ken & Hodges, Phil, *Lead Like Jesus*, (W. Publishing Group, TN, 2005) 5

⁸³ Sean Lord. "5 Characteristics of Jesus that Should Shape Your Leadership." Biblical Leadership (blog). December 6, 2020, <https://www.biblicalleadership.com/blogs/5-ways-jesus-developed-his-team/>.

⁸⁴ Hunter, James C., *The World's Most Powerful Leadership Principle – How To Become A Servant Leader*, (WaterBrook Press, CO, 2004) 115.

Currently, this pattern of leadership development has been given diverse definitions, from *servant-based leadership* to *transformational leadership*. However, to Jesus, developing leaders was best accomplished through simple mentoring.⁸⁵ Jesus' desired goals for his disciples were realized through an intentional nearness to the lives of the twelve. For Christian leadership to be healthy, its success depends on close relationships between the mentor and the mentee. The indispensable mark of Christian leadership is the combined effort of action and agenda while purposing to influence others.

Jesus allowed His disciples to apply the lessons they were learning by delegating responsibility and authority to them in short-term ministry projects, which were part of a larger training strategy. Jesus sent them out and gave them instructions.⁸⁶ All through His ministry with the disciples, Jesus assigned various tasks and responsibilities to help them gain confidence as leaders.⁸⁷ This is to confirm that a leader is a disciple with authority and responsibility. Jesus also supervised His disciples by debriefing them following their ministry tours.⁸⁸ During the time apart from the crowds, Jesus provided further training for his disciples that would improve their ministry skills and help them realize their leadership potential.

When His disciples were effectively coached as leaders, Jesus challenged them with the obligation of reproducing themselves and enlarging their impact by making disciples. Thus, the Great Commission was introduced.⁸⁹ The leaders are infectious with their enthusiasm and love for what they are trying to impart. Their enthusiasm to lead is contagious, so it is their call to

⁸⁵ Thomas, Matt. "The Indispensable Mark of Christian Leadership: Implications from Christ's Methods of Leadership Development in Mark's Gospel." *Perichoresis* 16, no. 3 (2018): 107-117.

⁸⁶ Matthew 10: 5.

⁸⁷ Matthew 21: 1 – 3; Mark 11: 1 – 4; Luke 19: 29 – 35.

⁸⁸ Luke 9: 10.

⁸⁹ Matthew 28: 19 – 20.

discipleship. The disciples lead because Jesus, who led and taught them, impacted their lives. Discipleship involves influencing others in the way of the Lord to live and lead as Jesus did, and that is servant leadership.

Real leaders leave behind any idea of discipleship as someone else's job and instead make themselves into leaders who disciple and disciples who lead. When the leader is most effective, making disciples and leading becomes one force of energy. When that happens, nothing less than transformation should be expected. Leroy Eims concluded, "Do you recall the last orders of the Lord Jesus Christ to His follower? "Go and make disciples of all nations." Accompanying that charge to them was the promise, "I will be with you always" (Matthew 28: 19 -20). God is still giving us the same basis for serving Him with confidence that he gave to the old-time heroes of faith: I AM with you."⁹⁰

Theoretical Foundation

The church leaders and members will be taught how to become transformed *through* Christ and transform the world *for* Christ. Servant leadership will be taught and implemented in the ministry context. This transformation is to be put into practice in the church as they stand out and stand right through discipleship and leadership.

The transformation would be achieved through *Servant Leadership*. "Whoever must be great... must be a servant of all."⁹¹ Servant leadership will be taught and lived as they fellowship together. The purpose of discipleship is to follow in the steps of Jesus.

⁹⁰ Leroy Eims, *Be The Leader You Were Meant To Be – Biblical Principles of Leadership*. (Victor Books, Wheaton, IL, 1975) 13 – 14.

⁹¹ Mark 10: 43 – 45.

The transformation would be achieved through humility and worship “Everyone who humbles himself shall be exalted.”⁹² As a member of the body of Christ, no part of the body is regarded as superior to another. Members are significant in their roles and places.

The transformation would be achieved through inspiration, influence, and illumination for community service. “Let your light so shine before men, that they may see your good works, and glorify your Father in heaven.”⁹³ Every member is encouraged to be of good service to his or her community. The community means the home where one lives, the small group where one belongs, the church, the neighborhood where one lives, one’s place of work and study, and one’s city. God has given every member a gift to contribute to the growth of the body. The members will be trained and taught as disciples to discover, define, develop, and discharge their gifts.

The transformation would be achieved through being nurtured in fellowship and discipleship. “I AM the Vine, you are the branches . . .”⁹⁴ One becomes nurtured as one fellowship together. Every member gets to discover where he belongs and what function is required, growing together and complementing one another.

The transformation would be achieved through an explosion for evangelism. “Nations will come to your light, and kings to the brightness of your rising.”⁹⁵ One does not keep one’s light on oneself. One does not hide one’s identity. One lets people know that one is a Christian. Christians not only tell them but live the life as Christ lives through them. Members are not encouraged to hide their lights. They are encouraged to fulfill the Great Commission. The

⁹² Luke 14:11

⁹³ Matthew 5:16.

⁹⁴ John 15:5.

⁹⁵ Isaiah 60:3.

harvest is plenty, and they are the laborers. The mission field can mean their immediate family, neighborhood, community, and someplace that the Gospel is not heard.

Strategy

In church organizations in various communities, the members are meant to stand out as servant leaders; that is, “discipleship and leadership make us stand out and stand outright.” Some of the strategies to be implemented include ministerial discoveries and growth. Every member is endowed with unique treasures and talents for effective ministry. They get to discover these treasures and talents through the fellowship and worship service – in prayer and sound teaching of the Word of God in sermons, Bible studies, and Sunday school classes. Creating an atmosphere for discovery is important. They would allow for creativity through music, poetry, drama, and all other ways members can showcase their talents and treasure.

They would also teach and train the biblical concept and Jesus’ example of servant leadership. They set up ministries like small groups in the church that will divide people into small groups based on their age and gender. These ministries will focus on the adults, the youth, and the children. The second will be combination teaching seminars, prayer meetings, conferences, summits, and events that will teach on servant leadership and how the members can find greatness in serving like Jesus.

Another strategy is to act as a voice and channel through which others can brighten their corners and lighten up their world, creating an avenue for creativity to be celebrated. This is to create an atmosphere for talent discovery and to uncover and recover treasures from God. The youth ministries will encourage children, teenagers, and young adults to discover their identities in Christ. The adult fellowship will encourage the adult men and women in all walks of life to be taught discipleship and discover their leadership qualities and abilities as they stand out in the

world to transform their world. And the church will provide an avenue for them to display their discovery to the world. There will also be prayer meetings for small groups.

They would also serve as a network for Christian leaders to make an impact for one purpose – to glorify God. The adult fellowship small groups will help bring out the leadership qualities in the adults and teach on servant leadership. The fellowship will help the members understand that as a church, they need to stand together as leaders to complement one another. Wherever they find themselves standing, they should stand out because they are never alone.

Still another strategy is to implement the following:

- *Define* – based on your discovery of God and yourself. It asks and answers the question, “who am I as a member of the body of Christ?”
- *Develop* – grow in Christ as you develop what God has given you. It asks and answers the question, “what do I need to grow as a member of the body of Christ?”
- *Deliver* – work in line with and according to God’s timing for your life. It asks and answers the question, “where do I go and when do I go as I answer the call to fulfill the Great Commission?”
- *Difference* – be different to make a difference in life. It asks and answers the question, “how do I stand out and stand right for Christ?”

These will serve as tools for discipleship and leadership in the assemblies in Christ Apostolic Church and the ministries.

They would also organize events, seminars, and conferences, for all genders and ages, not only for the members but also as a means of community service and outreach. The organization is for connection and networking. This gets them to know their community as a church and how to better reach out to their community.

A final strategy is to serve as windows of an update to the community. The church will publish magazines and get involved in other media and social media outfits and give reports on the world to the church and of the church to the world.

Transforming their lives to transform the world is what matters to the church and makes servant leadership more meaningful. The transformation starts in their world before it goes to the world around them, touching their lives to torch the world. It starts with their hearts. And it can only be done in Christ, by Christ, and through Christ. The transformation starts with discipleship and continues with leadership.

CHAPTER 3: METHODOLOGY

The purpose of the research is to see the correlation between discipleship and leadership; how this can give more meaning to the term servant leadership, and how a servant leadership program, based on the correlation, can help make the leaders, and followers alike, understand the essence of still being a disciple and a leader at the same time. The research also intends to see how to curb the negative impact of the Nigerian culture, and to prioritize the biblical leadership principles, in order to make servant leadership in Christ Apostolic Church more meaningful and trustworthy for church health and growth. The following questions are what the researcher is hoping to learn by completing this study.

- Why are the younger generations losing faith and trust in the church and the leadership?
- Why do people struggle for leadership positions in the church?
- Why does the Nigerian culture, despite having much positive influence on morality and family upbringing, have some major negative impacts on church leadership?

A target of 100 participants will be surveyed. Participants will be 18 years of age or older, an ordained pastor, youth minister, or minister, or if a member, would have been a member for over ten years, and would cut across the various states and cities in the United States that the church has assemblies. Participants will be first screened through the personal information given on the organization database to ensure they meet the inclusion criteria. It will take approximately 30 minutes to complete the procedures listed in the questionnaire.

After receiving permission from IRB (See Appendix A), the church committee, and the Christ Apostolic Church National headquarters, an email will be sent to 10 youth ministers, 10 adult members, and 10 pastors and ministers in the assemblies in Maryland, who are over 18 years old, and had been a member of Christ Apostolic Church in North America for over 10 years. The contents of the email for the recruitment information for volunteer participation are available in Appendix B. The email will also contain a consent document and will be sent to 10 pastors and ministers, 30 youth pastors and ministers, and 30 adult members in other selected assemblies of the denomination in the United States. The consent document is available in Appendix C. Once 20 affirmative replies are received from the assemblies in Maryland and 35 replies from outside the state of Maryland, those individuals will be contacted by email with the survey questions or questionnaire (See Appendix E).

The individual will have to grant consent whether to go ahead with the survey or not willing to participate in the survey. The consent document (See Appendix C), which will be attached to the email, will also contain an introduction and the purpose of the research, and the criteria for selecting the individual. It will stipulate the time duration the participant will spend on taking the survey. It will also state the risk and the benefit the participant will get from taking the survey and how the information and privacy of the participants will be protected.

A follow-up email (See Appendix D) will be sent to the individual who is yet to respond after one week. Another set of individuals will be screened if there is no response after two weeks.

However, an interview would also be set up for any individual that could not answer the questions on their computers. The interview will be conducted at a place and time that best suits the interviewee. For the privacy of information, the interview will be held in public yet secluded

areas. The interviews will be recorded for clarity purposes, and the consent of the interviewee will be sought before proceeding and explained that it is for clarity purposes only. However, due to the current Covid-19 pandemic that has led to travel restrictions and social distancing, all interviews, if any, will be done on the phone, and responses will be collated.

Questionnaires (See Appendix E) will be sent as an email attachment to the participants that have given their consent. All the responses to the questionnaires will be treated as anonymous, and the responders will not have access to keep any copy of the document.

The questions in the survey are not straight “Yes” or “No” answers. The participants will be expected to respond in agreement or disagreement with a one-sentence explanation.

The records of the study will be kept private, and published or recorded reports will not include any information that will make it possible to identify any participant. The research documents will be kept safe by the researcher for privacy purposes.

CHAPTER 4: RESULTS

Summary Report

The table below shows how the participants responded to the questions.

Table 1. Response to the Survey Questions

Q#	Survey questions	Agree %	Disagree %
4	Do you need a position to become a leader in the church? Why do you think people are not recognized as leaders without a position of authority?	0	100
5	Have you ever witnessed any leadership tussle in your local assembly or assemblies you know?	90	10
6	Have you ever been involved in any leadership tussle in your local assembly or district, directly or indirectly?	90	10
7	What have been the effects of the leadership tussles that you have been involved in, witnessed, or heard about? Good or bad? The expectation was on the negative effects.	90	10
8	Do you think the lack of growth in the church is a result of leadership tussle?	100	0
9	Are you aware that the younger generations are not showing as much interest in the church as their parents, and some have left the church?	100	0
13	Do you think the leaders use their authority and position to impose their decisions on their followers?	70	30
14	Do you think the Nigerian (Yoruba) cultural background has a positive or negative influence on the growth of the church here in the United States?	50	50
16	Has living in the diaspora helped changed the cultural orientation of your church leaders?	20	80
17	Do you think the pastors and ministers are well-trained and equipped with discipleship and leadership?	20	80

18	Do you think the lack of exposure and adequate education of the leadership has a role to play in the lack of growth of the church?	60	40
19	Are you aware of leadership and discipleship training or seminars conducted by the church in the United States of America?	90	10
20	How often do the leadership and discipleship training and seminars take place? <i>Yes, for often. No, for occasionally</i>	20	80
21	How effective are the leadership training and seminars?	5	95
22	Have you heard of the term <i>servant leadership</i> ? Do you hear it preached in the church or outside the church organization? <i>Yes, for preached outside the church.</i>	90	10
23	Have you noticed the lifestyle of a servant leader in your pastors and ministers in your local assembly or church district?	10	90
24	Which have you noticed more in the leadership of the church – servant leadership (in which the leader leads with humility, readily serves the church, is a good role model, and does not take his position as the ultimate) or authoritarian leadership (in which the leader becomes unquestionable, abuses his power and position to subdue, oppress, and imposes his authority as influenced by the Nigerian culture)? The expectation was if the participants observed more authoritarian leadership.	90	10
25	Do you think your church leadership understands the term <i>servant leader</i> ?	10	90
26	Do you think the introduction of servant leadership would bring any change and growth in the church?	100	0
27	If the church decides to make a change and involve the teachings of servant leadership in her training curriculum, do you think the present set of ministers and leaders would welcome the development?	30	70
28	Would you welcome the introduction of the teachings of servant leadership in your local church?	100	0

29	Christ Apostolic Church has contributed immensely to the growth of Christianity in Nigeria as the first indigenous Pentecostal and Evangelical church, but lost her relevance due to the leadership tussles and division over many years, do you think the understanding of servant leadership would change the orientation of the leaders who have been involved in division for years?	100	0
30	Would the teachings on servant leadership help the younger generations more than the older generations, or both equally? The expectation was if it would help the younger generations more.	60	40

Leadership and position of authority

From the information garnered, all the 100 participants believed position is not necessarily needed to become a leader in the church but also concluded that the people would not be recognized without a position of authority. They believed that for a leader to command respect and influence, he must have a position, which has also led to many scuffles for positions among members in the church. It is a cultural belief in Nigeria that position not only defines the leader but also displays the leader.

Leadership tussles in the church

The research revealed that 90% of the participants had witnessed some form of a leadership tussle in their local assemblies, while 10% have not, and 90% of those who had seen it were either directly or indirectly involved in the leadership tussle.

The research also revealed that the leadership tussles had resulted in a lack of growth of the church because many disgruntled members and potential leaders had left the church to either establish another church, influencing otherwise loyal members to leave with them, or left to join another denomination entirely. The research also revealed that in response to Question 7 of the survey, which asks for the effects of the leadership tussles the participants have been involved in,

witnessed, or heard about. The responses showed that the tussles had resulted in court cases, emotional trauma, and in extreme cases, in death threats and death.

Effect on younger generations

The participants were expected to give some explanation to their responses. 90% agreed with question 7 (See Table 1) that there had been some negative effects on the younger generations as a result of the leadership tussles that they have been involved in, witnessed, or heard about. 100% agreed with question 8 (See Table 1) that the lack of growth in the church is a result of leadership tussle. In responding to question 9 (See Table 1), 100% of the participants concluded that the younger generations in the church were no longer showing as much interest as their parents. The participants also responded that some of the younger generations had outrightly left the church to join other denominations. The research revealed from the responses of the participants that many of the younger generations that left the church did so for the following reasons:

- They saw the hypocrisy in their parents with regard to the leadership tussle.
- They believed the church is more culturally inclined than globally inclined, so the leaders never get to learn from the American culture in order to accommodate the 2nd or 3rd generation Nigerian Americans in the church.
- They have lost their trust in the leaders of the church because they saw a lack of proper structure with regards to vision, mission, and core values.
- They saw that the church leaders have no provision for them to grow and contribute to the growth of the church even in their young age but could see some other church denominations who have all their provisions for their growth through discipleship and leadership all in place.

- They believed they had no sense of belonging in the church and could not find a place to serve and use their gifts to edify the church.
- They believed the doctrine of the church is too conservative for them.
- They saw that many leaders are not ready or willing to learn and develop themselves and the church on the Scriptures, leadership skills, financial management, and technology.
- They see the leaders as too authoritarian and the church as too traditional for the ever-changing generation.
- They saw the church as the church for the older Nigerians, one that is not ready to embrace change in order to accommodate the younger generations.

Likewise, the research revealed that the younger generations that are still staying in the church do that for two obvious reasons:

- They are waiting for the right time when they are able to make decisions for themselves, like when they move out of town or out of state to college or a new job.
- They believe God has a purpose for them in the church and are praying and working for the necessary change.

Church leadership and use of authority

Furthermore, 70% of the participants revealed that their leaders use their authority and positions to impose their decisions on the followers without listening to nor considering their opinion. The research, however, also revealed, according to 50% of the participants who believed that authoritarian form of leadership is accepted because it has helped to checkmate the attitudes of some members and establish the stand of the leader. They believed some people need the strong hand of the church leader in order to respond to some issues and to follow properly. It is noteworthy that the church leaders on national or zonal levels are referred to as “authority.”

Nigerian cultural influence and the effect of living in the diaspora on the church

The participants believe that the Yoruba cultural background has made the church take a good stand for the morality that modernity tends to contaminate. Nevertheless, 80% of the participants believe that living in the diaspora has not helped change the cultural orientation of the church leaders, and 20% believed it has. The Yoruba culture is a culture that gives high regard to a leader even if he is leading two people only. This has also made the struggle for a leadership position to be prevalent in the church denomination.

All the participants also agreed that the church is conservative and culturally orientated, which has made her attract only Nigerians in the diaspora and those from a particular culture with only a few outsiders due to marriage or just personal interest.

Leadership and discipleship training in the church

According to 80% of the research participants, the pastors and ministers of Christ Apostolic Church in North America are not well-trained and equipped in discipleship and leadership. Some 60% of the participants believed that lack of exposure and adequate education of the leadership played a role in the lack of growth of the church. Many of the pastors had long years, even decades of ordination, and had not gone beyond the training for ordination to further develop or educate themselves on leadership and church growth. All the participants acknowledged that there were some leadership and discipleship seminars conducted annually by the church on a national level, but also accepted that it was not adequate as it was only streamlined to the doctrines of the church and the cultural principles which had made the leaders always stamp their authority on the church.

In response to questions 26 and 28 in the survey (See Table 1) on whether the introduction of servant leadership would be welcomed to bring any change and growth in the

church. 100% of the participants agreed that the church has rich Sunday School materials that have made the members grow in the knowledge of the Bible, and the introduction of Servant Leadership through the Sunday School study would make a great change. However, there had been a substantial decline in the attendance of the classes on Sundays because large numbers of the church had been made to focus more on the prayer meetings and prayer times than sitting down for teachings because the church is widely known as a praying church.

Knowledge of the teachings on servant leadership

The research also revealed that 90% of the participants have heard of servant leadership outside of the church only. In comparison, 10% responded to have heard of the term used on few occasions in the church by some of the leaders who had been educated in some Seminaries in the United States. All the participants agreed that the church leadership does not adequately understand much of the term servant leader. They believed the pictures portrayed by many leaders that they are meant to be served and referenced and not necessarily to serve. The participants all agreed they had seen more display of authoritarian leadership than servant leadership in their leaders, though some agreed that few leaders do demonstrate servant leadership too.

Adaptation to change for necessary growth

All the participants acknowledged that the introduction of servant leadership to the church would lead to some substantial and significant growth. It would also serve as an avenue to redirect the orientation of the leaders to other aspects of church growth aside from prayers which the church is widely known for, and help bring the necessary change. Although 70% of the participants believed there would be resistance to the change, all the participants believed the

teaching on servant leadership would be gradually welcomed when the leaders see the effects and the growth in some other churches that share the same cultural affinity around them.

Lastly, the participants all agreed that the church would benefit from the introduction of the teachings on servant leadership. However, 60% of the participants believed that the younger generations would benefit more from the teachings, while 40% believed both the older and the younger generations of the church would equally benefit from it.

CHAPTER 5: CONCLUSION

Misuse of Power, Authority in the church leadership

The leadership structures of Christ Apostolic Church – local, district and national are always referred to as “The Authority.” Due to the cultural beliefs, those in the position of authority are said to have both the divine and constitutional power to direct the affairs of not only the church but the lives of the members too. Power conflict for leadership has also been seen as a serious challenge in the Christ Apostolic Church North America. The desire to be in power and to use the power over the people has led to the incessant struggle for various leadership positions in the church. This issue, as the research revealed, is even prominent in small group fellowships in many of the local assemblies of the Christ Apostolic Church.

Burns explained that “To understand the nature of leadership requires understanding the of the essence of power, for leadership is a special form of power. Forty years ago, Bertrand Russell called power the fundamental concept in social science, “in the same sense in which Energy is a fundamental concept in physics.” This is a compelling metaphor; it suggests that the source of power may lie in immense reserves of the wants and needs of the wielders and objects of power, just as the winds and tides, oil and coal, the atom and the sun have harnessed to supply physical energy. But it is only a metaphor.”⁹⁶

⁹⁶ James Macgregor Burns, *Leadership*, New York, Harper Collins, 1978, 12.

Likewise, personality clashes can generate leadership conflict in the church. The church is always filled with people of different temperaments and personalities like sanguine, melancholy, choleric, and phlegmatic. The sanguine and choleric tend to dominate and control others in the church. Since both temperaments seek to lead in the same church, there is going to be friction, which can result in leadership conflict because of the personality makeup. Most of the leadership struggles and power tussles in the Christ Apostolic Church North America today are more of cultural and personality than theological or doctrinal. It is also discovered that most of the members have fairly strong opinions about how leaders would speak and generally conduct themselves. They accept those who meet such expectations and are inclined to reject those who do not.

Furthermore, leadership style can stimulate the struggle for position in the church leadership and eventually lead to either the church's growth or the lack of it. There is always a leadership style commonly accepted in every denomination. The leadership style known generally in the Christ Apostolic Church North America is the authoritarian style, which basically originated from the Nigerian cultural background. The attempts of the leadership to deviate from the acceptable norm always lead to conflict in the church – the people would reject him when they see another who seems to demonstrate their accepted style. The daily administration of the church programs may not be within the capability of some individuals, and such is the source of trouble and division in the local church. His lack of love, patience, wisdom, training, or even lack of deep spirituality may become the root cause of church conflict.

Burns further explained that:

“Leadership is an aspect of power, but it is also a separate and vital process in itself. Power over other persons ... is exercised when potential power wielders, motivated to achieve certain goals of their own, marshal in their power base resources (economic, military, institutional, or skill) that enable them to influence the behavior of respondents

relevant to those resources and to those goals. This is done in order to realize the purposes of the power wielders, whether or not these are also goals of the respondents. Power wielders also exercise influence by mobilizing their own power base in such a way as to establish direct physical control over others' behavior, as in a war of conquest or through measures of harsh deprivation, but these are highly restricted exercises of power, dependent on certain times, cultures, and personalities, and they are often self-destructive and transitory. Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers. This is done in order to realize goals mutually held by both leaders and followers. Not only must motivation be relevant, as in power generally, but its purposes must be realized and satisfied. Leadership is exercised in a condition of conflict or competition in which leaders contend in appealing to the motive base of potential followers. Naked power, on the other hand, admits of no competition or conflict – there is no engagement.”⁹⁷

The misconception of authority and Christian leadership roles generate positional struggles and conflict in the church. This has led to many struggles for the leadership positions in the church.

The major reason for this is a cultural background that allows for authoritarian leadership.

Barnes explained that

“Leaders are a particular kind of power holder. Like power, leadership is relational, collective, and purposeful. Leadership shares with power the central function of achieving a purpose. But the reach and domain of leadership are, in the short-range at least, more limited than those of power. Leaders do not obliterate followers' motives though they may arouse certain motives and ignore others. They lead other creatures, not things (and lead animals only to the degree that they recognize animal motive – i.e., leading cattle to shelter rather than to slaughter). To control things – tools, mineral resources, money, energy – is an act of power, not leadership, for things have no motives. Power wielders may treat people as things. Leaders may not. All leaders are actual, or potential power holders, but not all power-holders are leaders.”⁹⁸

There is always an intense struggle to attain, maintain, sustain, and retain power and authority in the Nigerian culture and subsequently in the Christ Apostolic Church, even here in the diaspora.

For one to be honored and recognized in society, one must be in control of any such. Therefore, everyone would always want to be in charge and do everything to remain in charge wherever he

⁹⁷ Burns, *Leadership*, 12.

⁹⁸ *Ibid.*, 18.

or she is placed. This has now, sadly, crept deep into the church as everybody wants to be a leader of any sort. The members have been made to believe that leadership is about being in charge and giving commands and had little or no idea about the servanthood part of Christian leadership. The servant leadership aspect of church service is not taught nor implemented in many churches. The researcher had observed that whenever discipleship is taught in the church, it is done to raise followers to the leader and not necessarily followers of Christ. The Christian concept of leadership and authority is that of servanthood as taught and exemplified in the life of Jesus Christ. A true leader leads by example and does not demand obedience but earns it through his selfless service, which inspires his followers to imitate him because of the confidence they have in him.

Furthermore, there are cases of leadership conflict associated with poor communication or hoarding of information from the followers. In situations where leaders fail to communicate correct information to members, conflicts are inevitable. This is because everyone wants clear instructions about what they need to do. Good communication is the key to sound organizational practice and successful group relationships. Unfortunately, many Christian leaders do not give accurate and clear information to their followers. Their fear is also rooted in the authoritarian leadership culture, that the more enlightened the followers, the less significant the leader's authority. The leadership is to provide clear, accurate facts and figures so that their followers can effectively complete their spiritual tasks or ministries.

Effects of lack of Servant Leadership in the church

One of the major effects of the lack of servant leadership in the church is that there is always an intense struggle for a position in leadership. As a result of this conflict, the fellowship and communion of the church are broken down. Members become suspicious of each other and

would be seeing each other as a threat to the position they were longing for. The church is gradually losing its spiritual authority in the society, especially among the younger generations who are leaving the church for other denominations where they will be allowed to serve in various capacities, even as ministers, without becoming a threat to any of the already established leader. This withdrawal by the younger generations affects every aspect of the church life, such as attendance at services, collection of offerings and donations, physical and structural developments, members become passive, and the disgruntled leaders who had lost the enthusiasm to serve in the church.

Likewise, there would be retardation in the growth and expansion of the gospel efforts in the events of such leadership conflict and lack of servant leadership. Souls would not be won into the kingdom of God, as the Great Commission mandate of the church is abandoned. This reduces the membership in the church, which will affect the capacity to function effectively.

The church would experience financial drift because the people who ought to contribute may have left in times of tension and conflicts. Some members will sit on the fence and thus become passive and watch events as it unfolds without any meaningful contribution because of the prevailing confusion in the church.

Furthermore, open confrontation has been experienced in some of the assemblies of Christ Apostolic Church North America during leadership conflicts, which had led to a physical altercation and verbal assaults in the church. Thus the police had been invited to broker peace on some occasions, and likewise, the media have reported on occasions of church leaders being arrested and jailed as a result of the struggle for position. Some churches were closed for worship temporarily because of security reasons. This has also broken up the church in some situations and has led to the founding of new churches from members of the old ones.

Lack of focus is another effect of lack of Servant leadership. Whenever there is tension or conflict, the church's attention would change to something else. Instead of preaching the gospel and making an impact in the community, the attention of the church would now be on how to manage the internal crisis. This will affect the life and ministry of the church. The time for missions, community service, and evangelism will be given to conflict management. The church that is supposed to be looked up to for good community and national leaders has now become a place where security forces are invited to enforce peace. This also affected the influence of the church on both local and national leadership. People no longer trust the church leaders to advise them on whom to cast their votes for as national political leaders because the church leaders themselves are struggling bitterly on who is to lead among themselves.

The financial growth of the church is also affected. When there is conflict in the church, there will be unnecessary and careless spending. Misappropriation of funds will be the order of the day. The authoritarian leader thus becomes unquestionable, and the disgruntled people would have to go elsewhere. Leadership struggle crises due to lack of servant leadership are more than an increase in tension or disruption of the church schedules. It often turns the lives of the church members in different directions, and how they respond can have a bearing on their future. In other words, the struggle for position in church leadership and church conflicts always affected the vision, mission, and values of the church. The resources that are supposed to be used positively for the achievement of the laudable goals of the church are utilized to pursue the course of leadership conflict and settle court cases. The energy that ought to be used in the propagation of the gospel is used to attack one another in an attempt to gain position and superiority. In other words, the health of the church is vastly affected when the church lacks servant leadership.

The Fundamentals of Servant Leadership

The struggle for a leadership position in the church is not a new trend. It has existed for a long time. It also occurred in the Bible and surfaced even when Jesus Christ was on earth. The disciples of Jesus argued among themselves on who would be the greatest in the coming Kingdom, but Jesus taught them what it means to be the greatest.⁹⁹ In other words, Jesus taught his disciples what it means to be a servant leader.

The leader should have an understanding of the purpose of his position. When a leader fails to understand the purpose of the position, there is a tendency to misuse the power of that position. Burns further clarifies that “Essential in a concept of power is the role of purpose. This absolutely central value has been inadequately recognized in most theories of power. Power has been defined as the production of intended effects, but the crux of the matter lies in the dimensions of “intent.”¹⁰⁰ James Burns went further to give an analysis to clarify that power is a relationship that involves both the leader and the followers. In his book, *Leadership*, Burns stated that “ A psychological conception of power will help one cut through some of these complexities and provide a basis for understanding the relation of power to leadership. This approach carries on the assumptions above: that power is, first of all, a relationship and not merely an entity to be passed around like a baton or hand grandee; that it involves intention or purpose of both power holder and power recipient; and hence that it is collective, not merely the behavior of one person. On these assumptions, the power process is viewed as one in which,

power holders (P), possessing certain motives and goals, have the capacity to secure changes in the behavior of a respondent (R), human or animal, and in the environment, by utilizing resources in their power base, including factor skills, relative t the targets of their power-wielding and necessary to secure such changes.’ This view of power deals

⁹⁹ Matthew 18:1-5, Mark 9:33-37, Luke 9:46-48

¹⁰⁰ Burns, *Leadership*, 14

with three elements in the process: the motives and resources of the power holders; the motives and resources of power recipients; and the relationship among all these.”¹⁰¹

Jesus taught his disciples that greatness is not in the position one claims to have. It is not in the size of the crowd one pulls. It is not in the wealth one gathers. It is not in the appraisals one gets from men. It is not in the fame one gets. It is not in the power the leader has. It is not in how authoritative the leader is. It is, however, in the service one renders for God, the heart for which one renders it, and how the service becomes influential in the lives of the recipients to want to do the same for others.

There was a time in the Scriptures when the mother of James and John, two of the twelve disciples, respectfully asked for a favor. Jesus went further to tell his disciples, who had become angry at the actions and requests of the mother and sons, that anyone who wants to be a leader must first be a servant. Leadership is not about how close one is or has been to those at the top. It is not how favored or influential the leader is. It is how the leader can affect others and make a positive impact in their lives by “serving them” as a leader. Jesus went further to tell his disciples that, “Your attitude must be like my own, for I, the Messiah did not come to be served but to serve and give my life a ransom for man.”¹⁰²

Lastly, Jesus taught his disciples servant leadership when he demonstrated what it means to be a servant leader by stooping low to wash their feet on the day he had the Last Supper with them.¹⁰³ Jesus taught that Christian leadership is servant leadership, and any definition of a Christian leader must include the concept of servanthood. Even if the culture encourages the

¹⁰¹ Burns, *Leadership*, 14 – 15

¹⁰² Mark 10:35-41

¹⁰³ John 13:1-15

leader to impose his authority, Jesus taught that leadership is not about the position, but the service and that one does not need a position to be acknowledged as a leader.

Dr. Aubrey Malphurs, in his book *Being Leaders*, defines Christian leaders as “servants with credibility and capabilities, who can influence people in a particular context to pursue their God-given direction.”¹⁰⁴ He went further to explain the four characteristics of servant leaders are: humility, service, focus on others, and love.

Humility

“Servant leaders lead with humility despite having the authority. One day, Jesus called his disciples together and told them, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you.”¹⁰⁵ Jesus teaches servant leaders to lead humbly. They are characterized as humble or selfless leaders. Thus a critical element of one’s leadership is how one serves. It is all about humility, not ego. Jesus used a negative example to illustrate his point. It was typical of many Gentile or Roman leaders to demonstrate poor leadership by lording it over their followers and thus misusing their authority and abusing their subordinates. Jesus is not speaking out against the leaders’ having authority since leaders must have the authority to lead properly. The writer of Hebrews commands believing followers to submit to the authority of believing leaders (Heb. 13:27). And Jesus extends his authority to us as his church to implement the Great Commission at home and abroad (Matt. 28:18). So authority is not the issue, but the misuse of one’s authority, as modeled by pagan leadership, is wrong. Jesus is saying that one must not use one’s authority as the Gentiles did, lording it over people and thus abusing them. Instead, leaders serve people with humility.

¹⁰⁴ Malphurs, *Being Leaders*, 33.

¹⁰⁵ Matthew 20: 25 -26.

There is the ever-present temptation for leadership to take an ego trip – an exercise of ego – to subtly and sometimes not so subtly dominate their followers. With subordinates, this involves making sure they know who is boss, using one’s authority to put them in their proper place. This kind of leader is careful to let others know as often as possible that he or she occupies a position of prominence and prestige and is someone special, someone to be treated with respect and admiration.”¹⁰⁶

This lack of humility in service because the leader has all authority has plagued the Christ Apostolic Church as it is being integrated into Nigerian culture. The church is supposed to bring this change to the society and not be influenced by the culture of the society, as Jesus had charged that the Gentiles do it, but Christians should lord their authority on others.¹⁰⁷ Many leaders had, however, seen leadership positions as an opportunity to lord over others. This has, however, created many conflicts in the church and has made the church unhealthy.

Service

“In Matthew 20:26-28, Jesus continues his teaching, saying, “Instead, whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” Jesus is teaching that the essence of servant leadership is service, not status. Combined with the first characteristic of servant leadership, we find that servant leadership is about humble service. This is the kind of service that involves giving of oneself, not taking for oneself. To communicate this concept, Jesus uses the two words that he most frequently used to express the idea of servanthood: *diakonos* and *doulos*. He adds the two together, and they equal service (*diakonos* + *doulos* = service).

¹⁰⁶ Malphurs, *Being Leaders*, 36 – 37.

¹⁰⁷ Matthew 20:25-26.

First, when Jesus uses the word *diakonos*, which in the first century referred to one who serves others voluntarily, he was stating that greatness involves being a servant. Next, he says that being first in his kingdom involves being a slave. Here Jesus switches to the word *doulos*. This term referred to one who was in a servile position and had forfeited his right. Consequently, the idea of devoting oneself to a lifetime of lowly service must have been a huge challenge to the thinking of a small band of leaders who wanted to serve their Savior but at the same time lived in a world that demeaned that kind of service. The average person in the first century prized autonomy and personal freedom. Some would view the disciples with revulsion and contempt.

The world remains the same today; things have not changed much in twenty-one centuries. Finally, in verse 28 (Matthew. 20:28), Jesus uses himself as an illustration of the kind of selfless service that is expected of servant leaders: “Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.” One could sum Jesus’ life with the one-word, service. One purpose for his incarnation and life on earth was to serve and thus model what service is all about. Up to this time, the disciples had lived with him for two or more years and had had a living, breathing example of what he was asking of them. To preach and teach about service is important; however, to model it is critical. One can learn about service by reading a book on the topic or listening to a sermon, but one learns far more by observing a living servant. And that is what Jesus’ life provided for his disciples and for all to see. If one wants to know what it means to live a life of selfless service, then follow and observe the Savior.”¹⁰⁸ Apostle Paul expresses his commitment, which captures the essence of what Jesus taught, “I eagerly expect and hope that I will in no way be ashamed, but will have sufficient

¹⁰⁸ Malphurs, *Being Leaders*, 37-38

courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain.”¹⁰⁹

Focus on others

A servant leader focuses on others while an authoritarian leader focuses on himself. Most of the leaders that struggle for a position are driven by what they want to gain rather than what they want to impart. This is because some of the leadership positions not only come with power and authority but also come with some sort of fame and fortunes attached to them. An authoritarian style of leadership is more transactional in nature as the leader is in for gains, while servant leadership is transforming in nature as the leader is in for change.

James Macgregor Burns identified both transactional and transforming leadership this way; “The relation of most leaders and followers are transactional – leaders approach followers with an eye to exchanging one thing for another: jobs for votes, or subsidies for campaign contributions. Such transactions comprise the bulk of the relationships among leaders and followers, especially in groups, legislatures, and parties. Transforming leadership, while more complex, is more potent. The transforming leader recognizes and exploits an existing need or demand of a potential follower. But, beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents.”¹¹⁰

One of the biggest temptations the leader faces in the church is to find an answer to the question ‘What’s in it for me?’ It was also a temptation for Peter and the other disciples, and it

¹⁰⁹ Philippians 1: 20-21

¹¹⁰ Burns, *Leadership*, 4

will be a constant temptation for us, especially when ministry is not going well. In the context of Matthew 20, things were not going well for the disciples. Jesus was training them to be the future leaders of the church, but they had missed the manner and essence of servant leadership. Their focus of service was on themselves, and they were drifting precariously toward the view that every man must look out for himself. In their concern about the future, the disciples wanted to know what they would get from following Jesus. James and John took things into their hands and, asserting themselves, asked to be first and second in Christ's kingdom. This would mean that in the kingdom, people would look at them with awe and respect. Others would be envious of their positions and wish that they were in their place. Serving with others and retaining humility is often difficult. Serving with ministry partners and being all too aware of their frailties and shortcomings often makes it extremely hard to serve them or serve with them. One might also find jealousy arising from their ministry accomplishments. It is often easier to serve people that one does not know well. Consequently, a real test of servant leadership is the attitude toward and willingness to serve not only others in general but those who are serving alongside in particular.¹¹¹

Love

The love of leaders for their followers is the reason servant leaders serve; it is their motivation. Probably Jesus washed his disciples' feet one or two days after Jesus' instruction in Matthew 20:24-28. In Luke 22:24-30, Luke tells us that earlier that evening, the disciples had been quarreling again over who was the greatest. It is at this point in the Gospel of John that Jesus shifts from a public ministry to one focused on his disciples, those who would be the

¹¹¹ Malphurs, *Being Leaders*, 39.

foundation of the future first-century church. Jesus is about to die and leave this earth; his disciples must be ready to lead the young church.

Aubrey Malphurs clarifies that,

In John 13, Jesus begins his farewell address. Last words are always lasting words. Jesus notices that the disciples, who were likely reclining around a table, had dirty feet. Customarily a slave or servant would wash the guests' feet when they entered a home. Some would say this was the responsibility of the lowliest slave in the household. Perhaps this is the reason Peter at first refuses to let Jesus wash his feet (John 13:6, 8). Regardless, no slave was present to serve the disciples that evening, and none of them was willing to assume that role for the others. In their minds, to do so would have settled their argument about who was the greatest by admitting who was not the greatest. For them, this would have been an act of leadership elimination. So they were all proudly reclined around the table with dirty feet.¹¹²

Servant Leadership is not about a comparison of the strengths and weaknesses. Such comparison would always bring unhealthy competition and contention, which is not a manifestation of love.

Aubrey Malphurs explains further that:

“I suspect that had I been in Jesus' place, I would have thrown in the towel, not wrapped myself in the towel. I would have grown impatient with these men who just weren't getting it and would have given up on them. Why did Jesus have such extreme patience with this motley crew? John sums it up for us. Jesus passionately loved these men and it was that love that enabled him to take up the towel rather than toss in the towel. Here's the point: We will serve others humbly only to the degree that we love them. And the dirt on their feet will test our love for them. If we don't love them, we'll take up the leadership towel only to toss in that towel quickly when it gets a little dirty. If we love our followers deeply, we'll not only take up the leadership towel but also wrap ourselves in it. We won't mind a little dirt.”¹¹³

Those who struggle for positions in the church leadership are seen to lack servant leadership qualities. Their struggle was for their gain and to lord over all others. Servant leadership is also lacking in the political and social world. It is, therefore, sad that the church that is to portray these leadership qualities is the one calling on the security forces to help arrest a fellow leader

¹¹² Malphurs, *Being Leaders*, 41

¹¹³ *Ibid.*, 42-43

and taking their disputes for leadership positions to the court to be judged by unbelievers. Jesus had taught and shown what servant leadership is; the church needs to understand and portray this too.

The Misconceptions of Servant Leadership

Nevertheless, servant leadership had been largely misconceived by many leaders in Christ Apostolic Church, which had also led to a large extent their struggle for position in the church. Dr. Aubrey Malphurs also emphasized these four common misconceptions in his book *Being Leaders*. They are:

- Doing ministry for others,
- Being passive,
- Focusing on the leader's weaknesses, and
- Ignoring the leader's own needs.

Doing ministry for others

Ministry is about serving others, but it should not amount to doing it for other Christians who should be serving too. Aubrey Malphurs writes about a common misconception regarding servant leadership as it pertains to ministry,

“The issue of who does ministry in the church is critical not only to the leader's theology of ministry but to his or her servant leadership. If we were to ask the typical congregation who is supposed to do the church's ministry, the majority would single out the pastor or the pastoral staff. The reason is that as far back as most congregants can remember, “We've always done it that way.” The prevalent view is that the typical parishioner hasn't been to seminary or trained to pastor a church, so he or she isn't qualified to do ministry. Therefore it's the pastor's job to preach, teach the Bible, baptize, marry, bury, and even pray. (Many church people believe sincerely that God will hear a pastor's prayer before theirs.) Most argue, “We want our pastor to do the ministry, not us. After all, that's what we pay him for.” And the problem is that many pastors either agree with this view or go along with it under the guise of servanthood. In stark contrast, Scripture teaches that various gifted members of the congregation, including pastors, evangelists,

and teachers, are responsible to equip or train the others to accomplish the ministry so that every member is a minister (Ephesians 4:11-13). Pastors are responsible for ministry, but a primary thrust of that ministry is to equip lay people for service. Paul also instructs that the entire congregation is responsible to use their gifts to minister and train others and to be trained by them. Consequently, servant leaders don't rob their people of the privilege of doing ministry. Instead, they equip and encourage them to minister and train others.¹¹⁴

Fundamentally, servant leadership in ministry is about equipping others to serve. In the Nigerian church, ministry leaders are given the authority to delegate and charge others to serve. However, equipping others to serve is completely missed when ministry leadership is given the power and authority over ministries but not the accountability to equip others to serve and do the ministry. Some leaders who long to be in a position to lord over those serving are quick to take the opportunity to do this through the church. And when the church only recognizes and gives such authority to those who have been ordained as pastors for ministry, many who are unqualified and not called by God vie and clamor for the ordination just to gain the authority that comes with the position. Some ambitious leaders, who only showed some charisma of sort but without godly character, used influence to petition people to vote for them or provide financial incentives to buy their way to get ordained or promoted to higher leadership positions. This results in the church being infiltrated with pastors whose ambitions are to be seen and referenced as the ones in charge but have few skills or desire to equip others to serve and minister. Many of them are only interested to misuse and abuse their power over those in their charge. Sadly, the media is replete with news of atrocities committed by such pastors ranging from sexual scandals, financial misappropriations to being in the occult. Ultimately, servant leadership is not about serving everyone nor serving oneself; it is about serving those who serve.

¹¹⁴ Malphurs, *Being Leaders*, 43-44

Being Passive

A typical misunderstanding of servants is that they must wait for their master to direct their service. In short, they are passive people who do not show many initiatives. Some churches have the same idea about leadership and ministry. It is a maintenance mentality that views the leader's role as maintaining the current ministry as is. Innovation and creativity are not welcome. Servant leaders are proactive risk-takers. They are not found standing around waiting for orders. The reason is that the Master has already issued those orders as recorded in the Scriptures more than two thousand years ago. Wise servant leaders are proactive risk-takers.¹¹⁵ Most of the positions that people struggle for in churches are just titles with no particular act of duty or service. They just want to be the ones calling the shots and see others obeying their commands. In the Nigerian culture, to be called a servant means the person is regarded as worthless. That is why everyone would love to be regarded as a leader with a title added to their names. Members do not want to venture into discipleship anymore but want to be regarded as leaders. However, an understanding of servant leadership would make the people understand that a leader is a disciple with authority, and a disciple is a leader with responsibility.

Focusing on the leader's weaknesses

It is natural that the congregation would view servants as weak since many had considered servants subordinate and dependent, completely at the disposal of their master. Servant leaders today must wrestle with their human frailty. Aubrey Malphurs explained that "Pastoring a church in the late twentieth century and the early twenty-first century has proved to be a leadership-intensive experience. Due to ethical and moral failure on the part of far too many

¹¹⁵ Malphurs, *Being Leaders*, 45

pastors, congregants neither trust nor respect their leaders, as did previous generations.”¹¹⁶ Those who would serve Christ as pastors of churches in the twenty-first century Christ Apostolic Church will quickly discover their weaknesses. The pastors or leaders may find themselves vulnerable to mistrust, false accusations, exploitation, being taken advantage of, and false rumors. At the same time, the leader may let the people down. The leader may fail to keep a promise, miss ministry opportunities, lose temper, become weakened by discouragements, and allow other missteps that will serve to surface their human weakness. However, Christ’s power is still available to the leader for ministry¹¹⁷. A servant leader may appear to be weak in man’s view, but with God’s divine power, the same leader can accomplish God’s goals. Thus, on the one hand, servant leaders are weak due to human frailty, but servant leaders are strong due to Christ’s presence and divine power in their lives. It is imperative that servant leaders not view other leaders or themselves strictly in light of weakness but in the light of Christ’s potential strength in the leader’s lives.

Aubrey Malphurs concludes that “Focusing exclusively on weakness is debilitating and leads quickly to discouragement. Focusing on Christ’s strength in our lives in contrast to and despite our weakness leads to encouragement and hope, even in the most difficult circumstances.”¹¹⁸

Ignoring the leader’s own needs

Today people expect the church to meet their needs. Many pastors have discovered that if they do not address people’s needs from Scripture, their members will quickly go elsewhere.

¹¹⁶ Ibid., 47

¹¹⁷ Acts 1: 8

¹¹⁸ Malphurs, *Being Leaders*, 47

Malphurs contends that “Christ teaches that servant leadership is about humbly serving others, not ourselves, but there is a problem if we get the impression that we are to ignore our personal needs and focus exclusively on others’ needs.”¹¹⁹

The Christian leader is expected to be a servant leader. None would deny that Christ was the ideal leader, but His spirit and attitude were very different from what one associates commonly with leadership. Christ has taken upon himself the form of a servant and emptied himself of his deity.¹²⁰ Christians are encouraged to do the same.¹²¹ Christ washed the disciples’ feet and told the leaders He had chosen that in washing their feet, He had given them an example of leadership.¹²² James and John had aspirations after leadership, although from the wrong motives. Christ did not decry their desire, but He showed them the channels through which such a desire had to flow. In other kinds of leadership, an individual may endeavor to build up a sphere of personal power, but not so the Christian. Tremendous self-restraint is necessary for Christian leadership, especially if one has been accustomed to exercising responsibility outside of the church. Even as Christ’s leadership involved the cross, so Christian leaders will know the reality of self-denial and sacrifice.

The Christian leader needs a sure grasp of Christian truth and of the principles that govern the life and service of God’s people. He should regard the instruction of others – for ensuring a succession – as a key responsibility. He should not be the one who ambitiously struggles for a position or greedily holds onto his office because of the pleasure it gives him, but instead one who desires that others may share with him the privilege of the office. This, though,

¹¹⁹ Ibid., 47

¹²⁰ Philippians 2:7, talks about the kenosis – self-emptying of Christ

¹²¹ Philippians 2: 5.

¹²² John 13:15.

is not a natural characteristic, but it is a spiritual characteristic of the man who is “full of the Holy Ghost.”¹²³

A servant leader must not neglect the well-being of one’s own health; the spiritual, mental, emotional, and physical health of the leader goes a long way to affect the health of the church too.

Servant Leadership Enhances the Trust that would Lead to Church Growth

From the information garnered during the research, the researcher discovered that the issue of trust has also led to the rise of conflicts in the church leadership. The Christ Apostolic Church North America needs trustworthy leaders. Leadership today can only be effective when people become willing enough to rely on and place their confidence in their leaders. Kouzes and Posner stated that: “The credibility of leadership is what determines whether people will want to give a little more of their time, talent, energy, experience, intelligence, creativity, and support. Rather than sheepishly following orders, constituents of credible leaders act with moral commitment in following a common purpose.”¹²⁴ However, this takes time and demands integrity, responsibility, and accountability on the part of those in authority.

Trust is so important to servant leadership because people will not follow leaders they do not trust. Trust is at the core of the servant leader’s credibility and essential to effective leadership in the church. Without trust, leadership will not happen. According to Aubrey Malphurs,

Research on credibility has shown that when a leader attempts to influence people, the people engage in a conscious and unconscious evaluation of the leader and will follow only if they deem him credible. People watch their leaders, and they expect more from

¹²³ Acts 6:1- 8.

¹²⁴ James M. Kouzes and Barry Z. Posner, *Credibility*, Jossey-Bass, San Francisco, CA, 1993, 57

those who wear the leadership mantle. Leaders serve as role models, and everything counts. That is why trust is so important.¹²⁵

Lovett H. Weems, Jr. affirms that:

We do not expect clergy to be exempt from the human struggles of our time; however, we could have hoped for a qualitatively different response from them. The church and the world do not expect acknowledged standards of integrity and a reasonable way to respond to failures. If we are honest, we must recognize that this pattern has diminished the capacity for leadership by the churches in our society. At the same time, it has made ordained ministry less inviting.¹²⁶

People trust the servant leader because of his character. A leader with questionable character will lose the trust of his followers—integrity matters in the life of a leader. The leader must be truthful in what he says and does. A good tree will always bear good fruits, and a bad tree will bear bad fruits.¹²⁷ The Spirit of God will yield godly character as fruit in the leader's life who submits to His leadings.¹²⁸

The leader is also trusted because of his competence. Competence is the leader's capability to perform well in a specific context, having the expertise and ability to get things done.¹²⁹ The followers will put their confidence in the gifted leader, who knows what to do, how to do it, and gets the job done well. They will trust the leader when he introduces new things that involve change and risk. Competence brings personal confidence and public credibility to the leader. People will trust the leader who is willing to take responsibility for his or her actions.

The leader who has the clarity of direction in the form of a clarified mission and vision also gains the trust of the followers. The leader must know and clarify where he is going and

¹²⁵ Malphurs, *Being Leaders*, 50.

¹²⁶ Lovett H. Weems, Jr, *Church Leadership: Vision, Team, Culture, and Integrity*, (Abingdon Press, Nashville TN, 1993) 122.

¹²⁷ Matthew 7:16-17.

¹²⁸ Galatians 5:22-23.

¹²⁹ Malphurs, *Being Leaders*, 57.

where he is taking his people. A leader with no clear picture of the future or clarified direction will take the people to nowhere. The leader who communicates effectively to his followers also wins their trust. Leaders spend more time communicating than any other activity.¹³⁰ The members of any organization feel an inherent need to know what is happening in the organization. Informed people are trusting people. Uninformed people are suspicious people. If people suspect that the leader is trying to keep something from them, they will not follow him.¹³¹

People trust the leader with a servant's heart. Servanthood in a leader is a trustworthy factor. The trusted servant leader leads with humility even when he has the authority. People put their confidence in the leader who serves wholeheartedly and not the one who imposes authority over them because of his position. Jesus said whosoever wants to be great must be a servant.¹³² The Christ Apostolic Church North America today is yearning for servant leaders.

The membership of the Christ Apostolic Church North America would also trust the leader who demonstrates concern for their wellbeing that flows from his love for them. They can trust the leader who respects them, is aware of their needs, hurts, and fears, and has their best interests at hand. People develop trust for a leader who loves them. Leadership is about a relationship that is built on trust. The trusted leader will earn an intense commitment. This commitment will reposition the church, regenerate businesses, restore the church communities, and revitalize the economies of the church.

Trust is not what a leader can demand. Trust is earned with time. The power to control trust is not in the hands of the leader but the followers. The people's choice is based not upon

¹³⁰ Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behavior*, 6th ed. New Jersey: Prentice Hall, 1993, 327.

¹³¹ Malphurs, *Being Leaders*, 61.

¹³² Matthew 20:20-28; 1 Peter 5:2-3; John 13:1-17.

authority but the leader's integrity. People will trust the leader based on what they think about him, not what the leader thinks they should think about him. Once the trust in the leader is broken, it is difficult to restore. The broken trust has led to many breaking away from the church to either join another denomination, start up their own church assembly with no association with the church they left.

The people will trust the leader who knows who he is, who cares for his followers, knows what he has, where he is going, what to do, how to do it, believes in what he is doing, and who not only does the right thing in the right way with the right mind but also influences and inspires others to follow in his steps. Trust is critically important in this era of Christ Apostolic Church North America's dwindling reputation and growth, wrenching organizational change, and global competition. Trust is the foundation of leadership. God rewards trust, and the church longs for it too.¹³³

Implementing Servant Leadership in Leadership and Discipleship Teachings in Christ Apostolic Church

In conclusion, the researcher has discovered that the majority of the leadership issues ravaging the Christ Apostolic Church North America today came as a result of the lack of understanding of what servant leadership entails. To alleviate this, the church must be consistently teaching servant leadership and raising servant leaders in the church, starting from the church leadership in North America, which will dictate the pace against the cultural norm of the entire Christ Apostolic Church. Also, the church should put a reliable and solid succession plan in place.

¹³³ Luke 16:10 – 12; Romans 8: 19.

The researcher anticipates the yearning for change that will come from a considerable section of the followership of the church who desire change, as well as the resistance to change from a significant section of the established leadership of the church. The researcher, therefore, would suggest an adequate understanding of the reasons people resist change and alleviate the fears before implementing the change.

Lovett H. Weems, Jr., in his book *Church Leadership*, highlighted ten common reasons people resist change. They are listed below:

1. It makes people feel out of control. People tighten up when they feel powerless.
2. Too much uncertainty. What will it mean for them. Is it safe?
3. They've never heard it before. People do not respond well when asked for a reaction on the spot. Always prepare the ground first.
4. It disrupts the routine. The known and certain are appealing.
5. It makes people lose face. It looks as if what we did in the past was wrong.
6. It makes people feel uncertain about their competence.
7. There is a ripple effect on other people and efforts. It disrupts other things.
8. Things that are new are more work. People feel they have no reason to put in the extra work.
9. There is a chip on the shoulder from the past. People are mad at you for something else, or at the organization, or from some bad experience.
10. Sometimes the threat is real. Your great idea will hurt someone else. There are few totally positive ideas.¹³⁴

Furthermore, both the leader and the church must be purpose-driven for maximum productivity in the gospel endeavor. This calls for laying a solid foundation for a healthy church that has a purpose that must be communicated to the membership for understanding and acceptance.

To implement the change, the researcher proposes to take it one step at a time, and it starts by making the church understand what change would bring.

¹³⁴ Lovett H. Weems, Jr., *Church Leadership; Vision, Team, Culture, and Integrity*, (Abingdon Press, Nashville TN, 1993) 79 - 80

Lovett H. Weems, Jr., also in his book *Church Leadership*, highlighted ten lessons to be learned about change. They are listed below:

1. Provide a clear picture of the change. Share the vision.
2. Allow room for participation in the planning. Leave some choices.
3. Share information to the fullest extent possible, even if you do not have it all.
4. Divide change into small steps. Use pilot projects.
5. Minimize surprises. Provide advance warnings of change.
6. Give people a chance to digest ideas.
7. Make people feel good about their competence.
8. Reward the pioneer supporters.
9. Help people feel compensated for their extra work. It does not have to be financial, but at the minimum, acknowledge it.
10. Try to redeem losers. Let them know early.¹³⁵

The church would need to encourage sound Bible teachings for all church members. This will afford them the opportunity of knowing biblical position on issues. The church should adopt a policy on systematic discipleship training for all church members, especially the leaders. The introduction of training, seminars, and conference activities into the church schedules will help expose church membership to essential truths that will make them effective and good leaders. Special training can be organized for different church departments to increase the effectiveness in the service of God.

The researcher would like to make the following proposal to implement change that applies to the teachings of servant leadership in Christ Apostolic Church.

- To introduce servant leadership in the teaching curriculum as a course of study in the Joseph Ayo Babalola University (JABU), the prestigious and nationally acclaimed Christian university established by the church, where servant leadership would be taught to cover general leadership studies, which include business, politics, social, family, government, educational and spiritual leadership.

¹³⁵ Weems, *Church Leadership*, 80.

- To introduce servant leadership in the teaching curriculum as a course of study in the Christ Apostolic Church Theological Seminary, established by the church to train pastors and ministry leaders. With this, servant leadership would be taught to cover the aspects of discipleship and leadership for those going into the ministry. This will include understanding the necessity for church growth based on the healthy growth of the leaders.
- The church has a widely acclaimed and accepted Bible study department, which provides spiritual education through Sunday school teachings. The Sunday school teaches basic knowledge of the Bible and covers year-round teaching on a particular topic. This shows the eagerness of the church leadership and membership to learn from the Bible. The introduction of servant leadership as year-round teaching for two years would go a long way to make the church understand and adapt servant leadership in both the leadership and discipleship of the church.
- Introduce servant leadership to the training curriculum in the church's biannual leadership pastors' and ministers' seminars. This training can also cover topics like time management, emotional intelligence, church health and growth, pastor's health and wellness, and conflict management from a servant leader's perspective.
- Introduce servant leadership to the teaching curriculum in the church's annual workers' seminar and training.
- The pastors that have been trained with servant leadership knowledge should also teach on servant leadership in their various assemblies at least once a month.
- Pastors and leaders are allowed to attend leadership seminars organized outside the church denomination to learn more from the world around the church.

- Speakers from outside the church denomination are invited to speak on servant leadership to the leaders and members alike during the National Convention programs.

The Nigerian Yoruba culture is very rich in moral principles and nation-building. The culture has had a great impact on the lives of Nigerians at home and in the diaspora. Great spiritual and national leaders have been raised with the Yoruba cultural background. However, with the introduction of servant leadership into the culture for spiritual growth, the church would grow stronger, healthier, and make more significant impacts in the lives of the members and the community at large.

The Christ Apostolic Church would be built on servant leadership principles when the leadership implements a program that turns attendees into members and also develops the members as disciples to become mature leaders in their various fields and thus to fulfill the Great Commission. To avoid or minimize the struggle for positions and conflicts in leadership, the church must see leadership as discipleship with authority and a privilege and opportunity to serve. Leadership is not a do-or-die affair. The church leader must not see himself as the lord over his followers but must learn that ministry work is a collective responsibility. Therefore, one will see oneself following Christ's example of servant leadership that He has not come to be served but to serve.

Introducing Servant Leadership to the Youth and Young Adults of Christ Apostolic Church North America

The leadership of Christ Apostolic Church Youth and Young Adult Department accepted the proposal to introduce Servant Leadership to Christ Apostolic Church in North America. The

National Youth Director of the church granted the researcher permission to organize a training program for the youth and young adult leadership along with other youth pastors who had an understanding of servant leadership. The researcher trained the other facilitators for two months on the reason why servant leadership is needed for growth in the church. Upon the completion of the training, the facilitators graduated to train others with the curriculum planned alongside the researcher. The team now organized a bi-monthly virtual training program for all the youth leaders and ministers in all the assemblies across the nation. It will be a rolling admission, and new students were enrolled every two months. The first batch of 50 youth and young adult leaders and ministers were enrolled and trained in the first month of the year. Part of the training curriculum included the History of the Christ Apostolic Church and the Introduction of servant leadership studies to the younger generations. The newly trained youth leaders and ministers embraced the teachings on servant leadership and further assured to henceforth imbibe the lifestyle of a servant leader as they lead in their various churches. The participants also extended the invitation to the researcher for further virtual teachings on servant leadership to their various church leaders and members across the nation. The monthly virtual teachings on servant leadership, thereafter, started in the first month, had concluded two sessions with over 70 youths and young adults in attendance.

**Introducing Servant Leadership to the Leadership and Older Generations of the Christ
Apostolic Church North America**

The National Coordinator of Christ Apostolic Church North America also approved the permission to introduce the studies to the pastors of the various assemblies at the annual leadership summit of the church. The summit would give the room to reach out to the older

generation leaders and members of the church in North America. Due to the prevailing pandemic in the country that would not allow for physical gathering the summit was in virtual form. forty (40) pastors were able virtually to attend the seminar online.

The researcher presented a lecture on Servant Leadership titled *Leadership and the Authority*, with the focus on what Jesus told his disciples on servant Leadership in Matthew 20: 25 – 28, where he analyzed the general misconceptions of servant leadership within the Nigerian culture, and how servant leadership as a lifestyle could build trust and enhance growth in the church. The presentation lasted for one hour thirty minutes.

The pastors then also completed the online questionnaire that was earlier used in the research (See Appendix E) for 30 minutes to get their responses after the presentation.

The 40 pastors who consented to take the survey received the Questionnaires (See Appendix E) were distributed to their email addresses. All the responses to the questionnaires were treated as anonymous, and the responders will not have access to keep any copy of the document.

The questions in the survey were not straight “Yes” or “No” answers. The pastors were expected to respond anonymously in agreement or disagreement with a one-sentence explanation.

The records of the study were also kept safe and private, and will not include any information that will make it possible to identify any participant.

The table below shows how the participants responded to the questions after the presentation.

Table 2. Response to the Postpresentation Survey Questions compared with the previous research survey

Q#	Survey questions	Agree (date and number)	Disagree (date and number)
4	Do you need a position to become a leader in the church? Why do you think people are not recognized as leaders without a position of authority?	(03/01/21) 0 (09/13/20) 0%	(03/01/21) 40 (09/13/20) 100%
5	Have you ever witnessed any leadership tussle in your local assembly or assemblies you know?	(03/01/20) 40 (09/13/20) 90%	(03/01/21) 0 (09/13/20) 10%
6	Have you ever been involved in any leadership tussle in your local assembly or district, directly or indirectly?	(03/01/21) 40 (09/13/20) 90%	(03/01/21) 0 (09/13/20) 10%
7	What have been the effects of the leadership tussles that you have been involved in, witnessed, or heard about? Good or bad? The expectation was on the negative effects.	(03/01/21) 40 (09/13/20) 90%	(03/01/21) 0 (09/13/20) 10%
8	Do you think the lack of growth in the church is a result of leadership tussle?	(03/01/21) 40 (09/13/20) 100%	(03/01/21) 0 (09/13/20) 0%
9	Are you aware that the younger generations are not showing as much interest in the church as their parents, and some have left the church?	(03/01/21) 40 (09/13/20) 100%	(03/01/21) 0 (09/13/20) 0%
13	Do you think the leaders use their authority and position to impose their decisions on their followers?	(03/01/21) 40 (09/13/20) 70%	(03/01/21) 0 (09/13/20) 30%

14	Do you think the Nigerian (Yoruba) cultural background has a positive or negative influence on the growth of the church here in the United States? <i>Agree for negative</i>	(03/01/21) 40 (09/13/20) 50%	(03/01/21) 0 (09/13/20) 50%
16	Has living in the diaspora helped changed the cultural orientation of your church leaders?	(03/01/21) 30 (09/13/20) 20%	(03/01/21) 10 (09/13/20) 80%
17	Do you think the pastors and ministers are well-trained and equipped with discipleship and leadership?	(03/01/21) 0 (09/13/20) 20%	(03/01/21) 40 (09/13/20) 80%
18	Do you think the lack of exposure and adequate education of the leadership has a role to play in the lack of growth of the church?	(03/01/21) 30 (09/13/20) 60%	(03/01/21) 10 (09/13/20) 40%
19	Are you aware of leadership and discipleship training or seminars conducted by the church in the United States of America?	(03/01/21) 30 (09/13/20) 90%	(03/01/21) 10 (09/13/20) 10%
20	How often do the leadership and discipleship training and seminars take place? <i>Yes, for often. No, for occasionally</i>	(03/01/21) 10 (09/13/20) 20%	(03/01/21) 30 (09/13/20) 80%
21	How effective are the leadership training and seminars?	(03/01/21) 10 (09/13/20) 5%	(03/01/21) 30 (09/13/20) 95%

22	Have you heard of the term <i>servant leadership</i> ? Do you hear it preached in the church or outside the church organization? <i>Yes, for preached outside the church.</i>	(03/01/21) 5 (09/13/20) 90%	(03/01/21) 35 (09/13/20) 10%
23	Have you noticed the lifestyle of a servant leader in your pastors and ministers in your local assembly or church district?	(03/01/21) 5 (09/13/20) 10%	(03/01/21) 30 (09/13/20) 90%
24	Which have you noticed more in the leadership of the church – servant leadership (in which the leader leads with humility, readily serves the church, is a good role model, and does not take his position as the ultimate) or authoritarian leadership (in which the leader becomes unquestionable, abuses his power and position to subdue, oppress, and imposes his authority as influenced by the Nigerian culture)? <i>The expectation was if the participants observed more authoritarian leadership.</i>	(03/01/21) 35 (09/13/20) 90%	(03/01/21) 5 (09/13/20) 10%
25	Do you think your church leadership understands the term <i>servant leader</i> ?	(03/01/21) 0 (09/13/20) 10%	(03/01/21) 40 (09/13/20) 90%
26	Do you think the introduction of servant leadership would bring any change and growth in the church?	(03/01/21) 40 (09/13/20) 100%	(03/01/21) 0 (09/13/20) 0%
27	If the church decides to make a change and involve the teachings of servant leadership in her training curriculum, do you think the present set of ministers and leaders would welcome the development?	(03/01/21) 30 (09/13/20) 30%	(03/01/21) 10 (09/13/20) 70%
28	Would you welcome the introduction of the teachings of servant leadership in your local church?	(03/01/21) 40 (09/13/20) 100%	(03/01/21) 0 (09/13/20) 0%

29	Christ Apostolic Church has contributed immensely to the growth of Christianity in Nigeria as the first indigenous Pentecostal and Evangelical church, but lost her relevance due to the leadership tussles and division over many years, do you think the understanding of servant leadership would change the orientation of the leaders who have been involved in division for years?	(03/02/21) 40	(03/01/21) 0
		(09/13/20) 100%	(09/13/20) 0%
30	Would the teachings on servant leadership help the younger generations more than the older generations, or both equally? The expectation was if it would help the younger generations more.	(03/01/21) 40	(03/01/21) 0
		(09/13/20) 60%	(09/13/20) 40%

Leadership in the church

From the post-presentation information garnered, all 40 pastors believed position is not necessarily needed to become a leader in the church. In the previous research study, all 100 participants also believed position is not necessarily needed to become a leader in the church.

The research revealed that all 40 pastors had witnessed some form of a leadership tussle in their local assemblies. However, 90% of the previous research participants, which comprise of both leaders and members agreed that they have witnessed some leadership tussle in their church.

Effect on younger generations

All 40 pastors agreed with question 7 (See Table 2) that there had been some negative effects on the younger generations as a result of the leadership tussles that they have been involved in, witnessed, or heard about. However, only 90% of the participants in the previous research survey agreed that the leadership tussle has had negative effects on their church.

The forty pastors all agreed with question 8 (See Table 2) that the lack of growth in the church is a result of leadership tussle. This is in agreement with all 100 participants in the research survey that leadership tussle in the church has resulted in the lack of growth that the church is experiencing.

Church leadership and use of authority

In response to question 13 (see Table 2), all 40 pastors now agreed that they as leaders had used their authority and positions to impose their decisions on the followers without listening to nor considering their opinion. This was in comparison to the previous survey that only 70% of the participants agreed that the leaders use their authority and position to impose their decisions on the church.

In the previous research survey, 50% of the participants agreed that the (Nigerian) Yoruba cultural background had a negative influence on the growth of the church in the United States. In response to question 14 (see table). However, the new survey revealed that all ~~the~~ 40 pastors agreed that the cultural background has had negative effects on the growth of the church. The church could only attract Nigerians with a Yoruba tribal background. Other Nigerians in the diaspora who hail from other cultures could not fit into the church because of the language and cultural barrier.

The pastors had believed that the authoritarian form of leadership was acceptable because it has helped to checkmate the attitudes of some members and establish the stand of the leader. They, however, after the presentation, concluded that Servant Leadership is the better form of leadership that would not only build trust in their followers but especially make the church grow.

Nevertheless, only 30 of the 40 pastors believe that living in the diaspora has helped them change the cultural orientation of the church leaders, and 10 believed it has not. This was in

response to question 16 (see Table 2). In the previous response, however, only 20% of the participants believed that living in the diaspora has helped changed the cultural orientation of the church and its leadership.

Leadership and discipleship training in the church

According to 30 of the 40 pastors after the presentation, and in response to question 21 in the survey (see Table 2), they agreed that they are not well-trained and equipped in discipleship and leadership. In the previous survey, 95% of the participants agreed that the training was inadequate and ineffective. In the previous survey, 90% of the participants acknowledged that there were some leadership and discipleship seminars conducted annually by the church on a national level as they responded to question 19 (see Table 2). In the new survey, however, only 30 pastors acknowledged this awareness. Nevertheless, all the participants in both surveys accepted the inadequacy of the training as it was only streamlined to the doctrines of the church and the Nigerian cultural principles which had made the leaders always impose their authority on the church.

In response to questions 26 and 28 in the survey (see Table 2) on whether the pastors would welcome the introduction of servant leadership to bring any change and growth in the church. All 40 pastors agreed that the church has rich Sunday School materials that have made the members grow in the knowledge of the Bible, and the introduction of Servant Leadership through the Sunday School study would make a great change.

Knowledge of the teachings on servant leadership

The research also revealed that 35 of the 40 pastors have heard of servant leadership outside of the church only. This was in response to question 22 (see Table 2). In the previous survey 90% of the participants, who were mostly members, revealed that they have not heard of

the term servant leadership in the church but outside of the church. In comparison, 5 pastors responded to have used the term or heard of the term used on few occasions in the church by some of the leaders who had been educated in some Seminaries and institutions in the United States.

In the previous survey, 90% of the participants agreed that the church leadership does not adequately understand much of the term servant leader. This was in response to question 25 (see Table 2). They believed the pictures portrayed by many leaders that they are meant to be served and referenced and not necessarily to serve. However, in the new survey after the presentation, all the pastors agreed that they do not adequately understand much about servant leadership.

In the previous survey, 90% of the participants agreed that the leaders had displayed more authoritarian leadership than servant leadership, though 10% agreed that few pastors do demonstrate servant leadership too. However, after the presentation, and in response to question 24, 35 of the 40 pastors agreed that they did display more authoritarian leadership (see Table 2).

Adaptation to change for necessary growth

All 40 pastors acknowledged that the introduction of servant leadership to the church would lead to some substantial and significant growth. Likewise, 100% of the participants in the previous survey agreed to question 26 (see Table 2) that the introduction of servant leadership to the church would lead to some growth. It would also serve as an avenue to redirect the orientation of the leaders to other aspects of church growth aside from prayers which the church is widely known for, and help bring the necessary change.

However, in response to question 27 (see Table 2) 10 of the pastors believed there would be resistance to the change because some leaders would still want to stand by the authoritarian style of leadership. This was in comparison to what the previous survey revealed that 30% of the

participants agreed that the leaders would welcome the change. However, all the participants believed the teaching on servant leadership would be welcomed but in gradual steps when those who resisted the change begin to see the effects and the growth in some other churches that share the same cultural affinity around them.

Some of the pastors confessed that they had thought that being a servant leader would make them lose all the respect the followers had for them but now acknowledged that the understanding of servant leadership would build more trust from their followers.

Lastly, the pastors all agreed that the church would benefit from the introduction of the teachings on servant leadership. They also believed that both the younger and older generations would benefit more from the teachings on Servant Leadership.

Most of the pastors that participated in the seminar welcomed this new development and all assured to adapt the Servant Leadership style of leadership. Some pastors, however, were yet to be convinced of the proposed change, indicating that they believed more in an authoritative style of leadership than being a servant leader.

The leadership of Christ Apostolic Church North America welcomed this new development and agreed to work with the researcher to implement this change, taking one step at a time. Online teachings to reach a wider audience were also encouraged. The National Coordinator recommended that the Christ Apostolic Church North America Bible Institute enlist the researcher to help develop a plan that would integrate the study of Servant Leadership into the curriculum and subsequently introducing it to the leadership of Christ Apostolic Church in Nigeria.

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APPENDIX A

INSTITUTIONAL REVIEW BOARD APPROVAL

August 13, 2020

Emmanuel Olorunnisola
Robert Greer

Re: IRB Exemption - IRB-FY20-21-22 Servant Leadership in Christ Apostolic Church:
Leadership and Discipleship to Build Trust and for Church Growth.

Dear Emmanuel Olorunnisola, Robert Greer:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

Appendix B

Letter to Participants

Dear [Recipient]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. The purpose of my research is to see the correlation between discipleship and leadership; how this can give more meaningful meaning to the term servant leadership, and how a servant leadership program, based on the correlation, can help make the leaders, and followers alike, understand the essence of still being a disciple and a leader at the same time. The research also intends to see how to curb the negative impact of the Nigerian culture, and to prioritize the biblical leadership principles, in order to make servant leadership in Christ Apostolic Church more meaningful, and trustworthy for church health and growth. The following questions are what the researcher is hoping to learn by completing this study. Why are the younger generations losing faith and trust in the church and the leadership? Who do people struggle for leadership positions in the church? Why does the Nigerian culture, despite having many positive influence on moralilty and family upbringing, have some major negative impacts on church leadership? I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older, an ordained pastor, youth minister or minister, or if a member, must have been a member for over 10 years. Participants were first screened through the personal information given on the organization database, to ensure they meet the inclusion criteria. Participants, if willing, will be asked to complete a questionnaire. It should take approximately 30 minutes to complete the procedures listed. Should the participant opt instead for a phone interview, participant should indicate on the attached consent document, and the researcher will contact the participant to schedule for a convenient time and day for the interview. It takes approximately 45 minutes to complete the interview procedure. Your name and other identifying information will be collected as part of your participation in this study, but this information will remain confidential.

In order to participate, please complete the attached survey and return it by contact me at 214-527-8791 and/or eolorunnisola@liberty.edu for more information on how to send a hard copy or to schedule an interview.

A consent document is attached to this email. The consent document contains additional information about my research. Please sign the consent document and return it to me by email along with the completed questionnaire, if participating in an interview by email prior to the scheduled interview.

Sincerely,

Emmanuel Olorunnisola

Pastor

214-527-8791

eolorunnisola@liberty.edu

Appendix C

Consent Document to Participants

Consent

Title of the Project: Servant Leadership in Christ Apostolic Church: Leadership and Discipleship to Build Trust and for Church Growth.

Principal Investigator: Emmanuel Olorunnisola, Graduate Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be over 18 years of age or older. Also, you must either be an ordained Pastor, youth pastor or minister, or a church member of over 10 years in Christ Apostolic Church North America. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to see the correlation between discipleship and leadership. It is also to see how this correlation can give more meaning to the term servant-leadership. Also, how a servant-leadership program, based on the correlation, can help make the leaders understand the essence of still being a disciple even while leading, to make leadership in the church, of the church, and by the church, more meaningful and trustworthy.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Complete a questionnaire. It takes about 30 minutes to complete the questionnaire.
2. If instead, you wish to be interviewed, the interview will be on the phone and will be audio-recorded. It takes about 45 minutes to complete the interview.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be kept confidential through the use of pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and in a locked cabinet and may be used in future presentations. After three years, all electronic records will be deleted, and all hard copy records will be shredded.
- Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.

Does the researcher have any conflicts of interest?

The researcher serves as an ordained pastor in Christ Apostolic Church North America. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or Christ Apostolic Church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address and phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Emmanuel Olorunnisola. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at 214-527-8791 and/or eolorunnisola@liberty.edu. You may also contact the researcher’s faculty sponsor, Dr. Robert Greer, at rgreer7@liberty.edu

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

Appendix D

Followup Letter to Participants

Dear [participant]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree. Last week an email was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to contact me if you would like to participate and have not already done so. The deadline for participation is [Date]

If you choose to participate, you will be asked to complete a questionnaire. It should take approximately 30 minutes for you to complete the procedure listed. Should you opt instead for a phone interview, you should indicate on the attached consent document, and the researcher will contact you to schedule for a convenient time and day for the interview. It takes approximately 45 minutes to complete the interview procedure. Your name and other identifying information will be collected as part of your participation in this study, but this information will remain confidential.

Participants must be 18 years of age or older, an ordained pastor, youth minister or minister, or if a member, must have been a member for over 10 years. Participants were first screened through the personal information given on the organization database, to ensure they meet the inclusion criteria.

To participate, complete the attached survey or contact me to schedule an interview.

A consent document is attached to this email. The informed consent document contains additional information about my research. Please sign the informed consent document and return it to me along with the completed survey.

Sincerely,

Emmanuel Olorunnisola

Pastor

214-527-8791

eolorunnisola@liberty.edu

Appendix E
QUESTIONNAIRE

1. How long have you been with Christ Apostolic Church?
2. In what capacity have you been involved most?
3. What is the highest leadership position you have attained in Christ Apostolic Church?
4. Do you need a position to become a leader in the church? Why do you think people are not recognized as leaders without a position of authority?
5. Have you ever witnessed any leadership tussle in your local assembly or assemblies you know?
6. Have you ever been involved in any leadership tussle in your local assembly or district, directly or indirectly?
7. What have been the effects of the leadership tussles that you have been involved in, witnessed, or heard about?
8. Do you think the lack of growth in the church is a result of leadership tussle?
9. Are you aware that the younger generations are not showing as much interest in the church as their parents, and some have left the church?
10. What do you think their reasons for leaving could be?

11. What do you think was the reason for their not leaving or returning to the church?
12. The Christ Apostolic Church in general is known as a praying church. What other aspect do you want the church to be well known for?
13. Do you think the leaders use their authority and position to impose their decisions on their followers?
14. Do you think the Nigerian (Yoruba) cultural background has a positive or negative influence on the growth of the church here in the United States?
15. Why does the Nigerian (Yoruba) culture, despite having many positive influences on morality and family upbringing, have some major negative impacts on the church leadership?
16. Has living in the diaspora helped changed the cultural orientation of your church leaders?
17. Do you think the pastors and ministers are well-trained and equipped on discipleship and leadership?
18. Do you think the lack of exposure and adequate education of the leadership has a role to play in the lack of growth of the church?
19. Are you aware of leadership and discipleship training or seminars conducted by the church in the United States of America?

20. How often do the leadership and discipleship trainings and seminars take place?
21. How effective are the leadership trainings and seminars?
22. Have you heard of the term *servant leadership*? Do you hear it preached in the church or outside the church organization?
23. Have you noticed the lifestyle of a servant leader in your pastors and ministers in your local assembly or church district?
24. Which have you noticed more in the leadership of the church – servant leadership (in which the leader leads with humility, readily serves the church, is a good role model and does not take his position as the ultimate) or authoritarian leadership (in which the leader becomes unquestionable, abuses his power and position to subdue, oppress, and imposes his authority as influenced by the Nigerian culture)?
25. Do you think your church leadership understands the term *servant leader*?
26. Do you think the introduction of servant leadership would bring any change and growth in the church?
27. If the church decides to make a change and involve the teachings of servant leadership in her training curriculum, do you think the present set of ministers and leaders would welcome the development?

28. Would you welcome the introduction of the teachings of servant leadership in your local church?

29. Christ Apostolic Church has contributed immensely to the growth of Christianity in Nigeria as the first indigenous Pentecostal and Evangelical church, but lost her relevance due to the leadership tussles and division over many years, do you think the understanding of servant leadership would change the orientation of the leaders who have been involved in division for years?

30. Would the teachings on servant leadership help the younger generations more than the older generations, or both equally?