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A QUALITATIVE ANALYSIS OF CHURCH LEADERSHIP CONFLICTS IN  
EVANGELICAL CHURCHES IN NORTHERN NIGERIA WITH A VIEW TO  
BUILDING A BETTER TRANSFORMATIONAL LEADERSHIP MODEL

A THESIS PROJECT  
SUBMITTED IN PARTIALFULFILLMENT OF THE REQUIREMENTS  
FOR THE DOCTOR OF MINISTRY DEGREE  
IN TRANSFORMATIONAL LEADERSHIP

TIMOTHY NWAN  
ST. PAUL, MINNESOTA

MAY 2020



## ACKNOWLEDGEMENT

First, my thanks go to the High God for being the source of my success in the ministry and for making this work possible. And without him I would not be alive today.

Second, I would like to express my appreciation and thank Dr. Arnell Motz and his wife Terri for their moral, financial support, and encouragement given to me throughout my study at Bethel.

Thirdly, I would like to thank my advisor, Dr. Herbert Klem. He motivated me to persevere to the end. Without his encouragement, I would not have finished this project.

Fourthly, I would like to thank Dr. Justin A. Irving, Director, Doctor of Ministry, and Julie Burns, Coordinator of the Doctor of Ministry Program, for encouraging me to endure and continue with the program to the end.

I would like also to thank Pastor Jeff Lettow and the First Baptist Church of Lemon Grove, San Diego, California, for their prayers and financial support during my study. I am grateful to Bethel for her financial support of my tuition. I am deeply grateful to Rae Reed and Doug Smith for editing this work.

I am thankful to Rev. Professor Pandang Yamsat, Dr. Glen Scorgie, the ICF family in Escondido, California, headed by Miriam and Wichit Maneevone, and Moses Nwan family for their prayers and support.

Lastly, I want to thank my wife, Mrs. Celina and our children for their prayers, patience, enduring, and moral support during the course of my studies. God bless you all.



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## ABSTRACT

The project addresses leadership conflicts among church leaders in evangelical churches in Nigeria with the view toward building a better transformational leadership model. To address these conflicts the project centered upon transformational leadership phenomena, showing that a leadership development training program model for the future leaders must be seen as a priority in all the evangelical churches in Northern Nigeria. Such a model would be based on the researcher's qualitative research study, which used thirty-six participants from evangelical church denominations as a case study. The study included both interviews and fieldwork-based research, in which the case studies of church leaders were analyzed to understand their perspectives on their leaders, as well as their impact on the community of faith and the culture from a biblical perspective. The project intends to motivate church leaders to learn to respond effectively to conflict resolution in their ministries. The researcher will use this model approach to better equip and organize seminars and workshops for church leaders and other emerging leaders through the researcher's non-profit organization, the Leadership Training Center (LTC), in Northern Nigeria

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## CHAPTER ONE: THE PROBLEM AND RESEARCH DESIGN

### **Statement of the Problem**

This project addresses the leadership conflicts among the evangelical churches in Northern Nigeria with the view of building a better transformational leadership in the church to be able to respond to conflict positively and bring change in behaviors, attitude, and moral values in the evangelical churches. The concept of leadership development in evangelical churches suffers from a lack of biblically-trained leaders. When conflicts occur in churches, it affects the spirituality of the worshippers particularly when such conflicts end up either in splits or closure of the church. Some members wander from church to church, seeking a place they can worship. To address this conflict, the researcher includes a literature review that addresses leadership conflicts in evangelical churches and how these churches develop leaders and prepare them for the leadership potential in the ministry.

### *Delimitations of the Problem*

The research was limited to selected evangelical churches in Northern Nigeria. He limited his research to an evaluation of the Old and New Testament theology as it related to conflict and transformational leadership. The literature research was limited to sources dealing with church leadership conflicts and/or transformational leadership. The field research was limited to the interactive study of certain leaders such as bishops, ordained pastors, senior pastors, and youth pastors, elders/deacons and church members.



### *Assumptions*

A handful of assumptions played key roles in this research. The researcher's first assumption was that the perceived conflict in leadership is affecting the transformational growth of the evangelical churches. The second assumption was that church leaders may be unaware of the influence of some unfortunate traditional cultural patterns among leaders whose practices have been expected or accepted for generations among the people and the leaders; so it could be difficult to challenge or influence these patterns. The researcher's third assumption was that the Bible is a powerful and authoritative tool to shape and mature excellent leaders for the future of the region. The fourth assumption was that God expects those who desire to be leaders to be people of integrity, honesty, and transparent character.

### *The Setting of the Project*

The setting of this project is Northern Nigeria. It is focused on evangelical churches regarded as mega-churches in Northern Nigeria. Some of the evangelical churches are a Baptist church, Evangelical Churches of West Africa (ECWA) church, and the twelve Fellowship of Churches of Christ in Nigeria (FCCN) which is also known as TEKAN in Hausa. It is a federation of evangelical Christian denominations in Northern Nigeria. It was founded in 1955: Assemblies of God Church and Foursquare Gospel Church. The churches are comprised of many ethnic groups of all backgrounds, ages, and evangelical denominations from all over Northern Nigeria. The evangelical churches all claim to follow the biblical mandate, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to

the very end of the age” (Matt. 28: 19-20). They all seek to spread evangelical churches to reach the lost, disciple converts and equip Christians for the work of the ministry (Eph. 4: 11-13). This includes selecting and equipping people who are called to full-time ministry both as pastoral leaders and supporting staff in various departments within the organization. While some may practice ministries of mercy and positive impact on community development, the priority would be evangelism and church growth. Several of the churches are in locations throughout the fifteen states in Northern Nigeria and the federal capital territory of Abuja. Michael Bradley argues, “That on a whole, the genuine motivation evangelicals possessed regarding working in Northern Nigeria was to bring about positive change based on spiritual transformation, and to limit the economic exploitation of the vulnerable populations.”<sup>1</sup> The objective, then, is to help churches address current needs for the ministry. Since the vast majority of churches in Northern Nigeria are evangelical it is imperative to promote transformational leadership. This kind of leadership is the key to effective governance both in the church and society as well as for mission endeavors. Church leaders in Nigeria are facing conflict. Though much of cultural leadership shares the same basic values found in the Scriptures, modern manifestations of African leaders have been corrupted by various influences. The training developed in this project encourages a personal and proactive role for bishops and church leaders, elders, and members to embrace a spirit of transformational leadership which is more holistic in its understanding of the Gospel.

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<sup>1</sup> Michael Bradley Melle, “North American Evangelical Perspectives of Africans in Colonial Northern Nigeria, 1890-1939,” accessed October 23, 2019, [www.collectionscanada.gc.ca › obj › thesescanada › vol2](http://www.collectionscanada.gc.ca/obj/thesescanada/vol2)



To conduct this research, it was necessary to develop cordial relationships with major evangelical churches in Northern Nigeria. To develop these relationships, it required using a participant observation technique by directly engaging in training events with church leaders in workshops and seminars over a period of ten years. This resulted in the establishment of leadership training centers (LTC). These centers were not only to train church leaders but also secular leaders in different organizations.

### **The Importance of the Project to the Immediate Ministry Context**

This research is important to the researcher and the region of Northern Nigeria due to the amazing growth of the churches over the last decade so that more leaders are needed. Due to social and economic development and increasing complexity of larger and growing churches, problems which were small in scale are now more obvious for the stability and viability of these growing churches. This project can be beneficial for this context because many Bible school and seminary programs have lacked leadership, conflict resolution or transformation education. The model developed in this project is more of an in-service program with a focus on selecting and equipping leaders who can overcome the challenges in the ministry and focused on community development.

### **The Importance of the Project to the Researcher**

This project is important to the researcher because of his experience in the ministry, and the training he received at Bethel has helped to develop a deep passion for building and developing transformational leadership for the future of evangelical churches. The researcher has served as senior pastor and member of the top leadership positions in his denomination and thus understands the problem of leadership conflicts in

most of the evangelical churches in Nigeria. These problems include corruption, individuals hungering for authority or power, tribal and cultural division, needless doctrinal conflicts, involvement in petty church politics and preaching prosperity rather than salvation. For these reasons, this project is critically important at a personal level. This project is also important to the researcher because of his desire to help equip church leaders as servant leaders. The researcher conceived of the idea for developing transformational leaders in Northern Nigeria as a result of regrettable conflict experiences. He experienced suffering under poor elected leadership. He had seen the election of the leaders of evangelical churches due to overt manipulations, campaigning for positions, rigging elections and verbal assaults on opponents. These behaviors continue to have a devastating effect on the spirituality of many churches. The goal of this project is to address the issues that negatively affect leadership in the evangelical churches in Northern Nigeria. This project is important to the researcher because it stemmed from a conviction that he was doing what God had called him to do as he engaged in this work. The project has affirmed for him that God has called him “for such a time like this” to initiate a process that can change the destiny of leadership in the evangelical churches of Northern Nigeria.

## **Data and Methodology**

### *Nature of the Research*

This project included the case study method and participant observation because it provided an in-depth investigation of the case results in a complete well-organized picture of the person or group studied. According to Robert Yin, “A case study is defined as ‘an empirical inquiry that investigates a contemporary phenomenon within its real-life

context.”<sup>2</sup> Likewise, Paul Leedy and Jeanne Ormrod considered this approach as important research because “case study in qualitative research method attempts to understand participants’ perspectives and views on social realities.”<sup>3</sup> Thus, the qualitative case study research approach will be the primary methodology used. The primary tools used will be personal interviews related to church leadership conflicts, field notes, audiotapes, voice recordings, computer files, and observations.

### *Data Collection*

The primary tools used to collect substantial data from the selected individuals were face-to-face personal interviews, survey reports, and observational field notes. The case study subjects were selected bishops, ordained pastors, youth pastors, and church members from among evangelical churches in Northern Nigeria. The interviews were limited to four hours. The questions asked were recorded by the researcher as typed notes and on recorders. The secondary data for this thesis included scholarly, biblical, theological literature dealing with church leadership conflicts. The researcher also employed religious and secular literature dealing with issues of transformational leadership, morality, and servant leadership that were deemed appropriate sources of relevant data. The researcher also used literature about related issues, such as church corruption, church politics, and teamwork among church leaders in their organizations.

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<sup>2</sup> Robert K. Yin, *Case Study Research: Design and Methods* (Thousand Oaks CA, 2003), 13.

<sup>3</sup> Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 11<sup>th</sup> edition (Pearson, 2016), 108.

## Project Overview

The first step of the project was to look at leadership conflicts through biblical passages. In this approach, the researcher addressed church leadership conflicts among the evangelical churches in Northern Nigeria by defining the nature of theology as it relates to the life experiences of church leaders and engaging in an exegetical review of conflicts found Old and New Testament biblical characters. The researcher looked at historical, biblical models for transformational leadership development, related scholarly and theological resources such as Bible commentaries, peer-reviewed journal articles, dissertations, and other academic works. The objective is to bring awareness of conflicts that leaders face in the ministry.

The second step of the project was to address the second sub-problem and examine the church leadership conflicts among the evangelical churches of Northern Nigeria with the view of building a transformational leadership-developing model. In addition the history of the establishment of evangelical churches in Northern Nigeria, along with their exponential growth in the last four decades, was studied to understand the reasons for the growth and the gigantic conflicts among church leaders. The objective was to gain an understanding of the difficult conflicts church leaders face in ministry.

The third step was to address sub-problem three and create an extensive interview to be used with key bishops and senior leaders. The point of these interviews was to understand the participants' views concerning conflicts and transformational leadership development and any cultural issues involved. The research process was carried out by interviews with bishops, senior pastors, young and youth pastors, elders and committed church members in church leadership in the evangelical churches in Northern Nigeria.

The data was collected, analyzed from interview notes, audio recordings, journals of events, and the results of leadership conferences.

The fourth step was to address sub-problem through leadership workshops and conference seminars as part of the research work. The topics addressed in the workshops were servant leadership, transformational leadership, and moral leadership. The researcher observed leaders' discussions on the pertinent issues affecting the body of Christ. He obtained video clips of these discussions. To make the model appeal to inter-denominational leadership training as well as evangelical ones, the researcher pursued many consultations with former leaders to see the implication of conflicts in evangelical churches.



## CHAPTER TWO: LEADERSHIP CONFLICTS

### BIBLICAL AND THEOLOGICAL BASIC

This chapter explores leadership conflicts in the lives of some biblical characters and their communities in both the Old and New Testaments from a theological and cultural perspective. The leadership conflicts in most of the evangelical churches can be seen when studying the biblical leaders in the Scriptures. From a broad survey, issues were studied for possible relevance facing evangelical leaders in Northern Nigeria. Aubrey Malphurs observed, “Most conflict in the world today is a conflict of leadership and Christian leaders should know that they are servants with the credibility and capabilities to influence people in a particular context to pursue their God’s given direction.”<sup>1</sup> Tokunboh Adeyemo says, “We need to allow Scriptures to become the interpreter of who we are in the specific concrete sense of who we are in our cultures and traditions.”<sup>2</sup> The researcher notes that evangelical leaders need to change the culture of bad leadership inside and outside the church and to be counted worthy servants in their calling. Mark Gerzon observed, “We urgently need a model of leadership, one that takes dealing with leadership conflicts and differences as a central goal in our organization.”<sup>3</sup> Bernard Bass and Ronald Rigglo indicated that “Through transformational leadership, the

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<sup>1</sup> Aubrey Malphurs, *Being a Leader: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker Books, 2003), 10.

<sup>2</sup> Tokunboh Adeyemo, *Africa Bible Commentary* (Nairobi: Word Alive Publishers, 2006), 3.

<sup>3</sup> Mark Gerzon, *Leading Through Conflict: How Successful Leaders Transform Differences into Opportunity* (Boston: Harvard Business Review Press, 2006), 11.

transformed leaders help followers grow and develop into leadership by responding to individual followers' needs by empowering them and by aligning the objectives and goals of individual followers, the leader, and the larger organization."<sup>4</sup> Likewise, Yusuf Turaki points to the irony of this situation:

African leadership has failed to stop the dearth and stem the tide of social crisis and chaos. There is something fundamentally wrong with leadership in Africa...Lack of moral will and ethical strength by leadership in Africa has been identified as the most serious issue and problem facing Africa today. The problem has its roots in African ethnicity, racism, and tribalism.<sup>5</sup>

The project-determined strategies to handle the church leadership conflict within the evangelical church may impact the overall health of the church with the potential for growth and transformation church leaders.

### **The Old Testament Leadership Conflicts**

Significantly, the Scriptures show how leadership is relevant throughout the Old Testament and how conflicts have affected the success of some leaders in the Old Testament right from the time of Adam and Eve, Moses, Joshua, Saul, David, Solomon, and many others. The project looked at the leadership conflicts of Adam and Eve, King Saul, David, Solomon, and Rehoboam.

#### *The Creation of Mankind*

The creation account of mankind in Genesis opens with the creation of Adam and Eve. David Mandel says, "Adam was the first human being to be created in the human

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<sup>4</sup> Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership: A Comprehensive Review of Theory and Research*, 2<sup>nd</sup> ed. (London: Psychology Press, 2006), 4.

<sup>5</sup> Yusufu Turaki, *Tribal Gods of Africa: Ethnicity, Racism, Tribalism and the Gospel of Christ*: (Otakada.org Publishing, 2019), 25.

race.”<sup>6</sup> Serge Verhovskoy notes, “God created man according to His own will and purpose. Man does not proceed from God in some unconscious process of emanation. Nor does he appear as a mere detail in the divine plan of creation. God paid careful attention to the creation of man, making him the crown of all His work.”<sup>7</sup> The two terms “in our image, and our likeness” (*imago Dei*) consists of a divine model given of God’s nature. The terms “likeness” and “image” do not mean equality with God; rather it means a general similarity of nature. That is, they are given intellect, power, and authority over all other creatures.”<sup>8</sup> Richard Middleton says the entire Old Testament contains only three explicit references to the *imago Dei* (Gen. 1:26-27; 5:1; 9:6).<sup>9</sup> Likewise, C. A. Westermann says, “The *Imago Dei* does not consist in any particular detail of the person but describes the human being as a whole without limiting itself to anything taken in isolation.”<sup>10</sup> Meredith Kline indicates, “To be created in God’s image was to be God’s covenant children, and to have him as Father-Lord was to bear his name.”<sup>11</sup> Weinrich says that “Luther had several explanations of what the image of God included, usually expressed as trinities: knowledge of God, belief that God is good, and holiness of life;

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<sup>6</sup> David Mandel, *The Ultimate Who’s Who in the Bible* (Newberry, FL: Bridge-Logos, 2001), 23.

<sup>7</sup> Serge S. Verhovskoy, *Creation of Man and the Establishment of the Family in the Light of the Book of Genesis* (St Vladimir’s Seminary Quarterly 8, no 1 (1964), 6.

<sup>8</sup> Gordon J. Wenham, *Discuss the Literary Form and Message of Genesis 2–3*, accessed November 23, 2019,,[www.academia.edu](http://www.academia.edu)

<sup>9</sup> J. Richard Middleton, *The Liberation Image of the Imago Dei in Genesis* (Grand Rapid: Baker, 2005), 1.

<sup>10</sup> C.A Westermann, *Continental Commentary: Genesis 1-11* (Minneapolis: Fortress Press, 1994), 146.

<sup>11</sup> Meredith G. Kline, *Kingdom Prologue* (Eugene, OR: Wipf and Stock Publishers, 2006), 50.



justice, wisdom, and happiness.”<sup>12</sup> Calvin says, “The image of God extends to everything in which the nature of man surpasses that of all other species of animals.”<sup>13</sup> The image may be a term for the immediate relationship between God and man.”<sup>14</sup> Weinrich adds:

When Scripture says that man was created also in the similitude of God, he indicates that man is not only like God in this respect that he can reason, or an intellect, and a will, but also that he has a likeness of God, that is, a will and an intellect by which he understands God and by which he desires what God desires.<sup>15</sup>

James refers to the image to proscribe cursing other human beings “who are made in the likeness of God” (James 3:9). The Scriptures say, “Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind” (Gen. 9:6). Paul, however, tends to interpret the bearer of that image not as Adam but as Christ, to whose image believers are to be conformed (Rom 8:29; 2 Cor. 4:4).<sup>16</sup> The evangelical leaders should bear in mind that those that we are leading are made in the image of God. This has profound implications for the way that we lead. We are accountable to God in all our responsibilities as leaders. This Indicates that mankind was created in the image and likeness of God to have a special relationship with God and rule over all the creatures in truth and righteousness. Luther says that the image of God “disappeared after sin” but he immediately adds, “in the same way the original world and

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<sup>12</sup> W.C. Weinrich, *Man as Male and Female: Created in the Image of God*, accessed September 28, 2019, [www.ctsfw.net › media › pdfs › jastrammanasmale](http://www.ctsfw.net/media/pdfs/jastrammanasmale).

<sup>13</sup> Weinrich..

<sup>14</sup> Moshe Reiss, “Adam: Created in the Image and Likeness of God,” *Jewish Bible Quarterly* 39, no 3 (Jul - Sep 2011), 184.

<sup>15</sup> Weinrich.

<sup>16</sup> Craig A. Evans and Stanley E Porter, *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship* (Downers Grove: IVP 2000), 1.

Paradise disappeared.” Just as the original world did not vanish without a trace after the fall, so the image of God does not vanish without a trace.”<sup>17</sup> Rather, both leave remnants that are corrupted or “marred to the extent that all creatures and the things which were good at first, later on, became harmful on account of sin.”<sup>18</sup> Once again, Calvin agrees that the image of God does not vanish without a trace, but leaves mutilated remnants.<sup>19</sup>

### *Leadership Conflicts of Adam and Eve*

The Creation account reveals mankind was given the capacity of leadership in the Garden of Eden. Godwin Gunewe says:

‘God had planted a garden in the east, in Eden; and there he put the man he had formed’ (Gen.2:8). The Greek word for “garden” is Eden. In Mesopotamia, it means “fertile plain”. Eden, as used in this account, is a geographical name but the place cannot be identified. It is pictured here as an oasis in the Eastern desert.<sup>20</sup>

Gordon Wenham says that “the Garden of Eden is a major theme of Genesis 2-3 and it is God’s gracious gift for humanity. Eden means ‘delight’ and it is portrayed like a beautiful paradise island created for humans in Genesis 2-3.”<sup>21</sup> The rivers mentioned in Genesis 2:10-14, Godwin says, “. . . are not meant to fix the location of the place, but to show that the four rivers--Tigris, Euphrates, Pishon, and Gihon--which gave life to all the surrounding regions, had been there in Eden and all were created by God.”<sup>22</sup> The Garden

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<sup>17</sup> Weinrich

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Godwin Gunewe, “*The Book of Genesis: Before, During and After Abraham*,” thesis, accessed September 30, 2019, <https://www.academia.edu>.

<sup>21</sup> Wenham

<sup>22</sup> Gunewe.

of Eden was the kingdom-home of Adam and Eve with the royal-cultural labor of cultivating its bounty and beauty. It was a sanctuary of God presented to mankind with a priestly guardianship.”<sup>23</sup> “And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die” (Gen.2:16-17). This warning was to test their morality and faithfulness to their creator. The purpose of this command was to prove mankind was not of the same status as his divine creator. The fellowship was demonstrated by the Lord God walking in the garden in the cool of the day (Gen. 3:8). The Garden of Eden was a place of joy and companionship. Kline notes that “Man is made with the glory of an official dominion, a dominion that is holy, righteous and true in its ethical character.”<sup>24</sup> Carol Dempsey and Elayne Shapiro say, “God has also been entrusted with leadership over the dominion of all creation (Gen. 2:28), just as God sustains all of creation (Psalm. 104).”<sup>25</sup> From this creation account, man is elevated to a position of leadership. He is given three mandates: to procreate, to subdue, and to lead. “Fulfilling these primary mandates, man would regard his life as stewardship and all his privileges as responsibilities, his thoughtful and proper care for creation and caring for what God has made.”<sup>26</sup> God intended for mankind to rule responsibly not authoritatively and tyrannically but as a servant leader and a steward of God’s creation. Leaders are required to exercise their leadership under the authority of God because all authorities

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<sup>23</sup> Kline, 66.

<sup>24</sup> Kline, 43.

<sup>25</sup> Carol J. Dempsey and Elayne. J. Shapiro. *Reading the Bible, Transforming Conflict* (New York: Orbis Maryknoll, 2011), 5-6.

<sup>26</sup> Jared Hyneman, “Why Are We Stewards of Creation?” accessed December 19, 2019, World Vision International [www.wvi.org/sites/default/filesPDF](http://www.wvi.org/sites/default/filesPDF).

and leadership are established by Him (Rom. 13:1). Jotham Kangdim and Cosmos Wule say:

Adam was God's representative in the administration of earthly development, which includes everything that sustains life in the Genesis account of creation which God exhibited the quality of humility. Important and necessary as the act of creation was, he did not devise a very complicated mechanism to achieve his mission. He chose a very simple method, and yet the result was extra-ordinarily fantastic.<sup>27</sup>

Taking responsibility is the biblical litmus test in life and leadership, and it is the most important value that leaders must learn in order to change their way of leadership. The account of Adam and Eve feasibly sets up the genesis of leadership conflict throughout the history of mankind's leadership that needs transformation.

#### *Leadership Conflict in the Garden of Eden*

The leadership conflict begins in Genesis after the fall of mankind. Hans Madueme and Michael Reeves say, "In Genesis the blessings have turned to 'curse' for disobedience to God when he has given the leadership position."<sup>28</sup> The Scriptures say:

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves (Gen. 3:6-7).

Thomas Davai argues that "the enmity between the woman and the serpent initiated into effect in Genesis 3:15 had a historical development. The enmity in Genesis 3:15 sets in motion a series of events in the activity of Eden: God establishing enmity

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<sup>27</sup> Jotham Maza Kangdim and Cosmos Benschak Wule: *Biblical Leadership for Transformational Kaduna*: Nigeria Baraka Press, 2008), 21.

<sup>28</sup> Hans Madueme and Michael Reeves. *Adam, the Fall and Original Sin: Theological, Analytical, and Scientific Perspectives* (Grand Rapids: Baker 2014), 10.



between the serpent and the woman seeds.”<sup>29</sup> Furthermore, Davai says, “The same dual emphasis of enmity continues throughout Genesis. The spread of enmity is described in the stories of Cain and Abel, Noah and Ham, Abram’s herdsmen and Lot’s herdsmen, Jacob and Esau, Jacob’s sons and Shechem, and Joseph and his brothers.”<sup>30</sup> For Eve’s part, Kline says that, “she did not turn to her husband as the one with the primary authority and responsibility in the crisis produced by the approach of the serpent-tempter in the sanctuary.”<sup>31</sup> The appearance of Satan was to test the obedience of mankind before God. In contrast to God’s mandate, Eve is attracted by the compelling opportunity involved in eating the fruit that God forbade. She uses her imaginative vision to inspire herself and lead Adam to do the same. It seems that “most conflict among leaders in evangelical churches in Nigeria is as a result of disobedience to God. Peter Awojobig states , “From the biblical perspective, leadership emanates from God. He sits as the final authority. He enthrones and dethrones leaders. He has divinely instituted authority to instill order in the universe He has created. The devil attempted to usurp power from God.”<sup>32</sup> Zanani Kafang indicates, “The fall account of Adam and Eve is the devastation loss by Eden caused by his disobedience. He failed to take his moral responsibilities as

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<sup>29</sup> Thomas Egei Davai. “The Seedbed of the Theme of Enmity in Genesis 3:15,” accessed October 19, 2019, <https://www.academia.edu>.

<sup>30</sup> Davai

<sup>31</sup> Kline, 142 .

<sup>32</sup> Peter Olanrewaju Awojobi, “Leadership Conflict in the Nigerian Church,” *America Journal*. accessed October 4, 2019, <https://www.biblicaltheology.com> › Research › AwojobiPO01.

the head of the family. They lost their original perfection, lost the intimate fellowship with their God and became ashamed of themselves.<sup>33</sup>

Adam and Eve lost their original innocence, lost the intimate fellowship with their creator and became ashamed of their new status. Consequently, they made a covering for themselves and hid from the presence of the creator (Gen.3:7-8). They failed in their responsibilities and thus God prevented them from living and working in the Garden. “So, the Lord God said to the serpent, ‘Because you have done this, cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life’” (Gen.3:14). This conflict has created enmity between people of God and among people in general. The conflict between Esau and Jacob in Genesis 27:1-41 is derived from deception when Rebecca “dressed her son Jacob to deceive his father and put skins of kids around his hands and neck so that his father might think that Jacob was hairy (Gen. 27: 15). However, Isaac knew Jacob’s voice in spite of these things (27:22). Isaac was taken completely by surprise, but he blessed Jacob. The blessing was permanent and unchangeable. Upon learning that Isaac had blessed Jacob, Esau became bitter (27:34). Esau began to plan revenge, and his revenge was to murder Jacob (27:41).”<sup>34</sup>

Another conflict arises between Lot’s herdsmen and Abram’s herdsmen. Davai points out:

Abram and Lot both had great possessions and the land could not support both of them and their flocks (Gen.13:6). Fights and quarrels broke out between their herdsmen (v.7).The quarrel had to do with living space and sustenance because it was the question of the very existence of the group. This enmity and strife caused Abram and Lot to separate (v.11).<sup>35</sup>

Leaders who fail in their moral roles are held responsible for the behavior of their followers. Samuel Johnson adds, “Leadership is not a role for the person who cannot make decisions and lead the organization. Decision making and helping others to make

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<sup>33</sup> Znanani B. Kafang, *An Introduction to the Inter-Testamental Period* (Kaduna, Nigeria: Baraka Press and Publishers, 2001), 112.

<sup>34</sup> Martin Luther, *Lectures on Genesis Chapters 26-30*. Vol. 5. *Luther’s Works*. ed. J. Pelikan, trans. G. V. Schick and P. D. Pahl. St. Louis: Concordia Publishing House, 1960., 149.

<sup>35</sup> Davai.

good decisions for themselves is one of the critical functions of the leader, as followers look to them for guidance and direction.”<sup>36</sup>

This project contends that a major role of transformed leadership is to help other leaders make good decisions to develop transforming leadership in the present organization and for generations to come.

*During the Reigns of King Saul, David, Solomon and Rehoboam*

After the fall of mankind, leadership conflict has continued to manifest throughout the Old Testament. Many leaders faced numerous positive and negative challenges in the course of their leadership. Michael Thigpen notes, “Despite their glaring failures, each king also . . . had great successes. Even Saul leads his people well for a portion of his reign. David, despite his sins, was the king against which every subsequent king will be measured. And Solomon, who led the nation into idolatry, was Israel’s wisest king.”<sup>37</sup>

Abraham’s leadership failure is first noted when he fails to take responsibility to protect his wife from sexual exploitation in the pharaoh’s palace (Gen. 12:11-15).

Similarly, Dennis McCarthy states:

Thus Joshua becomes the instrument through whom Yahweh continues the work of Moses. Moses’ marvelous feats at the Sea of Reeds and in the Transjordan had begun the panic fear which made the land virtually Israel. Now Joshua directs the holding back of the waters, destroys cities and kings, and works wonders by his outstretched arm and javelin at Ai.<sup>38</sup>

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<sup>36</sup> Samuel L. Johnson, Jr., “Dietrich Bonhoeffer as Moral leaders During the Holocaust in Germany,” accessed October 11, 2019, Paper presented to Regent University library, 2006, <http://www.regent.edu/acad/global/conferences/virtual/2013/pdfs/day7-johnson.pdf>.

<sup>37</sup> J. Michael Thigpen, “Our Representational Reign: Royal Leadership in the United Monarchy,” in *Biblical Leadership: Theology for the Everyday Leader*, edited by Benjamin K. Forrest and Chet Roden, (Grand Rapids: Kregel Publications, 2017), 126.

<sup>38</sup> Dennis J. McCarthy, “The Theology of Leadership in Joshua 1 -9,” *Biblica* 52, no 2 (1971): 175.

The prophet Samuel was called by God to establish kingship in Israel. It is through him Israel got their first two kings, Saul and David. The Scripture record that God and Samuel clearly stated the kingship itself is human and can be a sinful or oppressive leadership, with great potential to exploit and abuse men and women. God allowed it to them as a form of punishment for rejecting his direct rule (1Sam.8:6-21). By choice, Israel was exposing itself to bad leadership. Bypopular choice, Israel exposed itself to bad leadership. Barbara Kellerman concluded this type of leadership would be “bad as in ineffective . . . and bad as in unethical.”<sup>39</sup> This was demonstrated not only in the later lives of the three subsequent kings but also in the present day and age. Many church leaders are being accused of exploiting people or destroying their institutions because of greed, neglect or total inadequate preparation for leadership.

#### *Leadership of King Saul*

The story of King Saul is found in the first book of Samuel. His rising to a leadership position accomplished the expectation of kingship in Israel when they demanded a king just like other nations (1 Sam. 8:4-5) to protect them from other invading ethnic groups, perhaps at a time when God was waiting for them to repent of various sins; but it was clear that God was not pleased with a popular demand for a king. Samuel discouraged the people from requesting a king like other nations, “But the people refused to listen to Samuel. ‘No!’ they said. ‘We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles’” (1 Sam. 8:19-20). The kingship was prophesied by Moses for the future Israel in Deuteronomy:

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<sup>39</sup> Barbara Kellerman, *Bad Leadership: What It Is, How It Happens, Why It Matters* (Boston: Harvard Business School Press, 2004), 32.



When you enter the land the Lord your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us" be sure to appoint over you a king the Lord your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite" (Deut.17:14-15).

Samuel was called by God to anoint Saul as a leader over His people Israel (9:16).

Samuel proceeded to fulfill that command, being careful to inform Saul that the anointing was from the Lord (v.1). The Bible describes him as an impressive young man without equal among the Israelites: a head taller than any of the others (1 Sam. 9:1-2). K.P.

Yohannan says, "Saul was not only a handsome man but gifted and able. Above all, he was humble, as all God's leaders should be (1 Sam. 9:6-14)."<sup>40</sup> It was through Samuel that Israel got their first two kings, Saul and David. The Scripture records that God and Samuel clearly stated that the kingship itself is human and can be a sinful or oppressive leadership with great potential to exploit and abuse men and women (1 Sam.8:6-21). Saul came to leadership through God's permissive will and people's wish. Saul's first test of leadership style came on his first responsibilities as the Scriptures says, "So he said 'Bring me the burnt offering and the fellowship offerings.' And Saul offered up the burnt offering." (1 Sam. 13:9). Saul did unauthorized priestly duty by officiating burnt and fellowship offerings. His actions displayed a style of tyrannical leadership and thus violated the system of checks and balances that were built into the Torah.

In most of these examples and many evangelical churches in Northern Nigeria, leaders claim absolute authority without being accountable to the church or other leaders. That creates conflicts with the church and other leadership of the organization. Similarly, in another example of Saul's leadership, he forced the army of Israelites to take a

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<sup>40</sup> K.P. Yohannan, *Crisis in Leadership* (Carrollton, TX: QFA Books, 2010), 9.

communal oath that anyone who ate food before the evening is severely cursed. Israelites were in distress throughout that day. This action of Saul illustrated his impulsive and unwise leadership qualities (1 Sam. 14:24). When leaders make random decisions they can bring the needless conflict in the organization resulting in suffering and grumbling among the followers. Jonathan said, “Our leader has made trouble for our nation” (14:31). Similarly, many of the conflicts are caused by the capricious actions of the leaders. Saul’s jealousy towards David misused his ability to lead Israel. His leadership suffered throughout his rule as the first king of Israel.

### **Consequences for Leaders’ Disobedience**

At the end of Saul’s reign, he was rejected by God. He lost both the kingship for himself, his family line (1 Sam. 13:13–15) and his reign (1 Sam. 15:27–29).

Yet, if we take the details of the biblical account seriously, Saul was not illegitimate. He was not ‘fated’ to fail. He was chosen by God, identified publicly by the Lord’s prophetic spokesman, and equipped with the power of the Spirit to accomplish his mission of freeing the people from Philistine oppression.<sup>41</sup>

His failure played out most evidently in 1 Samuel 13 and 15; key elements are subtly laid out for the reader in the introduction of Saul.

At the same time we learn about his ideal leadership qualities, we also see key character issues that are never addressed. This led to the unraveling of his kingdom. When confronted by Samuel over his failure to wait for the prophet, Saul indicated that he felt his leadership was slipping away as the people began to scatter, so he ignored the word of the Lord and sacrificed without Samuel.<sup>42</sup>

Saul further fails to demonstrate his allegiance to the Lord when he refused to fulfill the task given to him by Samuel: “Now go, attack the Amalekites and destroy everything that

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<sup>41</sup> Thigpen, 127.

<sup>42</sup> Thigpen, 128.

belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys” (1Sam. 15:3). Saul’s disobedience was a personal choice that caused God to grieve that he made Saul a king (1Sam.15:11). Irresponsibility in leadership is the abuse of power and the grace of God. Saul’s action of shifting responsibility from himself to the soldiers (15:15) reflects the Adamic nature in him. Samuel reprimanded Saul for having been foolish and not having kept the commandment of Yahweh, and consequently, his kingdom would not continue (1 Samuel 13). Saul spared the life of the Amalekite king and was told that Yahweh had rejected him from being king (1Samuel 15). Ralph Hawkins and Richard Parrott indicate:

Avoiding the pitfalls of King Saul, leaders will have the opportunity to lay bare the life of a good and honest person to see the ways he struggled to live and lead with integrity and learn from the times when he succeeded in that endeavor as well as from times in which he failed.”<sup>43</sup>

After initially trying to pass off his disobedience as a prelude to worship, that they spared the best to sacrifice (1 Sam. 15:15), he finally admitted that he sinned (1 Sam. 15:24). The fundamental sin Saul committed repeatedly was indeed the rejection of the word of the Lord (1 Sam. 13:13; 15:23). When leaders do not obey God’s instruction, they cause conflicts within the organization and God will reject them as leaders in their ministries.

### *Leadership of King David*

David, the youngest son of Jesse and the second king of Israel, was a fearless warrior king. David is credited as one of the great kings of Israel. The Bible describes him as a man after God’s own heart (1 Sam. 13:14; Acts 13:22). David Tsumura says:

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<sup>43</sup> Ralph K. Hawkins and Richard L. Parrott, *Leadership Lessons: Avoiding the Pitfalls of King Saul* (Nashville: Thomas Nelson, 2013), 28.

Biblical accounts describe him as a leader with humble beginnings, from a shepherd (1 Sam. 16:11-13) to becoming king over Israel (2 Sam. 5:1-3). David was faced with leadership conflict when he inherited leadership from Saul over a long time (2 Sam. 3:1). Though David was anointed as the king of Israel (1 Samuel 16:1-13), Saul did not want to hand over the power of leadership to David though God had rejected him. David was first made king over Judah and then, seven years later, over all of Israel. David established Jerusalem as the new capital of the united monarchy and he extended the borders of the kingdom.<sup>44</sup>

David, as Saul's armor-bearer, had already displayed his ability to represent God. David, equipped by God's Spirit (1 Sam. 16:13), was known by reputation to be cared for by the Lord (1 Sam. 16:18).

David presented himself as Saul's servant. "He understood that even though he had been anointed, God had not yet removed Saul. As such, David was a willing servant to the divinely chosen king who, for the moment, was still on the throne."<sup>45</sup> The evangelical leaders should emulate the spirit of David's humility to work together in the ministry.

David had a history of making mistakes during his leadership including murder (2 Samuel 11:17; 12:9), lying (2 Samuel 11: 7-8, 12-13), adultery (1 Samuel 11:4), coveting a neighbor's wife (2 Samuel 11:3) and even stealing another man's wife and had her husband killed (2 Samuel 12:9). The Lord said to Nathan that David must die for the sins he committed (2 Sam. 12:5-6). Hearing the judgment of the Lord, David simply responds, "I have sinned against the Lord" (2 Sam. 12:13). He turned to God, confessed his sin and asked for forgiveness. And God forgave him.<sup>46</sup>

Hawkins and Parrott indicate that "... at the same time, the house of Judah anointed David as their king at Hebron (2 Sam. 2:10b-11). This meant that there were now two houses, that of Saul and that of David. Due to a leadership struggle, the two

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<sup>44</sup> David Toshio Tsumura. *The New International Commentary on the Old Testament; The First Book of Samuel* (Grand Rapids Michigan, 2006), 305.

<sup>45</sup> Thigpen, 130.

<sup>46</sup> Thigpen, 133.



houses engaged in violent conflicts (2 Sam. 3:1, 6), betrayal (2 Sam. 3:6-20), and murder (2 Sam. 3: 26-27; 4:5-8).<sup>47</sup>

This conflict caused trouble, division, and hatred in Israel when David inherited a leadership conflict with Saul. Abner, commander of the army, did not follow David but installed Saul's son Ishbosheth on his father's throne at the time when David was to be king of Israel (1 Sam 16:1–13 (cf. 2 Sam. 3:9–10, 17–18).

These events led to a two-year conflict between Ishbosheth, who reigned over Israel from Gilead, and David, who reigned over Judah from Hebron. There was a gradual transition of power from Ishbosheth to David (2 Sam. 2:18–23). Although Saul's son Ishbosheth was on the throne of Israel, the narrative makes it clear that Abner was the one with the power. Indeed, as is reported at 2 Sam. 2:8–9, it is Abner who made Ishbosheth king.<sup>48</sup>

Consequently, Abner resolved to withdraw support from Ishbosheth and to ally himself with David.<sup>49</sup> The tribe of Judah had accepted David as king, but for seven years there was no unity, and two opposing kings reigned.

Similar divisions exist in the Northern Nigeria region and others. Evangelical leaders should have greater influence if differences could be resolved and leaders could embrace one another as good examples to their followers. The narrative of David's moral life compares too well with some evangelical and secular leaders. As noted earlier, when leaders fail to guard themselves against the desires of the flesh, they become a reproach in the service of the Lord. Worst of all, when leaders cover their corrupt deals and immoral behaviors it affects their spiritual lives and leadership.

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<sup>47</sup> Hawkins and Parrott, 28.

<sup>48</sup> "David and Abner – 2 Samuel 3," *The Redeemed Mind*, Bible Commentary for Christian Living, accessed, October 23, 2019, <https://redeemedmind.com> › 2018/11/02 david-and-abner-2-samuel-3.

<sup>49</sup> "David and Abner."

### *King Solomon*

Solomon was the wisest and wealthiest king in the United Kingdom of Israel. He was son of King David. He reigned between 970 and 931 BC. Scott Menkin points out:

God promised King David that one of his children would succeed him as king, but the passage does not say which son (2 Sam. 7:12). David had six sons while in Hebron. David had more sons after moving the capital of Israel to Jerusalem, including four sons with Bathsheba as well as nine other sons and sons with his concubines (1 Chronicles 3:1–9).<sup>50</sup>

King David had told Bathsheba that Solomon would take over the kingdom of Israel after him and he would sit on the throne (1 Kings 1:17). When Solomon took over the throne from his father David, God appeared to him and told him to ask whatever he wanted and would be given him (1 Kings 3:5). In response to God's offer, Solomon asked for wisdom, a discerning heart to lead, and the ability to distinguish between right and wrong (1 Kings 3:9). "The wise King Solomon's reign is virtually synonymous with wisdom. God rewards rewarded Solomon's noble request for an ability to rightly govern the nation by giving him a wise and discerning heart (1 Kings 3:12). The case of the two prostitutes famously showcased Solomon's God-given wisdom and led the nation to revere their just king."<sup>51</sup> Solomon showed his skills in teamwork and team development in skills of recruiting a building team during his leadership (1Kings 5:13-16). Likewise, "Solomon showed administration skills when he divided the nation of Israel into twelve

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<sup>50</sup> Scott Menking, *King Solomon: Wisdom for Modern Leaders* accessed November 17, 2019 <http://www.ir.lib.shimane-u.ac.jp/files/public>

<sup>51</sup> Thigpen, 133.

districts. Solomon had twelve district governors over all Israel, who supplied provisions for the king and the royal household (1 Kings 4:7-19).”<sup>52</sup>

Solomon did not rely on his intelligence or previous experiences. Instead, he recognized his need for wisdom and discernment in his leadership. Evangelical leaders should know that they need such wisdom and a discerning spirit and seek help and guidance from those with different experiences in the ministry to be successful in their leadership.

### **King Solomon’s Mistakes as a Leader**

Thigpen states:

King Solomon failed to see that knowledge of the law should lead to knowledge of the Lord. He did not pursue a relationship with the Lord. Instead, he pursued the tools of governance and academic learning, separated from the fear of the Lord. He began with wisdom, but soon left it behind as a stepping stone instead of letting it be his life’s “controlling principle.”<sup>53</sup>

Learning about the law was not a substitute for learning to fear the Lord his God by keeping all the words of the law (Deut. 17:18–20). “As such, we see the wisest man become the greatest fool as he led his family and nation into idolatry, division, and divine punishment.”<sup>54</sup> The Lord became angry with King Solomon’s leadership because he disobeyed him by not keeping to his command; instead he intermarried with foreign women and followed other gods. His heart had turned away from the Lord (1 Kings 11:9-10).

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<sup>52</sup> What Is the Leadership Style of King Solomon About? accessed November 25, 2019, <https://likeateam.com/what-is-the-leadership-style-king-Solomon-about>.

<sup>53</sup> Thigpen, 135.

<sup>54</sup> Thigpen, 135.

H.H. Friedman states:

King Solomon was the wisest man who ever lived, yet he failed as a leader. He ruled the country for 40 years and acquired a great deal of influence and wealth for Israel, yet he was ultimately responsible for the division of the Kingdom of Israel. Only a short time after his death, the country was divided into two much weaker kingdoms.<sup>55</sup>

Furthermore, Friedman affirms:

His major error as a leader was foregoing authentic governing to pursue of the trappings of leadership – wealth, fame, and power. He spent an enormous amount of money to build his home (I Kings 7), an effort which took thirteen years to complete. It was no accident that he expended more time on his palace than on the Temple.<sup>56</sup>

It is clear from this that leaders need to take their responsibilities seriously by utilizing traditional intelligence and using their perceptive abilities to develop their administrative and ethical wisdom in leading the organization well, and combine this with the best leadership preparation they can find. Furthermore, leaders must not use their positions to seek personal gain but instead lead in generosity by example. Leaders need balance in their lives, no matter how busy they become. Solomon received wisdom and discernment as a gift from God. Moreover, the nation was granted peace and wealth. This problem is prevalent with most evangelical leaders in the present age. The divine mandate does not give leaders' power to misuse the grace of leadership. Instead, the mandate challenges leaders to take their status as leaders of God's people more seriously. The evangelical leaders can practice the biblical principles of the patriarchs by taking part

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<sup>55</sup> H.H. Friedman, "What Went Wrong? Lessons in Leadership from Solomon, the Bible's Wisest and Worst Ruler. Accessed November 12, 2019. *The Journal of Value-Based Leadership* (2019) [https://www.academia.edu/38083728/What\\_Went\\_Wrong\\_Lessons\\_in\\_Leadership\\_from\\_Solomon\\_the\\_Bible\\_s\\_Wisest\\_and\\_Worst\\_Ruler](https://www.academia.edu/38083728/What_Went_Wrong_Lessons_in_Leadership_from_Solomon_the_Bible_s_Wisest_and_Worst_Ruler).

<sup>56</sup> Friedman.



in the selection of their successors, guiding and mentoring them in their spiritual formation.

### *King Rehoboam*

Rehoboam was the son of King Solomon and the grandson of King David. Robert Case said, “When Rehoboam ascended the throne in Jerusalem, it was important that all the tribes should recognize his legitimate kingship after the death of Solomon about 930 B.C.”<sup>57</sup> He added “So he traveled to Shechem in the north to be crowned king of the Northern tribes as well as the southern tribes headquartered in Jerusalem. However, before they crowned him king, the Israelites desired some political and economic concessions.”<sup>58</sup> Additionally, Harold Martin said, “Jeroboam and the leaders of the ten Northern tribes asked Rehoboam to lighten the burdens that were causing so much hardship for the people. They were calling for some relief from the heavy tax burdens, and the drafting of men into labor gangs.”<sup>59</sup>

### **Rehoboam's Failure in Leadership**

Robert Case indicates that, “Rehoboam threw away the opportunity to lead a united nation and instead precipitated a division between the Northern tribes (Israel) and the southern tribes (Judah). Simply put, there was a window of opportunity which was forever lost due to Rehoboam’s failure in leadership.”<sup>60</sup> He was not willing to listen to the

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<sup>57</sup> Robert Case A. II, “Rehoboam: A Study in Failed Leadership,” *Presbyterion* 14, no. 1 (Spring 1988): 55.

<sup>58</sup> Case, 55.

<sup>59</sup> Harold S. Martin, *Lessons from the Life of Rehoboam A Study in 1 Kings 11:26 -12:16* (Hanover, PA: Bible Helps, Inc.), Booklet No. 345.

<sup>60</sup> Case, 55.

advice from the elders who had served Solomon during his leadership as the king of Israel. The people requested that Rehoboam should reduce the hardship on them that was imposed by his father Solomon. The Scriptures say, “Your father put a heavy yoke on us, but now lighten the harsh labor and the heavy yoke he put on us, and we will serve you.”(1 Kings 12:4). Then King Rehoboam consulted the elders who had served his father Solomon during his lifetime. “How would you advise me to answer these people?” he asked (1 Kings 12:6). “But Rehoboam rejected the advice the elders gave him and consulted the young men who had grown up with him and were serving him” (1 Kings 12:8).

Martin said, “It is wise to ask qualified advisors for their help when we have difficult decisions to make. Try to find someone who demonstrates godly character and wisdom in daily life. If possible, find someone who has handled well some situations that were similar to yours.”<sup>61</sup>

The researcher believes that in any organization and ministry seeking advice from those who have experiences from years of service as bishops and senior pastors is important for the emerging leaders and those still serving. Rehoboam asked the younger counselors, “What is your advice? How should we answer these people who say to me, ‘Lighten the yoke your father put on us?’” (1 Kings 12:9). The Scriptures say, “The young men who had grown up with him replied, ‘These people have said to you “Your father put a heavy yoke on us, but make our yoke lighter.” Now tell them, “My little finger is thicker than my father’s waist.”’ (1 Kings 12:10). Rehoboam said, “My father

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<sup>61</sup> Martin , 345.

laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions” (1 Kings 12:11).

Rehoboam rejected the advice of the elders and went with the youth from his era. This decision led to the split of the united kingdom of Israel. He went with the advice of inexperienced youth who could not see the fuller picture of the political situation. Youth have valid positions that need to be heard, but their lack of experience may affect the conclusions they give. Some elders may have the experience and wisdom, but they may not have adequate theological grounding. Leaders should be asking for God’s wisdom and guidance to enable them to receive godly counsel from the old or the young one. Jeroboam became king over the 10 Northern tribes of Israel and Rehoboam became king over the two southern tribes Judah and Benjamin. Leaders can accomplish more by inspiring followers with kind words than by threatening them with harsh words. The Scriptures say, “Through insolence comes nothing but strife, but wisdom is with those who receive counsel” (Prov. 13: 10). “Where there is no guidance the people fall, but in abundance of counselors, there is victory” (Prov. 11:14).

### **The New Testament and Leadership Conflict**

The New Testament comes as a fulfillment of the Old Testament of God’s prophecy in the Garden of Eden after the fall of mankind in Genesis. “And I will put enmity between you and the woman, and between your offspring and her; he will crush your head, and you will strike his heel” (Gen. 3:15). John Walvoord says, “This is the first intimation we meet with of the promised Messiah, and within this verse is contained, as in the bud, the embryo, flower, that goodly plant of renown which the Lord has planted

and not man.”<sup>62</sup> On account of that God further promised King David, “Your house and your kingdom will endure forever before me; your throne will be established forever” (2 Sam. 7:16). He will do what is right and rule wisely throughout the land (Jer. 23:5). God through the prophet Micah promised that a Shepherd-King would come (Mic. 5:2), as peace, justice, and righteousness will be the foundation of his leadership (Isa. 32:1-2). The New Testament then confirms that Jesus Christ fulfilled the Old Testament prophecies concerning the Messiah. John says, “The word became flesh and made his dwelling among us. We have seen his glory, of the one only Son, who came from the Father, full of grace and truth” (John 1:14). His birth is recorded in Luke 2:1-20.

The coming of Jesus was to make leaders understand that leadership is a service to God that would seek to glorify Him in every aspect of their lives.. Jesus proclaimed that He came to serve and not to be served (Mark 10:45). Throughout His ministry while on earth, Jesus modeled the famous concept of servant leadership. The idea of servant leadership is related to the aspect of Jesus’ willingness to give His life as a ransom for many (Mark 10:45). Gene Wilkes says, “Jesus was a servant leader in every sense of the concept. He was sent to bring salvation to the world. He serves the mission by living as a suffering servant Messiah. The mission was everything, for Jesus. It was his purpose and direction for all he did while on earth including his death.”<sup>63</sup>

Andrew Clarke argues, “The term servant implies hierarchy, but significantly it is an inverted hierarchy where the so-called leader is at the bottom of the pyramid--like the

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<sup>62</sup> John. F. Walvoored, *Every Prophecy about Jesus* (Colorado Springs: David C. Cook 2016), 9.

<sup>63</sup> C. Gene Wilkes. *Jesus on Leadership*. (Nashville: Lifeway press 1998), 7.



one who serves.”<sup>64</sup> Jesus sets the scene by lowering Himself as a servant by washing the disciple’s feet” (John 13:5). Dale Roach notes, “That Jesus’ challenge to his disciples was not about the superficiality of washing feet. It was a call to serve others with a Christ-like attitude; Jesus was setting up his followers for God’s heart for ministry seeking the benefit of others throughout all generations.”<sup>65</sup> Servant leadership is concerned about the wellbeing and development of the followers. The servant who thinks about the needs of others will eventually evolve as the leader. Robert Hughes and his co-authors affirm, “Servant leadership or serving others can be an end in itself but should be the means to an end of the organizational goals and purposes. Some leaders may serve very well as servant leaders but may not help their organizations to reach their goals and purposes and thus become a negative connotation of this important leadership concept.”<sup>66</sup>

After Jesus’ ascension into heaven the disciples gathered themselves with the idea of choosing one of them to take the place of leadership (Acts 1:20-21). The method of casting lots was an Old Testament practice. F.F Bruce says:

The disciples did not cast lots haphazard: the first selected the men whom they judged worthiest to fill the vacancy of Judas between Joseph and Matthias to determine God’s will. Then they prayed, ‘Lord, you know everyone’s heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.’” Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles (Acts 1:25-26). The lots then were cast and Matthias was indicated as the man take Judas’s place. The number of the apostles was restored to twelve.”<sup>67</sup>

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<sup>64</sup> Andrew D. Clarke, *A Pauline Theology of Church Leadership* (New York: Bloomsbury T and T Clark, 2012), 95.

<sup>65</sup> Dale, Roach. *The Servant-Leadership Style of Jesus: A Biblical Strategy for Leadership Development* (Thomas Nelson and Zondervan, 2015), 4.

<sup>66</sup> Robert. L. Hughes, C Ginnett, and Cordy J Gurphy, *Leadership: Enhancing the Lessons of Experience*, 4th ed. (Boston: McGraw-Hill Irwin, 2008), 56.

<sup>67</sup> F. F. Bruce. *The New International Commentary on the New Testament: The Book of Acts*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988), 19.



This act defines the current leadership in some evangelical churches in Northern Nigeria, where some leaders do not follow the biblical qualification of appointing a leader as indicated in 1 Tim. 3:1-7; instead some leaders appoint their tribal members and friends to key departments in some churches even when they are not qualified to be in that office. In most cases, it leads to conflicts and divisions among the leaders because the leader has been placed in the wrong place.

### *Jesus and the Religious Leaders*

The New Testament identifies a conflict between Jesus and the Pharisees and lawyers (Luke 5:17, 21, 30; 6.2, 7; 7.30). Moreover, Jesus' first meal in the home of a Pharisee (Luke 7.36-50) resulted in conflict. It is not surprising, therefore, that the discourse in Luke 11, which takes place in the context of a meal, concludes with increased hostility on the part of the religious leaders who, the narrator says, began interrogating Jesus and plotting to trap him (Luke 11.53-54). The conflict arises when Jesus' host is amazed that He does not wash before eating, which was the same reaction manifested by the crowd in the previous discourse (Luke 11.14). The religious leaders believed they were chosen by God, and they believed their teachings about the law and the traditions were true and must be obeyed. The Scriptures says, "Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, 'Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!' Jesus replied, 'And why do you break the command of God for the sake of your tradition?'" (Matt.15:1-3). Jesus was interacting with powerful religious leaders who wanted to maintain an oral tradition that was opposed to God. Those traditions had grown out of the culture and were opposed to what God wanted His people to do. Jesus pointed out that

the traditions of men do not supersede what was already stated in the Bible. Jesus was a great threat to the Pharisees because He opposed their authority; He questioned their moral fitness; He knew they were motivated by greed and lusted for higher status. Jenny Hawkins explains, “After the Babylonian captivity, the people’s ability to read Hebrew was mostly gone and they were dependent on their leadership to tell them what God’s words were and his revelation to them.”<sup>68</sup>

The leaders taught the people that acting against them is acting against God and implicitly acting against Rome. “Challenging their teachings and authority, then in their view, was urging Israel to abandon God’s authority.”<sup>69</sup> E. P. Sanders writes, “We have to understand why he stirred up controversy and why he had enemies. The Jews hated Jesus because he was good and because he favored love, which they opposed him.”<sup>70</sup> Sanders continues, “There must have been another reason that the Jewish leaders were in such conflict with Jesus, which, to them, must have seemed like a legitimate reason. Because Jesus conflicted with various groups and the reason for these conflicts is not always the same.”<sup>71</sup> From this perspective, the conflict between Jesus and the religious leaders was inevitable over such issues as healing on the Sabbath (Luke 6:6-7) and the washing of hands before eating (Matt. 15:1-9). But Jesus’ teachings had divine authority over their own, while the scribes’ teachings were human traditions. The Jewish leaders wanted to maintain the status quo. They wanted to maintain their ability to dominate the poor by

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<sup>68</sup> Jenny Hawkins, “*What was the conflict between Jesus and Pharisees?*” accessed October 12, 2019, Quora <https://www.quora.com/What-was-the-conflict-between-Jesus-and-Pharisee>.

<sup>69</sup> Hawkins.

<sup>70</sup> E.P. Sanders, *The Historical Figures of Jesus* (New York: Penguin Books, 1995), 5.

<sup>71</sup> Sanders, 5.

claiming to be superior. They were in fear they would lose their place and influence among the people and that this new thing that Jesus was teaching would bring the Romans down on them. That is the reason they had Him executed rather than stoning Him to death, which was the punishment for severe blasphemy or religious crime.

*The Leadership Conflict in the Apostolic Period*

In Philippi, Paul ran into opposition from the proprietors of a soothsaying slave girl, who accused him of subverting Roman customs (Acts 16:16-24). In Athens, Paul suffered the skepticism and mockery of the “cultured despisers” of religion (Acts 17:16-34).<sup>72</sup> In Athens Paul adapted his message to the cultural context of Greek philosophy, even quoting the Greek poets (Acts 17:28). In Ephesus, Paul was accused of threatening the majesty of the great goddess Artemis as well as undermining the robust trade in silver shrines (Acts 19:21-40).<sup>73</sup> The opposition to Paul in both Athens and Ephesus involved Paul’s contention that God does not dwell in human-made temples (Acts 17:24; 19:26). While Peter seemed to have resolved his inner conflict (although Gal. 2:11-14 would indicate that he continued to struggle with the issue of table fellowship with Gentiles), his fellow believers in Jerusalem were not so sure. Peter was called to account, and the chief complaint against him was not that he preached to Gentiles, but that he ate with them (Gal. 11:3). The Jerusalem believers seem to have no problem with preaching the message to Gentiles, but their customs stood as a barrier to full fellowship with non-Jews.<sup>74</sup> After

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<sup>72</sup> Richard Bauckham, *The Book of Acts in its Palestinian Setting* (Grand Rapids: Eerdmans 1995), 415.

<sup>73</sup> Bauckham, 418.

<sup>74</sup> Frank E. Gaebelien, *The Expository Bible Commentary: John and Acts* (Grand Rapids: Zondervan, 1981), 267.

Peter's explanation, the conflict over Cornelius was resolved for the moment, but it reappeared over another issue (Acts 15). The internal leadership conflict is the most difficult kind; it is also the most fruitful. When Paul wound up in Rome at the end of Acts, he was carrying on the movement just as it began by teaching about Jesus and proclaiming the kingdom of God.<sup>75</sup> But it was a very different Paul and a very different movement. He had to hammer out his message in opposition to Jewish traditions, pagan magic, and Greek philosophy; and his resolve was tested by the forces of nature. He had gone from persecutor to proclaimer, from one who was zealous for the Jewish traditions to one who was determined to fight for the right of the Gentiles to enter the Kingdom without any other requirement but faith in the risen Lord. The movement itself had changed, transformed in the crucible of conflict.

Back in Jerusalem, conflict with external opponents continued. James was killed by Herod, and Peter was put into prison (Acts 12:1-5). In both cases, the opposition was quickly overcome. Peter was freed from prison by an angel (Acts 12:6-10), and Herod received divine retribution for failing to disclaim the people's identification of him as a god (Acts 12:20-23).<sup>76</sup> In Cyprus, Paul was opposed by Bar-Jesus, a magician who sought to obstruct the proconsul, Sergius Paulus, from hearing the message (Acts 13:4-12). In Pisidian Antioch and Iconium, Paul was driven from the city by Jewish opponents (Acts 13:50-52; 14:1-7).<sup>77</sup>

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<sup>75</sup> Gaebelein.

<sup>76</sup> Bauckham, 470, n.164.

<sup>77</sup> Bauckham, 470.



It is the letter of Galatians that shows Paul's most emotional and inspirational persuasion for the liberty of the Gospel. The Jews who opposed Paul were convinced that, in the Galatians church, people had to observe the laws to achieve salvation, which was a contradiction to the teaching of Paul who insisted that people are saved only by the grace of Jesus and not by working or observing laws. Paul motivated his people. You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was portrayed as crucified (Gal 3:1). Peter later highly commended the wisdom of Paul in his works (2 Pet. 3:15-16). Andrew D. Clarke comments, "Paul did not seek to put a fence around his position and roles."<sup>78</sup>

Paul knew he had been called into a personal relationship with Jesus Christ. Paul knew in whom he had placed his trust and was assured of his salvation" (2 Tim. 1:12). He emphasized his confidence when he said that he served God with a clear conscience (2 Tim. 1:3). To Paul, a clear conscience meant that he served God in such a way that would please Him and fulfill the purpose that God had for him. This strong sense of moral responsibility is characteristic of a transformational leader. Paul was completely devoted to God, and he expected those who followed him to be the same. Paul trained Timothy to follow Christ. It was sound biblical teaching of Scripture (2 Tim 1:13-14; 2:2-3, 7, 14-15; 3). The researcher examined cultural issues in Acts 15:1-22 and Galatians 2:1-10 related to the nature of the conflict in Antioch, specifically the conflict of circumcision, and the conflict between Peter and Paul in Antioch over table-fellowship which had caused disunity between the Jews and the Gentiles.

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<sup>78</sup> Clarke, 82.



### **Biblical Models for Transformational Evangelical Leaders**

The Gospels attest that Jesus Christ is the paradigm of a transformational leader (Mark 1:16-20). Jesus identified that his mission on earth was to preach the good news of the kingdom of God through obedience to the Father and abundant love for his followers. But just as Jesus challenged the theology of religious leaders of his time, he also challenged the paradigm of leadership. Rob Bell says, “Jesus was demonstrating this by calling his disciples from a group of fishermen in Mark 1:17 and the process of becoming a rabbi involves laborious study and testing.”<sup>79</sup> William Arndt and Wilbur Gingrich explain, “A ransom in the ancient world was a payment to free a slave or prisoner.”<sup>80</sup> Jesus called out to his disciples, “Follow Me” and they immediately follow him. They responded promptly to Jesus’ call, leaving everything behind, and following him (Mark 1:16-20; 2:13-14). The researcher observes that the calling of Jesus was explicit and purposeful. Jesus’ transformational leadership model was contrary to the secular way of calling people into leadership. After establishing himself as a rabbi, a respected teacher, Jesus challenged the standard norms and selected fishermen and tax collectors as his disciples. Beyond that, he demonstrated how to provide followers with a compelling vision, not of what he, as a leader, would accomplish, but rather a vision of what the disciples would accomplish.

Aspiring leaders would be wise to consider the lessons Jesus teaches about transformational leaders interacting with their followers. Bob Briner and Ray Pritchard say “His earthly transformational leadership began when he called his first followers

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<sup>79</sup> Rob Bell, *Velvet Elvis: Repainting the Christian faith*. Grand Rapids: Zondervan, 2005, 45.

<sup>80</sup> William F. Arndt and Wilbur F. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957), 483.

Peter (Simon), Andrew, James, and John.”<sup>81</sup> Jesus knew the main purpose of his mission was to transform the lives of the people for the kingdom of God. Likewise, Luke says his mission was “to preach good news to the poor, to proclaim freedom for the prisoners and recovery of sight for the blind and to release the oppressed” (Luke 4:18).

Jesus went around healing and doing good to all who were under the power of the devil because God was with him (Acts 10:38). “The Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Matt. 20:28; Mark 10: 45).

George Janvier and Bitrus Thaba explain, “Church leaders in Africa must be visionary servant leaders. They must see God’s purpose for calling people to himself in Africa. They must have a burning desire to make a name for Jesus Christ. These will distinguish church leadership from secular leadership.”<sup>82</sup> God indicated that Jesus would suffer, he would see the light of life and be satisfied by the knowledge that my righteous servant would justify many and he would bear their iniquities (Isa. 53:11). Paul is another biblical leader who was confident in showing an example to his followers. He challenged his followers, “I urge you to imitate me” (1 Cor. 4:16); and follow my example, as I follow the example of Christ” (1 Cor. 11:1).

Likewise, the Apostle Paul might be considered an example of Bernard Bass’s observation of a transactional-transformational leader.<sup>83</sup> His leadership style was unquestionably transformational, as evidenced by the change and increasing maturity in the lives of the people he served. The apostle Paul asked the Christians in Philippi to

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<sup>81</sup> Bob Briner and Ray Pritchard. *The Leadership Lessons of Jesus* (Nashville: BH Publishing, 2008), 7.

<sup>82</sup> George Janvier, and Bitrus Thaba. *Understanding Leadership: An African Christian Model*. Kaduna, Nigeria (Baraka Press and Publishers, 1997), 128.

<sup>83</sup> Bass and Riggio, 3.

serve one another the way Jesus would serve them. Paul reminded his friends of their source of strength, fellowship, and unity in Christ. He wrote, "Make your attitude that of Christ Jesus" (Phil. 2:5). Paul then described Jesus' humble service of taking on the form of a man and dying on the cross for others. A transformed leader would demonstrate the fundamental concepts found in Jesus Christ's leadership. Jesus kept the passion of his heart in ministry saying, "I am the good shepherd; I know my sheep and my sheep know me just as the Father knows me and I know the Father and I lay down my life for the sheep" (John 10:14-15). Christ's call for leaders today is self-denial (Luke 9:23). Transformed leaders do not seek glory and prosperity; instead they are concerned with the mandate of their Master. Transformed leaders lead with their hearts and minds to see that those under their care grow spirituality.

The biblical model of developing leaders in evangelical churches needs personified concepts of transformational leadership. Paul says, "Do not be conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is his good, pleasing and perfect will" (Rom. 12:2). Jesus asked his followers, "Can a blind man lead a blind man? Will they not both fall into a pit?" (Luke 6:39). Any leadership devoid of discipline will end up in immoral conflict. Jesus never withheld discipline when it was necessary. It is noted in the Bible even his closest disciple was not spared from his rebuke: "Get behind me, Satan" (Mark 8:33). Today's leadership would not encourage this powerful reprimand for fear of one's reputation, but at times a leader has to use rebuke with a discerning spirit and in love. The members of the council were amazed when they saw the boldness of Peter and John, for they could see that they were ordinary men with no approved special training in the

Scriptures. They also recognized them as men who had been with Jesus” (Acts 3:13).

Bruce notes that, “Jesus had endowed his disciples with power to act in his name and to perform mighty works such he had performed in the days of his bodily presence among them.”<sup>84</sup>

### **The Future of Transformational Leadership in Evangelical Churches**

Morality is the key ingredient of transformational leadership in evangelical churches. “To avoid leadership conflicts, honesty and integrity are virtues in all individuals but have special significance for leaders. Integrity is the correspondence between word and deed and honesty refers to being truthful or non-deceitful. The two form the foundation of a trusting relationship between leader and followers.”<sup>85</sup> Terence Ranger notes that evangelical leaders need to look seriously at issues of morality and ethical codes. “For instance, in tackling corruption we believe that if all leaders in Africa speak against injustice we will have on the impact in the society.”<sup>86</sup> Leaders need to demonstrate ministry competencies and stand on their biblical convictions. Paul was concerned that Timothy would focus on pure doctrine. Paul wrote, “Do your best before God as one being approved, a worker having no cause to be ashamed, one who teaches correctly the word of truth”(2 Tim. 2:15). Only by a strong relationship with God can the leader set aside his interests for God’s interests in others. This will give others the confidence that the leader’s motives are not self-derived, but pure and transformed.

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<sup>84</sup> Bruce, 146.

<sup>85</sup> S.A. Kirkpatrick and E.A. Locke, “Leadership: Do Traits Matter?” *Academy of Management Executives* 5, no 12 (2008): 10-11.

<sup>86</sup> Terence O. Ranger, ed., *Evangelical Christianity and Democracy in Africa* (New York: Oxford University Press, 2008), 90.



A leader need to be assured of his call to Christ and must be dependent upon the power of Christ. This was extremely important for Timothy and is equally important for those who follow a leader. A follower needs to know that his leader is walking with God. He needs to know that the leader's interests are also God's interests. When the leader is walking with God, his agenda is put aside for the interest of empowering others to follow God. In order to grow, spiritual discipline must be encouraged. Spiritual formation is essential for promoting transformational leadership in evangelical churches. Leaders should use the gifts accordingly just as Paul used his gifts, not for his gain, but rather for equipping others in ministry. A leader must minister in his area of giftedness. God gave gifts in order that the body of Christ might be built up, rather than for the implementation of various ministry programs (1 Cor. 12:7, 14:12; Eph. 4:12). If a leader is not using his gifts to transform others, then it is as if he is saying programs rather than people are what the body of Christ needs. Maxwell points out:

“Sacrifice is also a focal point of leadership for influencing followers. In the Bible, the greater the calling, the greater the sacrifice is required. In order to be an influential leader, Noah had to give up every place and every person with whom he had familiarity; Abraham had to leave his hometown not knowing where he was going” (Heb 11:8) <sup>87</sup>

Likewise, John Maxwell notes that “Moses had to give up all he possessed in Pharaoh's palace, and deal with the desert life for forty years to prepare to lead his people to the land of promise.”<sup>88</sup>

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<sup>87</sup> John C. Maxwell, *The 21 Most Powerful Minutes in a Leader's Day* (Nashville: Thomas Nelson Publishers, 2000),299-300.

<sup>88</sup> Maxwell, 299-300.



### Summary

This section has traced the biblical and theological leadership in the Scriptures. It has chronicled how God through the ages has been restoring people to a healthier position of leadership. Ultimately God sent Jesus Christ as the perfect leader. To challenge other models of leadership, transformational leadership was emphasized as a leadership style that is concerned with transforming leaders' moral values. In Nigeria, for instance, some leaders in evangelical churches considered themselves above all others in righteousness and spiritual uprightness. "However, in their innermost selves, is discovered a layer of pride and evil neatly hidden in a deceptive cloud of gentleness, humility, and kindness. But such people should remember that God sees beyond physical appearance and searches more deeply and inwardly the human mind."<sup>89</sup> He can create change that will help grow and shape the future success of the church. Other than that, God calls men and women in leadership to serve, and not to be served as is practiced in secular or autocratic leadership. It was observed that transformational leadership is a process that calls for spiritual discipline. The concept of transformational leadership will be analyzed from the worldview perspective in the next chapter.

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<sup>89</sup> C.A. Olawola, "Towards and Evangelical Theology in Africa," *ETSI Journal of ECWA Theological Seminary*, Igbaja (May/June, 1996), 19.

### CHAPTER THREE: REVIEW OF CHURCH LEADERSHIP CONFLICTS

A review of relevant literature was studied to be better understanding of the current church leadership conflicts experienced within the evangelical churches in Northern Nigeria. The review emphasized the essential challenges of leadership conflict occurrences affecting the church leaders. The project identifies what has been done and what needs to be explored concerning the topic.

Conflict in African churches, especially in the present , is common in most of the evangelical churches in Nigeria. Having worked as a leader for many years, the researcher has witnessed the increase of conflicts in the Nigerian churches and elsewhere in Africa. Anglican priest Mkunga Mtingele makes an enlightened assertion on African leadership conflicts, “There have been conflicts when the bishop reached retirement age but refused to retire. The Archbishop declines to grant him an extension of tenure of office of more than one year. It is the first major conflict regarding to retirement of bishops in Tanzania Anglican church.”<sup>1</sup>

Awojobi writes, “Leadership conflicts in Nigeria churches can be understood as vigorous struggle or disorderly fight with the determination to occupying a leadership position by any means possible against the accepted rules and procedures to become a

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<sup>1</sup> Mkunga H.P. Mtingele, *Leadership and Conflict in African Church: The Anglican Experience* (New York: Peter bang New York, 2017), 5.

leader.”<sup>2</sup> Similarly Afzular Rahim said, “Conflict is the perception of differences of interests among people . . . such as attitudes, values, beliefs, and struggle over powers.”<sup>3</sup>

An understanding of leadership conflict in the Nigerian context is important. Jotham and Wule indicate that “it is vital to understand African church leadership conflict because African ideas about leadership are embedded in values, customs, culture, attitudes, and ethics.”<sup>4</sup> Thus leadership conflict has continued to effect on the church and the expansion of the gospel of Christ here on earth. The research followed this perusal of the leadership conflict by analyzing the implication to the spiritual growth of the church.

The researcher agreed with Kangdim and Wule that “conflict in leadership norms must be examined under the Scriptures to build a solid biblical footing for the church leaders.”<sup>5</sup> The contemporary and transforming leadership development models mentioned in the project are therefore analyzed from a biblical perspective. The researcher proposed a leadership model based on the biblical and theological framework that suits an evangelical context of leadership. Church leaders should understand the causes of leadership conflict. The goal is for leaders to be able to distinguish situations in which leadership conflict can be used to fuel positive change in the ministry.

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<sup>2</sup> Peter Olanrewaju Awojobi. *Leadership Conflict in the Nigerian Church*, accessed October 4, 2019, *America Journal*, <https://www.biblicalthology.com> › Research › AwojobiPO01, 2.

<sup>3</sup> M. Afzalur Rahim. *Managing Conflict in Organizations* (Westport, CN: Greenwood Publishing Group, 2001), 1.

<sup>4</sup> Jotham Maza Kangdim and Cosmos Benschak Wule: *Biblical Leadership for Transformation* (Kaduna, Nigeria: Baraka Press and Publishers, 2008), 21.

<sup>5</sup> Kangdim and Wule, 23.

### Church Leadership Conflicts in Evangelical Churches

To understand leadership conflict in the evangelical churches in Nigeria, one needs to Kangdim and Wule indicate, “Culture has a built-in set of problems concerning to church leadership.”<sup>6</sup> For example, the church has sometimes been influenced by the culture in its choice and selection of leaders. People are tempted to elect leaders who are not qualified for leadership positions. Members are caught between choosing a leader because he or she is competent, experienced, and educated or by cultural qualifications and not biblical qualifications.”<sup>7</sup> Likewise, Awojobi explains;

In several evangelical denominations in Nigeria, church leadership conflict is very common. No church tradition is immune to it. In most cases, this manifest whenever there is going to be a change of leadership. There are cases of those who are not willing to obey the condition of service provided by the church constitution. Also, some want to be in the church leadership at all costs.<sup>8</sup>

Thus elections into leadership positions in many churches in Nigeria are sometimes marred by manipulations, hatred, blackmail, and verbal assaults which eventually affect the spiritual lives of the church after the elections.”<sup>9</sup> New leaders sometimes assumed leadership from a predecessor without taking sufficient time to get to know the church before introducing changes. The church would then criticize the leader for disregarding its heritage or being insensitive to the concern of long-time members who feel displaced by the changes.

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<sup>6</sup> Kangdim and Wule, 23.

<sup>7</sup> Kangdim and Wule, 23.

<sup>8</sup> Awojobi, 1.

<sup>9</sup> Awojobi, 1..

### *Causes of Leadership Conflict in the Church*

The causes of conflict among the leadership are so complete that if not properly managed they can affect the spiritual growth of the church. “The era of the church fathers was not free from leadership conflicts as they were faced with the challenge of doctrinal differences. For example, there were acrimonious doctrinal differences between the churches in the East and those of the West.”<sup>10</sup> This researcher, however, analyzed the effects and causes of these conflicts in evangelical leaders in Northern Nigeria. Doctrinal differences are major causes of conflict within evangelical churches, which have led to serious conflict among the churches. Awojobi explains that a good example is the Christ Apostolic Church in Nigeria, which practiced divine healing and made it irreligious for any of its members to study medicine or become a doctor in the universities in those days.”<sup>11</sup> He indicates that “the white missionaries that were using anti-malaria medicine were seen as unbelievers. This led to a schism in the church and her leadership conflicts in 1939. The Faith Tabernacle Movement in Nigeria also experienced the same in 1929.”<sup>12</sup>

#### **Polity Differences and Tribalism Issues**

Based on these considerations it seems that differences in ethnic cultures influence doctrine; and different church polity among ethnic or cultural perceptions can surface as tribalism issues, causing conflicts in the church. The dirty politics related to money, power, and status within the church leadership system—together with tribalism

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<sup>10</sup> Awojobi, 3.

<sup>11</sup> Awojobi, 5.

<sup>12</sup> Awojobi, 5..



and other evil vices, such as unhealthy rivalries, a focus on materialism and a desire for positions—have crippled the transformational leadership of many evangelical leaders in the churches in Northern Nigeria. John Chan says, “Leaders seeking prosperity are a form of what Martin Luther called the theology of glory. Those leaders who seek personal glory focus on their prosperity instead of the prosperity of the members.”<sup>13</sup> The preaching of prosperity more than salvation brings into question their moral values. Many church leaders are more concerned with the size of their buildings and the church bank accounts than with the condition of the souls they shepherd. Dafwang Istifanus states:

The church leaders must first of all rid itself of the dirty politics within its system of the organization, the extent to which tribalism and other evil vices such as unhealthy rivalry and craze for materialism and positions cripple the church to correct the injustice in the Nigeria politics. If one takes time to observe elections taking place at all levels from the lowest to the highest levels of church administration, it creates a bad image to the church.<sup>14</sup>

Lucas Otwera adds, “Politics have gone deeply among the church leaders. They struggle with politics in the church which used by politicians to campaign for political positions are also often used during church elections.”<sup>15</sup> Church members are allowed to lobby for votes along tribal lines. Sometimes what matters is a majority representation of the delegates. The larger the people group the better the chances of winning church elections at a regional level.<sup>16</sup> Additionally, Otwera indicates: Tribalism threatens the unity of the church because it creates disharmony and distrust among the believers

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<sup>13</sup> John Yan Yee Chan, *The Theology of Glory and the Theology of the Cross in Luther's Postils*, accessed November 12, 2019, <http://hdl.handle.net/1807/77640>.

<sup>14</sup> Dafwang Istifanus, *Christians are Politicians*, (Gboko: Vedan Biz Solution Ltd., 2016), 52.

<sup>15</sup> Lucas Otwera, “The Impact of Politics on Churches in the Rift Valley,” accessed October 20, 2019, <https://digitalcommons.andrews.edu/cgi/viewcontent>

<sup>16</sup> Otwera.

because what is practiced goes against the Word of God (John 17:21). The church was blamed for not doing enough to prevent post-election violence. There are tribal and ethnic tensions in both religion and politics.”<sup>17</sup>

C.A. Olawola points out, “Nigerian church leaders lack the courage to expose the sins of corrupt government officials in their Christian communities or domain because of the many favors and protection they enjoy from such corrupt officers. There is deception everywhere and no one is saying anything against it.”<sup>18</sup>

Many people are written accomplices to their corrupt leaders and vice-versa. Against this moral decadence the truth has been jettisoned. It is only proper for leaders to live and speak the truth with all honesty, sincerity, and integrity that will save church politics and politics in Government and the society.<sup>19</sup>

The issue of integrity in the evangelical church is important. Paul admonishes Titus to show integrity (Titus 2:7). The demands on a leader are all-inclusive, involving not only his word but his life of emulation for the other leaders serving with him. The polity involvement in Assemblies of God Church in Nigeria is a good example of politics in the church, the two factions clashing over leadership in the Assemblies of God Church headquarters in Abuja in 2018.<sup>20</sup> The factions exchanged words in a heated conflict on the premises of the church at Wuse, Zone 5, Abuja, over the position of District Superintendent. The situation was brought under control by a police patrol team that

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<sup>17</sup> Otwera.

<sup>18</sup> C. A. Olawola, “Towards and Evangelical Theology in Africa,” ETSI, *Journal of ECWA Theological Seminary*, Igbaja, (May/June 1996): 19.

<sup>19</sup> Olawola, 19.

<sup>20</sup> John Chuks Azu, “Two Factions Clash over Leadership in Assemblies of God, accessed October 20, 2019, *Daily Trust* (August 6, 2018), <https://www.dailytrust.com.ng/two-factions-clash-over-leadership-in-assemblies-of-god-264441.html>.

arrived at the scene to separate them.”<sup>21</sup> The Supreme Court, in a unanimous judgment by five Justices, resolved all the issues in favor of the General Council of the Church. With this judgment, Rev. Dr. Chidi Okoroafor has now been confirmed as the authentic General Superintendent of the Church.”<sup>22</sup> It was clear that this polity misuse of the word *strife* in the Assembly of God has caused a power struggle among groups of pastors who were followers of Christ but were still deeply opposed to each other. This was a very public scandal for the church. Additionally, In Kaduna State, “Members of the Christian Association of Nigeria (CAN) took each other to court: Pastor Ayo Oritsejafor, the President of CAN, and Samuel Kujiyat, Chairman of the Kaduna State, Nigeria Chapter. The conflict between the two leaders became so deep that they had to seek redress in the court of law after the election.”<sup>23</sup> Also, a Federal High Court in Lagos was involved in a case of leadership conflict involving the Cherubim and Seraphim churches in Nigeria. Awojobi says, “The suit was filed by Mr. Tunji Gomez on behalf of one Prince Adepoju Arogundade, an elder in the church. Arogundade was seeking an order of a court to reinstate the plaintiff as the rightful leader of the church.”<sup>24</sup> This researcher believes leaders are supposed to be symbols of transformational leadership that will alter the distorted image of leadership in evangelical churches in Northern Nigeria. Nigeria needs an honest and transparent leader who fights against religious conflict and brings peace and unity to the community of faith.

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<sup>21</sup> Azu.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Awojobi, 4.

## Team Leadership Conflicts

The researcher explores how team members disagree with one another that causes conflicts in their ideas, opinions, and understanding that affected their relationship. The researcher has served among the team leaders for many years in his denomination and has a lot of experiences regarding conflicts between the leaders. As Wilfred Bowman said, “Building a strong team of individual leaders to provide leadership to a church or organization requires effort. They can be full of conflict.”<sup>25</sup> Daniel Levi, notes:

Conflict in teamwork can derive from a wide range of factors such as competition over limited resources, money, and vagueness over responsibilities, or control, power differentials among team members, poor facilities, lack of explicit norms, and lack of communication, intolerance to criticism, and different lifestyles and attitudes are most important factors that contribute to poor relation to team conflict.<sup>26</sup>

Bowman indicates, “This situation is true in churches as well. Team leadership can prove to be ineffective if leaders are not prepared to be properly educated in implementing its principles in their unique congregational context.”<sup>27</sup> The positions of leadership are given by God. It is wrong to seek for church leadership in the same way people seek for secular leadership. In the chart below are some of the advantages of working in teams and the disadvantage of teamwork.

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<sup>25</sup> Wilfred Bowman, “Leadership in Church Conflict: Transforming Congregations Through Adaptive Work,” accessed December 3, 2019, <https://macsphere.mcmaster.ca/handle/11375/10283>.

<sup>26</sup> Daniel Levi, *Group Dynamics for Teams* (Thousands Oaks, CA: Sage, 2001), 140.

<sup>27</sup> Bowman.



Table 1: Unity versus Strife in Teams

Advantages of Team Unity	Disadvantages of Strife in a Team
Increased innovation, build confidence.	Conflicts between team members occurred
The solution to the team leadership, Unity among the teams, Building trust among the teams	Poor communication within the teams. Reduced innovation and New Ideas Division among the team's members.
Unity, personality and, focus on the goal.	No focus,

Gozde Pehlivan indicates, “A team is a group of people that perform similar works, voluntarily gather together to analyze the problems and to create solutions and present them to the management.”<sup>28</sup> In other words the team is the place where collective ideas are generated. The employees undertake responsibilities for quality and productivity, execute the works and develop their abilities and skills in line with the expectations of the organization.<sup>29</sup> The researcher affirms that lack of teamwork among the leaders is one of the major conflicts in evangelical churches in Northern Nigeria. There are more moral failures and missteps in the personal lives of spiritual leaders than ever in the history of evangelical churches. Paul Dalam writes, “Most of the leaders are not working together towards team goals; instead, each member tries to get his or her

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<sup>28</sup> Gozde Pehlivan, *Teamwork Effectiveness for Successful Product Development*. Accessed September 30, 2019, <http://library.metu.edu.tr/search~S15?/apehivan/apehivan/1%2C25%2C29%2CB/frameset&FF=apehivan+go-azde&1%2C1%2C>.

<sup>29</sup> Pehlivan.



ideas across without listening to other team members.”<sup>30</sup> Justin Irving says, “Some of the problems that lead to the current conflict are: lack of discipline, tribalism, communication, honesty, building confidence in one another, teamwork, fighting for elective positions, favoritism, truthfulness, and lack of trust.”<sup>31</sup> George Barna states:

It is a small group of leaders who possess complementary gifts and skills. They are committed to one another’s growth and success and hold themselves martially accountable. Together they lead a larger group of people toward a common vision, specific performance goals, and a plan of action.<sup>32</sup>

Harvard Business Review also indicates,

The strength of teams is also prevalent and effective in large organizations where individual accountability is most important and the best working groups come together to share information, a perspective that helps each other person do his or her job better; and to reinforce individual performance standards.<sup>33</sup>

The researcher argues that if the evangelical leaders embraced teams work it will bring a great transformation in the church. Harvard Business Review adds, “A team is where two or more members must work together to achieve the objective and the goal of the organization.”<sup>34</sup> Irving in his lectures mentions six dimensions of team leadership: focus on the goal, ensure a collaborative climate, build confidence, demonstrate sufficient

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<sup>30</sup> Paul Dalam, “Team Work,” paper presented at evangelical pastors’ retreat in Jos, Plateau State of Nigeria, January 12, 2018.

<sup>31</sup> Irving, Justin A. “The Benefits, Challenges and Practice of Team Leadership in the Global Context.” Lecture notes (Bethel Theological Seminary, 2018), in *Strategies for Effective Leadership: US and Russian Perspective* (Bloomington, IN: AuthorHouse, 2005), 239.

<sup>32</sup> George Barna, *The Power of Team Leadership* (WaterBrook Press, 2001), 24.

<sup>33</sup> *HBR’s 10 Must Reads on Teams* (Boston: Harvard Business Review Press, 2003), 37.

<sup>34</sup> HBR, 37.

technical know-how, set priorities, and manage performance.”<sup>35</sup> Shouvik Sanyal and Mohammed Hisam indicate:

Effective teams have confidence in the character of each of its members. This implies that each member of the team can feel free to be open and honest with one another without fear of being criticized or even ostracized from the group. This kind of trust essentially comes down to the willingness of leaders to be vulnerable with one another.<sup>36</sup>

The researcher believes that church leaders need to be trained and equipped to work together, to challenge one another to face the hard facts that surface during reality testing, to encourage one another to work together in developing responses to challenges that will bring growth and maturing in the church. Perry Shaw says, “The first great Trinitarian act recorded in Scripture points to the centrality of teamwork in leadership. The Father did not create without the Son, nor was the Spirit excluded; all played a crucial role.”<sup>37</sup> Shaw also states:

Throughout Scripture we see a clear movement of authority within the Godhead: the Father sends the Son, the Father and the Son send the Spirit, the Son sends us, empowered by the Holy Spirit. This “economy of the Trinity” is not a form of subordination but an affirmation that each person of the Godhead plays a different role in the divine work of Creation and Redemption.<sup>38</sup>

Paul’s letter to the Romans affirms that team leaders belong to one body: “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs

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<sup>35</sup> Justin A. Irving, “The Role of the Leader on Teams,” Lecture notes (Bethel Theological Seminary, 2018).

<sup>36</sup> Shouvik Sanyal and Mohammed Wamique Hisam, “The Impact of Teamwork on Work Performance of Employees: A Study of Faculty Members in Dhofar University,” *AOSR Journal of Business and Management* 20, no. 3 (2018): 15-22.

<sup>37</sup> Perry W. H. Shaw, “Vulnerable Authority: A Theological Approach to Leadership and Teamwork,” *Christian Education Journal* 3, no. 1 (Spring 2006): 120.

<sup>38</sup> Shaw, 120.

to all the others” (Rom. 12:4-5). Jesus and the disciples worked as a team to accomplish the mission on earth. Accomplishing the mission of the church requires that leaders work together as a team to care for the flock (1Pet. 5:1-4).

### **Poor Communication Among the Team Members**

There are conflicts in communication that apply more generally across various types of teams and groups on this level.:

Ellis and Fisher note the contrast between defensive and supportive communication. They associate defensive communication with behaviors such as (a) judging others, (b) threatening and dominating others, (c) trying to manipulate others for personal ends, (d) communication disinterest and lack of caring, (e) emphasizing differences in states and roles, and implying that you are always right or never being unsure or open to suggestion. These defensive behaviors are challenges in any team, they can become significant roadblocks to communication in global teams, for these behaviors can create the mistrust that has been identified as harmful in the global team context.<sup>39</sup>

There are cases of leadership conflicts that are associated with poor communication handling of information from the followers. George indicates that “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. The leadership is to provide clear, accurate facts and figures so that their followers can effectively complete their spiritual tasks or ministries. Communication issues typically arise in response to the conflict as one group avoids dialogue with its opponents. This, however, often escalates the tension as key information

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<sup>39</sup> Irving, *Benefits, Challenges and Practices*, quoting Donald G. Ellis and B. Aubrey Fisher, *Small Group Decision-Making: Communication and the Group Process*, 4<sup>th</sup> ed. (Boston: McGraw-Hill, 1993) 239.

needed to resolve the issue is withheld. Communication is critical in conflict management and when it breaks down or is purposely hindered, the conflict can escalate to a higher level making management more difficult. Deborah Hunsinger and Theresa Latini say, “When we honestly communicate what we are observing, feeling, and needing in our particular circumstances, as well as make any requests we might have of the other (or ourselves), we typically find more freedom and ease in our interpersonal relationships.”<sup>40</sup>

### *Effects of Conflicts on the Church*

The following data summarizes the change in congregational size for three years following a recent leadership transition in an evangelical church in Northern Nigeria. The transition of leadership has led to a decline in church membership.

Table 2: Membership Decline Related to Transition of Leadership

New Leadership	Actual	Congregational Percent
New leader takes over leadership	2014	100
Two years After	2016	60
Four years After	2017	40

When a new leader takes over leadership from his predecessor and does not take sufficient time to get to know the church before introducing change, the church can criticize the leader for disregarding its heritage or being insensitive to the concerns of long-time members who feel displaced by the changes. As a result, people can leave. In one of the evangelical churches in the Jos Plateau state in Nigeria, a young, new leader arrived to take over leadership from his predecessors and immediately replaced the church program and other activities of the church. This leader created a significant

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<sup>40</sup> Deborah Van Deusen Hunsinger and Theresa F. Latini. *Transforming Church Conflict; Compassionate Leadership in Africa*. (Louisville: Westminster John Knox, 2013), 5.



conflict among many in the church who preferred the previous programs of the church. Many left the church and those who stayed were grumbling and gossiping about his leadership. Likewise, Thomas Gilmore indicates, “Leadership transitions may lead to congregational conflict if those who feel loyal to the previous leader express their disappointment or anger. These same disaffected individuals may, however, simply choose to leave the congregation.”<sup>41</sup> He adds, “Even when members do not have particularly negative feelings about the leadership transition, they may still consider leaving the congregation if the new leader’s style does not appeal to them.”<sup>42</sup> If conflict over a congregation’s leadership becomes strong enough, a change in that leadership could follow. Of course, that change in leadership might result in even more conflict as those who favored the previous leader will be upset with the transition. Conflict, then, can be both cause and effect of leadership transition.

### Positive and Negative Effects

Conflict situations can have a positive effect on the church and the leaders. Daniel Gathuki says, “The positive aspect may help to diffuse more serious conflicts, stimulate a search for new facts or resolution, increase group cohesion and performance and demonstrate the power of ability of the conflicting parties.”<sup>43</sup> You will also experience the peace and love when you forgive one another. The negative effects affect

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<sup>41</sup> Thomas North Gilmore, “Managing Predecessors’ Shadows in Executive Transitions,” *Human Resource Management* 34, no. 1 (1995): 11.

<sup>42</sup> Gilmore, 11.

<sup>43</sup> Daniel Maina Gathuki, “Conflict in Pentecostal Churches: The Case of Christian Church International Kirianini town, Murang’a County, Kenya,” accessed December 10, 2019, *Semantic Scholar*, <https://www.semanticscholar.org/paper/Conflict-in-pentecostal-churches%3A-The-case-of-town%2CGathuki/b658804818daba090e10c11afd1083030fd4459a>.



the spiritual growth of the church. Most conflicts in most of the evangelical churches end up in split the church and create a bad relationship among the pastors and the congregation.

*Moral Values are Essential to Church Leadership*

This project addresses the decline in moral values and proposes a transferable model for developing leaders who value the characteristics of a moral leader, one who is willing to work at accountability as a means of developing those characteristics and values in a leadership role. The moral values in leadership development in evangelical church leadership are overlooked, and as a result the church suffers from a lack of moral leaders. Since leaders are defined by their values and character, they ought not to forget that they are public examples. Peter Northouse argued, “If leaders do not live their core value and be consistent no one will trust them and when trust fails the productivity goes down.”<sup>44</sup> Moral values are essential for church leadership. They are truths that drive and direct behavior. They are motivational, giving us the reason why we do things; and they are restrictive, placing boundaries around behavior. Samuel Kunhiyop writes, “Morals and morality come from the Latin word *mos* meaning custom or usage while values are underlying, fundamental beliefs and assumptions that determine behavior.”<sup>45</sup> He adds that “Moral leadership has to do with a leader’s ethical beliefs and behaviors and the values the leader possesses and models in everyday living.”<sup>46</sup> Northouse says, “Individuals use their internal moral standards and values to guide their behavior rather than allow outside

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<sup>44</sup> Peter Guy Northouse, *Leadership: Theory and Practice*, 6<sup>th</sup> edition (Thousand Oaks, CA: Sage Publications, 2013), 264.

<sup>45</sup> Samuel Waje Kunhiyop, *African Christian Ethics* (Grand Rapids: Zondervan, 2008), 3.

<sup>46</sup> Kunhiyop, 3 .

pressures to control them.”<sup>47</sup> Morality is the aspect of life that reveals the real value of human beings in relationship to one another.”<sup>48</sup> Even though the fact that leadership is a human activity, it is expressed using moral values. James Ciulla observes, “Power and value-laden relationships exist between leaders and followers”<sup>49</sup> A leader that will not exhibit moral value-driven activities is not transformed. Further, Ciulla maintains, “Morality cannot be learned simply by reading a treatise on virtue. But the spirit of morality is awakened in an individual only through the witness of another or role modeling or mentoring.”<sup>50</sup> The researcher agrees with Oyewale who says, “Morality is important to the church today as it was relevant to the early church. The fact that Christians are the light of the world, as well as the salt, is a pointer that an immoral Christian is an aberration to the church.”<sup>51</sup> Oyewale affirms:

Therefore, the Christian leaders should wake up to the challenge of nipping in the bud the cancerous and malignant tendency such as improper dressing, homosexual activities and such like deceits in the church, voodooos and magical use of parts of the Bible because these are the ‘foxes’ that destroy the fabric of the church.<sup>52</sup>

These behavioral patterns are derived from culture. When church leaders practice them, more often they become the norm of life in a community and therefore are passed on to the next generation.

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<sup>47</sup> Northouse, 264.

<sup>48</sup> Olayiwola Oyewale, “A Biblical Foundation of Morality with Particular Emphasis on New Testament Perspectives,” accessed September 16, 2019, [layi.oyewale@gmail.com](mailto:layi.oyewale@gmail.com).

<sup>49</sup> Joanne B. Ciulla. *Ethics: the Heart of Leadership* (Westport, CT: Quorum Books, 1998), 34.

<sup>50</sup> Ciulla, 29.

<sup>51</sup> Oyewale.

<sup>52</sup> Oyewale..

Kunhiyop argues that “traditional beliefs and practices are critical orientations for leadership formation. In order to become a transformed leader in a complex cultural society, there is a need to understand the cultural values of the people.”<sup>53</sup> He also notes that “in Africa ethical behaviors and rules have been preserved over the ages in various customs and traditions that provide explanations of the reason, motivations, and purpose of behaviors. They supply the moral code and indicate what people must do to live ethically.”<sup>54</sup> Yusuf Biniyat says

Without an understanding of African views, it is hard to understand why African leadership conflicts arise. Western culture and missionaries, unfortunately, failed to make an elaborate study on African culture that evolved from moral systems that guided and protected the social life of the people.”<sup>55</sup>

James Linzey’s point is that our characters will probably predict our leadership styles. “We act on what we value. If we are active and positive people, our leadership will reflect active and positive actions. If our standard of morality is high, our leadership will be reflecting that morality.”<sup>56</sup> Yusufu Turaki believes:

Africans need not possess an inferiority complex concerning African values when compared with Western values. One may concede that some of these African values, that could be regarded as primitive or outdated in the light of intellectual development, should be discarded. However, the good ones must be preserved and mingled with modern concepts thereby maintaining our distinctiveness.<sup>57</sup>

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<sup>53</sup> Kunhiyop, 16.

<sup>54</sup> Kunhiyog, 36.

<sup>55</sup> Yusuf Biniyat Jnr, *Challenges Facing the Contemporary African Church* (Kaduna: ZOE Graphic, 2012), 73.

<sup>56</sup> James F. Linzey, *Moral Leadership: The Nine Traits* (Eugene, OR: Wipf & Stock Publishers, 2015), 21.

<sup>57</sup> Yusufu Turaki, *Tribal Gods of Africa: Ethnicity, Racism, Tribalism and the Gospel of Christ* (Otakada.org Publishing, 2009), 25.

These researchers believe that values are those things that we deem important and that provide direction and guidance. Leadership values, such as integrity, honesty, love, and humility, have been demonstrated to affect leadership success. To create high morality in the leadership of any organization, leaders must hold the right values.

### **The Cultural Models of Leadership in Nigeria**

Nigerian characteristics of culture, including its models of leadership, are passed down from one generation to the next but perhaps in a way that is not an overtly conscious process. G.C. Idang says it is more imbibed or imitated than verbally explained in linear speech.

When a child just grows into and within the cultural heritage of his people, he imbibes it. Culture, in traditional society, is not taught; it is caught. The child observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies. In a traditionally the child cannot escape his cultural inheritance.<sup>58</sup>

Every tribe and culture may have its way of selecting or empowering leaders which are based on customs and values within the clan or the community. However, every culture has certain natural aspects that can frustrate a Christian leader, which sometimes causes conflicts and division among the leaders. The traditional leader may be seen as above the people and to be served by the people. In any African culture Janvier and Thaba say,

African traditional leadership also has a lingering influence on the people of the church rather than the church leaders. If people are not well trained in the Scriptures, they can easily revert to traditional ways. Because cultural patterns are

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<sup>58</sup> G. C. Idang. "African Cultural and Values," accessed September 12, 2019, [www.scielo.org.za › pdf › phronimon](http://www.scielo.org.za/pdf/phronimon).



more familiar (since childhood) it is easy to fall on the familiar ways of the culture even if they disagree with the Bible.<sup>59</sup>

In order to understand cultural leadership in Nigeria regarding church leadership, one needs to know that cultural leadership in Africa is rooted in the culture of the people. Therefore, anyone who would want to become a leader must first seek the blessing and approval of his or her tribe or clan. Even if leaders become church leaders it is hard for them to deviate from African culture as it is usually deeply rooted in traditional beliefs and values. Nigerians are nurtured by tribes and clans. Thus, they associate leadership with their tribes, which have sometimes resulted in conflicts within church leadership particularly in an urban area when many different ethnic groups are present in one church. There is a perceived notion that the larger tribe should lead other tribes whether in church leadership or civil leadership. In Nigeria, a leader is viewed as someone who has the authority and honor, as well as being a spokesperson for their group. They believe that leadership does not belong to the poor people or a tribe with a smaller population.

Janvier and Thaba say:

The colonial era brought a lot of change in the traditional cultural models of leadership. Western influence has seriously eroded some of the cultural values of Africans, thus changing the concept and structures of leadership. Unfortunately, modern development does not operate on the pathways of cultural values. These were replaced with Western models of leadership, which gave the local chiefs and headmen more relationship with a ruler who had absolute power over their clan, tribes or community.<sup>60</sup>

Biniyat notes:

The cultural leadership patterns have had a lingering effect on church leadership today. One effect is towards the leaders. If leaders follow the cultural patterns and

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<sup>59</sup> George Janvier and Bitrus Thaba, *Understanding Leadership: An African Christian Model* (Kaduna, Nigeria: Baraka Press and Publishers, 1997), 67.

<sup>60</sup> Janvier and Thaba, 78.



not the biblical pattern, then the leader will appear more cultural than biblical which causes conflict within the church leaders and the organization.”<sup>61</sup>

Most of the leadership styles in some churches have been influenced by cultural heritage.

The westerners have contributed to enlighten the African culture in line with the Scriptures to avoid mixing the culture with the Scriptures.

In Nigeria many cultural-religious leaders were forced to abandon their religion and submit to colonial masters, thus losing their spiritual leadership in their tribes or clans. Maake Mansango points out:

African religion and its leaders were challenged by the missionaries, especially in a way that they brought change, and used Western concepts, which finally confused them. The leaders and the people adapted Western concepts, and some abandoned their African religious values, customs, and their own culture.<sup>62</sup>

He also states:

The concept of cultural leadership changed towards professionalism. These concepts guided new leaders to operate in the colonialist style. The change came as a result of leadership being shaped by missionary education. Africans were then evaluated according to western concepts or standards.<sup>63</sup>

The researcher agrees with Peter Alokun; “Cultural leaders who converted to Christianity were given church leadership positions to demonstrate absolute powers to lead the church. They abandoned cultural methods of leadership.”<sup>64</sup> These circumstances caused many people and even tribal leaders to desert their traditional lifestyle to cope with the new phenomenon. But, because cultural beliefs and values do not die easily, an

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<sup>61</sup> Biniyat, 3.

<sup>62</sup> Maake Masango. “Leadership in the African Context, accessed October 5, 2019, *Research Gate* (Apr 21, 2019) [https://www.researchgate.net/publication/307792767\\_Leadership\\_in\\_the...](https://www.researchgate.net/publication/307792767_Leadership_in_the...)

<sup>63</sup> Masango.

<sup>64</sup> Peter Alokun, etal, “Critical Analyses of Church Politics and Crises within the Indigenous Christianity in Nigeria,” accessed on March 1, 2013, *American Journal of Social Management Sciences* <http://scihub.org/AJSMS:367>.

authoritarian model of leadership is still evident in Nigeria's secular leadership and evangelical churches today. Alokun says, "There is a tendency in Nigerian evangelical churches today to expect a person in leadership to help those who belong to his tribe or family members."<sup>65</sup> Big official titles in the church and high ranks in politics and government offices are perceived as places where ethnic bias should be shown to an individual. At the same time, the same person who meets an official of another group may demand equality with the other group. In the case of church leadership in which bishops and minister of God have more power and as great influence as cultural leaders, they exposed themselves to greater proximity to abuse of power and resentment from people outside their own ethnic group. Discerning the differences between what is biblical and what is cultural is difficult because the culture is reinforced more often. Sometimes the leaders follow what they think is biblical when it is actually cultural, traditional wedding and ceremonies for example. Leaders must understand if they are truly following the Scriptures or are being influenced by cultural practices. Culture and tradition are important but do not negate the Scriptures.

### *Transformational Leadership*

#### **The Scope of Transformational Leadership**

The concept of transformational leadership is expressed in the words of J.M. Burns. He says, "Transformational leadership is the process in which leaders and the followers help each other to advance to a higher level of morale and motivation."<sup>66</sup>

Bernard Bass points out:

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<sup>65</sup> Alokun

<sup>66</sup> Burns, J.M. *Leadership* (New York: Harper Perennial Modern Classics, 1978), 35.

Transformational leadership refers to the leader moving the follower beyond immediate self-interests through idealized influence (charisma), inspiration, intellectual stimulation, or individualized consideration. It elevates the follower's level of maturity and ideals as well as concerns for achievement, self actualization, and the well-being of others, the organization, and society.<sup>67</sup>

Transformational leadership has a great impact on the life of the leaders and the followers. Transformational leadership also develops followers to higher levels of ability and potential in their work. It unites diverse members in pursuit of higher goals, the realization of which is tested by the achievement of significant change that represents the pooled interests of leaders and followers. Transformational leadership motivates the followers to make a significant change in achieving effective productivity and satisfaction in the place of work. With today's pressure to copy other people's lifestyles and leadership models, there is a need for leaders to develop their leadership style, consistent with their moral values and the Bible. This is an awakening call to all leaders, especially the leadership in evangelical churches.

This project argues that transformational leadership is grounded on a high degree of self-awareness. Self-awareness is the essence of a transformational development process a leader has to adopt. As Michael Kernis describes, "The awareness component of transformational leadership involves knowledge of one's needs, values, feelings, figure-ground personality aspects, and their roles in behavior."<sup>68</sup> As J.M. Howell and B.J. Avolio stated:

Leaders described as transformational concentrate their efforts on longer term goals; place value and emphasis on developing a vision and inspiring followers to pursue the vision; change or align systems to accommodate their vision rather

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<sup>67</sup> Bernard M. Bass, "Two Decades of Research and Development in Transformational Leadership," *European Journal of Work and Organizational Psychology* 81 (1999): 11.

<sup>68</sup> Michael H. Kernis, "Toward a Conceptualization of Optimal Self-Esteem," *Psychological Inquiry* 14, no. 1 (2003): 13.

than work within existing systems; and coach followers to take on greater responsibility for their own development, as well as the development of others.<sup>69</sup>

The reality is that transformational leadership demands a high degree of integrity. “The world is looking for leaders who will lead with open minds, who will transform and change a corrupt culture not by the power of money, religious authority or God-language either intellectuality but by the content of their characters.”<sup>70</sup> Jesus’ transformational leadership portrays a leadership that has an eternal purpose, a leadership that glorifies God and that brings redemption to mankind.<sup>71</sup> Likewise, Barnabas was one of the greatest transformational leaders in the Bible, especially in terms of encouraging people. The meaning of his name is Son of Encouragement (Acts 4:36).<sup>72</sup> Even though Paul was converted by the power of Jesus Christ, “he was equipped with encouragement and consideration from Barnabas who eventually helped Paul prepare for his great ministry as the Apostle to the Gentiles.”<sup>73</sup>

### **Relationship and Trust in Transformational Leadership**

The concept of trust is a vital foundation for building strong leader-follower relationships. The value of trust from the perspective of followers was worth an

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<sup>69</sup> J. M. Howell and B. J. Avolio, “Transformational Leadership, Transactional Leadership Locus of Control, and Support for Innovation: Key Predictors of Consolidated-Business Performance,” accessed October 13, 2019, *Journal of Applied Psychology* 78 (1993): 891-2.

<sup>70</sup> Harry L. Reeder III and Rod Gragg, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton: Crossway Books, 2008), 11.

<sup>71</sup> Stacy T. Rinehart, *Upside Down: The Paradox of Servant Leadership* (Colorado Springs: Navpress, 1998), 22.

<sup>72</sup> Jeong-we Son, “*Integration of Transformational Leadership with Biblical Leadership*,” PhD diss., Southern Baptist Theological Seminary, 2003, accessed October 11, 2019, *American Theological Library Association* (2016): 355.

<sup>73</sup> Son, 355..



investigation. Leaders must appreciate, accept, and positively influence their employees if they are to succeed in their institutions. Yonnette Shurland noted:

Trust in leadership is one means by which leadership operates. With the use of transformational leadership, the leader has to set aside his/her personal beliefs, traits, values, and morals in order to concentrate on effectively leading their followers. Efficient leaders generate a positive kind of follower.<sup>74</sup>

The researcher believes the church greatly needs transformational leadership models for moral values to successfully lead their people. Because transformational leadership is focused on the needs of the follower, the relationship is supported by the leader's behavior. Robert Solomon and Fernando Fones point out that "trust is transformative. It is not a matter of trusting or being trusted as much as it is a matter of changing others and their relationship through trust."<sup>75</sup> They also say that, "trust is not always a good thing. Trust can be foolish, naive, gullible and blind because trust is never taken for granted because trust has been lost."<sup>76</sup> The issue of trust in the evangelical churches is critical. Jeremiah says:

But blessed is the one who trusts in the Lord, whose confidence is in him. They will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit (Jer. 17:7-8).

The reality is that transformational leadership demands a high degree of trust. The world is looking for leaders who will lead honestly and transparently, who will bring about transformation in their followers and the organization.

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<sup>74</sup> Yonnette Hyman Shurland, "The Merits of Trust in Transformational Leadership," accessed October 19, 2019, <https://scholarworks.waldenu.edu/cgi/viewcontent>

<sup>75</sup> Robert C. Solomon and Fernando Fones, *Building Trust in Business, Politics, Relationship and Life* (Oxford, England, UK: Oxford University Press, 2001), 14.

<sup>76</sup> Solomon and Fones, 14..



When Jesus' twelve disciples gathered to celebrate the Passover Feast, He provided an example of perfect love and humility. The disciples were Jesus' closest friends. He allowed them to be open and honest with Him, extending great patience with their weaknesses. Jesus wanted the disciples to know that His love for them was both devoted and self-effacing the Master would serve the servants (John 13:1-17).<sup>77</sup>

The apostle Paul portrays a man who serves God as both a servant and a steward (1 Cor. 4:1). The steward is the person who is entrusted with another person's business. He is to take charge of the responsibility, which his master has assigned to him. John Stott writes, "In biblical times every well-to-do householder had a steward to manage his household affairs, his property, his farm or vineyard, his accounts, and his slaves."<sup>78</sup> The leaders who have been given a trust must prove faithful. Paul says that Christian stewards are "entrusted with the secret things of God" (1 Cor. 4:2). Shurland says:

"Character is the fairness, honesty, openness, caring, motives and intentions, and predictability between the leader, follower, and organization. Because the trust relationship can be stronger or weaker due to experiences, interactions, and contexts within which each relationship exists. Leaders should possess a positive attitude to motivate followers and the confidence to inspire employees."<sup>79</sup>

Building trust and relationships among the evangelicals will help in many areas of conflict, particularly among the leaders. Aubrey Malphurs says, "Trust is so important to leadership because people won't follow leaders they don't trust. And trust is at the core of the leaders' credibility and essential to effective leadership in today's ministry."<sup>80</sup>

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<sup>77</sup> "Jesus' 12 disciples," accessed October 20, 2019, <https://www.allaboutjesuschrist.org/jesus-12-disciples-faq>

<sup>78</sup> John Stott, *The Preacher's Portrait* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2017), 17.

<sup>79</sup> Shurland,

<sup>80</sup> Aubrey Malphurs. *Being a Leader: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker Books, 2003), 51.

### Jesus' Model of Transformational Leadership

Jesus came to serve the hurting (Luke 4:18) and to save the lost (Luke 19:10). Stott says, "In him, we witness the greatest transformation leadership skills the world has ever known. But he did not provide the model because of his infatuation with the leadership image or culture. Jesus led out of his character and heart for the world."<sup>81</sup>

Jesus taught and practiced transforming leadership. He loved (John 14:21), He healed the sick and raised the dead (Mark 5: 21-43), He fed the hungry (Mark 6:33-40) and towards the end of ministry He prayed for His follower and all believers to remain united (John 17:6-26). Jesus' concern was universal, which is a contrast to leaders who do ministry only in the context of their denominations or during office hours at the church. Jesus demonstrated transformational leadership when He laid down His life for the sins of mankind. While teaching He said He was not a hireling but a good shepherd (John 10:11-15). Jesus set a perfect example of transforming leadership. If the evangelical leaders in Northern Nigeria are to become transforming leaders they need to emulate Jesus' model of leadership. Michael Youssef stated that "the ultimate role model of effective leadership is Jesus. During his earthly ministry, Jesus worked through people to achieve the vision called the kingdom of God. 'He seeks to save the lost.'<sup>82</sup> Similarly "Jesus was both the greatest manager and the greatest leader at all times, and both his management skills and leadership abilities should be emulated."<sup>83</sup> Jesus was a good

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<sup>81</sup> Ed Stetzer and Tom S. Rainer, "Ten Traits of Jesus as Transformational Leader," accessed October 30, 2019, <https://www.churchleadership.com/leading-ideas/ten-traits-of-jesus-as-transformational-leader/>.

<sup>82</sup> Michael Youssef, *The Leadership Style of Jesus: How to Make a Lasting Impact* (Eugene, OR: Harvest House Publishers, 2013), 14.

<sup>83</sup> Bob Briner and Ray Pritchard *The Leadership Lessons of Jesus* (Nashville: B&H Publishing 2008), 7.

shepherd. The good shepherd lays down his life for the sheep (John 10:11). Jesus will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young (Isa. 40:11). “Jesus modeled earning greatness by serving others, demonstrated by washing the disciple’s feet. And then he asked His disciples to follow His example; ‘For I gave you an example that you also should do as I did to you’ (John 13:15).”<sup>84</sup> Paul is another biblical leader who was confident in showing an example to his followers. He challenged his followers: I urge you to imitate me (1 Cor. 4:16); and Follow my example, as I follow the example of Christ (1 Cor. 11:1).<sup>85</sup> The Scriptures do not mention that Jesus was indicted of moral failure in his leadership. Jesus was tempted in every way, just as we are, yet was without sin (Heb. 4:15). The temptations of Jesus are of no standard like what today’s leaders encounter. Just like King David who was alone in his palace when he saw Bathsheba and succumbed to sin, Jesus too was alone at Jacob’s well when the Samaritan woman came to draw water (John 4:7-26). He brought her to the saving grace. On many occasions when His authority was challenged, He remained sovereign yet in control of His life, unlike evangelical leaders who are not self-controlled. While commenting on leaders’ integrity of Jesus, Aubrey Malphurs said, “Jesus maintained his integrity as a challenge and a lesson for evangelical leaders; pastors and evangelists to emulate.”<sup>86</sup>

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<sup>84</sup> Son, 351.

<sup>85</sup> Ibid.

<sup>86</sup> Aubrey Malphurs, *The Dynamics of Church Leadership* (Grand Rapids: Bakers Books, 1999), 23.

CHAPTER FOUR: A DESCRIPTION OF METHODOLOGY,  
DATA COLLECTION AND ANALYSIS OF  
CHURCH LEADERSHIP CONFLICTS

**Project Overview**

This chapter summarizes the research methods used and gives the reasons these methods were chosen. The methods used included case studies based on scheduled interviews, participation observation, discussion groups, and the compilation of observation notes. The researcher described the various stages in which the research took place. This includes the selection of the participating leaders, the data collection process, the analysis, and the location of the data. The role of the researcher is discussed as it relates to the credibility of the project. The personal interviews and time spent with church leaders on many occasions are at the heart of this project. The reason behind their growth lies in evangelical initiatives to take the gospel to rural areas and to build schools, hospitals and higher institutions of learning, all to edify and equip believers to preach the good news of a holistic version of salvation in Jesus Christ.

*The Problem Addressed by the Study*

The project observed that even though there is growth in the evangelical churches in Northern Nigeria, leadership conflict exists. The fact is that growth has intensified an existing need for the development of transformed leaders. The moral values of integrity and transparency that are essential for transformed leadership seem unknown to many



leaders. Tribalism, church politics, lack of transparency, lack of integrity, and hierarchical models are the major cause of leadership conflicts in evangelical churches. A great number of evangelical pastors have fallen into the trap of imitation and globalization and thus lost passion for a genuine form of leadership in their churches.

### *Research Methodology*

One reason for using the case study approach was that Nancy Vyhmeister says that “it is useful for gaining and reporting the insiders’ direct expression of their situations and allowing them to express their convictions about their situations and their views about how best to deal with them.”<sup>1</sup> The early stages of the research began with informal meetings with leaders from several denominations over the years, in which it was agreed that, as the churches grew in size and as education increased, additional work with leaders across the region was needed among all the evangelical denominations. The researcher was eventually invited to speak on leadership formation and hold some seminars. Eventually, he met more formally with some leaders from several denominations to plan for better needs assessment in order to develop the education or training which could better meet these needs.

### *Qualitative Research*

In order to satisfy the objectives of the thesis, research was held to find out the issues detrimental to church leadership conflicts in Northern Nigeria. According to P. Y. Thomas, “The qualitative research is designed to help researchers understand people and the social and cultural contexts within which they live. Such studies allow the

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<sup>1</sup>Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers: For Students of Religion and Theology* (Grand Rapids: Zondervan, 2014), 1.

complexities and differences of worlds-under-study to be explored and represented.”<sup>2</sup>

The main characteristic of this qualitative research was to investigate the concept of conflict among evangelical church leaders. Therefore, the researcher will clearly articulate his goals in order to argue the case with the question or problem at hand. Leedy and Ormrod indicate:

The researcher makes a specific plan for proceeding, divide the principal problem into more sub-problems while being guided by the specific research problem and question or hypothesis, make certain critical assumptions, and finally do interpretation of data in an attempt to shed light on the problem that initiated the research.”<sup>3</sup>

### *Case Study Design*

The case study was selected as one of the three primary methods because it could structure a reliable set of issues for each location and each person to discuss and give their views. A scheduled interview was the primary formal process in which the respondents were invited to contribute. Participant observation was a less formal method of observation, but it took place over a much longer period. The outward structure for this was a series of leadership training seminars that began less formally and developed in several locations to be Leadership Training Centers (LTCs). (These began in one region but over time there are programs at more than one region). These workshops contained many group discussions and became part of the reason for the research project. In the course of these training programs, many group discussions were conducted, and many observation notes were collected and reviewed. The research was conducted in the

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<sup>2</sup> P. Y. Thomas, “Research Methodology and Design,” accessed November 18, 2019, [uir.unisa.ac.za › bitstream handle › 05Chap4\\_Research methodology an](http://uir.unisa.ac.za/bitstream/handle/05Chap4_Research%20methodology%20an).

<sup>3</sup> Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 11<sup>th</sup> edition (New York: Pearson, 2016), 2-3.

Northern states of Nigeria including Kaduna, Jos, Kogi, Benue, and Nasarawa. This was only a small selection from a very wide area.

### *Leadership Training Center*

The Leadership Training Center (LTC) organized four workshops in 2018 and 2019 in the Jos Plateau state of Nigeria on leadership conflict prevention, conflict transformation, reconciliation, stewardship, and the character of a leader. The objective of the workshops was to help the pastors to work together as men and women who are called by God to serve the community of faith and society. The researcher was experienced as the senior pastor in the location, which allowed him to observe that when conflicts occur in most of the churches in the location it affects the worshippers, particularly when such conflicts end up either in splits or closure of the church. Such occurrences have normally happened in the Evangelical Church of Winning for All (ECWA), Church of Christ in Nations (COCIN) Assemblies of God churches, Baptist churches, and others. For example, in the ECWA, the senior pastor stopped involving his associate pastors in all matters of church leadership. He also stopped working with some of the church council of elders; he selected a small group of elders and worked with them. A few of the members together with the church council leaders left the church. It was the intervention of the DCC headquarters that the conflict was able to resolve. Another church that experienced the closure of a church was the Church of Christ in Nation (COCIN). The senior pastor was weak in his leadership administration. He was involved in financial mismanagement, sexual immorality, and an autocratic leadership style. Despite all the administrative lapses, he was supported by his tribes and clan while the other tribes reacted and wrote a petition to the higher authority of the church, the

Regional Church Council (RCC), against the senior pastor. On a fateful Sunday, the youth locked the church in the morning so that there was no church service for seven weeks. Several attempts at dialogue and reconciliation to resolve the conflict were unsuccessful. The church was later split into two clans. Others who were not members of the two clans left the church and joined other denominations.

In January 2009 there was a conflict in the Evangelical Reformed Church of Christ (ERCC). The conflict started between the two leaders for the position of the secretary of the church. After the election one of them was elected and the one that was not elected wrote a petition against the other, narrating his weaknesses and the sin that he had committed ten years ago. This conflict generated tension, division, and hatred between the two senior pastors. The conflict expanded to their families, extended families, clan and the pastors to the extent that the membership of the church divided into two.

The LTC organized seminars and workshops for all the evangelical pastors and some non-evangelical pastors who desired to participate. The workshop was designed to help them understand the essence of their calling and the application of God's words to the community of faith. The goal of the workshop was to develop a contextualized leadership model for training and developing church leaders with a focus on developing their moral values and leadership skills to be effective leaders in their denominations. The desire was for them to be able to reproduce themselves into a generation of leaders, thus leaving behind a successful path of transformational life in the 21<sup>st</sup>-century church. Victor Cole points out that, "the qualities and behavior of leadership within the church must be taught, modeled, and stimulated within the training programmed of our



theological institutions for one to claim that what goes on in the school constitutes leadership training.”<sup>44</sup>

Table 3: LTC Workshop and Seminars in One of the Locations

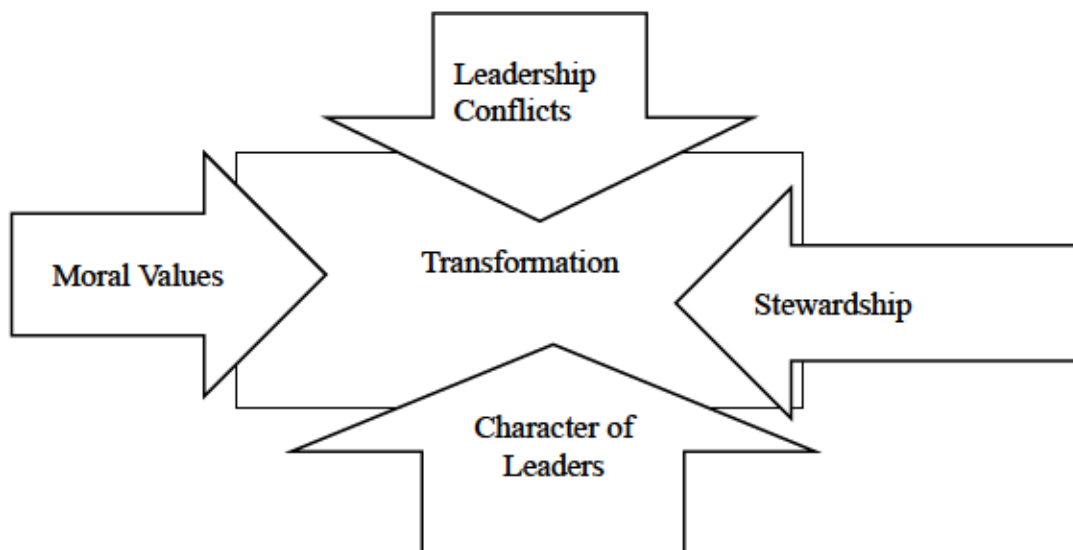


Table 3 identifies the essential tools in the process of the workshop. Each tool plays a vital role in leadership transformation. The workshop lessons helped to prepare selected participants for the case study interview questions. In response to the findings of the project, the researcher focused on understanding the challenges that were experienced in church leadership in the various groups in the church. The information received from the participants generated interest in evaluating leadership conflicts in evangelical churches. The workshops were successful with the hope to bring transformation in church leadership.

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<sup>44</sup> Victor Cole, “Concepts of Pastoral Leadership in Africa: A Case Study,” *Africa Journal of Evangelical Theology* (1990): 40.

### Workshop on Church Leadership Conflicts

The participants for this workshop included church leaders, pastors, and some selected group leaders from the evangelical churches and other non-evangelical churches. The training of this workshop took place on November 4-6, 2018. The workshop created a safe space for participants to share personal experiences of church leadership conflicts in various denominations, to discuss the vision for a better future, and to develop individual and collective transformation. The workshop began with prayer and an introduction of the participants. One hundred and fifty people were in attendance, both male and female. Afterward, the attendees formed smaller groups to discuss the causes of church leadership conflicts and possible solutions. The participants shared personal experiences and insight and explored the roles they could play based on their particular set of strengths, skills and abilities and past experiences in resolving such conflicts in the church. The workshop offered a truly powerful and transformative experience and created a solid foundation for building meaningful relationships among the church leaders, elders and members

Table 4: Program for the Workshop

Topic	Time	Remarks
Opening Prayer	5	*Rev. Daniel Markus
Introduction	10	*Each participant introduced themselves.
Workshop 1 Conflict in Leadership	60	*Participants were given a short input with certain tips on how to intervene conflicts. This is followed by a group presentation (35 min).

All workshops were designed to provide opportunities for church leaders to build meaningful relationships and strategies of how to overcome conflicts in leadership as

well as working to create synergies and identify opportunities that work towards building a vibrant and sustainable transforming relationship for the future of the church.

Participants were able to appreciate these values and success in the transformation of the churches and unanimously condemned tribalism and cultural differences.

#### **LTC: Seminar on Moral Values in Leadership**

A two-day workshop, held Friday and Saturday, May 26-27, 2019, was a highly interactive workshop designed for selected leaders in most denominations in the Plateau state who wanted to achieve leadership success in their ministries; 156 people attended the workshop. They included leaders of churches, women's leaders, youth leaders, and leaders of the Christian Association of Nigeria Plateau state zone and Christian, NGO.

The workshop covered the proven leadership techniques and powerful strategies needed to become a stronger, more confident and respected leader. At the end of the workshop, the participants participated in a self-assessment, the Leadership Style Analysis and numerous other resources that gave them insight into how to build their moral values. The goal was to help leaders to understand the essence of their primary calling, issues pertaining to a minister's ethical life and the aspects that influence moral values in leadership effectiveness. The seminars also enlightened pastors and other leaders about God's intention for responsible leadership. The teaching aimed to initiate personal and spiritual transformation.

#### **LTC: Seminars on Stewardship**

A stewardship seminar was conducted on May 18-19 , 2019. The LTC sought to identify whether the participants regarded ministry as a gift graciously given by God or as

personal property. The LTC assumed that the idea of stewardship was disregarded since many leaders considered the churches or ministries they pioneered were a personal entity. Therefore, this seminar seeks to bring awareness to the church leaders concerning their stewardship as God's servants. More than forty-five participants were in attendance. One of the questions that arose during the seminars was: 'What are the moral issues that lead many pastors to be poor custodians of church resources?' Most of the participants during the seminars admitted that selfishness, greed, and lack of clear vision led them to be poor stewards in the ministry. They also noted that once a pastor implements a God-given vision through hard work and self-denial, he/she starts taking the glory instead of giving glory to God. The LTC observed that leaders call the church they lead 'my church.' They failed to understand that they were called to serve in God's vineyard as stewards and not as the owners of the churches. Therefore, leaders needed to be transformed by the renewing of their minds. Unless their minds are conformed to the word of God, they risk being conformed to worldly lifestyles with resultant neglect of God's call to serve.

It was interesting to hear some participants say that many leaders are good preachers, but they have difficulty maintaining integrity with church resources including offering and tithes. They went further saying that in failing to be good stewards, many pastors were destroying what God helped them to establish. However, some participants in the workshops indicated that some leaders find it easy to commit themselves to the course of the ministry by working hard but find it is difficult to maintain a good relationship with God and the people they lead. The findings by the LTC indicate that up to three-quarters of the leaders in most of the evangelical and non-evangelical churches



have damaging issues that war against good stewardship while operating the church like a family business enterprise.

#### **LTC: Seminar on the Character of Leaders**

This seminar was designed to help the church leaders to accomplish and improve their effectiveness in a leadership role. Upon completing the seminar, participants should have been able to: identify the frequency of their leadership behaviors, improve and enhance the effectiveness of leaders, clarify and communicate their fundamental values in leadership, and finally set an example for others by aligning their character and applying the lessons learned in the seminar to current leadership challenges in their churches. All participants indicated the model was relevant in training existing pastors, elders and church workers as well. They commented that it pulls together character development and moral values which are derived from both Plateau culture's perspective and biblical truth. The total attendance was two hundred and twenty-five people. The participants were asked to describe some of the moral characteristics of leaders in their denominations. It was amazing to note that one quarter of participants felt concerned with the moral character of some church leaders. Fifteen percent of the participants categorically indicated that those practicing hierarchal leadership were dictatorial leaders. They also acknowledged that church leaders have been compromised by secular leadership, thus becoming more materialistic than becoming servant leaders. And fifteen percent of the participants indicated that some moral characteristics of some leaders were biblically good for the ministry.

The LTC noted that character, the key pillar of every church leader, caused a leader to be humble, to be a role model, to see the people he served as more important

than himself/herself, is ready to serve in and out of season. This researcher believes a servant leader should lead by example not as a way to exploit his followers but to lead them faithfully. Most of the participants conceded that they had a vague idea about the meaning of moral character before they attended the leadership training seminar organized and facilitated by the LTC. The LTC assumed that they were sincere from their confessions. Thus, questions were asked to determine their level of understanding of the moral characteristics of a leader, just as Janvier and Thaba observed:

Character is what God sees on the inside; not what people see on the outside. God is first interested in a leader's inner life. From the inner life comes to character and from character comes successfully ministry. A wise sage tells us, "Greatness is not found in possessions, power, or prestige. It is discovered in goodness, humility, service, and character."<sup>5</sup>

The LTC noted that character and behavior must be integrated, or the leader loses his/her integrity and repudiation. These workshops and seminars were conducted in one location to enlighten the pastors and the elders on the implications of conflict and to transform their attitudes and perceptions concerning their calling in the ministry.

### **Data Needed**

The process of sourcing the needed data was crucial in this project for authenticity. The situation of the data, an appreciation of their nature, and a clear understanding of their treatment are fundamental to research work. The mode for data collection consisted of formal interviews. To actualize the goal of this project, the primary data needed were (a) on-site personal interviews with the top leadership of the churches, and (b) on-site personal interviews with the bishops, ordained pastors, associate

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<sup>5</sup> George Janvier and Bitrus Thaba, *Understanding Leadership: An African Christian Model* Kaduna, Nigeria: Baraka Press and Publishers, 1997, 105.

pastor, youth pastors, elders, and church members. These leaders were selected based on the researcher's contact with a key leader in their various denominations and geographical locations of the denominations in Northern Nigeria. The personal observations were recorded in the field notes and the responses were recorded using a voice recorder. The tools required for the collection of data from the participants included personal interviews both open-ended and focused, on-site direct observations, field notes, and digital recordings and found documents. The tools helped support the development of the project themes.

### **The Location of the Data**

Each location had six scheduled interviews related to the leadership training program session or seminar (LTC) event. Each interview was conducted according to a fixed pattern of one interview in each of six categories of a church leader. These were top leaders such as bishop or chief officer, an ordained pastor, an associate pastor, youth pastor, elder and a church member in good standing with the church. The pattern of these six interviews was conducted in each location. These interviews covered the same areas but were slightly modified to suit the type of leader being interviewed. The interview form for each category of leader was the same in each location. There were written schedules, but some flexibility was required because of the locality or personality of the person interviewed. The leader interviews were conducted personally by the researcher, which he completed on forms on location. They were an hour long in most cases and were voice recorded for accuracy. One person was allowed to complete the form in writing in order to fit it into his time and travel obligations.

While many denominational leaders were males, an effort was made to include women among the people interviewed, to gain their perspectives, and to consider how these compared with others. The inclusion of youth leaders in the sample was to ensure the representation of younger people as well as older leaders. The higher-level leaders of denominations were selected because their denominations were considered important for their geographical locations and were in contact with the researcher and only one per location. Most of them had some contact with an LTC, attended some sessions and were supportive of this in-service program for special leadership training for their areas and denominations. There was a basic rapport with these, which in turn makes it workable to obtain the desired interviews with the chosen candidates. All of this was complicated at times due to violence in some areas making travel unsafe and at times not dependable. Personal observations were recorded in field notes and the interview responses were recorded using a voice recorder. Personal interview questions had both open and closed questions. The thirty-six individuals from six denominations in Northern Nigeria were selected from the following evangelical churches: Baptist church Rayfield Jos, ECWA church Kabba in Kogi state, Church of Christ in Nations (COCIN) Bukuru Jos Plateau state, Evangelical Reformed Church of Christ (ERCC) in Akwanga Nasarawa state, Lutheran Church of Christ in Nigeria (LCCN) Jos, and Hadaddiyar Ekkliyyar Kristi a Nigeria (HEKAN) Kaduna state.

The prerequisite of elders included those who were serving as board members of their churches and heads of departments. The church members must have been baptized members who were elected from their denomination for a period of three or four years and be re-elected for another second term. In some instances, the researcher approached



church leaders in their offices to request the consent of the leaders to participate in the interview. In some isolated cases the bishops were unavailable to participate, so they assigned another senior church leader to participate on their behalf.

Interviews took place at their places of work or their homes, depending on what was suitable for them. During the collection of the data, the researcher treated all participants with respect. The average length of the interviews was approximately an hour or less. The interviewing was the principal method employed in this research project. The participants' observations and responses have been analyzed to understand the leadership conflicts better in the context within which it is located.

Table Map of Nigeria Showing Northern Region.<sup>6</sup>



GIS Lab. Fed. University Dutsin-Ma

### Securing the Data

The data was secured through notes and audio files, flash drives, a personal library, and the Bethel seminary library and was developed as a result of one-on-one

<sup>6</sup> Map of Nigeria showing Northern Region. accessed December 7, 2019, <https://www.researchgate.net/figure/Map-of-Nigeria-showing-Northern-R...>

personal interviews with the church leadership in evangelical churches in Northern Nigeria. The process of securing data is noted by John Creswell as “a special skill that requires management of issues such as the potential deception of the people being interviewed.”<sup>7</sup> The researcher designed the interview procedure, a form of two pages each with ten open-ended questions and ample space between the questions to write responses to the interviewee’s comments. Responses were kept confidential in a secure place.

### **The Project Questions**

The interview questions were used as the main method of data collection in this project. The approach often open-ended questions were adopted to facilitate an understanding of the problem from the perspective of the participant’s view regarding the church leadership conflicts in Northern Nigeria. The interview questions were directly based on church leadership conflicts and transformational leadership. The researcher identified questions that guided the process of this project. For success, simple English was used to construct the questions. A majority of the interviewees had completed higher levels of education while some had high school certificates. The questions focused on the statement of the problem as mentioned.

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<sup>7</sup> John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (Thousand Oaks: Sage Publications, 1997), 125.

## CHAPTER FIVE: STUDY FINDINGS AND DATA ANALYSIS OF CHURCH LEADERSHIP CONFLICTS

This chapter reports the research findings and interprets the data collected from case studies. The goal of this chapter is to review and interpret the data collected concerning church leadership conflicts in the evangelical churches in Northern Nigeria. The research was done on the assumption that evangelical leadership should fulfill their calling in ministry by exhibiting transformational leadership and mentoring others in this pattern. Several large leadership workshops were held in four primary locations across the southern area of Northern Nigeria where larger evangelical denominations were present. They were typical of the southern part of Northern Nigeria. If it is important, to do further quantitative research could clarify the extent to which these patterns exist.

Hundreds of people attended the workshops from each of six of the larger evangelical denominations across the region. As generally representative of the six denominations chosen, and within each denomination, one person at each of six levels of leadership was chosen for the scheduled interviews. With hundreds of people involved, a total of thirty-six leaders were given scheduled interviews, often with open-ended questions. The candidates selected for scheduled interviews were representative of their denominations and regions. The respondents were asked to state in their own words, without compromising their views on church leadership conflicts, the challenges and assumptions in their ministries related to transforming the spiritual growth of the churches.

The goal of the questions was to assess a participant's experience in ministry, integrity, transparency, self-discipline, leadership development, and moral values concerning leadership. The researcher intended to gain insights into the major causes of conflict among the churches and within them and the prevailing issues concerned. The researcher designed case study questions to reveal the meaning of the data description, determine the essential meaning of leaders' experiences in leadership and identify leadership conflicts that affect church leaders and church members. This project discovered participants were aware of poor leadership in most of the churches.

### **Data Report for Each Group**

The process of data reports was performed in hierarchal order. The sections go from bishop down to the church members. The purpose of each section is to show the themes that the researcher explored and summarized for each group. In total, six group categories were outlined. The researcher designed different questions for each group. The purpose of analyzing each group separately was because of their diversity of ministry experiences and leadership positions.

### **Data Report for Group One: Bishops**

The questions seek to establish a bishop's calling and his role as overseer. Five themes were explored in the process of sharing with the participants. The question topic about bishop's call, qualification, leadership experience, and responsibilities were all similar. The bishops' statements indicated that "Every bishop has his or her calling in the ministry and that being a bishop is a calling ordained by God. They realized that their sense of calling was subjective and required confirmation by other leaders as well as the



leaders in the church. The office of the bishop requires obedience to God and to the church.” Others said, “Being a bishop, one ought to be a well-trained leader who has good experiences in ministry and be ready to serve God faithfully.” It was interesting to note that other bishops were cynical about the honesty and transparency of some of the bishops. They indicate that “Not all bishops were honest in their calling to serve.” The second question seeks to identify the extent to which the bishops agree about the qualification of a bishop. The unanimous responses of the participants indicated that the qualifications of a bishop as stated in 1 Timothy 3:1-7 are accepted as the standard for appointment or election of bishop into the office. Likewise, some of the participants said, “A bishop must be faithful, a lover of hospitality, self-controlled, a man of sober conduct, good behavior, kindness, and a good reputation before God and his people.”

The next question in this category sought to explore the bishops’ awareness of their responsibility within the church. Every one of the bishops knew that their responsibilities are multifaceted as a preacher, teacher, leader, and counselor, even though it was stated differently. There was a consensus concerning their responsibilities. Most indicate that the unity of truth and love can never be compromised in order to retain members or leaders or to maintain a harmonious relationship. They recognized that there were times they had to correct or challenge abuses when they were present. The bishops generally agreed that they must be committed to feeding the flock with sound doctrine. Some of them referred to the list of responsibilities of a bishop outlined in 1 Peter 5, “Be shepherds of God’s flock that is under your care, watching over them, not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain,

but eager to serve ;not lording it over those entrusted to you, but being examples to the flock” (1 Pet. 5: 2-3).

Others said, “Some bishops can treat the church as their organization or a private entity rather than treating the church as belonging to God who has entrusted the church to their care. However, most of the participants affirmed that the responsibilities of church leaders included the equipping of other leaders, and they saw the need to organize workshops and seminars in their diocese or at the headquarters level.

The project asked the bishops about their leadership experiences. Most of the bishops stated that experience has played a significant part in their development of leadership skill, their own spiritual formation and that of the church. The experiences helped them to develop over time, and even challenges were opportunities for growth. Some had organized training seminars for newly elected leaders or group leaders in churches. On the side, most of them admitted feeling stress from conflict among leaders at all levels. Bishops knew that their responsibilities were multifaceted and included roles in the church, community and family life. The most impressive statements of the bishops were how much they wanted to increase the level of preparation for positions of leadership for the churches. While more emphasized the need for more formal preparation they also saw the need for in-service programs and informal education at many other levels in the churches and communities.

#### *Leaderships Conflicts*

On the questions about conflict and its causes most agreed that "there were conflicts that arose sometimes from cultural differences. They needed to find ways to better facilitate the acceptance of different tribes into leadership in their denominations.

Some indicated that some of these tensions were experienced even among bishops from different ethnicities. These questions sought to discover the reasons behind these inevitable incidents. Most agreed that one ethnic group could have a common preference or value system which shaped ideas and opinions about important decisions compared to other groups. These decisions could include questions concerning leadership style, moral questions, and spiritual growth. These differences could split a church or hinder its growth. These value differences could be reflected in codes of ethics, church constitutions, and even doctrinal statement. These questions were extremely challenging questions of conscience and conviction. Others said that in one of the evangelical denomination church its highest policymakers decided that if a person planned to retire within the next two years, that person should be disqualified from standing for election to any office of the church. Those leaders within two years of retirement disagreed with the decision. There were years of painful conflict until this decision was reversed.

The questions asked: What are the causes of church leadership conflict in evangelical churches?: More of them said, "Mismanagement of church finances, struggles for leadership positions and the methods of appointing bishops were common sources of conflict. They wanted to see more seminars and workshops for church leaders on the origins of conflict and ways to resolve or manage it better." Others said that greed, pride, lack of clear communication were problems to deal with. They said that when the leadership of the church does not respect the values of individuals and groups or fails to recognize the unique identities of different contingents within the congregation, the unity and identity of the church are at stake. Sometimes a custom or a high value as part of a

group's identity was being expressed and removal of it could threaten the cultural authenticity of its church. Other ethnic groups could strongly object.

About half of the bishops responded that many conflicts and church splits in the evangelical leadership are due to a lack of well-planned and organized leadership transitions. They noted that because Africans are poor in preparing the next generation for leadership, when pastors retire or die they can leave a leadership vacuum resulting in other potential leaders wrestling for leadership positions. Further, the participants commented that some aging leaders' unwillingness to hand over the leadership often resulted in a rebellion. Many others indicated that a lack of transparency and integrity among leaders was a cause of conflict among the team members in their churches. Most of the participants indicated that corruption was real in the church and was one source of leadership conflict. The participants expressed that the church was not doing enough to control corruption in the church. All the participants commented that poor church structure and lack of trained ministers in church leadership and management are factors that influence church conflict in most of the evangelical churches. When asked whether they have had church conflict experiences in their ministry, some of the bishops said they had series of conflicts and they expressed an opinion that there is a need for seminars and workshops to address the causes of leadership conflicts in evangelical churches for better emerging future leaders.

The project asked the bishops, "Do you have any cultural conflicts that arose as a result of integrating different tribes into leadership in your denomination?" Most of the bishops said cultural conflicts arose as a result of integrating different tribes into leadership in most of the evangelical churches. Nigeria has over 500 ethnic groups with



Yoruba, Hausa, and Igbo being the three major ones. Every ethnic tribe had a style of leadership and culture. Nigeria has a wealthy heritage of cultural models of leadership. Though not uniform, each has similarities. The differences are noticed within the tribes and clans. The variance of leadership existed because each tribe and clan had its cultural beliefs and values. So, with many tribes and clans, church leadership became difficult if the leader was elected or appointed from other clans. If the leader was not truly called by God, his leadership would serve the interest of his clan or his geographical location of his language. Most of the participants said that tribalism was identified as a major cause of conflicts if there were different tribes elected into leadership.

#### *The Effects of the Conflicts on the Church*

The bishops were also asked if there were any positive effects of conflict among evangelical leaders. The bishops' statements indicated that there could be some positive effects on their ministry. Others said they have experienced several conflicts in the past, but when the conflict was resolved it strengthened unity among leaders and the whole church. People learned how to forgive one another and helped the bishops with more experiences in handling conflicts and becoming better managers in conflict resolution. More of them said overcoming conflict increased membership of the church. Most of the participants responded that the negative effects of the conflict have destroyed the integrity and the reputation of many leaders, which ultimately breaks the unity of the church. Additionally, the effect of conflict affects the spiritual and physical growth of the church and strains relationships in most of the churches. Likewise, they said that it can create a rivalry between leaders. For example, in one of the evangelical denominations, the leaders took each other to court after the election of the church leaders. One faction

disagreed with the election stating that it was done by rigged votes, manipulation, tribalism, and emotional appeals. The two factions went to court. The effect of that conflict was a split of the church into two denominations. Many leaders died without seeing the resolution of the problem.

### *Conflict Resolution*

Question: “Why is conflict resolution important in church leadership?” The researcher was interested in knowing the role that church leaders play in conflict resolution within their ministry. Question: “What effect does mentoring have on a youth pastor?” Others have said that in conflict resolution, those who have a dispute or misunderstanding with one another, whether pastors or members of the congregation, should resolve the problem through dialogue and concentrate more on their relationships. Some of the bishops referred to the Scriptures as the best way to resolve conflict. For instance, they referred to Paul’s instruction in his letter to the Ephesians concerning the unity of the church: “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called” (Eph. 4:3-4). In a similar context other bishops referred to Paul’s letter to the Corinthians: “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it” (1 Cor. 12:26). They believe that the best way to resolve conflicts between the church leaders and the congregations is to maintain absolute unity in the body of Christ.

However, some of the bishops said, to achieve better conflict resolution, both parties must be prepared to see the other’s point of view and learn from past mistakes. They added that peace-building must seek to address the causes of the conflict and build

a culture of peace among those concerned for the unity of the church. And for the leaders to work together, they must value one another offering respect, freedom, justice, reconciliation, solidarity, tolerance, patience, humility, dialogue, cooperation, and appreciation of the service of one another in the ministry. Just as Paul says, “As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received” (Eph. 4:1). Others said the church must be skilled in conflict resolution in such a way that others could trust them to work to reconcile differences as agents of reconciliation in the community. Others said that leaders need to build a meaningful relationship with one another, create synergies and identify opportunities that work towards building a vibrant and sustainable relationship for the growth and future of the church. Others said that in conflict resolution, the leaders should show Christ-like forgiveness, showing great love and a commitment to what is in the best interest of another person. The epistle states in pertinent part, “Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Eph. 4:31-32). In Romans, Paul states, “Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody” (Rom. 12:17).

### *Transformation*

Question: “Why is conflict transformation important in church leadership?” The researcher was interested in knowing the role that church leaders play in conflict transformation within their ministry. It was amazing to note that only a few of the participants were able to describe transformational leadership as leadership that brought about transforming the life of a leader, individuals, and the society; that it creates

valuable and positive change in the followers with the end goal of developing the followers into leaders. Of the bishops, only some said that leaders should be guided by diligent service accompanied by upright behavior in the church and in the community. The researcher assumed that the bishops knew they were influential people in society. It was right to ask them how they could influence the church in fighting against poor leadership and how the evangelicals can be involved in the development of transformed leaders. About half of the participants said that the failure of many evangelical leaders was a result of a lack of seeking God's wisdom to handle conflicts and pay attention to the development of the community.

#### *Moral Values of a Leader*

The bishops were asked about the main factors affecting the moral values of church leaders today. Half of them indicated that factors affecting moral values include integrity, honesty, love, and humility all of which have been demonstrated to affect leadership success. Additionally, fewer responded that to create high morality among leaders of an organization appropriate values must be held. They can have a positive influence as long they uphold good morals which do not contradict the biblical principles of morality. Similarly, far fewer commented that the moral value of transparency is important for the life of a leader. Others expressed openness and accountability among leaders as a value that could bring about growth and development in the life of people. Some of the bishops said, "Those leaders who do not exhibit high morals will face leadership conflict in their churches. Since leaders are often defined by their values and their character, they ought not to forget that they should set good examples for other leaders to emulate." Others indicated that honesty and integrity are vital virtues for all



individuals but have special significance for leaders. These form a foundation of trust between leaders and followers. Likewise, they said leaders also felt that honesty was important as people value this characteristic in leaders.

### **Data Report Group Two: Senior Pastors**

The participants in this group were the senior pastors of some selected evangelical churches in Northern Nigeria. Seven questions were designed for this group. They responded based on their life experiences in the ministry. The researcher established five themes from the questions.

#### *Calling, Role, and Leadership Experience*

The researcher asked each pastor about his calling, role, and experience in the ministry. Each of them gave slightly different answers but each had experienced some kind of calling to serve God in ministry. Most of the pastors said that their calling into the ministry was through dreams which God revealed to them on several occasions. These responded to the call and were later confirmed by the church leadership. In contrast, another group of the pastors felt that it was through a commitment to church activities and a discipleship class based upon Paul's letter to Timothy saying, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2 Tim. 2:2). As a result, they developed a passion to teach others with the help of their pastor. Another group of the pastors said that their calling into the ministry was as a result of encouragement from their friends and their pastor to join the ministry because they saw in them the gift of pastor. All the participants said that after their call to the ministry they all went to theological seminary for training

and equipping with the word of God to be able to lead God's people. Prior to their calling, they were serving in different denominations in evangelical churches.

### *Role and Leadership Experience of Pastors*

Of the pastors, about a third affirmed that their role focused on their job responsibilities. They led the congregation in the liturgy and worship. They administered Holy Communion, marriages, child dedication, and other services of the church. Another larger group of the pastors said that their role as a leader of the church was to preach and teach members the word of God and have the vision to help the church grow spiritually and in numbers. They wanted strong structures and other leaders to work with them. Some of the pastors said their role was to be exemplary, teachable and faithful. Furthermore, they expected to follow sound doctrine and be an encouragement to their followers. They felt this was expected of them. On the question about church membership, all the participants affirmed that they were current members of the churches they serve. Membership ranged between 600 and 2000 worshippers. The size of the church seemed to be influenced by the location of the church.

The pastors were asked to identify how long they have served as pastor of their local congregations. The researcher was surprised by the responses to this question. About two-thirds of the pastors indicated they have been serving at their church denominations for ten to twenty years. Others said they have served for over 20 years in their current congregation. The senior pastors' statements indicated that some of the positive experiences included being able to solve family conflicts, pastor and elder conflicts, plant more churches, counseling difficult problems, see many people saved and have more time for prayer and fasting. Some of the negative experiences included

corruption among the other pastors and the elders. They complained about a high rate of immorality in the church and longtime unresolved conflicts. These things hindered the spiritual growth of the church and made their jobs difficult sometimes.

### *The Role of Leaders in Transformation*

The participants were asked about the role of church leaders in transformation. Most of the senior pastors indicated that transformation involves a change in a community or an organization from bad leadership to servant leadership. Others said transformation has an impact in the community of faith and is involved also in social justice not just activities inside the church but also in the society. It is the responsibility of the leaders to see that change begins with leaders before the congregation. Another group of the participants said that when a new pastor arrived at a church and failed to take enough time to get to know the congregation before introducing change it created conflict in the church. Fewer of the participants said that transformation is about giving something up in order to bring about something new, perhaps something better. It involves a change in character, an internal change of heart and attitude. God offers personal transformation when someone puts his or her faith in Jesus Christ. This involves discarding the old ways of doing things and living as the new creations that believers become when they put their faith in Christ. The researcher notes that transformation is all about change in the life of the leader and the congregations for spiritual growth.

### *Stewardship and Integrity*

The researcher asked these questions to know how evangelicals viewed integrity and was interested to know whether the participants regarded stewardship in church

ministry as a sign that God had entrusted His properties to the care of church leaders. Just under half of the pastors admitted that selfishness, greed, and unfaithfulness in handling God's possessions led to poor stewardship in ministry in general, if not their own. One pastor noted that once pastors grasped this concept, adjusted their vision and worked hard at self-denial to stop wanting credit, it was easier to give credit to God and others. Many pastors still call the church they lead "my ministry." However, most of the pastors indicated that integrity is the foundation of church leaders in the ministry. This included honesty, uprightness, good character, righteousness, morality, truthfulness, sincerity, and trustworthiness. Others said that some pastors fail to understand we are all God's servants entrusted with the people and ministry in our care. Some said that someday all church leaders will give an account of their stewardship to God (1 Cor. 9:17). More of them said that many leaders will continue to be bad stewards both in the church and outside because they lack moral values. When asked to explain, one person said, "Pastors need to be transformed by renewing of their mind. Unless their minds are conformed to the word of God, they risk being conformed to worldly lifestyles." Of the senior pastors, a few said that while some pastors are good preachers, they find it difficult to practice good stewardship with church resources. They pointed out that failure to be good stewards can destroy their vision and effectiveness in the ministry. Also, a few of the respondents indicated that some pastors find it easy to commit themselves to the course of the ministry by working hard but find it is difficult to maintain a good relationship with God and the people they serve.



### *Solution to Church Leadership Conflicts*

The researcher asked each participant about the solution to church leadership conflict in evangelical churches. A majority said the solution to conflicts among the pastors is changed. This change involves discarding the old ways of leadership. Other pastors said, “When conflict is not managed well it can destroy the relationship. But when handled at the early stage in a respectful and positive way, it can be resolved without being escalated into a large conflict. It will then give the opportunity for growth and strengthening the ministry or individuals.” Others said that communication procedures should be put in place to resolve conflict. For instance, when any disagreements arise among the leaders or the committees of the church, communication procedures should be followed to help with proper understanding. Building trust in relationships also helps in conflict resolution. Some pastors said it was important that pastors should be trained in conflict prevention and resolution to equip the pastors with better ideas on how to handle conflict in their ministries.

### **Data Report for Group Three: Associate Pastors**

The question asked in this group was to know the relationship between the associate pastor and the senior pastor in evangelical churches in Northern Nigeria. The questions sought to establish an associate’s calling and his role as an associate. Three themes were explored in the process of sharing with the participants.

### *Calling to Serve*

Associate pastors were asked, “Can you comment on your calling, role, and working experiences as an associate pastor? What persons most influenced your decision

to join the pastoral ministry?” Most of them responded that the confirmation of their calling was through people who saw in them the gifts of leading God’s people while 30% said they heard the voice of God calling them to go out and bring many people into his kingdom. Similarly, they responded that it was while they were teaching Sunday school class, attending Bible studies or participating in church activities that people later confirmed to them that it was God who had prepared them for the ministry.

### *Work Experience*

The participants were asked: “What are some of the experiences you faced in working with your senior pastors? Can you comment on your calling, role, and working experiences as an associate pastor?” All the participants responded that they had both positive and negative experiences since they were not the leading pastor of the church. However, it was interesting to note that all the participants expressed displeasure in the way most senior pastors were handling their working relationships in the church. On the other hand, a majority of the associate pastors said the senior pastors shared most of the responsibilities of the church with them such as preaching, teaching, weddings, Bible study classes, mid-week prayer programs, pastoral greetings, and counseling. Likewise, the senior pastors gave them responsibilities when he/she traveled or engaged with other activities outside the church.

Some of the participants had bad experiences working with senior pastors. Some responded that sometimes they felt like leaving the pastoral ministry because they had a bad working relationship with the senior pastor. They felt that they were treated like people who were not part of the church. They believed that the relationship between associate pastor and the senior pastors should always be a joy and a pleasure as both are

called by God into the ministry. They should work together to lead the church to grow spiritually. However, others said that bad leadership hindered them from experiencing good fellowship in the church. Senior pastors did not give them opportunities to develop and exercise their leadership skills in the church. Many stated that there could be problems with working relationships between the associate and senior pastors.

### *Challenges Faced in the Ministry*

In the process of the interviews, the associate pastors commented that they were faced with ministry challenges in working with senior pastors in their respective denominations. When asked what challenges are faced as an associate pastor working with the senior pastors in their denominations, some of the associate pastors cited a lack of teamwork and delegation. Sometimes they felt that they were not part of the church. The senior pastors often made decisions with the elders without informing the associate pastor. The senior pastor was doing most of the work by himself without seeking the associate's opinions. They believed that "As they are part of the decision making of the church they should work as a team member just like the Trinity in the Bible and Jesus with the twelve apostles." Most of the associate pastors responded that they faced conflicts and poor communication with their senior pastors, which had a negative impact in the church. They said that most evangelical senior pastors are not united with other pastors because each is busy building their church or fighting for leadership positions in the churches thus affecting the relationships among pastors.

### *Leadership Styles*

Participants were asked questions about the leadership styles experienced in the ministry. More than half responded that their pastor had a poor style of leadership. These felt the senior pastors misused their authority by imposing their own decisions on the council members of the church without fully hearing them. Often, senior pastors made decisions by themselves without including the opinions of their subordinates. Then they expected staff to implement those decisions immediately. These styles of leadership have led to the separation, division, and unending conflict in most churches. Some of these pastors came from a community that expected a command structure similar to a military setting in which orders were given and haste was necessary for the good of all. Those from a more cooperative or collaborative culture may feel this to be painful and wrong. Most of these participants were hurt by this pattern and saw it as a personal problem rather than possibly as a difference in cultural expectations.

The project research found that the spirit of a servant and transformational leadership were lacking in the evangelical churches as well as in secular leadership. Some of the participants made general statements saying that most senior pastors are too commanding and authoritative in addressing whatever they believed to be wrong. The last question on this theme asked the participants to comment on the pastors' use of authority, natural gifts and care for the body of Christ. All the participants noted their pastors misuse their authority by imposing their ideas on the church, thus misusing the authority given them. Sometimes their decisions were made without full consultation of the board. All participants saw this as individual personality issues rather than as a



broader cultural pattern of some groups or regions. Very few were prepared to see this tension as a role related to stress, which could reverse if they changed roles.

### **Data Report for Group Four: Youth Pastor**

The questions for youth pastors were similar to those asked in the previous group. Ten specific questions were asked. Four themes emerged in the process of this interview.

#### *Calling to the Ministry*

The purpose of this interview question was to ascertain how and what inspired the youth pastor to leave other secular work for the pastoral ministry. The first question was about sense of call. Less than half said their calling to the ministry came through dreams or visions. Most expressed intense desire to serve in the ministry. Some youth pastors responded that they started developing a desire for serving through the youth ministry when they were teaching young children in Sunday school in their churches. Some indicated that it was a mystery to them that they were youth pastors because they did not know they had a gift for discipling youth until their senior pastors asked them to teach in a youth class. Many have had a passion for youth spiritual growth since they were in high school. However, a few of them said, their calling in youth ministry came from a desire to bring a generation of Godly men and women in the society that would be the light and salt of the community. They also felt young people needed a pastor in their lives who understood the problems of their generation which were different from what their elders experienced. Nearly everyone expressed a strong sense of call, and desired to teach youth to prevent the loss of them from the church and the damage this could do to the community as well.

### *The Challenges of Youth Pastors*

Youth pastors were asked about challenges most youth pastors encounter in the ministry. About a third responded that the neglect of youth ministry and poor relationship with the senior pastor and the elders of the church were difficult at times. Others did not see them as also called to ministry. Some also felt despised by their senior pastors and the elders of the church, basically because senior staff put their full attention to the adults rather than the youth ministry. This poor relationship affected both the youth ministry's spiritual growth and in numbers who would attend youth meetings. Some said their senior pastor did not allow them to exercise their spiritual gift or calling effectively. Pastors controlled the affairs of the youth program but did not help. Thus, the biggest challenge youth pastors encountered was felt to be ineffective leadership. One said the youth ministers are caught in between ministry challenges. They experienced limitations in many ways ranging from lack of role models, insufficient opportunities to practice their gifts, lack of incentives for furthering ministry training, and lack of fatherhood. The ministry seemed carelessly managed and this affected the spiritual formation of the young pastor. This challenge was observed by all respondents, indicating that most of the evangelical churches were weak in this area of youth ministry.

### *Mentoring*

Question: What effects does mentoring have on youth pastors? The goal is to know how leaders mentor and develop future leaders. For example, Jethro mentored Moses, Eli mentored Samuel, Naomi mentored Ruth, David mentored Jonathan, Barnabas mentored Paul, Paul mentored Timothy, and Mordecai mentored Esther. Some of the youth pastors commended their leaders for helping them grow and mature spiritually and

for teaching them leadership skills and church affairs. Likewise, others noted with disappointment that even though mentoring was one way of developing effective and good leaders, evangelical churches have neglected it, thus producing unprepared and unskilled leaders. Some felt that there was nothing much to learn from their leaders because their lives did not reflect the Bible. Others said mentoring has helped them to understand how to lead their congregations, but little came from their senior pastors. Other pastors responded that the mentoring program in his church did much toward improving the morale and the skill of local church leaders; it has helped many to realize their ministry gifts. Two pastors commended the mentoring program was especially important for the emerging leaders. It helped them grow and mature spiritually and taught them leadership skills to manage church affairs.

#### *Challenges of Leadership Conflicts*

Youth pastors were asked about challenges most youth pastors encounter in the ministry. About a third responded that the neglect of youth ministry and poor relationship with the senior pastor and the elders of the church were difficult at times. Others did not see them as also called to ministry. Some also felt despised by their senior pastors and the elders of the church, basically because senior staff put their full attention to the adults rather than the youth ministry. This poor relationship affected both the youth ministry's spiritual growth and in numbers who would attend youth meetings. Some said their senior pastor did not allow them to exercise their spiritual gifts or calling effectively. Pastors controlled the affairs of the youth program but did not help. Thus, the biggest challenge youth pastors encountered was felt to be ineffective leadership. One said, "The youth ministers were caught in between ministry challenges." They experienced limitations in

many ways ranging from lack of role models, insufficient opportunities to practice their gifts, lack of incentives for furthering ministry training, and lack of fatherhood. The ministry seemed carelessly managed and this affected the spiritual formation of the young pastor. This challenge was observed by all respondents, indicating that most of the evangelical churches were weak in this area of youth ministry.

Youth leaders were asked about how they perceived conflicts between bishops and senior pastors in the evangelical churches. The question asked the youth pastor to evaluate the challenges of conflict among the senior pastors and the bishops. Most of them said that the biggest challenge was lack of motivation from the bishops or senior pastors. The youth pastors noted that the idea of training an emerging leader is viewed as a waste of church resources on the young because it is assumed that it will not soon directly help the church even if it could be a personal accomplishment.

Another challenge noted was the lack of high-quality professional leaders. Most of those offering leadership training were not seen as competent or professionally trained, thus making it very difficult to make a positive impact on leadership development. Some teach leadership based on their ministry experience. The researcher discovered only two seminaries which offer college degrees in leadership. The question remains: How about those who cannot either afford to pay college education or cannot qualify because they have poor grades, yet they are the majority serving as ministers?

Question: Do you think that bishops, senior pastors and other church leaders supported youth ministry? All of them responded that the support was not very good. Of the youth pastors, almost half said, "Most evangelical leaders are not serious about the future of youth ministry or support the youth pastor in a leadership role." Likewise,



others felt they were not pleased with the way most bishops and senior pastors were exhibiting poor morals. This was a bad example for the future of the next generation. They believed most of their senior leaders were not aware of their impact on youth because of the continued experience of observing conflicts within the leadership of the church. Whenever the church experienced bad leadership it usually affected most other aspects of the church activities and produced unhealthy youth ministries.

This group was also asked, “What do you wish bishops and senior pastors knew about youth ministers?” All the youth pastors wished their bishops and senior pastors knew that they needed them to mentor youth pastors and to encourage and support youth work in their churches. It appeared there was also a gap between the youth groups and the pastors. This gap could only be bridged when the two groups showed value for each other as God’s servants. Both are called to the ministry to serve with the same purpose. They were also asked about what they wanted bishops and senior pastors to leave behind for the next generation. Most youth pastors responded that they desired them be good examples for the youth pastor to emulate. Others said they wished that bishops and senior pastors would leave a record of a life of servant-hood, teamwork, integrity, faithfulness, and transparency.”

### *Leadership Role*

The project asked the participants about their leadership role as a youth pastor in their denominations. About a third indicate people would say youth were the “church of tomorrow” so they ought to be prepared for leadership in their churches. But they are not aware when they graduate from school or youth group. They do not feel welcomed into the adult community so many choose to graduate from the church as well. It is difficult to

feel accepted to join the adult congregation. Many youth pastors of the youth leaders responded that their role as a youth pastor was to serve as a youth counselor, to prepare sermons, to preach, to teach and to equip through spiritual gifts. About a third responded that they “organized seminars and varieties of programs for the youth to engage them in order to transform their spiritual lives.” The program provided a healthy opportunity for the youth to grow in their faith and fellowship with one another.

#### **Data Report for Group Four: Elders**

The elders responded from a different vision and perspective. All the participants were committed elders of their various denominations. Seven questions were asked.

##### *Church Membership*

The question was asked, “Can you comment on your church membership?” All the participants affirmed that they were currently full members and elders of the churches they served, and they were in good standing with the church and with the Lord. The project notes that the elders were elected for a period of 3-4 years depending on their church constitution and the condition of service agreed upon by the church.

##### *Church Leadership Conflicts*

All elders were asked about past or existing conflicts in their churches and the impact on the spiritual growth of the churches. Most said leadership conflicts had been in effect for years in their churches and denominations. These had a negative effect on relationships among elders, pastors, and congregations. They also noted that conflicts continue to exist because some leaders misappropriate church resources for their own personal use without proper administrative approval. Additionally, some treat church

properties as their own or give false receipts to collect repayment for what they do not spend for the church. One of the elders said in one case when the pastor was newly transferred to a church, there was project money set aside for the purchase of two plots of land. The pastor borrowed part of the money and diverted the remaining money into his personal bank account. This became a scandal in the church and community. Others said that the question of church conflict among leaders is more important today than ever before. Lack of transparency, integrity, and relationship among the pastors and elders is a great concern for the churches.

#### *Kind of Leadership*

The project asked, “What kind of leadership do you see from your senior pastors and the bishops?” Many said that their pastor was too authoritative in leadership. He dictated and controlled the affairs of the church without involving the associate pastor or the elders. His words are final, and no one has the power to change it. About half said that their pastor was bureaucratic because everything had to go through a process of fixed rules that were arbitrarily imposed. One elder said sometimes we have to wait for a long period of time to pass an agenda of what we could discuss unless it met rules they did not understand or expect. The elders were asked about what they expected from their pastors. Surprisingly, all the elders expressed they would expect transparency and accountability from their senior pastors. As elders, they wished that whatever the pastors preached about would be consistent with their personal behavior. Some of them expected their pastor to be a servant leader. This meant they would serve the church and the society around them diligently. They were clear that they wanted improved behavior from their leaders.

*Lack of Trust and Teamwork*

The elders were asked about their perception of the trust, teamwork, and transparency of pastors. All said they felt that there was a lack of trust, teamwork, and transparency. Poor leadership was a major problem faced in the church. Most of the elders said the trust was needed to reduce conflict. “More honesty, openness, consistency, and respect were needed.” They added that trust encourages leaders to help each other and builds confidence in one another. But if the trust is compromised or lost then the leader suffers. They felt that this was common among the evangelical churches. Leaders did not trust each other enough, which hindered staff development and financial management of the church.

A majority of the elders said that strength of a leader was based on the teamwork with others so that decisions had a broader support from others. This helped to support positive attitudes and spiritual growth in the church. They felt that many leaders have poor leadership qualities and that many local churches are weaker now than in the past. They felt that team members must show respect for the leader and other team members regardless of cultural differences. Many felt that team relationship is the glue that holds team members together as one united body. To avoid division and conflict, team members need to communicate well with one another and to grow spiritually together. This can build confidence in each other so that they can speak the truth to one another in love.

They were asked to discuss relationships between the pastor and the elders, the use of authority and natural gifts needed to lead or heal the church. About a third said that their leaders are good in delegating responsibilities to some of the elders to preach, do



visitation, or lead a Bible study. Others said that even though their pastors were authoritative in their use of power, sometimes they allowed the elders to decide on behalf of the church. Elders were also allowed to be part of church planting and evangelism teams. The responses showed that the elders valued their senior pastors irrespective of their shortcomings.

Most of them said that their leaders were shepherds of God's people and were to lead by good example. Leaders exercise power for the benefit of others, use their authority in the service of others, and seek to duplicate this in their subordinates. To them, authority should be the means of serving others, not the means of control. They noted that their pastors sometimes misuse their authority by imposing their own ideas on the elders. One elder said, "Our council of elders sometimes feels shortchanged by our pastor when we discover some decisions were made without full consultation with the council members on the team."

Elders were asked about any lack of integrity among pastors. They responded by saying, "It makes us lose trust and respect for the pastor's integrity." They also said they could feel demoralized or betrayed by the pastor if the pastor lacked integrity. It called his/her reputation into question. About a third had no comment since their pastor had never been involved with corruption. But if it was found that the pastor was corrupt, they would be disheartened. Others said that corruption would ruin the image of the church and discourage people from giving offerings for the work of God. They added that in one of the churches in Kaduna state, the pastor was found diverting the church money from the bank into his/her bank account. When it was discovered people left the church and

offerings dropped. The pastor was transferred to another church under the supervisor of the most senior pastor.

The elders were also asked if they felt the pastor should be directly involved with handling church funds. The vast majority resoundingly said that the pastor should not be involved in handling church funds. This was for transparency and accountability. Too often, the pastor is the accounting officer of the church. He should have other assistants to handle finances. But he or she should be involved in setting the budgets and seeing that they were implemented. Some said senior pastors can feel indebted to have full control of the church funds and budget since they are the pioneers and vision bearers of the ministry. The question was asked to establish how a pastor's direct handling of church funds can affect the reputation of the church.

#### **Data Analysis of Group Six: Church Members**

The participants in this group were members of evangelical churches in Northern Nigeria. Most of the interview questions were similar to the one asked from the elders. All the participants were committed members of their various denominations.

#### *Church Leadership Conflicts*

All of the people chosen as church member respondents claimed a personal faith in Christ and were in good standing with their church and denomination. They came from the denominations involved in the study. Eighty percent of them were active members in the denomination into which they were born. The other 20 percent became members of their churches after high school. They were asked what they thought were the major

causes of conflict between the senior pastors, youth pastors and elders in the denomination.

One of the major causes of conflicts among the leaders in the evangelical churches is struggling for a leadership position in the church from the bishops to the elders. For instance, when an election was about to be conducted in some churches there would be a lot of campaigning for the position. Some may blackmail another and give bribes to the members who could vote. Additionally, some could plead for tribal support, or pressure other tribe members to manipulate voting results in their favor. Charges of vote-rigging, ethnic slurs and insults can surface. Verbal attacks and verbal assaults have caused splits and division among the leaders of some churches. Some members claimed that ever since the pastor was transferred from another church to their church there have been conflicts between the pastor and the elders. His sermons were always on giving and the pastor's welfare. These conflicts caused pain and affected the spiritual growth of the church. However, nearly half responded that their pastor was compassionate, dependable and courageous in leading the church. They were mostly pleased even if he was sometimes autocratic. Others may have accused him of showing ethnic preferences for his own group, which caused conflict among the other tribes in the church. The respondents also pointed out that some of their leaders lacked a good clear vision of what they were trying to accomplish. If a pastor and the church elders could clearly articulate the goal and vision of the church to the members, church members might better tolerate the stress and difficulty caused by the process. Members may want to commit themselves to serve and worship God but could not see the need for changes that caused them pain. They believed that the goal of a pastor or bishop was to be an encourager and motivator.

They wished to see all members of the church more committed to serving God. Nearly a third of the members claimed many leaders failed to behave as servant leaders. Those leaders ignored the idea of serving others. They served their own interests over the needs of the body of Christ. They said the lack of accountability was a big issue affecting evangelical churches. Many pastors and their elders were caught in the trap of having bad stewardship. Some said that church members are willing to support church leadership in spite of their weakness just because pastors and elders are human beings who are not perfect in their leadership role.

#### *Trustworthiness in Leadership*

The issue of trustworthiness in the leadership of pastors was brought to the church members to receive their comments. The project felt that church members are in a good position to understand what the world outside of the church thinks about the ways church officers lead. In each interview, the importance of pastors' and elders' integrity was discussed. Most elders felt some demoralization and shame about their pastor's behaviors seen by the community. This upset them to some extent. However, about a third felt that their pastor was in good standing in the community for honesty and transparency in the church.

#### *Leaders' Transformation*

Church members were asked about any changes they wanted to see in the leaders in their community of faith. Most felt leaders needed to take the renewal of leadership standards more seriously. They believe that the transformation of the leader's life and ministry will bring a lot of changes in the church administration and the life of the



community as a result. In this regard, the members wished that pastors would emulate the life of Jesus who is a great model of community impact right from the start of his ministry to his accession to heaven.

When asked, “What can church members do to encourage pastor and board elders to initiate change in leadership?” most of the participants said, they would like to make a proposal to the pastor and the elders. However, since their church administration does not appreciate and respond well to most kinds of criticism, they would rather discuss it with the leadership of their church face to face. Slightly less than half of the participants responded that they felt a leader’s transformation should start with enlightening the pastor and elders with the information about the kind of change that was needed. They responded well to the possibility of seminars for them, the pastors and community members to better manage what was happening in the world around them that was already impacting the church. This project was designed to let bishops, pastors, and elders express their views concerning the status of church leadership conflicts developing in their respective evangelical denomination’s churches and communities. All the participants responded by saying that there is a need for all its officers to be better prepared for the leadership challenges of our times through workshops, seminars or other means. These opinions were expressed across denominational lines, geographic and ethnic boundaries.

### **Cultural Themes in Leadership Conflict**

The project explored how African traditional beliefs and cultural attitudes regarding leadership styles and the role and status of men, women, elders, and youth are still practiced in most of the evangelical churches in Northern Nigeria. Africans have a

common cultural tradition. Women face unique challenges today as they attempt to ascend to leadership positions in organizations, and especially in most of the churches that causes conflicts.

**Table 6: Cultural Themes in Leadership Conflict**

<b>Explored Cultural Themes</b>	<b>Summarized Cultural Causation Conflicts</b>
Leadership Styles	The leader has the final say. Leadership styles are oppressive. Criticism of leadership is not allowed. The leaders are dictators: The leader dictates and controls the affairs of the meeting without involving the elders. The leader is always right in his decision-making and no one challenges his authority.
The Role of Men in Leadership.	The man is the breadwinner of the family. He is head of household and has a right to public life. He protects the members of his family. In cultural leadership, men lead and women follow. Men in administrative positions have attitudes of superiority and dominance. Most men are more concerned about male education than female education. The female has no share in her late parent's inheritance.
Participation of Women in Leadership	In most of the clans, women have seen as the bearer of children. The culture does not allow women to lead. The women play a supportive role. Culture holds that women were never leaders and are inferior to men. They are responsible for care for the children.
Elders Role in Leadership	The elders are invested with the power to pass on the moral codes of the clan or tribe. Teachers and directors of the young, taken as the repository of communal wisdom, are allowed leadership in the affairs of the people. The elders establish their competence and influence through warfare and economic affairs.
The Role of the Youth	Participation in the decision making of the community, females are like visitors to the family and the community, they are not allowed to participate in any decision making in the family or society.
Others' views	Some cultural values are applicable in the church such as worship, dressing; women covered the head and dancing. Other cultural values contradict the Gospel such as the inferiority of women, and female children not included in part of the family inheritance. The elders control the church.

Nigeria has a healthy heritage of cultural models of leadership in different clans, tribes, and ethnicities. Though not uniform, each have similarities based on their cultural values. The differences are noticed within the tribes and clans of the community. The variance of leadership practices exists because each tribe and clan has its own cultural beliefs and values. So, with many tribes and clans, diverse cultural models of the leadership are practiced. Most tribes have a political system of leadership of the headman with his council of elders who make decisions on behalf of the people, thus creating discipline within the community. Many communities in Africa have a council of elders. Mbiti contends that “the elders conducted prayers and were given a place of great respect in traditional African societies.”<sup>1</sup> In the Old Testament God told Moses to appoint seventy elders to bear the burden of government with him (Num. 11:16-30). In the New Testament, there is no specific account of the origin of the eldership. In the book of Acts, officers are called interchangeably elders and presbyters and bishops. Under any circumstance leaders were held responsible and accountable in the context of their stewardship. These cultural models of leadership are the grounds on which the religious and secular leadership in Nigeria thrive. African culture influences women’s participation in church leadership, which has caused a lot of conflicts among churches in Northern Nigeria. The culture influences church leadership, pointing out that women still face challenges in taking leadership positions, including the barriers related to culture and cultural expectations where leadership and decision making are male domains.

Esther Wainaina said;

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<sup>1</sup> John S. Mbiti, *Bible and Theology in African Christianity* (Nairobi: Oxford University Press 1986), 229.

A Christian woman in Africa today finds it difficult to ascend to a leadership position. She is surrounded by traditional, cultural, social, economic, and political barriers as well as a history of church enforcing patriarchal values. Today women dominate the pews in the churches although they are conspicuously absent from the power structures. Women representation in Church administrative leadership is clearly an issue that cannot be ignored.<sup>2</sup>

“A Christian woman in Africa today finds it difficult to ascend to a leadership position. She is surrounded by traditional, cultural, social, economic, and political barriers as well as a history of church enforcing patriarchal values.”<sup>3</sup> The cultural attitudes toward women in Jesus’ day were deplorable. There was no such thing as equal rights. Women were treated as second-class citizens. Similarly, African culture does not allow “women to lead or stand before men. Cultural attitudes and domestic chores limit women participation.”<sup>4</sup> Such cultural values cause conflicts for those women aspiring to church leadership because of the theology that allows women to worship and serve in the ministry. Jesus restored value to women and treated them with honor and respect. In regards to worship, J.G. Gbenga asserts:

Traditional cultural influence in religion feature prominently in various churches in Africa; shaping worship styles. The African music and rhythm, the sitting arrangement, dressing code, language, cultural values, traditional beliefs, norms, and superstitions, were integrated and partly reflected treatment of women in characteristic traditional where men generally led and women followed.<sup>5</sup>

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<sup>2</sup> Esther Wainaina, “Factors Influencing Women's non Participation in Church Administrative Leadership in Presbyterian of East Africa, Milimani Presbytery, and Nairobi County, 1908-2012,” . accessed December 17, 2019, <https://www...ir-library.ku.ac.ke> .

<sup>3</sup> Julius Gathogo, “Christology in African Women’s Theology.” *African Theological Journal* 31, no. 2 (2008): 2.

<sup>4</sup> Gathogo, 2.

<sup>5</sup> J.G. Gbenga, “Women and Church Leadership in Yoruba Land: The Aladura Experience,” *International Journal of Humanities and Social* 2, no. 1 (January, 2012 ): 262.



The most common duties of women in the church include cleaning and decorating the church, singing in the church choir, setting the priest table and washing the clerical vestments, leading praise in worship, cooking and serving food during church functions and teaching Sunday school. These have a theological implication on the equality and oneness in Genesis 2:24 and Ephesians 1-6). In most of the churches, male domination in church leadership is a clear indication that they embrace cultural values which still play a very important part in the minds of many churches today. This makes it more difficult for women to be a part of church leadership. This has created inequalities as obviously noted in a church where the majority of the congregations are women while women are not allowed to participate in church leadership. This practice has been persistent to date and continues to provide different conflicts among the churches.

CHAPTER SIX: SUMMARY, EVALUATION AND RECOMMENDATIONS  
OF CHURCH LEADERSHIP CONFLICTS

**Summary of Findings**

The previous chapters explain the way thirty-six scheduled interviews were conducted at four locations, with six types of church leaders to better understand how existing leaders understood how well existing leaders were doing with their existing strengths and difficulties. Interaction with a larger group of church members and aspiring leaders in workshops and training sessions helped to develop a model of in-service educational experiences to help meet the needs which the respondents and group discussions indicated. From this work, several themes emerged. The previous chapters show how the research was conducted, illustrating the process used to select the participants, the methods used to collect data as well as the approach that was used in analyzing the texts. The project selected six groups from six locations to respond to church leadership conflict experiences in their various churches. The main data used in this research study were interviews from the participant through scheduled interview forms.

The case study was analyzed largely through Leadership Training Center (LTC). Personal interviews with participants constituted one of the most important and valuable sources of information. Chapter five details the analysis process and describes the reports of the research. The project notes from the associate pastors indicate that they feel they do not have much responsibility in the church. As such, they feel suppressed by the

senior pastors. This relationship affected the congregation and the unity of the church. The youth ministers are caught in the middle of these tensions and many felt they were not seeing the positive role models they needed. They also felt a lack of opportunity to practice their gifts. Few felt encouraged to seek further education and that they were not being mentored by the other pastors or the bishops. Some youth pastors felt hindered in handling their church programs and other activities in the church. The senior pastors do not give them the opportunities they would like to have. Likewise, the finding from the interviews indicated that the elders and church members were aware of their senior's pastors' failures and successes and strengths. They all experienced discouragement when their senior pastors seemed to fail in their responsibilities as God's chosen men and women. The findings of this project are essential for improving personal integrity among the leaders. The evidence from the interviews indicated that the conflicts among church leaders failed to obey God.

The evidence from the interviews indicates that the main cause of conflict among church leaders is disobedience to God's word. There were reports that many leaders compromised their values by backing away from teaching the truth, showing appropriate transparency, accountability, and honesty. The elders indicated that church leaders face many challenges of corruption related to being elected to the church office. These challenges pose the danger of destroying the unity of the church. However, these experiences have prompted many to reflect and re-affirm that character development and spiritual growth is the solution to these problems. These discussions have led me to the conclusion that there are a great need and a strong demand for leadership education and experiences to address integrity, transparency, and the character of the church leaders.

These were issues of the character of leaders and related frustration. The causes of conflict and its resolution of it was another theme.

### **Research Generated by the Project**

#### *Leadership Conflicts*

These comments from the participants exposed their frustration or pain over conflicts in the evangelical churches. The participants who were interviewed identified high rates of leadership conflict in many evangelical churches that needed urgent attention, change and formation. Many evangelical church leaders have little knowledge of transformational leadership. The project indicates that the lack of clear knowledge about one's calling has contributed to leadership conflicts among evangelical leaders. While evaluating the case studies in this project, it was established that both a leader's integrity and leadership development are critical in the evangelical leadership in Northern Nigeria. Transformational leadership in this project was viewed as a process for helping and establishing emerging leaders at every level of ministry to assess and develop leadership strategies aimed at the character formation of a person. While elderly leaders need rejuvenation, emerging leaders require guidance and instruction from their predecessors.

Bishops, senior pastors, and associate pastors carry greater responsibilities for leadership in the evangelical churches. This can give them great influence in the society so that the youth pastors, elders, and church members expect to receive guidance from their pastors. The evidence provided by this project established that bishops and senior pastors can be sources of moral inspiration in the ministry. They need to pay attention to the other pastors and the church's spiritual development. Responses from the field



research work indicated that many leaders acquired leadership skills through ministry experience. Before entering a leadership position, they often possess a minimal level of leadership or management training. Some learn leadership skills directly or indirectly from their senior pastors. Youth ministers need spiritual help in their growth. But, because their bishops and senior pastors are busy with ministry work, finding time to nurture them is difficult. It is detrimental for senior leaders to maintain a status quo attitude while emerging leaders are in need of personal growth. For evangelicals to maintain their growth there is a need for leaders to pursue spiritual formation through leadership seminars and workshops.

#### *Leadership Style*

The fieldwork indicated that most of the conflicts found in many of these churches were because the leaders lead their congregation as their personal property. The evidence indicated that some traditional cultural models of leadership have impacted the current generation of leaders in both the secular world and the church. The concept of transformational leadership helped the researcher to understand why church ministers, especially bishops and senior pastors, struggle with the idea of being transformed along with the other leaders in their ministry. The idea of transformational leadership, according to the researcher's experience, is a misunderstood concept within most of the evangelical churches. The people who have lived and worked in a given culture for long periods of time acquire those cultural ideas of leadership. It takes thorough training and learning to transform this learned behavior of those who come into the ministry. Jesus, in his teaching, used the example of washing his disciples' feet to demonstrate humility. He

also showed that, though he was their master and teacher, he came to serve and not to be served.

The researcher's perception is that transformational leadership and servanthood in the evangelical churches are unpracticed. Even though church leaders assume that they lead with Jesus' model, this researcher's evidence here profoundly contradicts that perception. Participants' experiences and responses expressed the impossibility of serving as a servant leader in a society dominated by some power leaders. The model proposed by the researcher serves to promote healthy, working relationships in the ministry. It allows leaders to become the greatest transforming leaders. The participants indicated that there is a great need to provide evangelical leaders with education on the implication of ignoring their calling and responsibilities. The senior, associate, and young leaders must learn from each other about the leadership of their congregations. Transformational leadership has the potential to sustain change in leadership. The participants raise awareness of the need for mentoring young people to become future leaders. The leaders need to learn from their senior leaders' experiences and wisdom. This does not happen without mentors who encourage, observe and evaluate the emerging leaders for their potential growth to mature spiritually into leaders who can nurture the growth of the church to bless its community. They said that a lack of mentoring has contributed to leadership conflict in many of the churches.

### *Transformation*

The participant's said that every church needs to consider leadership transformation because all churches are subject to change. Churches that are proactive continually evaluate their leadership process and the progress of other leaders to change

in their behaviors, attitude, opinions, and even personal values. Most of the participants said that many evangelical church leaders have little knowledge of transformational leadership. While evaluating the responses in this project, it was clear that both a leader's integrity and leadership development are critical in the evangelical leadership in Northern Nigeria. Transformational leadership in this project was viewed as a process for helping and re-awakening emerging leaders at every level of ministry to assess and develop their leadership strategies for the character formation of a person.

Bishops, senior pastors, and associate pastors carry the greater responsibilities for leadership in the evangelical churches as they command great influence in the society, while the youth pastors, elders, and church members expect guidance from their pastors. The evidence provided by this project clearly stated that bishops and senior pastors are sources of moral inspiration in the ministry. They need to pay attention to the other pastors' and the church's spiritual transformation. Responses indicated by the field research work that many leaders acquired leadership skills through ministry experience. Prior to entering a leadership position, they possess a minimal sense of ministry training. Some learn leadership skills directly or indirectly from their senior pastors. Youth ministers need spiritual and physical transformation to help their growth. But, because their bishops and senior pastors are busy with ministry work, finding time to nurture them is difficult. It is detrimental for senior leaders to maintain a status quo attitude while emerging leaders have a need for personal growth. For evangelicals to maintain their growth, the project observed the need for leaders to pursue spiritual formation through leadership seminars and workshops

*Trustworthiness in Leadership*

The participants said that trustworthiness in leadership is the biggest challenge facing every leader in the ministry, as found during the interviews, that there is a perceived decline of integrity among the evangelical leaders in Northern Nigeria. Most interviewees felt that many church leaders are not living in accordance with the high moral standards which are required by the calling they have received. Many evangelical pastors are faced with challenges in the course of their ministerial service. There are factors that contribute to the decline of pastors' integrity in Northern Nigeria. They live in a society prone to corruption, which tends to be an insurmountable challenge for a godly person who desires to live a morally upright life. Pastors experience difficult moral decisions in daily activities in which most of their options are morally ambiguous or their preferred choice could create misunderstanding or do more harm than good. The choices they make may be done by custom or from a previously learned behavior, taken for granted in the community but not a great example of Christian living.

The results of this project indicate that observing trustworthiness is essential for evaluating personal integrity among pastors. All pastors, regardless of their status, acknowledged the failure to maintain a constant evaluation of their trustworthiness. The evidence from the fieldwork indicated that the main cause for integrity failure among church leaders happens when leaders fail to obey God or fail to focus on his or her calling to serve God's people. There were reports that many leaders compromised their faith by how they handled church money and church property. The bishops and senior pastors are the ones who are expected to demonstrate a high degree of integrity. Their position has more communal influence than any other in the church ministry. Therefore, bishops and



senior pastors are perceived as capable of setting more godly models for the future of emerging leaders.

Many felt that one of the reasons pastoral integrity is declining in evangelical churches is because some of the pastors have become materialistic and seek a healthier lifestyle. It may cost more than the church can afford or than it is willing to pay. This causes great temptation. All pastors concurred that the prosperity gospel has corrupted many church leaders by associating wealth with success in ministry. Even though many pastors expressed displeasure with declining integrity among church leaders, they understand the temptation and the destruction it can bring. It can be very hard to trust that the Lord will provide all their needs when their children's school fees have to be paid or other greater needs arise.

#### *Moral Values in Leadership*

The moral values among evangelical leaders was declining. Some enter into the ministry because they could not find another job and saw being a pastor as a way of enriching themselves. In every interview, elders argued that a lack of moral values was tantamount to being dishonest with God and was the cause of conflicts within the organization. The participants affirmed that leadership includes the proposition that leaders can shape their leadership destiny by articulating and living up to the guiding principles that dictate behavior and character values in them.

Many concluded that numerous evangelical leaders would never remain effective in the ministry because of a failure to know what they valued most. The researcher found out that immorality among leaders was still practiced. The leader's struggle with moral values has resulted in the loss of respect and integrity in the ministry; it also resulted in

conflicts as seen in most of the evangelical churches. In light of these findings, the researcher proposes workshops and seminars using his Leadership Training Center (LTC) methodology to generate discussions with leaders of the churches about the implication of values in the life of the leader.

### *Transparency*

The project noted that the moral value among evangelical leaders was declining. Some enter into the ministry for lack of a job and a way of enriching themselves. In every interview, elders argued that a lack of moral values was tantamount to being dishonest with God and was the cause of conflicts within the organization. The participants affirmed that leadership includes the proposition that leaders can shape their leadership destiny by articulating and living up to the guiding principles that dictate behavior and character values in them. Most of the leaders concluded that many evangelical leaders would not remain effective in the ministry if they did not know what they valued most. Others' view was that different forms of immorality among leaders were still practiced. The leader's struggle with moral values has resulted in the loss of respect for our churches and promoted conflicts that are seen in too many of the evangelical churches. Considering these findings, the researcher concludes that workshops and seminars similar to Leadership Training Center (LTC) are greatly needed and would be supported by many denominations. The model developed in association with the research process demonstrated that this methodology using discussion groups and other exercises can be well received and supported by more than one denomination.

## Strengths and Weaknesses of the Project

### *Strengths*

The strength of this project is the emphasis it has put on transformational leadership and conflict resolution. The study gives insight into the challenges that evangelicals face concerning leadership. The interview themes found in these statements from these people are like many other writers who deplore the present situation but may not be proposing workable solutions ready to reach people already in ministry. These themes include moral values, stewardship, transparency, integrity, trust, and teamwork. A major accomplishment of this research was the development of a model for transformational leadership in Northern Nigeria, which challenges evangelical leaders to think more critically about their calling and responsibility in the ministry

The current trend of doing ministry in an evangelical setting tends to undermine submission to authority. This project demonstrated that the goal of mentoring is to inspire the next generation to be responsible leaders. The emerging leaders need to learn from their senior ministers who are full of wisdom and experiences which they can pass on to the next generation. The leaders who attended these seminars said that they grew in their understanding of the reality and the implication of church leadership conflict, the damage at the hands of leaders in both the religious and secular sectors. The seminars helped the participants to understand the importance of devising an effective model for training existing leaders and developing emerging leaders for future ministry.

This project offers a roadmap that will positively impact leadership development for generations to come, as well as current and emerging leaders, across both evangelical churches and non-evangelical churches. Every church needs to consider transformational

leadership because all churches are subject to change and need continual reform. The research interviewees strongly emphasized that leaders need continued training, seminars, and workshops. The established Leadership Training Center (LTC) in one of the locations has contributed much through these initial seminars and workshops for the church leaders.

### *Weaknesses*

Evangelicals are one of the largest church groups in Northern Nigeria. They exist in seventeen states in Northern Nigeria. It was difficult to research all evangelical churches. The leaders who participated in this project do not represent all the evangelicals in Northern Nigeria. The challenge presented in this project was how to bring churches from various denominations together as the body of Christ to dialogue, study and work together. Additionally, it was difficult to collect data from all the states due to incidents of violence, security challenges, and the distance between the states.

### **Recommendations**

This project recommends that there is a need for more advanced or better theological training among the leaders than was needed before. The existing Bible colleges and seminaries are giving insufficient attention to developing a needed biblical model of leadership. Many existing programs are more theoretical than practical. The project showed that there is a need to emphasize transformational leadership. That would be a step in the right direction. Mentoring can provide help so that young people can discover their spiritual gifts and develop them. This rarely happens without mentors who encourage, observe and evaluate the progress of the mentee.



The heads of denominational churches should ensure that their pastors and church leaders are better prepared and mentored. This can be done through in-service theological training seminars and workshops. The church leadership needs to follow biblical methods of appointing leaders at all levels of the church and rise above tribal sentiment and cultural tribalism that can cause splits, which destroy the unity of the church.

Some evangelical churches in Northern Nigeria do not want a change in leadership. But to others, it appears obvious that there is an urgent need to bring about change in leadership, which will equip a generation of leaders who can work together to bring transformational leadership within the evangelical churches and reduce the level of conflict.

## CHAPTER SEVEN: REFLECTION

### Personal Reflection

After the researcher had enrolled as a Doctor of Ministry student in Bethel Seminary's Transformational Leadership major, one among many questions that came into his mind was, "How can he start transformational leadership work in Northern Nigeria to address the leadership conflicts in the region?" This question dominated his entire coursework. The researcher believes this project answers that question. For the reasons above, this project is critically important to him. The researcher desires that his testimony and pastoral leadership be a living hope for many new leaders who feel a call to pastoral ministry and leadership positions. As this researcher was asked to research church leadership conflicts in the church, he observed that the conflicts are characterized by autocratic leaders in the church who do not seek the welfare of the church. It was apparent that there was a great need for better leadership both in the church community and in the public sector. As he carried out his own leadership duties, there were many challenges for which he needed an experienced pastor to mentor him.

In the process of this project, the researcher feels that he has made progress in understanding the unique need for conflict resolution and transformational leadership in evangelical churches. The project work was an encouragement to the researcher. He discovered that the leadership conflicts among evangelical churches have become a great concern to the church community. This realization caused the researcher to see himself as part of a bigger team working for leadership transformation within evangelical churches

in Northern Nigeria at large. The research work awakened the spirit of serving in the heart of the researcher. During the interviews the researcher was enthused to hear how church leaders were concerned with leadership conflicts in the churches. Their expression portrayed the inability of most senior church leaders to candidly address issues of conflicts affecting the church and its leadership. It was encouraging to hear from most of the participants that they were concerned about unethical behaviors among some church leaders. Many felt that church leadership was not proactive in leadership. The Leadership Training Center (LTC) has shown great interest in transforming the lives of local leaders and there is strong indication that the LTC will start training centers for other African regions in the future. Any church that is commissioned to reach the lost, to disciple believers, and equip leaders for pastoral ministry will need people who are called to transformational leadership

#### **Areas for Further Study**

Further studies on leadership conflicts are needed. This study was researched among evangelical leadership in one area of Northern Nigeria. However, the principles derived from the findings may apply to many sectors of leadership in Northern Nigeria. The validity of this project for non-church community leaders could be accepted in areas which share common characteristics even if our religious identity is not wanted. There may be many potential benefits for strengthening leadership in other areas of leadership outside the church. Therefore, further studies are needful with non-Christian and non-evangelical leaders to determine if their needs are similar.

This project targeted leadership conflicts among leaders in evangelical churches in Northern Nigeria. In the course of the field research work, the researcher indicated that

the leadership conflicts were not a phenomenon prevalent in only the leaders. Rather it is a widespread pandemic in the churches. The project suggests the need for a continual offering of seminars on leadership among church groups and congregations. Further studies in secular leadership, especially in political and business establishments, would provide additional benefit for most of the leaders in various church groups. Further study of African cultural traditional leadership with an emphasis on the biblical Jewish culture of leadership would provide great value for leadership and community development. Such a study is needed to help leaders understand the implications of biblical leadership within and outside the Christian community. The project is taking a proactive approach through Leadership Training Center (LTC) to develop leaders and emerging leaders to take positive approaches to leadership in order to transform the community of faith.

### **Conclusion**

The study on church leadership conflicts in evangelical churches has a view of resolution and transformational leadership. This research was qualitative research through collection of data from some selected leaders among the evangelical churches such as bishops, senior pastors, associate pastors, youth pastors, elders and church member who were faithful and trustworthy during the interviews. It was necessary to find out themes that contribute to leadership conflicts among the leaders. Some of the important themes in this research are conflict resolution, stewardship, moral values, leadership styles, transformation, and servant leadership. It was designed to help leaders improve leadership skills to be more effective in their ministries. The need for bishops and senior pastors to be role models was echoed by all participants during the interviews. It was obvious that many top-level leaders displayed weak character qualities that could easily



affect the next generation of leaders. Leaders expressed the need for spiritual and character formation to experiencing real life change. Most of the interviewees indicated that the current leadership styles noticed among the church leaders were in contrast to servant leadership as demonstrated by Jesus Christ (Mark 10:45).

At one point a senior bishop said, “The reason why other leadership training forums have failed to be effective is because the facilitators used western ideas and big theological terminologies that are hard to be understood by lay leaders.” Participants pledged to support the researcher’s vision to transform leadership in the evangelical churches in Northern Nigeria. The researcher desires that the concepts and principles presented in this thesis will equip church leaders to boldly pursue opportunities to introduce needed changes in their churches. Such a pursuit will require an honest assessment of their ministries and a clear recognition of where their congregations need to be challenged and transformed through adaptive work. The project identified leaders’ urgent need to bring about a change in leadership, which will equip a generation of leaders who can work together to bring transformational leadership within the evangelical churches and reduce the level of conflict which impedes the growth of the church. This researcher is committed to develop other leaders and build strong transformational leadership in the evangelical churches in Nigeria. The researcher hopes that this project will inspire church leaders to understand the benefit of continually serving God faithfully in the ministry. The researcher’s initiative in leadership training and workshops for church leaders in most of the evangelical churches and other denominations in the last two years has helped the researcher uncover this mindset of a leadership conflict that has spread and entrapped many leaders in evangelical churches in Northern Nigeria. The

awareness derived from this project will have the potential to benefit every leader regardless of their background, ethnicity, gender, or social status. Because leadership principles are universal, this project can extend beyond evangelical churches to other denominations.

## APPENDIX

### Group 6:1 Bishops

1. Tell me briefly about your call, qualification, leadership experience and responsibilities as a bishop.
2. What is church leadership conflict?
3. What are the causes of church leadership conflict in evangelical churches?
4. Do you have any cultural conflicts that arose as a result of integrating different tribes into leadership in your denomination?
5. What are the positive and negative of conflicts in evangelical church?
6. What role do you think team leadership plays in conflicts transformation?
7. What are the main factors affecting the moral values of church leaders today?
8. How should leadership conflict be tackled for the church to regain her integrity and reputation?
9. Transformation involves a change of behaviors, attitude, opinions, and even personal values. Why is transformation important in church leadership?
10. What are the solutions to leadership conflicts?

### Group 6:2 Senior Pastors

1. How many years of experience do you have as senior pastor, including your call, experience, and role in your church?

2. What do you think are the causes of conflicts/division among the leadership in evangelical churches?
3. Which stage has the conflict reached so far (tension, verbal confrontations, and outbreak)?
4. What do you think are the consequences of leadership conflict in your denomination?
5. What are the effects of positive and negative conflicts in evangelical churches?
6. Why workshops and seminars important for church leaders?
7. What are the common problems affecting leadership today?
8. Why elections into leadership positions in most of the churches are sometimes marred with manipulations, campaigning for the position, rigging, mutilated, and verbal assaults?
9. Will the evangelical churches in Northern Nigeria be able to fulfill her mission if she continues to experience conflict in leadership? Explain.
10. What do you think is involved in the transformation of leaders in your denomination?
11. What do you suggest as practical solutions to leadership conflict?

#### **Group 6:3 Associate Pastors**

1. Can you comment on your calling, role, and working experiences as an associate's pastor?
2. What are the challenges you faced as an associate pastor in the ministry?"
3. Looking at the strengths/ weaknesses of leadership in evangelical churches. What could be contributing to those strengths and weaknesses?
4. What is involved in the transformation of church leaders?
5. Why teamwork is important in conflicts resolution?
6. What could be contributing to the leadership conflicts in evangelical churches?
7. What sort of vision is desired for future leaders?



### **Group 6:4 Youth Pastor**

1. Explain briefly about your calling in the ministry
2. What are some of the challenges most young pastors faced with the senior pastors?
3. Have you ever had any conflicts with your senior pastor? Explain
4. Why do most of young pastor struggle for the leadership position in the church today?
5. How can you evaluate the moral standards of the existing leaders?
6. What are the factors affecting transformation among the youth in your church?
7. What would you wish bishops and senior pastors to emulate in leadership?
8. How does a church leadership conflict affect your future ministry?
9. Why change is required to bring about positive transformation in a community of faith?

### **Group 6:5 Elders**

1. How are church leadership conflicts in your church affecting the spiritual growth of the church?"
2. What is the relationship between the young pastor, associate pastor, and senior pastors in your church?
3. What style of leadership do you see from your senior pastors and the bishops?
4. Why is transformation important in leadership? Transformation means change of behaviors or attitude.
5. Do you think that lack of communication, transparency, vision, and poor leadership qualities are the major causes of conflicts in your church?
6. How do you see leadership in the church both negative and positive?
7. How are church leadership conflicts in your church affecting the spiritual growth of the church?"

8. In what areas does your pastor show greatest integrity?

#### **Group 6:6 Church Members**

1. What do you think are the causes of conflicts among the senior pastor, young pastor, and elders in your church?
2. Why do you think most pastors, bishops, elders are struggling for leadership position in the church today?
3. What can you as church members do to encourage pastor and elder's relationship?
4. Why is transformation important in conflict resolution?
5. Change is required to bring about positive transformation in a community of faith explain
6. What important role does leadership play in building up a local church?
7. Have you had any conflict in your church that resulted in division and split the church?
8. What changes would you wish your leaders initiate?

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