CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

When one take the pulse on leadership and happenings in the church and society today, the need for a better leadership system will become obvious, nothing seems to have changed from the earthly days of Christ and Paul when leaders (societal and religious) suck their land and people dry for their personal gains. At that time Jesus Christ took time to teach his disciples the acceptable leadership principles. Paul had to direct Timothy in Ephesus on how to deal with the issues on ground, from his admonition, it was clear that many of them were selfish in their teachings, preaching for money, social prestige and influence. They all lost the teachings of service, suffering and sacrifice.

The concept of servant-leadership has been a recurrent topic in the research world and in the field of administration. This is because the society is yearning for a particular system of leadership that can best solve the malevolent leadership problems that has bedeviled her and to produce a sustained societal and organisational success they desire. Though the Church of our time needed this study on leadership the most, she has paid lip service to it maybe because she lack the courage for self-examination, critique and of correction. So those who found the secular study on leadership useful, applied its principles to the Church without the distinctiveness that it deserves. Power and authority in the secular politics for instance come through struggle with its attending ills and gimmicks. But because the Church is different from the secular community, her administration should differ. It requires a different approach both in leadership principles and motivation which should be based on the scriptures.

Servant leadership in this research is perceived as both mood and method of rendering service to both God and the society. The interest to study and apply the servant leadership method to the leadership system of the Church of Nigeria (Anglican Communion), was stirred by the fact that the church leadership in various aspects has been influenced by secular affinities and bedeviled by lack of humility, selflessness and materialism to a large extent. Most of her leaders now compete with the political class in material comfort, fame and authority so much that their character and integrity as "servants of God" is now questioned. This is a clear deviation from the pattern of leadership that Christ instituted in the church before His ascension to heaven.

Apostle Peter admonished his fellow elders to "tend the flock of God in their charge… not to be domineering … but be example to the flock" (1Peter 5:2-4). He called them shepherds waiting for the chief shepherd to be manifested, showing that, they are still answerable to a superior.But today the opposite is the case. Leaders see themselves as "lords" and the led as "commoners". This is not the will of God for His church.

It is clear from daily living that most religious leaders are not sincere with what they termed "Calling" into the Church Ministry. The various intentions some of them display, inspired this researcher to think that they either did not understand the mission of the Church and their duty as church leaders/workers or that they intentionally do not want to do what is required of them. Most of them function like big company Chief Executives thereby making the church their personal and family enterprise.Before the late 1990s the church of Nigeria (Anglican Communion) had leaders like Archbishop Olufosoye in Ibadan, Archbishop Adetiloye, Bishop Nwosuof

Asaba, Nwankiti of Owerri, Onyemelukwe on the Niger, Bishop Ebo in Jos, just to mention a few who were concerned with the interest of the church and the Christian at heart.

The scenario is rapidly changingnegatively since the late 1990s and it is on the increase now. People can go to any length lobbying to be made a bishop just for the material comfort. A bishop was boasting during a serious discussion claimed that he has no less than fifteen (15) exotic cars, meanwhile some clergy in that diocese don't get their monthly stipend regularly. The show of flamboyant throne, Nepotism, tribal intolerance, god-fatherism and hypocrisy, out-right abuse of power, bribery and lobby for leadership, power tussle and rivalry in the parishes is startling.

Instances abound where some leaders see the position they occupy in the Church as their personal property or heritage. Some bishops openly plan whom they will hand over the diocese to on retirement even if the candidate is not qualified to occupy that office. There are some dioceses that went to court to stop a bishop that has been elected for their diocese simply because they said that he was not their choice. Even traditional rulers and political figures outside the church in some cases show interest in the choice of an Episcopal successor.These actions leave out the more qualified candidates and the influence and interest of the league will continually be protected, contrary to the interest of the church.

Affirming the right quality persons for the Church leadership, the Primate of the Church of Nigeria (Anglican Communion) and the Chairman of the Global Anglican

Future Conference (GAFCON), The Most Revd. Nicholas Okoh, in his address to the GAFCON Bishops' Training Institute in Nairobi in September (2016) said:

> along with Christ-like character, we also expect our bishops to be able to teach and preach the word fearlessly and faithfully, they are to guard the apostolic inheritance not only through the ministry of the word, but also by ordination as they entrust that ministry to those "who will be able to teach others also 2 Timothy 2:2 after sound and thorough training. (p 2)

while still lamenting the dissipation, he maintained that "ungodly bishops have caused grievous tears in the fabric of the communion but godly bishops are being raised up to enable a reformed and renewed Anglican future with the bible at its heart" (p 2)

This problem as identified by Primate Okoh, can be narrowed down to the Church of Nigeria (Anglican Communion) as an integral part of the worldwide communion. The concern of this project therefore is pinned to the character of the shepherds of the Church. Most leaders in the Church drew their leadership pattern from the traditional African Societal mentality where the King is the representation of the people; this has been carried into the Church and applied in its entirety. This mentality sees the Church leader at the apex of power with titles like "Lordship", "Most Reverend", "His Grace" "Vicar" and Ceremonies like "Enthronement", institutions like "Bishopscourt", "Archbishop's Palace", "Archdeacon's lodge" etc. The leaders who are middle-men between God and man now become unreachable, having middle-men before middle-men. They demand undue obedience and loyalty, with absolute fear and worship. John (1990) stated that:

> The servant-hood of the traditional leadership seems to have been lost completely. It is this understanding of the leader that is carried over to the

church leadership instead of the leader-servant of the bible, we have Pastor Chiefs. (p 2).

This attitude has plunged the Church of Nigerian leaders into the state of self-perfection where the leaders know it all without accepting any kind of correction or input in their administration of the Church from the ordinary members. Most of them have personalized the Church and this personalization has led to Idolisation, to the extent that their followers are meant to believe that their rights and privileges should come from such leader's generosity. Such leaders become rulers and gazette Kings enthroned on an unimpeachable position, ruling supreme in the high place. All these are done in the attempt to monopolize the church of God, Jackson and Rosberg (1982) described them in the following words:

Like monarchs of old, they stand above their subjects. In all save a very few states not only do they enjoy unrivalled power, privilege, wealth and honour-that is over public rewards-but also in some cases, a kind of political divinity" (p 22).

All these happen because the serving and sacrificial spirit in church leadership is progressively declining.

It is certain that the character and effectiveness of the church leader shapesthe Church. So while some of these leaders behave irresponsibly in deviance to the word of God, the burden comes more heavyto search for, what the Christian leadership ought to be and possible waysof tackling this misconception and misuse of authority that was leased to them by God the owner of the Church.

Reflecting on the above, the researcher thought that adherence to the standards set in 1Timothy1:1-13 and the Robert Greenleaf's (1977) servant leadership theory launched about forty years ago, can redefine leadership and set a specific standard for evaluating those who should serve in this sacred position in the Church of Nigeria (Anglican Communion) if faithfully applied.

1.2   Statement of the Problem

God's intention for His church is to have good leaders who will behave like their father in their service and self-sacrifice. Leaders primarily are meant to serve, but most times these leaders tend to forget this call to service and start professing self-glorification, materialism and lording it over the vulnerable followers. In Anglican Church, leaders are either elected or appointed. Sometimes, due to the intrigue in the process of choosing them, those who do not have the calling,merits, characteristics, self-restraint, meekness and the sacrifice required by the office are preferred. The Lord of the church, Jesus Christmodeled leadership to be altruistic, visionary, sacrificial and serving. Luke 22:25-26.

Most times leaders who emerge from this process, lack distinctiveness of life and the commended conducts for delivering this important service selflessly to their followers. It is strange for leaders of the church to be more concerned with how much money they make personally, how powerful they are among the powers that be, both in the church and the society, and always scheming for a replacement to any vacant position that is of interest to them, rather than bothering about number of souls they are winning for Jesus Christ, and also concerned themselves about the health of the church of the living God.

Like in the Ephesians' church that suffered deficiency in qualified leaders, the church of Nigeria in the late 1990s stated witnessing the gradual emergence of a new standard of leadership which followed the supposed rapid growth of the church.Somepersons lobbied for the creation of their area into a diocese while others were created by fiat of the Primate and others yet asked for Missionary dioceses as a quick way to become leaders. Some bishops (missionary) were single handedly appointed by the powers that be as a means of settlement of their "loyal boys". So many retired, near retired and active untrained civil servants and businessmen were ordained priests without proper check, selection and training.

Most of these group of leaders mentor disorder due to inefficiency, which most times escalate to crisis in the Nigerian Church. Though the Church is episcopally led and synodically governed, sometimes some parties tend to lord things over the other party for their personal glorification. As a result, the church today has been bedeviled with leaders who are half baked, seeking their own good, promoting their ego and advancing their personal gains, which undermines the people's freedom and development. The apostle Paul in the Pastoral Epistles listed a number of qualifications for anyone who desires the office of an overseer in the church. These qualities had survived for ages and successful church leaders had abided by their dictates. Unfortunately, most contemporary church leaders in the world and mostly the Anglican Church had displayed a clear departure from the norm.

It has also caused a discord among the leadership and the led which often resulted in internal Crisis within the body of Christ. It is in view of the above that this researcher

is attempting an exegetical analysis of some verses of 1Timothy 3 that deals with leadership qualities and the servant leadership theory of Robert Greenleaf. At the end, to make recommendations for a leadership model that can be "Nigerian Anglican" in nature. Then drawing from the Pauline teaching and the Robert Greenleaf postulation a remedy for this ungodly leadership style that is persisting now.

The Church is the property of the living God and the bedrock of truth for the society to emulate. Leaders should not behave like "lords" waiting to be served rather than serving. The Lord Jesus Christ himself said that he came to serve and not to be served, following his example, Church leaders who are employees of the master should be "servants" and not "lords" like the Gentile rulers of Jesus' age. Anything to the contrary, will be seen as loss of vision for the Church. Every leader should be above reproach in everything so as to guarantee a good influence on the society.

1.3   Purpose of the Study

This research, tries to present a biblical understanding and principles of servant leadership.The church today is concerned with the search for authentic and effective Christian leaders that are fascinated in serving and sacrificing for others. One of the challenges facing the church is lack of good leadership. The desire of this researcheris to present an understanding of the criteria for a church leader, by making an exegesis of 1Tim.3 and relating it to the servant leadership ideology of Robert Greenleaf (1977) for application in the church, with a new paradigm to leadership.Also to recommend it as a framework for achieving the required Godly leadership in the Church of Nigeria (Anglican Communion). With this, it is believed that all the characteristics in 1 Tim.3:1-13 will be effortlessly attained, if the model is adopted.

Consequently, the major focus of this research is a call on the church leaders to have a new leadership philosophy that will result in a new orientation of the position they occupy. Again to show that servant leadership is the required solution designed for continued peace and development of the Church of Nigeria (Anglican Communion), servant leadership theory fits in as a vital requirement for the leaders to lead and develop thefollowers spiritually and morally for devoted and holistic worship of the Almighty God.

1.4   Significance of the Study

This research remains vital to the church and society because the issues of doctrine and behaviour in the church of God are joined together in her leadership. It is undeniably true that the well-being of a church largely hinges on the excellence of the teachings and the faithfulness of her leadership, fundamentally the ordained leaders. The requirements of church leadership specifies that the leader will not only know the truth of the gospel and be able to teach and contest it, but will also have a personal characteristic that will control his behaviour.

The suggestions from this research will help to raise godly leaders who will be disciplined in Christian teachings, doctrines, principles, learning and character that will positively affect the general behaviour of people in the society that will bring about virtuous leaders and followers. Just like the saying, "when the righteous is on the throne, the people rejoice".

The research is introducing servant leadership as a model of leadership to the administration of the Church of Nigeria (Anglican Communion).If applied fully in the Church, it will become an effective tool for the implementation of the basic requirements in 1Tim.3,to any person who desires leadership status in the church especially to the ordained minister. This will change the attitude and perception of the leaders and reduce the unprecedented skirmish and unnecessary tension that is attached to any vacant position in the church. There is need for a leadership style in the church that will be follower focused rather than the leader focused. The church now need leaders who will use their influence to bring into being a contemporary theology of institutions that will underwrite the commitment of church members within our many institutions and support them as they become new regenerative forces: to the end that their particular institution, in which they have some power of influence, will become more serving—and continue to grow in its capacity to serve. Therefore this research will try to bridge the gap of leadership style that exists in the church especially in the church of Nigeria (Anglican Communion).

Secondly, it is assumed that the breakdown of the church integrity is due to some pastor's mediocre leadership. And reducing mediocrity is a slow, difficult, person by person process. So while scholars attribute the decline of church growth and the fulfillment of her missions to mediocrity, a systematic program may be introduced for the selection and training of church leaders from the entering point of the ministry through the suggestions from this study.

This study will also be a contribution to the scholarly and biblical quest for a Christian leadership model by the application of servant leadership theory of Robert

Greenleaf to 1Timothy 3:1-13. At the same time, it will form an academic response to the biblical leadership quest, addressing the contextual gap in the study of a leadership model in the Church of Nigeria (Anglican Communion).

Finally, over the years, leadership qualification in the church with its attendant problems of empirical measurement tool has remained an under studied discipline, many leadership scholars had not applied their study to the Church in this aspect, thereby lacking appreciable literatures and data. This work therefore intended to contribute its little quota in providing instrument in form of a measuring research tool for an empirical assessment on the extent of compliance by the church leadership to the requirements of 1Tim.3 and finally to prompt scholars for further research.

1.5   Scope of the Study

This researcher has his core belief that servant leadership theory aligns perfectly with the leadership style Paul described in the Pastoral Epistles. Therefore focusing on reshaping the Christian pastoral/leadership ministry in the Church of Nigeria (Anglican Communion), 1Timothy 3:1-13 becomes a corridor to discuss the "service-first" mentality of Greenleaf's servant leadership theory in a Christian point of view. The study of 1Timothy 3 will include listing and discussing the leadership characteristics outlined therein by the author.

1.6   Methodology

In order to do justice to this study and apply servant leadership to 1Timothy 3 and lay out the principles and lessons taught therein, primary and secondary sources of information were used.An exegetical method of data analysis was also applied for a

better understanding of the main passage of study and servant leadership concept under study. The passage is viewed in relation to the twenty-first century church ministry, leading to an objective and knowledgeable insight into leadership challenges for the contemporary church, with careful examination of the original texts in their historical and literary contexts. Library method of data collection, literature review, journals, newsletter, conference materials, and seminar papers will also be applied in discussing the servant leadership theory.

The researcher applied the lessons of the passage (1Timothy 3) governed bythe principles of Robert Greenleaf's servant leadership concept in creating a leadership model known as the Christian servant leadership model for the Church of Nigeria (Anglican Communion)

1.7 Definition of Terms

Some operational terms in this research will be defined in this section so that the reader may understand the context in which they are used in relation to this work. They include:

Servant Leader: The term servant leader is a timeless concept, a combination of two words, 'servant' and 'leader' that are almost opposite and conflicting in meaning. These words can be defined jointly as a leadership model where the leader focuses on the interest of the subordinate to grow a teamwork and team spirit, being sincere, reliable and respectable. A servant leader respects the dignity of the followers which in turn develops the entrepreneurial and creative abilities of the followers.Senge (1995) defined Servant leadership as "the leadership that is based on the democratic principle that all humans' belief in dignity and value and the power of leader stems

from subordinates" (p. 23). Daft (2004) in his opinion, saw a servant leader as a "leader who makes subordinates interest a priority, fill their needs, helps them to grow, and offers opportunity to obtain material and emotional benefits" (p.12)

Leader and Servant will be defined as follows; according to Hornby (2010), a servant is "a person who works in another person's house, and cooks, cleans etc. for them, …a person or thing that is controlled by something" (p.1346). While the business dictionary (2011) sees a leader as one "who influences a group of persons towards the achievement of a goal, he is someone who is in the position of authority, and he goes first then motivates others to follow him" (p.215).

According to Nwosu (1999), a leader is one "who is in charge or one who commands others, the person who convinces other people to follow him" (p.8).

Hornby (2010) defined a leader as "a person who leads a group of persons" (p.884).Hornby went further to describe "lead" as "to go with or in front of a person or an animal to show the way or to make them go in the right direction "to guide". (p.843).

Following the above definitions, it will seem that bringing these words together as one concept is like doing the abnormal because someone in the position of authority cannot be said to be devoted to or be serving another person at the same time. It is the embodiment of Christ's life and teaching nearly two thousand years before the years of Greenleaf, though the terminology as used today was never used in the scriptures.

The terminology as it is used, particularly in this research, was coined by Robert K Greenleaf, in his published article titled "the servant as a leader" in 1970. He posited that a true leader should first have a servant mind-set and intent before developing the willingness to lead. He should be out to first serve his constituency so that the serving consciousness will build his aspiration to lead. Therefore, servant leadership does not mean timidity but it is all about making a difference in leadership by first identifying the needs of others and meeting them.

This concept is however unconventional in the sense that a leader will always want to exercise and enjoy the powers and fame that accompany his leadership position or office in full. The servant leaders first ensure that they serve their constituencies, making them healthier, wiser and freer and do not deprive them of their rights and privileges. The servant leader focuses on the growth and wellbeing of the served in the community where he finds himself. He shares power and responsibility and helps his congregation to become responsible and potential servants too.

Servant leader as a concept has been in use for a long time before Robert Greenleaf wrote about it and made it popular. Though the terminology as used today was never used in the scriptures, it was the embodiment of Christ's life and teaching nearly two thousand years before the years of Greenleaf. Scholars also confirmed the use of this concept long before Greenleaf amongst them was Nair (1994) who stated that:

> Ancient monarchs acknowledged that they were in the service of their country and their people… even if their actions were not consistent with this. Modern coronation ceremonies and inaugurations of heads of states all involve the

acknowledgment of service to God, country and the people. Politicians also

define their roles in terms of public service (p.59)

The phrase as it is used today, particularly by Robert K Greenleaf, in his published article seems to be an unconventional concept, because a leader will want to exercise and enjoy the powers and fame that accompany his leadership position or office. But the fact remains that when the servant leader focuses on the growth and wellbeing of the subordinates in the community where he finds himself, corporate goals will be achieved through horizontal consensus, serving of the leader based on mutual trust.

Church of Nigeria (Anglican Communion) in defining the phrase "Church of Nigeria (Anglican Communion)" for the purpose of this research, it will be necessary to say in line with Professor Chiegboka's view that the church of Nigeria is a part of the spiritual community (universal Church) as well as a visible organisation of the people of God. This visible organisation of the people of God in the various church denominations was represented by the local church. These church denominations exist because of differences in belief, culture and tradition, language of worship and dogma. Chiegboka (2017) defined the church of Christ as:

The One, Holy, Catholic and Apostolic Church are both divine and human institution. It is fully present at both levels of universal and particular Churches. In addition, it enjoys the unique dignity and status of being one of the most highly organised communities in the world. It has the credit of ancient age, the ever presence of the Lord (Matthew 28:20) and the Spirit, but also that of human and organs that have overseen its affairs since her early beginnings till date. (p.2)

The Church of Nigeria (Anglican Communion) is part of the worldwide Anglican Church. The Church is Episcopal in nature, simply but technically referred to as episcopally led and synodically governed. This Church was inaugurated as a Province in 1979 with 16 dioceses out of the existing 21 dioceses in the Province of West Africa. She is bible based, spiritually dynamic, united in discipline, self-supporting, committed to pragmatic evangelism, social welfare and professes a genuine love for Christ Jesus her Lord.

Statistics from the World Council of Churches (Jan. 2016) shows the church of Nigeria as the second largest province in the Anglican Communion worldwide, measured by baptized membership (not by attendance) following the Church of England, with a membership of about eighteen million (25,000,000) out of which is estimated about twelve million (18,000,000) active worshippers on a weekly basis, fourteen (14) Ecclesiastical Provinces and one hundred and seventy nine (179) dioceses. She has her administrative headquarters in Abuja.

The Church of Nigeria was in Communion with the SEE of Canterbury until 2005 when she amended her constitution to sever relationship with Canterbury due to the latter's inclination and acceptance of homosexuality and homosexual Clergy. The Church now has Communion with all Anglican Churches, dioceses and provinces that hold and maintain the historic faith, doctrine, sacrament and discipline of the one Holy Catholic and Apostolic Church.

The Church shares moral theology and welcomes ecumenism with the Roman Catholic Church. She also has a current structure called the Global Anglican Future

Conference (GAFCON) that is intended to meet the spiritual and pastoral needs of conservative Anglicans in Africa and the North America.

For the purpose of this research, the description above will form our understanding of the phrase "Church of Nigeria (Anglican Communion)" and will sometimes be referred to as "the Church" herein.

CHAPTER TWO

LITERATURE REVIEW

There are so many excellent literatures on leadership. But while considering the vague nature of servant leadership concept and its studies, knowing the scope of the relationship between servant leadership style and other leadership approaches as it affects any organisational efficiency is essential. This is appropriate considering the fact that there is no empirical evidence in making a choice of the best leadership style to be used. Following the above, servant leadership is often juxtaposed to situational, charismatic, transformational, authentic and spiritual leadership. This section of the research will briefly examine the conceptual, theoretical and empirical distinctions of some servant leadership literatures. This will help to draw the boundary of the research.

2.1   Conceptual Framework

With problems in contemporary leadership in various aspects of life, such as religious, educational, business etc. a lot of researchers now developed more interest in Robert K. Greenleaf's servant leadership concept. As noted earlier, this concept promotes the selflessness of the leader and the pursuit of a better life for the led.

Greenleaf (1977) proposed a concept that became widely known as servant leadership. In it, the follower's wellbeing is the essence of leadership. Service to the followers is the first duty and concern of the leader. Some researchers on leadership have concentrated on the development of this leadership concept, but many have not taken note of the various conditions and variables that facilitate this new concept in leadership. While Dennis and Winston (2003), Patterson (2003), Yukl (2002) in their

concept of a servant leader, postulated that some values such as Humility, Integrity, Agape Love and servant-hood behaviour are the motivating factors which lead to servant leadership attitude, they did not indicate exactly the source of these said values. Reflecting on the motivating factor of a servant leadership's heart,Yukl (2002) posted this question "is it related to personality and more likely to occur for some types of leaders than for others?" (p.421).Thus it is certain that spiritual beliefs and practices are potential factors in the road to a servant leadership model. Leaders are needed in every sphere of life mostly in the Church, but the challenge is to what extent can it be said that the Christian leader understands his task and can carry it out selflessly without seeking for a selfish motivation?

Obielosi (2012) while making a case for good governance in Nigeria, conceived leadership as a call to serve explaining that good leadership "entails sacrifice and concern for the led" (p.74) but his indices for good leadership is limited to self-discipline or self-control (sophron) in Greek.

Adding more to the pool of discussions on leadership concepts already known,Bennis (1997) said without doubt that "leadership is the most studied and least understood topic any one can think of" (p.371). These perceptions from three great scholars of leadership studies will be considered briefly. First, Marshall, (1991), saw leadership as "the capacity and will to rally men and women to a common purpose, and the character which inspires "confidence". (p.251)

In his understanding, there are three distinctive facts, the difference between "being and doing", these factors include the "giving" attributes of leadership, followership and the act of leading which is the character of the leader. The followers must have

the willingness to follow. We have the words that depict the leader's action which are "capacity", "will" and "rally" and a common purpose. The leader must have a clear vision that is his own, and have the strong will to lead the followers there. The word "character that inspires confidence" means that the leader needs to be an exemplary leader, ready to serve and provide modeling values.

The second definition here is from Robert Clinton (1988), he said that "leadership is a dynamic process in which a man or a woman with God given capacity influences a specific group of God's people towards doing his purpose for the group". From this definition, leadership facts are very clear thus: that leadership is dynamic, you cannot lead every group with only one style of leadership and Secondly in leadership, there are natural traits, which are leadership gifts from God. God gives the leader the ability to lead, the leader has a particular role to play in leadership, and he influences people to act so that they can achieve their goal.

The third definition is from Garry Wills (1995), he defined leadership as the act of "mobilizing others towards a goal shared by the leader and the followers" (p.15). From this definition, a leader's duty is to mobilize people, with a focus of working with them to achieve the group's goal. He works as a team with his followers who are committed to their duties.

It has already been observed that leadership is a fascinating topic, so attractive, full of speculations and debate mostly as from the last decade. Today, there are more than seven hundred (700) materials on leadership both in print and electronic form all over the world.

These materials focus on trying to modify, embody or memorize the concept of leadership to fit into the modern day issues and realities. These scholars tend to review the existing leadership principles for better performance due to change in life style. This accounts for the various definitions that researchers put forward which also express their perspectives and areas of interest in the study.

Stogdhill (1974) in describing his concept of leadership focused on the group dynamics, achievement of goals and influencing process. He went further to include individual traits, behaviours, and ability to influence others, his interaction and pattern and his perception of others.

Sendjaya (2015) in his concept of the servant leader provided an "evidence-based actionable framework and measure of servant leadership to help management practitioners build effective and ethical workplaces. It explains the reasons why the best workplaces apply servant leadership" (p.45).He further maintained that "Servant leadership is an intellectually compelling and emotionally satisfying theory of leadership with relevance and application to the workplace settings" (p.45). His concept summarized servant leadership as manifesting five themes as follows "citizenship behaviors, job satisfaction, team creativity, innovation, and organizational performance" (p.45). He also enumerated some measurement instrument that will beuseful in leadership appraisal, selection and training in relation to the enhancement of his five theme manifestation of servant leader's behaviour on a personal, group or societal basis. His study does not take cognizance of the servant leader's motivating factor instead he presented the assessment tools.

Many scholars and researchers have tried to define leadership in line with the concepts and theories that maybe be useful in a wide range of leadership context. Leadership theories had developed from the classic era and the historical period, to the modern style (like the transformational leadership) and it has continued to develop even till now up to the servant leadership. In the present age where contextual definition has taken a great part in the study. From the review of the National College of Leadership school, (2002 – 2003), it was discovered that "leadership has to be contextual in its definition and practice. From these many scholars who are researching on the topic of leadership, most of them have not inculcated the culture of context in their study; this is not just necessary but essential in spirituality and Church administration.

Heck (1996) argued in his concept that cultural context could be a factor that affects the behaviour, the attitude and the values of the leader, representing a source of difference in other context. This presentation supports the idea that in a Christian culture, leaders should be different from the political or educational cultural context. This twist in concept of leadership, is perhaps as a result of the way some generic leadership theories were borrowed from other fields of study such as; politics and business management into Christian leadership. Most of these leadership theories that have been discussed and will be discussing were not initially developed for Christian leadership, but for educational, co-operative and other settings. Moreover they were adopted for Christian leadership, though it has not functioned so perfectly. This is why more concepts are being developed daily, including the servant leadership concept/theory to help bridge the gap.

In this discussion, the word "Cultural Context" is used to represent the society/group's culture. It's mediating influence on the theory, policy and practice of the people concerned, e.g. the Christian Community which is a Spiritual Kingdom.

For a long time, scholars have separated spirituality from leadership, but it has been rediscovered recently that the two terms are closely related if a better result is to be achieved, Reave (2005) called it "worlds apart" (p.655). Both the academia and the religious sectors have support for this relationship claim between spirituality and leadership (Dent, Higgins &Wharff, 2005), (Fry 2003, Kriger&Seng 2005).

This research which includes the study of 1Tim.3 has its focus on the development of servant leaders' values and behaviours in the church of Nigeria (Anglican Communion). It will try to show how a Christian Leader's Spiritual activity (belief and practice) can influence the servant leader's call, and make him to exhibit a sacrificial attribute for the benefit of both the leader and the led. The concept of servant leadership will bring out some of the spiritual aspects of the leader's character and values; such as hope and faith in God. This will be the motivating factor to act as the build up to adopting servant leadership model in the leadership of the Church.

Northouse (2010) conceptualized a model which proposed that Spiritual Practice like (Praying, Meditating, and Studying the Scriptures) best coordinates the relationship between the servant leader's behaviour and his leadership ability in the context that his followers see.

These values will lead to spiritual actions like praying, meditating, reading and teaching of scriptural truth as required by his office, that he will diligently divide the word of truth. The moderating variables here will shape the leaders effectiveness for greater result. This research then sees the Servant Leadership concept as the simplest way of fulfilling all the requirements for a Christian Leader.

According to Fetzer's (1999) Brief Multidivisional Measures of Religiousness/Spirituality (BMMRS) are measurable propositions, hypothesizing a positive relationship between Spiritual beliefs and practices, Servant Leadership behaviours and Leadership effectiveness; These contains four (4) measurable variables as follows; The Spiritual Belief – an independent variable, Servant Leadership Behaviour – a meditating variable, Spiritual Practice – a moderating variable and Leadership Effectiveness – an outcome variable.

Discussing the servant leadership concept as it affects the work place spirituality, Fry (2005) corroborated the rising consciousness of the topic among leading scholars, he said that the:

> issues regarding work place spirituality have been receiving increased attention … and the implications for leadership theory, research and practice makes this a fast growing area of new research and inquiry… a critical look by researchers both in the academic and the religious world, shows that there are various areas of focus, which includes; Identifying spiritual values and behaviours, examining the conceptual framework and styles concerning spirituality and developing an instrument for measuring leadership spirituality. (p.619)

Fry (2003) went further to explain the same concept in-depth pointing out that spirituality as a motivating factor in developing servant leaders consists of two vital elements in a person's life, thus;

    (a) Transcendence of self, manifesting in a sense of calling or destiny.

    (b) Belief that one's activities should have meaning and values beyond economic benefits or self – gratification

Sense of calling to serve encourages the development of higher spiritual values, in the leader, these include –increase in the leader's vision, such as first setting the destination and having a goal of high principles, which encourages high hopes and faith in both one's self and the organisation. Secondly, an altruistic love exhibited by the leader such as endurance, perseverance and expectation of reward for the hardworking followers.

Hanson and Kriger (1999) presented a comparable spiritual standard like – honesty, faithfulness, trust, humility, forgiveness, compassion, thankfulness and peace which enables spiritual ideals to strive in a modern society and or organisation. However, these scholars – Fry, Hanson and Kriger did not state the actual source of these spiritual values.

Reave (2005) in his concept of leadership, reviewed some literatures and pointed out that spirituality expressed itself in the picture of spiritual values such as – trust, ethical Influence, integrity, humility and honest communication as well as spiritual behaviours, like – demonstrating respect, treating others fairly, supporting them to grow, expressing care and concern, listening responsively, appreciating the other people's contributions (democracy in their freedom) and engaging in other spiritual practices like prayer, meditation and devotion.

So, like Fry and Kriger, Reave (2005) observed the need for the specification of these factors that amount to spiritual values rather than shy away from mentioning them. He

criticised those who shy away from mentioning the source of work place spirituality saying that.

> none of the authors reviewed, specified the source of these spiritual values, rather they commented that "spiritual faith" is not required for the practice of spirituality, this may be in the bid to run away from the controversy of the definition of religion and spirituality which is embedded in dogmatic rigidity of most religions of the world.   (p.657).

He believed that spirituality cannot be controlled by the dogma of any particular religion or faith.

In his submission,Kriger and Seng (2005) maintained that spirituality touches the servant leader's value. It regulates the influence of the servant leader's vision, his character and resulting behaviour. On the long run it affects the level of his subordinate's commitment to his visions, goals and the organisational goal at large which eventually determines it's actualization.

Unlike the other authors who shy away from defining religious faith to avoid its controversies, Kriger and Seng (2005) attempted to define religious faith as "a legitimate source of spiritual values and behaviours from a supreme variable" (p122), they defined the variable with a question mark "?", this variable may refer to God, Yahweh, Shiva, Allah, Buddha or any other supreme being in any other religion. This may be "Chukwu" in the Igbo cosmology. The expression "with "?" is used since the concept of God is held high beyond all other names to refer to that being that is ontologically beyond human comprehension" (p.790). This expression is possibly represented in any of these three ideas: "as a socially constructed reality" which is created by those within these religious setting/ belief. Secondly, as an "emerging reality" which is co-created between human beings and "God" or thirdly as a "supreme being" which is real unto himself".

For the purpose of this research, the concept of God will be taken as presented in the third expression which is "the belief in a supreme being that is real unto himself". His followers have hope in him and they belief that He is personal and loving, drawn closer to them through an inner leading, that includes praying, meditating, and reading of the scriptures with a prove that he is really in existence.

Greenleaf (1977) developed the concept of service to followers as the focus of leadership. He maintained that service is the primary essence and responsibility of the leader. He developed the servant leadership concept, where "the leader helps his follower to become healthier, wiser, freer… and more like himself to also be a servant leader" (p.27). According to him:

> the major focus of this concept is the four point belief which explains conscience as the essence of moral authority to sacrifice, inspire commitment of the follower to a worthy cause, teach that the end and means are inseparable and finally to introduce the world of relationships. (p 6-9)

According to Northouse (2002), most literature on the concept of servant leadership explored Greenleaf's (1977) seminal work. With the raising interest, in the study of leadership and the employment of the servant leadership model. Many researchers' focused on the values and behaviours of the servant leader.

Looking at the concept of the model and how to measure its workability in any system, Irving (2004) in his submission stated that there has been so much discussion on the values and the behavior of the servant leader, his influence and productivity in their organisation, institution or the society.

McCarthy (2014) referring to Fry (2003) in his discourse on servant leadership concept agreed that "this leadership style creates organisation that are open to change, conducive to thinking "outside the box" and stimulates members to grow their capacity to learn and achieve results" (p.90)

Rinehart (1998) noted that leadership is rooted in values and character, which includes the leader's guiding vision and mission, the leader's ability to love others, trust and empower them, consider their contributions and accept their nature no matter the circumstance. This researcher believes that the values of a Church leader will continually guide his mind set and on the long run determines his behaviour. The true Christian values should be a mind-set meant to keep God's commandment and the ability to meet the requirements for spiritual leadership statues of the Church as exemplified by Christ who set out to serve others first.

These values can be summarised in the Greenleaf's (1977) concept of "essential motive in the servant leader" (p.255). This is the foundation on which "a good and sustainable society, institution or organisation is built" (p.62). But while these literatures comment on the values of leadership, they did not propose the sources of these potential values. This is why a spiritual application to the servant leadership model will present a perfect result for the Church hierarchy in meeting her leadership needs.

Whetstone (2001) in explaining the source of the leader's behaviour maintained that the personal worth he attaches to his office to a large extent determines the character he exhibits. He said that:

> The leader's behaviour stems from the personal values they attach on the things they do, the things they observe that is attributed to their vision and its achievement, the authenticity of their determination and focus on their vision and service relationship with their followers. (p.67)

According to Irving (2004), from the review of some literatures on servant leadership and its concept, a lot was revealed about its various results. They include, increased trust in the leader and the followers, growth in followership, empowerment of followers, reproductive services engaged by the followers and at the end the enhancement of individual/team organisational performance. All these conceptual discourse further explains the values, behaviours and outcomes of leadership in the light of servant-hood, but it did not clearly propose the relationship between those variables. However, it explains the servant-leader organisation, and leader–follower models which tries to describe the casual relationship of servant leadership variables.

Russell and Stone (2002), Page (2004) and Parolini (2004) from their writings, pointed out three conceptual leader-organisational models of servant leadership. These models proposed various values like; core principles, character orientation and agape love as the independent variables that motivates the servant leaders to behave the way they do, but none of these models presented the source of these independent variables that are the motivators.

Russell and Stone (2002) appraised the attributes of the servant leader and integrated them into a coherent model. They merged the distinguishable characteristics of the

servant leader, and subdivided them into nine. They are "functional attributes" and "accompanying attribute" the functional attributes include, honesty, vision, trust, service, integrity, pioneering, modeling, empowering and appreciating. While the accompanying attributes were competence, communication, credibility, visibility, stewardship, listening, teaching, encouraging, persuasion, influence and delegation.

In the model, independent variables which are representing the values and core principle of leadership relationship affects the dependent variables that are measurable by the nine (9) functional attributes motivated by the eleven (11) accompanying attributes which they called the "moderating factors or variables". They also pointed out the third culture and the followers' attitude which affects the organization's performance. The short coming in this model is that it neither defines the independent variables that are the values nor postulated the source of the values.

Others conceptual studies on servant leadership came from Wong and Page (2003), they developed a value based conceptual framework, they recognised the (12) twelve servant leadership attributes classified into four categories as follows; (a) Character orientation which they sub-divided into humility, integrity and servant-hood. (b) The people orientation, involving (caring for others, empowering and developing others). (c) Task Orientation further sub-divided as follows (goal setting, visioning and leading) and (d) Process Orientation (which is modeling, sharing, decision making and team building).

Wong and Page (2003) further developed an opposition – process model, pointing at two opposing factors to servant – leadership concept such as the urge to serve self

before serving others. Which they called power and pride that motivates self - seeking in leadership and humility which promotes self − denial which is the essence of servant leadership. This model has its short comings because it did not offer the cause or source of the first orientation, which is, the character orientation in the chain and the opposition process model respectively. Parolini (2004) expanded Wong and Page's (2003) model clarifying the result of servant leadership as an increased organisational performance and effectiveness thereby expanded its usage.

Quinn (1981), Rohrbaugh's (1983) and Hart Quinn's (1993) while computing values framework, stated that:

> Servant leaders are identified by their ability to make humility, integrity, and servant-hood count in their quest to care for, empower and develop others in performing their task in the process of following, visioning, goal setting, leading, modeling, team building and shared decision making. Servant leaders make human beings their priority; they grow human resources with an open door policy in the work place, moving towards achieving a high optimum performance and effectiveness. (p.9).

Nevertheless, because this model was an expansion of Wong and Page's Model, it is also limited and lacks the proof of both source and cause of the independent variables and the character generation and orientation factors.

Yet another conceptual model focuses on the leader follower relationship. Patterson (2003) stated that servant leadership is a virtuous theory based on the leader's character. He stated that it is the instinct that has been deposited in the individual; it is both internal and spiritual.

He advanced a concept of leadership that comprises a seven (7) virtuous idea that works in a well organised form, thus; agape love, altruism, humility vision, empowerment, trust, and service (servant – hood). His construct begins with the independent variable –the agape love, whereby the leader is concerned with the needs and desires of his followers individually.

These five (5) leadership attributes, (trust, vision, altruism, humility, and empowerment) are mediating variables that lead to the independent variable which is the fundamental cause for service.

Winston (2003) noted that Patterson improved on the leader – organisational model by presenting "the casual relationship between the variables in order to build a process model of servant leadership" (p.602). Here Winston and Patterson proposed and considered the important effect of the followers' agape love in relation to the leaders' love. Their proposal noted that the character of the leader is naturally spiritual, but did not lay emphasis on the source or cause of that spirituality, or the independent variable which is or maybe "hope and faith in the supreme existence which is God".

Kouzes and Pozner (1987) developed a concept that saw leadership as a motivating factor for change. They opined that "leadership is the act of mobilising others to want to struggle for shared aspirations" (p.30). the task of the leader from the above involves the motivation of the followers by developing a vision and giving them a long-term challenging task in line with the mission of the organisation this will create

a desirable culture and standard ethical values in the organisation for the followers. The servant leader should be able to create a clear vision that compels the followers to reach the mark in their calling, according McCarthy (2014) quoting Nanus (1992) "this vision should gain wide spread support, define objectives and goals, reflecting group values, and promote hope". (p.17)

Leadership is a very important aspect in the field of personnel management that motivates the followers into action. It is an important function that is performed by supervisors or executives in any organisation or establishment. Leadership is an area of responsibility that needs a development plan and set out objectives to help the group grow and achieve her goals. Therefore, leadership is a very sensitive area that those who are involved in it need valuable skill to achieve their aim/goals.

Leadership has been defined and is still being defined by many scholars. It has as many definitions as the number of those who have tried to define it. Leadership is the process of influencing other members of an organisation to achieve the organisation's common goals. It is inhabited with different purpose, opportunities and relationships. Mcneal(2000). Noted that it is the most critical factor that influences the success or failure of any organisation including the Church environment, because an effective leader/leadership consist of numerous traits, behaviours and values It has been a difficult task giving a one or two generally accepted definition of leadership or evaluating it because this can only be done in the context of the evaluator.

Fisher (1998) noted that while effective leaders did exist, most professional leaders don't know how to lead nor they do not want to follow either. Sanders (1194)

concluded that "leadership is a process of influence, the ability of a person to influence others" (p.17). Also Mac Arthur (2004) noted that "true leadership derives authority from a righteous source and good examples, not just from personality, prestige and or position, not about style but about character" (p.10). Van Dyk (1996) defined leadership as the whole thing that the leader does. He believed that it is "an interpersonal process that a leader used to direct the activities of individuals or group towards a given objective within a certain situation through the servant leadership and organisational commitment's ten (10) process of communication" (p.32).

Fisher (1998) defined leadership in the light of the leader's activities. His definition comprises of the leader's integrity, ability to interpret reality and competence, his ability to explain the present and paint the picture of the future.

> Leadership has some distinctive futures surrounding its nature, it sets its self above humanity but avoids every wind of change, incorruptibility and unyielding principle, and at the same time leadership inspires, creates and empowers the followers to unlock potentials. (p.98)

Leadership is an action between the leader and the followers; it involves influence with a common goal in focus. Northouse (2007) while defining leadership said that there will be a clearer difference between the long term and the short term goals of the leader and the led. The various interests such as the long term individual welfare plans can also act as the motivating factor for the group. He maintained that "leadership is the process of persuading other people to set aside some times, their individual responsibility, welfare and concern to pursue the common goals that are important for the responsibilities and welfare of the group". (p.10)

He noticed that leadership is persuasion and not domination or compulsion. From this, it can be concluded that those who coax or compel others to do their biddings are not leaders, a leader will persuade others to follow him willingly.

According to kotter and Heskett (1992) leadership has a perceived influence on the organisational culture of the group; it is essential and very powerful. Following the thoughts of Leonard (2003) both in the institutions and the Church, there is a great need to develop leaders who will meet their needs, because the Church has undergone a great transformational period. He further noted that in the 1950s, leaders' characteristics were identified as capacity, achievement, responsibility, status and participation.

It will be observed that with the unprecedented changes in the global economy, global life style and climate, the world is no more solely based on industrial or manufacturing era but it has evolved into a post-industrial and information era. This gave rise to the need for the Church to review her leadership styles and models for leading and leadership development. Crow & Grogan (2012) pointed out that Churches all over the world were dying due to lack of strong and spiritual leadership, rather than the Church gaining influence in giving leadership to the world as the light of the world, the world is influencing the Church. Since we agreed that leadership is all about influence, it means that the world is leading the Church instead of the reverse, the main reason here is lack of direction by the leadership of the Church.

Yukl, Gordon and Tabar (2002) stated that a large number of researches on effective leadership had attempted to identify behavioural traits that can enhance individual and

collective leadership performance. Due to lack of an agreed definition of relevant and meaningful leadership behaviour (character), a ranked categorisation has been used to solve the task. The rankings are in three (3) categories namely: - task, relations and changed behaviour.

Kotter (1982) maintained that "leadership produces an upward movement in the long – term for the best interest of the group". Leadership is an essential part of the daily life of any individual no matter the level because every day, people interact with their leaders who manage or supervise them in their various capacities which opens door to prosperity or other spheres of life.

It is said that any organisation without good leadership is doomed to failure, because leaders give vision and organisation to every group. They also maintain order and stability. According to Ukeje, Akabogu&Ndu (1992) "the quality of leadership in an organisation affects to a large extent, the success or failure of that organisation" (p.192)

According to Crow & Grogan (2012) "leadership is both people and programs. A leader who works with the people, is responsible for them, and is accountable to them but the leader is also responsible for the program of the institution" (p.16). This definition goes in line with servant leadership theory that a leader is meant to serve his followers. He further stated that "leadership in proper harmony is both people and programs. It is both a technical science and a sensitive art; it is concerned with group goals and needs as well as the people of the particular organisation" (p.17).

This position is in agreement with what Ukeje, Akabogu&Ndu (1992) early stated concerning the function of a leader, His definition was an emphasis on the function of the leader thus:

> The function of organisational leadership is to influence the group towards the achievement of group goals by planning, organising, directing and integrating the institutional demands and the needs of members in a way that will be both productive and individually fulfilling. (p.95).

Writing on transformational leadership, Kangdim&Wule (2008) emphasised the need for true and purposeful leadership in Nigeria and Africa. They were of the opinion that "the curse of African underdevelopment lies in bad leadership" (p.13). Quoting Professor Oyeibidapo, they maintained that the difficult times which the African continent is facing now was due to bad leadership caused by the "Paucity or near lack of competent leadership" arguing that "there is poor and inept leadership in both the political and private sectors" (p.13). Despite the fact that we are blessed with good people who would have done better if given the opportunity. Lack of focus, dedication and gross selfishness were some of the reasons given for the leadership failure we face.

Their definitions and explanations points to a leadership that is transformational. The change that takes place in the mind of the leader, from blindness to awareness, not just a spiritual awareness but politically converting human weakness to strength, ignorance to knowledge and enlightenment. Though they did not propose the source of this information. Their discourse was based on African leaders and the need to take into account their mind set and their ability to rebrand and engender, provoke and stimulate change within themselves.

Kadalie David (2006) noticed that everyone has an intuition to lead, and this is why anyone can access a leader and resolve that he or she is a good or bad leader without being a professional leadership analyst. However, for a leader, it is not just enough to exercise one's leadership skill without first examining yourself to see that whatever that needs to be done is done to become a good and effective leader. David (2006) stated that "the evaluation of one's leadership must be critically informed by the revealed truth of God's word" (p.13) such as in 1Timothy 3 and other parts of the scripture.

In the section that deals with first Timothy, the various commentaries and the writings of some early church fathers and historians were used. Such were scholars like Chrysostom an expositor of the grammatical and exegetical school in the fifth century, many other commentators referenced him. John Wesley, Adam Clarke's, John MacArthur, William Barclay and Walter Lock works were also useful. They believed that the epistle instructs Timothy on how to behave in Ephesus, handling practical matters concerning church life and organisation, the qualifications of bishops and deacons, and to correct the false teachers and leaders of his day. It was a treatise on principle of pastoral theology.

Kent (1982) in his understanding believes that Paul deals with the problems of the church from an administrative point of view. He presents a carful defense of the authenticity of Pauline authorship of the Pastoral Epistles as demonstrated by the early church fathers, solution to the dating and circumstance of the pastorals. He agreed that first Timothy is a charge concerning Pastoral Ministry and church offices.

Erdman (1966) defined the Pastoral Epistles as "inspired manual for the order of the Christian church" (p.9) he relates first Timothy to the ministry of the church leader.

2.2   Theoretical Framework

Leadership Theories

In this session that follows, there will be a narrative of some leadership theories and the examination of their strengths and weaknesses in a cultural and contextual knowledge in relation to religious setting.

Looking at leadership as an aspect of study has been the task of so many scholars from the early nineteenth century. But the level or degree of this study differs from age to age coupled with the individual interest of the researcher, while some focused of theories, others focused on success variables. Wanger (2008) in his review made this assertion clearer saying that:

> Interest in leadership increased during the early part of the twentieth century. Early leadership theories focused on those qualities that distinguished between leaders and followers, while subsequent theories looked at other variables such as situational factors and skill level. (p.1)

There have been different theories such as great man theory, trait theory, leader member exchange theory, behavioural theory, contingency theory. Path – goal theory, situational approach theory, transactional theory, transformational theory, charismatic theory and servant leadership theory and many others that were propounded by scholars since the early twentieth century, this research will highlight only few of

these theories. From among them, the discussion will focus on one of them that most suitably fits into the needs and ideals of the research.

Great man Theory: This theory was historically accredited to be the first leadership theory ever propounded, the concept maintained that leaders are born and not made. The Great Man theory is associated most often with a 19th-century commentator and historian Carlyle (1841) who commented that

> The history of the world is but the biography of great men…heroes shape history through both their personal attributes and divine inspiration… idea according to which history can be largely explained by the impact of "great men", or heroes: highly influential individuals who, due to either their personal charisma, intelligence, wisdom, or Machiavellianism utilized their power in a way that had a decisive historical impact. (p.127)

This ideology can be supported by the visit of the wise men from the East to Christ at his birth, in the early age of his humanity. Astrologers believed that such "great men" can be predicted by a sign mostly by the movement of the stars in the sky. Following this theory, it can be debated that, depending on what the reader may believe, leaders may not need to be trained and or be prepared for the leadership task ahead of them. It can also be said that leadership is inherited and runs in the blood of those great families. This in the opinion of the researcher is a wrong notion because there were various occasions where such heritage leadership has ruined communities and states that practiced the monarchical system of leadership even in the biblical Old Testament records. This theory has also shut out many qualified candidates of the female folk from participating in leadership in such places in the ancient days. Wanger (2008) in

his review of this theory, and further affirming the principle of inborn leadership characteristics, stated that:

> These theories often portray great leaders as heroic, mythic, and destined to rise to leadership when needed. The term "Great Man" was used because, at the time, leadership was thought of primarily as a male quality, especially in terms of military leadership. (p.1)

It was this theory of greatness and of nobility at birth that led to the formulation of another theory known as leadership trait theory laying emphasis on the special characteristics of the leader from his nature which includes nobility e.g. the monarchy.

Situational Approach Theory: Hersey and Blanchard (1988) advanced the situational leadership approach from the belief that effective leaders should adapt themselves to prevalent situations. They are the leaders who were able to adapt their behaviour to meet the demands of their exceptional situation. Schermerhorn (1997) maintained that situational leadership focuses on the task behaviour, the guidance and direction of the leader, the relational behaviour, the socio-emotional support of the leader, and the readiness of the followers. Situational theory propose that leaders choose the best course of action based upon situational variable. A certain style of leadership may be more appropriate for a certain types of decision-making than the other style of leaders at any given situation.

Northouse (2007) maintained that situational leadership consists of supportive and directive behavioural pattern, where the leader directs by providing guidance, goals and offering methods of assessing achievement in a one way communication in the

supportive behaviour. It accomplishes a two way communication by giving support (sharing with one another, and offering help to another). He maintained that:

> Situational leadership has emerged as a prominent approach to organizational leadership in the early 21st century. Whereas other leadership styles are based on the traits and approaches of the leader, situational leadership is based on the notion that the leader adapts to each situation he faces… situational leadership means applying different leadership skills to the motivation and capabilities of the employee in a situation. (p.69)

In the situational approach, the following categories occur: (a) coaching (b) directing (c) delegating and (d) supporting. As the performance's capability and competence continues to grow, the leader needs to move up through these (4) four styles to achieve the set goals. Vroom (1964) provided a leadership model that diagnoses when a leader shall be directive or supportive in leading and made proposal for six different levels of decision making that are determined by the prevailing context. Vroom (1964) later added delegation to the list thereby giving the leader the power to have subordinate or group of subordinates so as to be able to accomplish his goals, he concluded that a leader should only be directive when he is convinced that his subordinates are aware of what is expected of them to do.

Transformational Leadership Theory This theory focuses on the transformation of the ability, attitude and personality of the leader towards the progress and development of the organisation, mostly in terms of values, morals and vision. This theory has become the most effective in terms of effecting change and has been defined as "holistic" having an element of charismatic, visionary and cultural leadership. Burns (1978) who was the champion of this concept described it as "the

process in which leaders and followers raise one another to a higher level of morality and motivation" (p.20). This concept took leadership to a new dimension; though he was a political scientist and a historian, he did not see this subject from the traditional academic perspective. He had a contrast of the transactional theory of contingent reward, with the intention of attracting the follower's loyalty freely without any form of coaxing. He presented a theory where the followers and the leaders engages in a common goal that is above their individual interest this unified goal of the organization is far above their individual desires.

Northouse (2007) said that transformed leadership needs an exceptional form of influence from the leader to be able to spur the followers into accomplishing more than what was expected of them. He maintained that this theory differed from the transactional and other leadership models in the sense that it focused more on the progress and development of both the leader and the follower. Bass and Avolio (1990) in their contribution to leadership study and the critic of other theories brought the effect of transformational theory on the transactional leadership philosophy in the following words:

> Transformational leadership theory enhanced the effect of the transactional leadership theory. It was a good model and its ability to clearly create and articulate a clear vision for the organisation empowers the followers and makes them act in many other ways that both the leader and the followers trust themselves and give meaning to the organisation's life. (p.90).

Transformational theory makes followers a bit independent in solving problems rather than depending on the leaders to provide directions and solutions all the time. According to Burns, transformational leaders motivates the followers, to work by

appealing to their interest not by cohesion. According to Stone et al, (2004) the transformational leaders "transforms the personal values of the followers to support the vision and goal of the organisation by fostering an environment where relationships can be formed and by establishing a climate of trust in which visions can be shared" (p.350) Bass and Avolio (1990) identified ideas like intellectualstimulation, idealized influence, inspirational motivation and individualised consideration as the basis of transformational leadership.

Though this theory can be said to have a wide range of coverage and acceptance, it has many critics; they saw it as too broad and lack conceptual clarity. Here it can be said that the subject of leadership is being treated as personality development for those involved rather than something that is ordained, learned or engaged in by other persons. One of the major criticisms of this theory is that it can be applied wrongly since it encourages transformation of values of the leader and the follower to achieve the vision or goal of the organisation. It will not be certain to know which of the values the leaders is transforming if is it the right or the wrong values until he would have achieved his aim. This is dangerous because it may have caused some damages before calling for its change.

As a result of this criticism, researchers believe that leaders can be trained and made to fit into the organisational aims and objectives. Although this theory has been widely accepted, it has come short of the vocational and spiritual inspiration that should be associated with religious cultural context of leadership. Following the mind of the apostle Paul in first Timothy chapter three verse one, Fitzgerald (1990) argued that "first and foremost, the leader must be willing and be able to be a leader in a

Christian Community" (p.60), he stated further that the scripture must be the basis of evaluation and foundation of any leadership style/model in the Christian environment. The scripture is quite specific about the style of leadership to be applied in a Christian Community.

Servant Leadership Theory Servant leadership theory seems to cut across all the leadership theories we have discussed earlier, while providing a foundational philosophy for those theories that lays emphasis on principles relating to human growth and development. This theory focuses on the individual character. According to Laub (2004) "servant leadership is not a model or style of leadership, but it is a paradigm that redefined the understanding and practice of leadership". The theory proposed that if the general wellbeing of the follower is taken care of then the achievement of the organisational goal will be easily reached. He summarised servant leadership thus "servant leader was an understanding and practice of leadership that places the good of those led over the interest of the leader" (p.41). Servant leadership promotes the value of the people, build them and the community, practice authenticity and provide leadership for those that are led by sharing power and status for the good of everyone. This principle was based on the idea developed by Robert Greenleaf (1977) in his essay "the servant as a leader" where he stated that the true leader first of all has the desire to serve before leading. This theory will be discussed further in due course since it is going to be the focus theory.

Criticism of the Theories

So far all these theories great man, situational, transformational and servant leadership, that have been discussed, can be seenin three categories thus; (a) the

personality of the leader (b) the duties of the leader and (c) where the leadership takes place.

Fairholm (1998) said that all these theories can be seen in the light of "management", he noted that "the theories that stress this kind of control over the followers are nothing more than management" (p.78). Bush (2003) categorized the theories which lay emphasis on structure, control, authority and goals as a "formal model", he stressed that

> Formal models assumed that organisations are hierarchal system in which managers use rational means to pursue their agreed goals. Leaders possess authority legitimized by their formal positions within the organization and are accountable to sponsoring bodies about the activities of their institutions (p.37).

It is clear from these leadership approaches discussed above with the exception of servant leadership approach, the leader could be seen as the "hero" of the organisation or the group with a legitimate authority to control everything including human resources. So sometimes they may forget their limitations and the feelings of their followers. Baldridge et al (1978) wrote on this type of confidence and power control by the leader who practice these other theories other than the servant leadership concept, describing him as:

> A hero who stands at the top of complex pyramid of power. The hero's job is to assess the problems, consider alternatives and make rational choices. Much of the organisation's power is held by the hero and great expectations are raised because people trust in him to solve problems and fend off threats from the environment. (p.44).

These approaches of leadership most times generate organisational tyranny, in as much as their structure of governance/leadership sometimes promotes productivity. It may not work so well in a religious setting/context. Such system can neglect the contextual values of Christianity, though it may be seen to be effective and acceptable out of the Church context. This reason has inspired the researcher to argue that these leadership theories have not met the leadership yearnings of the Church of Nigeria (Anglican Communion) and Christianity in general. Though it may have been manageable in the recent past, there is need now to be more proactive in adapting a new and more Christ like leadership model.

Religious leadership has been based on spiritual, educational, psychological or philosophical knowledge, according to Sergiovanni (2001) these theories were based on rational, business and scientific management philosophy that is why they could not have worked effectively in the Religious context, "they see leadership in the changing world as based, "less and less" on personality, position and mandate, and "more and more" on 'ideas'" (p.134). These limitations he further maintained may be due to

> the founding philosophies of these leadership theories which were grounded in fields other than religion such as industrial, psychology, management literature, political sciences and business management, while social sciences and humanities, which includes religion and philosophies were probably neglected. (p.134)

This was supported by Scholars like Grace (1995), Crow and Grogan (2003). The neglect of Humanities in the development of leadership theories was so obvious. Religious leadership should have the Scriptures as its primary source of criteria, development, direction and evaluation. Religious leadership competence or

professionalism should have its basis of measurement on the scriptural context and culture. These early theories seem to have overlooked these fundamental truths but rather replaced them with other concepts and context. Following the examples of the past scholars, this crucial dimension of leadership has been continually neglected even by modern theorists in this field.

Scholars like Kringer and Seng (2005) and Blauchard and Hodges (2003) also added to the collection of literatures on the leadership subject for the reading world too.

The applicability of these theories to this research most especially the servantleadership theory cannot be over emphasized. They clearly show that leadership in the Church today can be improved by the right choice of persons, made by those who have been entrusted to do so after comprehensive check of character with the leadership checklist in the scriptures. Finally, with proper training of the candidates, they can effectively fit into the requirements of church leaders because the characteristics of service, integrity, awareness of human spirituality, courage and liberality on relationship, acceptability, intellectual energy and discernment, are in line with those characteristics prescribed by St. Paul in 1Timothy 3:1-13 for everyone who desires to become a leader in the church.

2.3   Empirical Studies

Servant leadership has been an increasingly popular concept in the litany of leadership styles linked to ethics, virtue, morality and integrity of the leader, in the late 21st century. Though popular, it has little empirical evidence developed to support its workability. But with a systematical definition and a wide review with the intent to

develop its theoretical framework, the foundation for its categorisation and appraisal with be built and this empirical support will begin to grow.

Many researchers noted that until 1999, Greenleaf's servant leadership concept lacked strong empirical support. Northouse (1997) noted that one serious criticism of this concept is the lack of support from the "published, well designed, empirical research" (p.245) instead all the many examples used to advocate the concept are mostly anecdotal in nature stressing that "it lacked sufficient scientific evidence to justify its widespread acceptance till that point" (p.245). Page and Wong (2000) noted that in order for the Greenleaf's servant leadership concept to "become a sustainable movement, (theory) there must be a reliable measureable construct" (p.85).

Few references to the empirical materials that were sourced locally include presidential address from the Synods meeting of the church. Speaking in one of the synods, Nwosu (1999) saw leadership in terms of keeping Christian fundamentals, he noted that

> Leadership is the position of a leader and the act of leading…a Christian is a person who believes in the teachings of Jesus Christ and acknowledges his divinity…therefore Christian leadership is a leadership in conformity with the strictest doctrine of Christianity (p.8)

Due to the fact that servant leadership concept has been acclaimed to be a valid leadership style for organisations, several empirical studies were conducted by scholars like Russell (2002), Humphrey (2002), Helland (2004), Laud (1999) Sendjaya (2003) and so on. Humphrey (2002) had a historical approach and examined the effect of culture on servant leadership style. The study revealed that servant leadership is more suitable for static situations than dynamic environments.

Page and Wong (2000) developed the first servant leadership measurement instrument using the various servant leadership factors identified by Spear (1998) his survey instrument was based on the leader's character, from the already known conceptual analysis like humility, authentic leadership, open participatory leadership, inspiring leadership, developing and empowering others through leadership, visionary leadership and courageous leadership. Page and Wong (2003) revised this model based on emerging empirical research relying on a sample size of 1000 participants. In this servant leadership profile revised (SLPR), Page and Wong identified 7 factors and attributes of the servant leader by providing a measuring scale from 1-7 where scoring 5 and above indicated that the leader is a servant leader and scoring less indicates otherwise. The calculation is done by the taking the mean score of the 7 factors assessed. Several other researchers have used this measuring scale as a reliable tool for servant leader empirical study.

Hail and Field (2007) investigated the relationship between the servant leadership behaviour and leadership effectiveness across cultures in his country Ghana and the United States. They were investigating the acceptability and the level of practice of servant leadership in other cultures apart from the North America. Their main discussion was based on the probable endorsement of servant leadership "in other cultural settings" (p.389). The result showed that the respondent from Ghana does not practice servant leadership in high percentage compared to the counterpart from the North America. The relationship between servant leadership behaviour and effectiveness has less significance in Ghana than the United States of America.

Winston (2004) examined the application of servant leadership and its effect on values and behaviour of followers. To achieve this, he "explored the daily life of 14 participants from Heritage Bible College (HBC) to test the Patterson's (2003) model of servant leadership analysis" (p.83). Anderson (2009) maintained that "pastoral leadership started from the acts of Christ, it is servant oriented and it has its existence within a collegial environment" (p.84). This was the example of Jesus Christ. Laub (1999), Russell (2002) and Sendjaya (2003) all had their investigation done at different stages and with different areas of interest.

Denis and Winston (2003) carried out a quantitative factor analysis of Page and Wong's (2000) servant leadership instrument of measurement. They scaled the items of measurement down from 99 to 20, and identified 3 main factors namely vision, empowerment and service and the servant leader's character. 100 members of Regent University community were used in the sample comprising of students, family members and friends. Though they confirmed only 3 out of the 12 main factors postulated by Page and Wong. They concluded that the Page and Wong's instrument was valid and has merit, so it deserved to be developed further with a little modification to meet the desired need. The vision and empowerment factors found in that analysis can compare favourably with those found in the Spear (2002) servant leadership characteristics and foresight intuition.

Servant leadership appeals to so many groups and organisations especially the Christian community. The Christians believed that Jesus Christ is the original initiator, advocate and teacher of this concept. He constantly placed the needs of others first. Mark 10:42-45. So Sendjaya (2003) in a bid to join the train in developing

a valid and acceptable measuring instrument, in this area, conducted a quantitative and qualitative study using what he called servant leadership behavioural scale (SLbS). The preliminary result on the construct research of the behaviour scale was based quantitative data. His sample was drawn from the Post graduate students of a university setting. It involved 35 items that represented over 22 characteristics which he further categorised into 6 dimensions of servant leadership as follows: voluntary subordination, authentic self, conventional relationship, responsible morality, transactional spirituality and transforming influence. In his submission, he said that servant leadership is achievable and adds value to any organisation that will adopt it.

Barbuto and Wheeler (2006) developed the servant leadership questionnaire (SLQ) using the 10 characteristics of servant leadership enumerated by Spear (2002) their sample comprised of 358 African American pastors from 11 denominations across the United States. This study used a non-experimental quantitative approach to examine the behaviours and attitudes of African American pastors. They also added intelligence as an antecedent of the different dimensions of servant leadership to emotional healing, altruistic calling, wisdom, persuasive mapping and organisational stewardship as a way to further increase empirical support for this concept. The result of this study indicated that African American pastors sometimes see themselves as servant leaders by falling into the middle range of the scale. The SLQ has given the needed support to measure the operational impetus of servant leadership construct, notwithstanding the difficulty many scholars have encountered in attempting to develop more measures for empirical studies.

Other measuring tools that were developed include Wong and Davey's (2007) servant leadership profile (SLP) which stood out among many other measuring scales. They developed this profile from the Page and Wong's (2000) 8 dimensional instruments. They divided the 99 items into 12 categories thus: serving and developing others, consulting and involving others, humility and selflessness, modeling, integrity and authenticity, inspiring and influencing others and so on. These dimensions described the character of the servant leader which constitutes a great breakthrough in the servant leadership measurement scale, development and implementation.

From the above study, it is clear that servant leaders are not people living for their own interest (not selfish). They are meant to fulfill the will of their master while serving others in their constituency. They maintain a personal integrity in relation to their service which results in the transforming influence they assert on their followers. But there is still need to establish more empirical support for the basis of the servant leader's spiritual motivation and the values they manifest. So the researcher encourages further research to produce more support and materials that can be measureable evidence to advance this course.

2.4   Summary of Literature Review

As a result of other new leadership models, it is clear that leaders can be selected, trained and developed into what they should be for the society. Transformational, trait and other leadership theories seem to be widely accepted as the best leadership approach in the church and society, but opinions against it especially in the church setting can be raised because leaders need to have more spiritual insight and understating into their duties. This is because the church leaders should first be

convinced that he is called to serve in the Christian community. So the gospel must be the foundation of his leadership style of method.

So far, some well-known leadership theories have been discussed, presenting the viewpoint of different scholars ranging from philosophical, political, psychological and sociological perspectives. Most of them focused on the leader's traits, behaviours, functions and or relationship with their followers. Some touched on the leader's developmental process though they did not explain the depth of the development and how it can be sustained over time, so that the leader can succeed in all phases of his roles in all dynamic circumstances.

The world is in serious need of ethical and effective leadership that will serve others, invest in their development and fulfill their shared vision, so that leaders will be character driven, and performance oriented in servant leadership.

It is clear to the researcher that servant leadership theory/style is the one leadership model that is closer to what is in the gospel. It incorporates the ideals of empowerment, equality, team building, participatory management and service ethics in a leadership philosophy. Servant leadership according to Page and Wong (1998) "emphasis's increased service to others: a holistic approach to work: promoting a sense of community: and the sharing of power in decision making". (p.4). Therefore, it will serve the purpose of a faith based organisation like the Church of Nigerian (Anglican Communion).

According to Whetstone (2001) "Servant leadership is a combination of both ethical and spiritual leadership areas dealing with the leader's attitudes and behavior to follower needs, it is preferred for its balanced approach to leadership, an approach that couples leadership and servant-hood" (p.8) . The characteristics of servant leadership of similar to all the requirements that are found in 1Timothy 3:1-13. In both case, the leader is required to serve the followers by creating an enabling condition under which other higher needs, desires and purposes can be achieved. The fundamental concept of servant leadership theory aims at challenging the followers through inspiration and persuasion, support, mentoring, coaching and giving meaning and understanding to their cause.

Moreover the concept of transforming the leader and the follower from everyday selfish living into a better selfless life is clearly stated in Paul's first epistle to Timothy. It should be stated clearly that 1Timothy chapter three is not to be taken as a subcategory of servant leadership theory, though they have the same perception, they emanated from different teachers. They both lean towards to advocating the same goal. While servant leadership emphasis's leader's conscious desire to serve the follower's needs and wants, 1Timothy 3:1-13 emphasis's the right attitude of the leader in the house of the living God. To appreciate the two models, it is necessary to know more about them in subsequent chapters.

Just for the fact that the appropriateness of these theories were not questioned in the past, they continued to make waves in the leadership world but their religious fitness were continuously neglected until recent works that has religious inclinations like that of Robert K. Greenleaf (1970) on Servant Leadership emerged. Many others then

started working to improve this new trend and assert its legitimacy as one authentic field of leadership research in the late 1990s. As the world changes with the era of rapid globalization and high level of technology, leadership theories especially in the Humanities will become increasingly affected and it has to move beyond the level of adapting the existing theories with its attending fundamental neglects.

Leadership should be viewed as an organizational wide phenomenon, with its concept spread across the learning and practicing environment. This is why this concept of Christian Servant Leadership should be embraced in the Church of Nigeria (Anglican Communion) with its manifestation and effects on the teachings of the scriptures. This research work therefore will adopt the servant leadership theory and examine how this concept can be used to achieve those scriptural requirements for the leader mostly as found in 1Timothy 3:1-13 in relation to leadership in the Church of Nigeria (Anglican Communion).This review clearly reveals that servant leadership is the only leadership concept that can effectively fit into the requirements and correct the ills of the NigerianChurch today, because its characteristics of service, integrity, awareness of human spirituality, courage and liberality on relationship, acceptability, intellectual energy and discernment, falls in line with those characteristicsrecommended by St. Paul in 1Timothy 3:1-13 for everyone who desires to become a leader in the church. Servant leadership is a model that makes the individual member's need a priority.

The usual traditional authoritative direction-control leadership style revealed that its relevance has expired in the church. Member's autonomy has been reinforced. The smooth communication that should exist between the leaders and the subordinates as partners has become very important now. As a new perspective in a fast changing

leadership environment, the adoption of servant leadership model in the Church for an improved organisational performance is inevitable.

This literature review does not claim to have been exhaustive nor does it emphasis the measurement of servant leadership practice in the Anglican Church in Nigeria. It is focused on servant leaders' characteristics, conduct and its application in the church, due to its profound spiritual and moral features. Therefore, to inspire further action, permit the researcher through this work, to offer some suggestions/recommendations on how to put into practice, the biblical servant leadership model in the Church of Nigeria (Anglican Communion) taking a clue from Greenleaf and St. Paul. For further studies, detailed focus can be laid on selection, training, mentoring and development of servant leaders in the church.

CHAPTER THREE

SERVANT LEADERSHIP IN THE BIBLE

3.1 Servant Leadership: An Overview

As a result of over highlighting of the top down leadership approach, charisma and the vision of the leader, authors have reached the conclusion that faithful leaders can be trained and developed. Although transformational leadership theory has been wildly favoured as a better style of leadership, recently, objection has been raised against the expression above especially in the Christian setting. Leadership requires more insight and understanding of vocational and spiritual aspect that should be associated with Christian leadership in the church setting. In the church leadership, it is expected that the leader must be willing to be a leader. The gospel truth must be the foundation of any requirement for such leader.

Fitzgerald (1990) explained that "servant leadership seems to be the main model of leadership in the gospel (p.66). This researcher believes that the true Christian leader should be the one who is concerned with the welfare of the led, he is mainly concerned with severing the led. Following the above, it can be argued that any effective/authentic Christian leader requires more insight and understanding of servant leadership aspects that is associated with his calling. Studying the overall requirements of church leaders in the pastoral Epistle (Timothy3:1-13) it can be said that it has many similarities to Greenleaf's idea of servant leader style. In both cases the leader is expected to serve the led, (his followers) by creating an environment conducive enough for their needs, desires and purpose to be achieved. According to bass (1995),

the fundamental aspect of transformational leadership theory aim at inspiring followers, through challenge and persuasion, providing meaning and understanding, the leadership is individual considerate, providing the followers with support, mentoring and coaching moreover, the concept of transforming the follower from their "everyday selves" into "better selves" totally corresponds with the servant leadership theory, many others are totally different. (p.5).

According to Peterson (2003), "servant leadership emphasis the followers needs and wants" (p.21), which is in line with the massage of 1Timothy3 on the qualities desirable of the church leader. So in order to know more about the servant leadership style. The next section will examine servant leadership theory which is one of the major concerns of this research.

In the literature review segment, it was clear that the paradigms of leadership has shifted from the belief that a leader, servant or otherwise (master and lord), is born and not made, to the contemporary belief that leaders can also be made through training and mentoring. Surprisingly the development of many leadership theories has neglected this idea. Secondly, the theological and religious perspective of the leadership principles has also been neglected. But in order to solve this significant negligence, the bible is going to be used in the discussions here.

The major focus of this chapter will be on servant leadership drawn from two major sources namely, the Holy bible which shows cases the teachings of Jesus Christ who first articulated and fulfilled the servant leadership concept while the second focus

will be on Robert K. Greenleaf who restored and modernised the servant leadership concept and articulated its general characteristics. Though this theory may seem difficult to be established now as a logical concept, it can be adopted as an important emerging leadership philosophy. While the idea of servant leaderships dates back to the time of Jesus Christ, the modern story of servant leadership can be traced to Robert K. Greenleaf (1970) when he published a classic essay titled "the servant as a leader" in this essay he coined the word "servant-leadership" he described the servant-leader in the following words,

> the servant-leader is "first a servant". It begins with the natural feeling that one wants to serve, to serve first, and then conscious choice brings one to aspire to lead. That person is different from one who is leading first; perhaps because of the need to assuage an unusual power drive or to acquire material possession" being a leader first and then servant. First are two extreme types between them there are shadings and blends that are part of the infinite variety of human nature. (p.70).

It can be observed that the great difference is in the care taken by the servant, first, to make sure that other people's needs are prioritized. So taking a lead from Greenleaf, the best test of servant hood is to ask these pertinent questions. First, if those persons that are severed grow as persons (human begins), do they become healthier, wiser freer, more autonomous, more likely for themselves to become servant? Secondly, what is the effect of their service on the less privileged in the society? Thirdly, will they benefit or at least not be further impoverished or deprived? The heart of the servant leader is about developing the community, meeting the yearnings of the people; colleagues and followers.

Robert's concept of servant leadership was stimulated by his reading of a story titled journey to the east, in it one Leo was serving a group of travelers, sustained their unity and travelling strength by his songs and spirit of humility, till he suddenly disappeared one day. After a very long time, one of the group members found Leo and told him that the group scattered and the journey ended when he suddenly disappeared. Though Mr. Leo was their servant in that journey, he was the nominal leader, a great and noble leader who kept the group moving when he was with them. In this story, this great leader Leo, was seen by the group members, first as a servant just as he also knew himself that he was a servant to them all. This simple fact gave him access to everyone one and led him to greatness. He became famous because he served both the noble and the less privileged.

In Leo's case the servant nature was more prominent that his leadership characteristics he only assumed the leader's trait but he had the servant hood as his nature and in his character. In other words, Leadership was bestowed on someone who was naturally a servant. As a leader his serving nature always comes first. This is the motivating factor in all his actions. Robert, described a philosophy, an ideal which was not really a theory but based on the views of so many scholars and students of leadership, it is found that most elements that are known in leadership theories are present in this philosophy. Such ideas include:-the moral component, not only in terms of the personal morality and integrity of the servant leader, but also in terms of the ways a servant leader encourages and up lift the moral thinking and actions among his followers, who in turn uses it to test the moral basis of the servant leader's vision and organisational goals

Secondly the focus of the servant leader on serving the followers for their good and not just achieving the aims and objectives of the organisation alone will make the leader to be impartial in his judgment, and it will produce and sustain a long lasting relationship with all these followers not just being one sided in judgment; this will encourage the growth and development of the followers so that over the time, they will achieve their vision, reach their fullest potentials and goals individually and at the long run, organisationally. Thirdly the servant leaders concern with the success of the different stakeholders, in the group at their individual levels, including the less privileged, makes the interest of the group to function at it's the peak. The servant-leader's main focus is to develop the growth and well-being of the people and community where he belongs to while the other traditional leadership theories focuses on the accumulation and exercise of power by the leader builds and share his powers, he puts the needs of the others first while helping them to perform as highly as possible.

Servant leaders serve the group first and bring the authority of leadership second, the leader takes the position of a facilitator rather than the position of a policy maker and a tyrant. The servant leadership approach has more positive forms, styles and leadership ideas being collated and integrated into written works. There is also a growing interest in what genuinely develops leadership in the community; this is what prompted the evolution of a more holistic view of leadership found in servant leaders.

Having reviewed several leadership theories including transformational and spiritual, it is time to see what scholars have to say about the servant leadership idea. This theory or leadership philosophy comprise of broader elements and categories than the

ones already discussed. It emphasis building the community and its followers. The servant leadership theory exists and functions by inspiration, hope and faith in God the creator.

Greenleaf (1970) derives his own inspiration from intuition rather than logic. He maintained that many persons, who are servants in nature, will become good leaders, and a truly free society will be created where only leaders who are proven to be trustworthy to serve can be followed. He argued that the most essential part of being a servant leader is the inspiration to serve first while the push to lead is a by-product of their desire to serve others in opposition to the desire to assuage an unusual power drive or to acquire material possession. This is the difference between the leadership theories and other theories we discussed earlier. Greenleaf also suggested ways of determining the servant leader's highest priority by asking "if those that are served grow as persons, Do they while being served, become healthier, wiser, freer more autonomous, more likely themselves to become servants?" Greenleaf (1970) uses the less privileged in the society as a benchmark, he said that "if the less privileged in the society he lead are more disadvantage, then the leader is likely not a servant."(p.6)

Greenleaf, (1970) stated two common attributes that the servant leader shares with other contemporary leaders to include the idea of initiative and vision" (p.6) in other to succeed he argued that leader should be ready to work out the strategies for potential failure from those he leads, and create a goal that has an all-encompassing purpose to direct his actions. He further stated that the servant leader has a very good communication skills, which include the grace to listen and engage with followers After listening, one should have the time to withdraw and ask himself this glaring

question according to Greenleaf (1970) "How can I use myself to serve best" (p.10) The leader like the servant he is, by being constantly in touch with the led at their levels, should be able to be aware of their situations. This awareness is the motivating factor for the intuitive leader to come to a conclusion and take beneficial decisions. According to Greenleaf (1970) "Servant leaders are functionally superior because they are closer to the grassroots, they hear things, see things know things and their intuitive insight is exceptional" (p.10).

Spears (1996) expanded these two attributes breaking them down into 10 characteristics for a servant leader. Namely, listening, empathy, hearing, Awareness, persuasion, conception, action, foresight, stewardship, commitment to the growth of the people, and building the community. These characteristic will be discussed later. Studies have shown that there is a correlation between the employee understanding of organisational servant leadership and the leader's trust and a similar relationship between the employee understanding of organisational servant leadership and organisational trust. This is why the servant leadership theory has gained a greater ground and has faster/wider acceptance among organisations and the society because it creates an ethical and trustworthy environment both for the leader and the follower.

According to McCarthy (2014), "Greenleaf's Servant leadership model, created a framework that particularly addresses the emotional, rational and moral dimension of leadership" (p.22). While other leadership theories are been compared though several studies to know the best, it has been clear that servant leadership is gradually taking over many author's attention as the purest form of both ethical and spiritual leadership available currently.

Graham (1991) maintained that servant leadership creates more servant leaders "through serving others and demonstrating moral courage and integrity…. Servant leaders not only display the highest level of moral development, but also inspire followers to emulate their actions" (p.12). Through this type of constant modeling, the leader can create the type of servant institution that is needed as described by Greenleaf; Graham (1991) offered servant leadership as a better alternative to Charismatic and spiritual leadership: he argued that

> Charismatic leaders are dangerous because the intensified motivation that charismatic leader inspire in their followers can cause them to ignore their own moral determinations. Additionally, charismatic leadership offers no moral safeguards, which when used by the wrong leader, can lead to catastrophic events. (p.15).

so in concluding the search for a better alternative to spiritual, transformational and other leadership theory, Graham (1991) suggested that "servant leadership is the answer" (p.15).

According to Reinke (2004), "one of the strongest reasons of adopting the servant leader model, of leadership is that it is characterised by the leader being the steward of the organisation and his followers" (p.19). The leader is not just serving the organisation, but at the same time he serves the followers. Reinke further maintained that the leader also feels beholden to the community that the organisation serves. This stems from a servant leaders sense of ethics and virtue, which resembles a natural moral development, rather than confirmation to established or stereotyped rules. This means that the leader's goal is a shared one between the leader and the followers.

Parolnini, Patterson and Winston (2009) in their contribution stated that "servant leaders must then convince followers through service that the organisational goals are in the interest of all, resulting in an environment where servant leaders are perceived as being more dedicated to followers than organisations" (p.24) because service is the trade mark of the servant leaders; the true test of the servant leader is the condition of his followers; are they growing particularly in their personal aspiration to become servant leaders themselves? The servant leader focuses on creating and the sustaining the community. According to Spear (1996), "this means creating other servant leaders to carry on the cause (p.9). Ultimately, Winston (2005) said that "servant leadership does result in a more trusting follower base, which leads to a more motivated, positive workforce (p.10).

3.2.   Characteristics of Servant Leadership

The concept of servant leadership describes service to followers as the essence of leading and the primary responsibility of the leader. Greenleaf points out that the leader's highest priority is to make sure that the needs of others are being served. Greenleaf (1977) stated that the core of servant leadership is based on four tenets of moral authority which are "sacrifice, inspired commitment to a worthy cause, the teaching that the ends and the means are inseparable and the introduction of the world of relationship" (pp.6-9).

Leadership models are guided by and rooted in values, here the values of servant leadership is the guiding vision and mission which includes loving others, trusting and empowering others and submitting to others, these values in summary amounts to

caring for others, institution and society. According to Greenleaf (1977) this is the "essential motive" of servant leadership" (p.62).

A review of various literatures on leadership revealed various kinds of leaders – organisational models of leadership proposing certain values that are responsible for shaping the leader's behaviour and effectiveness such variables include (core principle, character-orientation and agape love which motivates the leader to be selfless and sacrificial.

Russell and Stone (2002) evaluated and assimilated the various attributes of servant leadership into rational models; they compressed a list of about twenty significant characteristics of servant leadership and grouped them into nine distinguished set of functional and eleven accompanying attributes. The functional attributes include, (vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others and empowering others while the accompany attribute include (communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching and delegation).

Following this presentation, Freeman (2011) identified "values as the independent variable representing core principles and called them the ones that affect the leaders' character which are the dependent variables measured by the nine functional attributes, and are moderated by the eleven accompanying attributes known as the moderating variables" (p.125).

Wong and page (2003) on their own developed a value based framework, for defining servant leadership. They recognised 12 attributes of servant leadership which they classified into four categories, called "orientations" as follows: firstly, "the character-orientation, which includes integrity, humility and servant hood. Secondly, people-orientation which includes caring for others, empowering and developing others. Thirdly, task-orientation which includes visioning, goal setting and leading, and finally the process-orientation which includes modeling, team building and shared decision making". In their summation, they pointed out that "power and pride characterised self-seeking leadership, while humility and self-denial characterised servant leadership" (p.125).

Patterson (2003) developed a servant leaders' model that is motivated by seven virtuous constructs which works in a chronological order thus, agape love, humility, altruism, vision, trust, empowerment and service. This model begins with love which is the independent variable, which motivates the leader to consider the needs, desires and wants of the other person. The other five variables namely humility, altruism, vision, trust and empowerment are the mediating variables that leads to service which is the final outcome and the dependent variable. This model according to freeman (2011) "improved on the leader: - organisation models of servant leadership by sharing the causal relationship between the variables in order to build a process model of servant leadership (p.126).

Spear, a successor of Robert Greenleaf, and director of his Centre for servant leadership studies in the United States of America, carefully identified some characteristics of servant leadership from Greenleaf's original literature. Thoughthese

characteristics were not scientifically derived, they served the purpose of a starting point for a scientific discourse on this emerging theory and help in developing a measurement tool for good leadership. They will be discussed in this section in brief, they include: listening, empathy, emotional healing, awareness, persuasion, conceptualisation, foresight, stewardship commitment to the growth of other people, and building the community. This characteristic was solely based on the literature of the profounder of the term 'servant leadership' and has no specific empirical grounds over the years until recently. It has been the basis upon which other scholars and researchers like Patterson, Wong, page, Russell and Stone etc., has continued their research and many servant leadership have been evaluated with these attributes either as present or absent in their lives. So one can say that these attributes and characteristics are well accepted among those who support this theory. These attributes will now be considered briefly in the light of spear's thought.

Listening: The servant leader is committed to intentionally and attentively listen to the followers and other persons. Today it can be referred to as having a listening ear. He seeks to identify the needs of the followers by listening to what is being said or unsaid by even watching their actions and body language. In a bit to fulfil other people's needs, the leader needs to check both their demands, requests, suggestions and feedbacks so to be an effective leader and mostly a servant in leading. He must develop the skill of listening attentively and actively. The leader needs to be verbally aware and always pay attention to none verbal clues. The leader needs to create time for reflection, to be silent in order to hear, truly both the said and the acted words. This characteristic of the leader will bridge gap of monopoly of knowledge and decisions which most contemporary leaders possesses. And the subordinates will not

always be expecting to be told what to do by the boss. They can also tell the boss their feelings and give their opinions on some matters.

Empathy: The second characteristic is empathy. This is the willingness to view a situation from the other person's perspective. This is very important because to have a fair judgment, the leader needs to put himself in the other person's shoes. The leader, who is serving, strives to understand the followers' needs to be accepted and recognised as they are because every individual is unique. The leader assumes the position of his fellow human being, co-workers and or colleagues and does not reject them as a people, even when some behaviour can be out rightly condemned. It has to be critically investigated.

Spear (1998) explained that people should be accepted and recognised for their special uniqueness. They should be valued as human beings regardless of their social status, ethnicity or gender" (p.4). He pointed out that the servant leader of distinctive character needs to combine the qualities of listening and empathy for effectiveness it will give a greater result in understanding one's feeling. Spear (1998) emphasized that although the leaders should understand the others, "it is misuse of our power to take responsibility for solving problems that belongs to others, so understanding should be supportive as opposed to patronising" (p.72). The main problem is how a patronising culture can adopt a supportive one. Many leadership cultures provide for a top to down style that gives room for too much bureaucracy. This affects the servant leadership culture.

Healing: According to Spear (2002) "healing is the greatest strength that encourages subordinates to commit and confine themselves to their leader" (p.46) while it is important for leaders to empathise with and understand those they lead, it is essential for them to demonstrate emotional healing procedure and heal their followers' emotional state. According to Greenleaf, (1970) this will "elevate low morale, thereby demonstrating true leadership qualities and instill confidence in the followers" (p.60). This will help to make the whole person in the followers. This characteristics helps the follower to grow individually, so that having grown, they will help to actualize the organisational goals without being coaxed into doing so.

Healing of relationships is a powerful tool for transformation and integration. Recognising that many people especially in the Church are suffering from spiritual, emotional and even physical hurts. It is necessary that the leader learns how to heal both himself and his relationship with other persons around him.

Awareness: Generally, awareness mostly the leaders' awareness, strengthens his ability to lead. It helps him to understand his environment and issues involving ethics and values give him the wisdom to attend to the matters holistically from an integrated angle as an insider. From Greenleaf (1970) the word awareness means "the ability to open wide the doors of perception so as to enable one get more of what is available of sensory experience and other signals from the environment that people usually take in" (p.18). The ability to perceive things through our human senses should be complimented by the ability to use moral and ethical considerations in accessing the underlying situations that the subordinates face or are likely to face. Burns (1987) defined this awareness as the "understanding of one's personality,

preferences and abilities, and how these manifest in one's proficiency in certain abilities" (p.36). Self-awareness is an essential component in leadership it helps greatly in influencing others; to achieve this, the servant leader needs constant personal reflection through devotion and listening.

Persuasion: This characteristic seems to be popular among many leadership theories; as part of leadership definition. Persuasion is prominent because the leaders are meant to influence the subordinate to reach the organisational goals. This influence should come as a result of motivation not out of fear, coercion or by punishment treat to achieve success. According to Burns (1978) he said that "Another Characteristics of servant leadership is a primary reliance on persuasion rather than positional authority in making decision within an organisation; conviction rather than coercion" (p.26). This characteristic offers one of the prominent distinctions in servant leadership style from other leadership styles. The servant leader is very efficient in building consensus within the community. According to Wong (2000) persuasion "focuses the benefits on those being led, while forces or coercion from positional authority aims to favour the one who makes the decision" (p.20) with the focus of the servant leader on righteousness and empowerment, this future can also server a religious purpose.

Conceptualization and foresight: This is two characteristic that is fused together. Servant leaders desire to dream great dreams; servant leaders conceptualize things and think beyond the day to day realities, it requires discipline and practice on the part of the leader to do this. The ability to look beyond the daily activities makes the difference. According to Bennis and Nanus (1985), "A vision or concept in this context, is the mental image of a possible and desirable future state of the

organisation; it may be as vague as a dream or as precise as a goal or mission statement" (p.89). Whereas foresight is the ability "to predict likely future outcomes".

In the teachings of Spear (2000), "the servant leader should understand the past and collect information about the present in order to estimate the consequences of the outcome from the decision" (p.146). These two characteristics are combined under one term "vision" since it has its focus on the future. This is good because vision is also used and essential in other leadership theories. This is because vision or conceptualisation and foresight as the term may be, distinguishes servant leader from a manager. Vision is an important aspect of leadership that must be articulated by all leaders mostly the servant leaders. Foresight is always an unexplored area in leadership studies but it is a deserving characteristic that should have a careful attention by all leaders mostly the servant leaders.

Stewardship: This word has been defined as a situation where something is held in trust for another person. According to Russell and Stone (2004) "the focus of the leader makes servant leadership concept distinct from other leadership concepts and theories", (p.146), this is clear with Greenleaf's explanation that servant leadership focuses on others rather than on themselves, with the role of the leader compared only to that of a servant. It is as a result of this that servant leadership is a unique leadership theory because it sees leadership position as an office held in trust for the people and the society. Leaders first and foremost are committed to serving others. Focusing on the individual needs of the followers and achieving the master's wish.

According to Walker (1994) the "idea of leadership is changing from traditional approaches such as hierarchy approach to team building leadership while the role of the leader has changed to that of a facilitator" (p.32) if the above theory is applied, then it means that according to Greenleaf (1977) "all institutions' CEOs, Staff and Trustees play significant roles in holding their institutions in trust for the greater good of society" (p.27). No other leadership theory has mentioned stewardship as characteristics this may be possibly because service has not been taken as their first charge.

Commitment to the growth of People: Servant leaders has an outstanding quality that makes them stand out as those who grow their followers values beyond their tangible contributions as workers, they see their followers as people who deserve more than mere contributors to a cause, it make them owners of the organisational goal. As fallout of this, they are deeply committed to helping them grow, not only in their career, but also in their spiritual and moral life. The servant leader therefore encourages, helps, supports and serves their followers to reach their full potentials, developing both their personal and professional values. Up to the extent of providing their financial and technical needs for such development.

It is a general belief that any leader who does not look after the welfare of his staff or other followers usually loses the best of them. This makes the servant leader to focus on the total development of the follower. The essence of this characteristic is to help the follower grow into a leader who will be willing to serve other followers, thereby seeing the servant leader as one who replicates himself. They produce leaders who can conveniently step into their position when they are gone. This will serve a

mentorship purpose. So that the system will not experience any type of vacuum or negative change whenever a vacancy occurs because it is not dependent on a single foundational leader all the way.

Building a Community: This is the final characteristic of servant leadership theory. Greenleaf (1977) defined it as "the process through which the leader should seek to build a sense of community for those who work within the institution" (p.52). In other words, the servant leader combines the empowerment and teamwork methods. This characteristic will bring about the expected change of leader's attitude in the society. Walker (1994) said that the way to cope with change is to "abandon their hierarchies and devolve true decision making, accountability to the team" (p.38). Scholars had identified the practice of empowerment as a major ingredient in institutional development and effectiveness and it helps to produce leaders in every level of the institution. Effective leadership and management of positional power and authority include the ability to empower the follower by freeing up your authorities and positional powers and motivating them to take initiatives.

It is the collective effort of the leaders and the lead that develops any institution. Spear (1998) subscribed that "when a strong sense of community occurs, trust and open communication will follow, other characteristics will emerge, therefore allowing all these characteristics to link with each other, the leader cannot select one over another" (p.53). This research work will proceed to harmonize these servant leadership characteristics with the characters expected of the Church leadership (Overseer and Deacon) from 1Timothy 3:1-13 and how it can provide valuable service in the Church of Nigeria (Anglican Communion).

3.3   Theological Perspective of Servant Leadership

While the secular leader may adopt servant leadership style because it is seen as beneficial to the organization and respecting the dignity of the followers, the religious leader should see it as a command from God that must be obeyed, Luke 22: 25-26, John 13:1-17, Matthew 18:15-20, Matthew 16:23, 1 Corinthians 9:7,19. . Robert Greenleaf is the acclaimed father of servant leadership in the modern time but from a biblical perspective, the word servant has been used severally. This word has occurred more than Nine Hundred times in both the old and the new Testaments of the Scripture.

The Greek words "dia,konoj" translated "deacon", "dou/loj" translated slave, or servant, as used in the new Testament, were used at different contexts as follows:- "diakonos" used as a worker, emphasising the servant role in relationship to what the leader or individual is required to do. The word "doulos" is translated slave, showing a person who is responsible to the master he serves as a domestic staff. "Huperetes" is someone who is subordinate to a superior and is always under his authority, while the word "leitourgos" is a steward who is holding the Master's authority in trust, and is serving the master in relation to leadership in an institution.

According to Wofford (1999), the huperetes (servant) is a leader that is accountable to God his master, they prosper and transform things and persons, because they anchor their values in the fertile soil of service to others, they lead not to gain from their followers but to give them" (p.159), this word, clearly shows that the leader can be a servant of the society or an organisation. Servant leadership is all about service to

others. A servant serves a master, that is someone that is greater than him, and they serve the inspiration of their life.

As a religious leader, servant leadership is at the core of effective service to others and it is called "pastoral leadership". Pastoral leadership has been expressed in three different ways thus; that it was central to the ethics of general gospel because it evolved from the teachings and practices of Jesus Christ. Secondly, Pastoral leadership makes Christian leadership structure different from other organisations and thirdly, the apostle Paul's Pastoral leadership recommendation is that of authority collectively vested on leaders on equal grounds known as "Collegial leadership" with the various leaders exhibiting a particular characteristic to qualify them for the office.

Scripturally, a servant leader does not lead for gain from his followers but he gives to those whom he leads. He is a model to his followers and nurtures their faith to maturity. Servant leadership is shepherding, mentoring and equipping. He strives to accomplish the interest of Jesus Christ his master in the life of those that he serves (his followers).

Using the bible as the major text of reference for study in this section of the research, will bring out more of what servant leadership will mean in the Church today, this is because the bible is the sole norm of belief and should be the basis of practice of Christian leadership and none other. So having the servant leadership principles as developed by Greenleaf, does not rule out the foundational value of its beginning from the bible both Old and the New Testaments. The various verses of the bible have a lot to say concerning servant leadership, its principles and those godly men and

women who have exhibited this type of leadership in their life time. To begin with, there will be interpretation or references made directly to the New Testament mainly the four gospels where the master Jesus Christ presented and consummated his teachings.

The gospel according to Matthew could be referred to as an eye witness account of Jesus' activities, Mark wrote from the account that was described to him, by Peter, Luke also was not a participant in the event he described but John has a full account of what he wrote from start to finish of the Master's ministry. So in order to fully explore the teachings of servant leadership from the theological view, it is necessary to scan through the scriptures (mainly the gospels) and discover the concepts and how it was applied years ago.

The biblical teachings on servant leadership may be seen from two main categories namely the Old and the New Testament views, which will focus on Jesus Christ's examples. This research is not claiming to establish that the bible has only servant leadership as the biblically recommended leadership style, because other styles like a spiritual, moral, participant, charismatic, transformational and trait leadership concepts abound therein, but it is clear that most successful biblical leaders had directly or indirectly applied the principle of servant leadership and they were commended for it.

3.4   Servant leadership in the Old Testament

The Old Testament is the first part of the Bible containing the books of the Jewish Canon of the Scriptures. It contains the concept of servant leadership found in various

constructs in its message; though as it is generally admitted, the fulfillment of this concept and all that was written in the Old Testament, was in Christ Jesus in the New Testament the concept of the servant leader was also consummated in Him.

The Jewish leaders, in Israel as a nation, were called"`poimanei/j`""Shepherd"2Samuel 5:2, they are servants of God, with the responsibility of serving the people of God, tending them like a shepherd taking excellent care of his sheep, protecting them, guiding them, loving them like oneself, teaching them and not "lord it over them". Jeremiah 23:1-4. This concept was developed and expected to be cherished by the Jewish leaders. From there the Christian leaders developed their leadership style of selfless service to their followers. According to Ward (1996), the concept of a servant leader is that person who shares and bears the burden of one another and fellow believers. Prophet Nehemiah was a great leader of the people of God, he mobilized his people to do that which naturally, they were not prepared to do.

The Old Testament also recorded activities of some leaders who were selfless in their service to their people and through their inspiration, salvation came to their people. Such servant leaders include Abraham, in Genesis 26:24 God Abraham called him a servant and for his sake, his descendants were to be blessed. In Exodus 14:31 Moses the great leader, brought the children of Israel out of Egypt, when they saw the fantastic leadership traits that Moses exhibited, the people trusted both him and the Lord God. Moses was considered as one of the finest leaders in the bible whose example leaders today should emulate. He exhibited exceptional leadership characteristics which showed godly design for his life and calling. Deborah the

Prophetess, in Judges 4:8-9 was a godly leader who influenced her people to see the potentials in them and gained victory for themselves at last. Other examples about servant leadership can be seen in the lives and writings attributed toDavid, Solomon, Nehemiah, Ezra, Josiah and other inspired men of God, in psalms and proverbs.

Evidently, the prophet Isaiah in the Old Testament had more passages that clearly treated the concept of servant-hood in leadership. He portrayed Israel the "chosen nation of the Lord" as a "servant community" while the "Lord's chosen servant", "the Messiah" was presented as the "servant leader". A large portion of his writings were dedicated to this discussion, termed "theservant songs of Isaiah" divided in sections thus "the servant of the Lord of the Nations" Isaiah 42:1-4, "the Mission of the servant" Isaiah 49:1-6, "steadfast obedient of the servant" Isaiah 50:4-9. The people living in this servant community were called to a great task and should not see themselves as a "minority" and began to strive for their own survival, their task is more than just self-survival. In a world where people are in bondage, God wants the servant community to perform the role of a leader in a new and better world, this will be done patiently, quietly, and altruistically.

Finally "the suffering and victory of the Lord's servant "Isaiah 52:13-53:12, tells the story of how the "the Lord's servant" will suffer so that the nations of the earth will be delivered. The selflessness of the servant leader was noticeable in the words of Hamlin (1979) "the servant is willing to devote his whole life…and to die in order to free the nations" (p.158). The effect of the sacrificial ministry of the servant would be to make his people to be accounted righteous in the sight of their God. According to Ward (1996),

it can be concluded that servant leaders must sacrifice their self-interests, learning to be above all else, humble, lowly, and meek and be able to readily demonstrate to the world through their thoughts, words, and deed that they are not in the least self-centered. (p.40).

The servant leader's first duty is to serve those whom they have care over. The servant leader does not only get respect from their followers, they also show respect to their followers, because they are mentoring them to become servant leaders themselves. This made the difference in the nation of Israel and other nations around them; because they denied themselves the things of pleasure. They were able to concentrate and serve their people with honour and dignity supplying both their spiritual and moral needs. They do not seek men's praise nor approval but that of their master whose call they obeyed and they believed that they were doing their duty at the long run, they are serving a greater God and cause.

The Old Testament presented the picture of the servant leader from the book of Prophet Isaiah, the (servant leader) or (Messiah) was to be a suffering sacrificial leader. This was pointing to Jesus Christ who came as its fulfillment in the new Testament, Jesus Christ has been designated as the "perfect servant leader" Sendjaya and Carros (2002) clearly affirmed that "Jesus Christ was the first person to propound, teach and practice this style of leadership although the concept had been constructed throughout the Old Testament" (p.41), so the Church that has the mandate of Jesus Christ should follow his example. Church leaders should be more of servants in obedience to their master's injunction. The next section will explore the Jesus' example in the New Testament.

3.5 Servant leadership in the New Testament: Jesus Christ the Perfect Example

Jesus Christ emphasised the concept of servant-hood, he commanded cross bearing throughout his earthly ministry. In the three years of his teaching, he practiced this concept as an example to his listeners so that they can go and do likewise. From the gospels according to St. Mark and John, he showed what it meant to lead as a servant; he declared that he did not come to be served but that he came to serve and offer his life as a ransom for those he serve (Mark 10:45). This principle of service clearly shows that a leader should put the interest of others first before his own self-interest. "Service before self" was launched by the master himself. Sendjaya and Sarros (2002) made it clear that the use of the term "servant" by Jesus Christ is a synonym for greatness, they stated that "the paradox between service and greatness could be considered as a focal aspect of servant leadership theory. The leaders' greatness is measured by a total commitment to serve his fellow human beings" (p.59).

Jesus Christ taught self-denial (Luke 9:24-25) and service whenever any opportunity presents itself. One of such glaring opportunities came when two brothers, James and John came up to him with the intention of securing a traditional positional authority and power for themselves in heaven. This worldly request triggered a furious response from the other disciples, but it gave Jesus the golden opportunity to teach them the principles of servant leadership saying that "anyone who wants to be the first among them must first be their slave" (Mark 10:43-44) the word he used here anyone who "desire" is like the same word used by St. Paul in the opening sentences of 1Tim. 3:2. to desire to be the greatest is as important as to desire to be an overseer or a deacon, which Paul declared that it is a noble task, in order words it can be said that anyone who desire to be a leader, will be a "slave for all".

The above, can be likened to saying that he should be "above reproach" because he has to deny himself everything that can make others happy, being above reproach just as a slave who has no option than to give in everything he has to make his master happy. So the philosophy of service and self-denial is the authentic underpinning factor in the servant leadership theory. This is Jesus Christ's emphasis. St. Paul following his master's example, said that you should consider others first when you want to be the greatest.

From the statements of Jesus Christ, it should be observed that he did not use the word "rule" but he has always implied the notion of "leading" which should be done as service to others in love, it could have been easier for him to say rule with love and kindness and promote justice in your administration, His approach to leadership and exercise of authority opened a new chapter in the study, teaching and practice of leadership and authority in the society mostly to the church which defiles the secular government and introduces new leadership values based on the principles of service as exemplified by Christ himself. His principle is experienced in three words thus: "Servant hood", "self-denial" and "suffering". The scriptures also noted the difficulty in achieving these ideas. The Gospel, and the action of even the apostles of Jesus Christ in their constant quest for top leadership or recognisable positions depicts this difficulty. It shows that human beings are naturally greedy for power and position. (Matt. 20:20-27, Mark 10:35-45, Luke 9:46-48).

Jesus Christ met with all the problems any leader could also be faced with. He was tempted with gratification, the temptation of recognition, and applause. He noticed

these difficulties and made a sample of what servant leadership should be. In John Chapter 13, Jesus washed the feet of his disciples, showing humility. The washing of feet was the least preferred job for any royal. It is a job that is meant for servants alone. After washing the feet of his disciples, Jesus commanded them to go and do likewise given them an example, Mark 13:12-15. This little drama piece, brings out Jesus' wish for all his followers to practice his command to serve others. In order to practice this, Jesus saw that it was difficult and he introduced a "childlike" character or attribute to be adopted by all his adherents. A child is humble and humility is a very important tool in servant leadership, Matt. 18:1-5. The attributes in the childlike character that he wants the servant leaders to imbibe here include: integrity, straightforwardness, humility, authenticity and a forgiving spirit.

St. Paul also gave credence to this teaching on servant leadership. An ardent prosecutor of the "Christ like people", and a zealous Jew. Paul manifested a life that has shown a sharp shift from autocracy to servant-hood, Philippians. 2:3-22, Rom. 2:1-6. Paul embraced the teaching of his master and Lord after an encounter with him then his concept and philosophy changed. Servant leadership can be adopted by people if taught and mentored, no matter the status or category of the individual, only if the mentee has the willingness to adjust and fit in to the provisions by the mentor and surrender themselves for the same course like Jesus Christ who has been an acclaimed and is still the acclaimed perfect example of servant leader, both in the religious and circular environment, in the community of leaders and leadership mentors.

The servant leadership idea he taught his disciples and subsequent followers is the first step to greatness in leadership. This philosophy of leadership that was introduced and practiced by Jesus Christ, has greatly contradicted the traditional and world widely accepted and practiced leadership theories, which anchored on power, authority and control by the introduction of love, service, empathy, listening, team work and kindness. Instead of the use of power and coercion, Jesus Christ implored men to follow his teachings and way of doing things; he does not coerce nor manipulate people.

3.6   Some Identified Misconceptions:

The problem of secular leadership today that is gradually dominating the church and turning it into an authoritarian, top-down approach can be related to the rebuke given by Jesus Christ in the Gospel of Mark10:35-45. Some misconceptions were identified and the Master addressed them. They include the kinship attitude, self-interest and selfish ambitions, competition, position and status belief and finally the lordship analogy.

Kinship attitude is described in the family and social relationship affiliation that people explore to gain position of leadership. The Zebedee family wanted to explore this relationship between them and Jesus to grab a good position in "His Glory". Just like today the highly placed and the privileged leaders want to rotate the "power" within their circle. This attitude kills quality and efficiency in leadership, because it excludes the better qualified in the church that is not prominent and are mainly from the lower or helpless class.

Self-interest and selfish ambition is seen in those leaders who desire the leadership position for selfish gain. Though Paul told Timothy that those who desire leadership positions in the church should indicate interest, he strongly instructed him to properly examine them probably partly to identify their true intentions, before they are given approval to lead. A wrong ambition either on the part of the candidate of the electorate/selection board, will cause more harm than good to the purpose of leadership. Selfishness and self-centeredness shows the level of deviation from the master's plan for the church.

Struggle for and attachments to position are another dangerous misconception. This shows through struggle for priority of influence, affluence and power. Instead of seeing their position as a serving one, they make it so adoring that they become unreachable with body guards. So the position to serve now turns to a position to be served. The leaders should understand that position does not make the leader but the service makes the leader.

Due to the misconception of the concept of position in leadership, leaders tend to excel in jostling for position of authority and unhealthy competition that is best described as rivalry and contention for supremacy instead of engaging in intellectual growth and evangelism. This leads to moral indignation, infighting, breakaway, disgruntlement and seeking to have undue advantage over their colleagues, causing schism and faction. This greatly displayed the misunderstanding of the meaning of greatness as taught by Christ the Master of the church.

The last misconception addressed by Christ was the issues of "lordship" over the followers just like the leaders of the gentiles do. The concept of leader/master was prevalent in their days but the disciples were admonished not to incline to its principles rather they should serve their followers as the true leadership quality. Supreme leaders relegate and demoralise their followers by keeping them as subordinates. This concept in leadership, makes some people feel that they are more superior to the others and wants to exercise absolute authority and dominion on them.

In conclusion, Jesus Christ warned his disciples against following their contemporary leadership style, corrected their misconceptions and taught them the right attitude to leadership which introduced the philosophy of servant leadership. He also persuaded all his followers to imbibe and practice it based on love and service. It has self-denial and genuine concern for others at its foundation. According to Hunter (1998) servant leadership concept is based on "Agape or unconditional love" which is "a moral love", and by implication doing the right thing at the right time and for the right reason" (p.3) this is what Paul described in 1Cor. 13:4-7. This type of love is absolute and unreserved and it is the only motivation to serve and fulfill the needs of others through servant leadership.

3.7   Servant leadership Principles:

From the study of servant leadership, the researcher observed two main principles that can be derived to guide in reaching the final conclusion thus;

Service, Sacrifice and Suffering: The servant leader is motivated by the willingness to serve before leading, from serving; he becomes the recognized figure to lead. This type of leaders cements bond and is are unifying agents. Christ's teaching brings in a

type of leadership that is focused on service, suffering and sacrifice. In this modern society of instant reward and prestige, this leadership principle that Jesus Christ introduced appears extremely unattractive, they don't desire to lead for selfish gains but are chosen due to their antecedents.

Devine Choice: Secondly, any position of leadership that asserts authority in the church should be given by God; this should come through transparent, free and fair democratic process. It will ensure God's hand in the process, not a premeditated position filling with choice or anointed candidates. Jesus Christ replied James and John that to sit on either his right or left "is not for him to determine". No campaigns should be allowed before filling any position in the church. The church should allow the leading of the Holy Spirit in such exercise. Imagine if men were allowed to choose, David wouldn't have had the opportunity to be king in Israel. Out-right hate and preferment should be eliminated in choosing leaders in the church. Free and fair election shows a divine choice with human instrumentality.

CHAPTER FOUR

SERVANT LEADERSHIP IN 1TIMOTHY 3:1-13

The scriptures, with particular emphasis on the Pastoral Epistles undoubtedly remain the major authority for reference when good and acceptable leadership in the church is being discussed.

The term "Pastoral" is used here to represent those biblical writings by someone who has a letter style indicating the sender and the proposed recipient, the concluding segment also has greetings and blessings. The three epistles, namely 1Timothy, 2Timothy and Titus were grouped under this category. These letters have worthy instructions for Church leaders.

Timothy and Titus were ambassadors, official representatives and friends of the apostle Paul, so they were otherwise referred to as "Vicar apostolic" he sent them on a special mission according to the need of the current situation in the Crete and Ephesians churches. They were sent and a report of their stewardship was being expected. They are separated from other Pauline epistles that were addressed to churches.

These letters were addressed to individuals who have some sort of responsibilities with the Churches in relation to the church's leadership, addressing the care, structure and appointment of ideal leaders of the already established Church communities as Paul was either far from them or about to die. Their authority were distinctive to that era of Christianity (apostolic age), their powers were extra and super-ecclesial, they were not properly defined church officers neither does their calling or commissioning

allow them to be considered structurally as such. But it seems that they were the last leaders that held such authority.

1Timothy proposes a set of new leadership qualities that is directed towards raising new leaders that will be free of the corruption which has bedeviled the existing leadership of the Church in Ephesus and made fall prey to heresies and other wrong behaviours. This was tarnishing the good testimony of the Church. Evidently, the leader's role needed to be clarified and consolidated in view to maintain the original precious intentions and the dignity of the Church. It has much to do with emerging new generation of local church leadership but the Epistles is moving further to establish and secure a social order.

The structural deviation from Pauline style of writing in these epistles has made some scholars to doubt the authenticity of these letters arguing that Paul would have not written nor commissioned someone to write them for him then ascribing the authorship to some of Paul's associates. The letters probably is directed towards making a rule or directive for Church leaders' qualification in general.

These letters are closely related in content and structure, dealing with pastoral instructions and requirements. Timothy the recipient of the first epistle to Timothy was the son of a Greek father and a deeply religious Jewish mother named Eunice, (Acts 16:1). He was probably converted to Christianity during Paul's first missionary journey 1Timothy 1:2, Acts 14:6 and he became one of Paul's faithful companions all through his ministry. He was entrusted with this important task of representing Paul in Ephesus to fight against the heretics and false teachers within the Christian

community and sustain the true Christian faith through the establishment of the right leadership in the church: 1Timothy 3:15.

Paul was more anxious about the proper organization of Liturgical worship and right administration in the Church as will be directed by his envoy Timothy, 1Timothy 4:3. The leadership of the Church should care for the led especially the poor members and windows, 1Timothy 5:3-8. Paul as an experienced pastor understood the distinction in widowhood. It is therefore the duty of the pastor who is entrusted with the pastoral care of the Church to show them the right path.

The instructions he gave concerning the church leaders, will protect the reputation of both the Church and the Church leaders themselves to avoid unfounded accusations and unnecessary allegation against them. Paul gave a total package on which category of widows the Church leadership should care for 1Timothy 5:18-12. The selection, mentoring, training and final ordination of overseers (Bishops) demands a serious and adult mind. So as to be above reproach and avoid being guilty of the sin of other members of the church and the society. Timothy and other Church leaders are meant to show themselves as persons above reproach and outstanding servants of God in their conduct and life of Faith. 1Timothy 4:6, 12.

4.1   The Structure of 1Timothy 3

The order of composition/ the structure of the Pastoral Epistles is in contention between some scholars who adopted Pauline authorship and those who oppose it. Some believe that 1Timothy and Titus should come before 2Timothy and were written during Paul's freedom while 2Timothy was written during

Paul'simprisonment. Those who accepted a later editor preferred the 2Timothy, Titus and 1Timothy order in presentation.

1Timothy 3 is the confined discussion from 1Timothy 2:11-15 where Paul discussed the role of women in leadership. Chapter 3 deals in details with personal requirements of the Church leader for effective Church leadership. The chapter is divided into three sections:

     i. 1Timothy 3:1-7 is all about the qualities of a desiring"evpi,skopon" translated an overseer or Superintendent

    ii. 1Timothy 3:8-13 deals with the qualities of a desiring"diako,nouj"translated a deacon, servant or an administrator.

   iii. 1Timothy 3:14-16 puts all these instructions into perspective with the concluding message noting that the Ephesians' problem was a divine one because it was to fulfill the prophecy of the scriptures.

The first part is divided into three:

a.   Paul commends the office of the overseer (Verse 1)

b.   Paul outlines eleven qualities required of an overseer (Verse 2-3) he begins with a statement that is like a general requirement that has different branches, the rest qualities sounds like the explanation of the meaning of "being above reproach"ανεπιλημπτος"

c.   Paul addressed three particular qualities that a leader in the status of an overseer must have, these include being able to manage his home well (vs. 4 & 5) he should not be a new convert (vs. 6) and he must be well thought of or

spoken of by all, even none Christians (vs. 7). At the end of each of these ones Paul states a reason why the leader must possess these qualities.

Paul began with the overriding principle that the Church has not guarded its reputation so the misconduct of false teachers and heretics were bringing disrepute to the Church; so in effect, Timothy must make sure that the leaders he will appoint to take charge of the Church must be above reproach, 1Tim. 3:2-6.

After describing who was worthy to become overseer, he moved to describe the deacon. He listed nine qualities to be possessed by those who desire to serve as a deacon, unlike the qualification of the overseers, Paul stated with the admonition that deacons should be "semnou,j" "serious", "honourable" "dignified". He also repeated at the end of his list, vs. 11.

Like the "above reproach" beginning for the overseers. This vs.11 possesses a great exegetical discourse in this section, with the introduction of deacons. If this refers to the deaconess, and not the wife of a deacon, then the structure here has a disjoint, taking us back to the continued discourse on deacons.

Out of the nine characteristics of a deacon, six were directly parallel to that of the overseers. There has been arguments that the reason for the similarities may be that the original list did not differentiate between the Church leader "Oversee" and the Church worker "deacon" because both the leader and the worker deserves to be matured Christians who are above reproach. In this list for the deacons, it is observe that:

(1).   A deacon is not required to officially be a teacher.

(2). The deacon is not the overall leader of the Church.

(3). The deacon's wife's character, if the word "γυναικας" is translated thus "wife" and not "woman", will be more involved in the work of the Church than the wife of an overseer. Unless if it is translated "female deacon".

(4). A deacon is not supposed to be hospitable though as a Christian he should show care and love to strangers and fellow Christians, this indicates that deacons has less responsibility about guests and visitors in the Church.

(5). The deacon has to be tested first to undergo a period of probation. This suggests that a deacon can progress to be an overseer because an overseer must not be a recent convert maybe must have gone through the period of deaconship for a while. (1Tim. 3:6).

Paul gave an official but not conclusive description of the person of the overseer and a deacon, those to function as Church workers, it is not clear as to what is or should be the duties of a deacon, but from the required qualities it is clear that they will have contact with the members of the Church more often than the overseers. These qualities like not greedy, not double tongued, a dignified wife, a well-managed family, suggests a day to day running of the Church.

It is generally accepted that these verses 14-16 presents the heart of the pastoral writing and sums the general instructions in epistle and put them in the proper perspective. With the hope of Paul's visiting Timothy soon, and at the same time, suspecting that this said visit may be delayed, he wrote to describe how believers should behave in the Church of God. This clearly places Paul's teaching farther than the immediate audience in Ephesus or Crete to include the Church of today; because

today the Church is the house of God, so his teaching and what he wrote to Timothy many years ago should apply to the Church of Nigeria of today; the truth of the gospel must be protected qualified church leaders.

The final part of this chapter which is not necessarily in focus, (verses 14-16), described the nature of the house of God and the message of the Church; Paul's writing was to correct the leadership and their message so that the reputation of the Church should not be hampered. This mandate is not optional; the Church must maintain its sanctity because it is the house of the Living God Who is also the judge of all. The Church is the custodian of truth and must be secure to continue doing that. So there must be correction of the activities in the Church that does not promote the truth of the gospel so that the reputation of the Church is persevered.

1Timothy 3:14-16 focus on the behavior in the Church, so by implication the whole of the epistle is dealing on the general practice of a Church leader and the Church. This hymn of Christology in verse 16 is an outstanding literally feature of the passage, talking about the son of God (Jesus) and what he did to save the world, the rhythmical structure of the hymn is distinct, it has six lines with the 1st person singular aorist passive verb at the beginning followed by a prepositional phrase introduced by "in" and a noun in the dative, but for the third line that omitted it. The theme of the hymn is seen all through its lines repeating the salvation history. The structure of the passage is so pronounced in a hymnal style. The words and ideas of the hymn is and can only be a Pauline literature.

It can be said that the structural discussion of 1Tim. 3:14-16, is generally subjective in nature, e.g. lines 1 and 2 as well as 4 and 5 appear to relay to each other as a parallelism but may not be clearly seen. Secondly, the lines are somewhat chronological in nature, following the configuration of the hymn there were three basic suggestions; firstlythat it is a one stanza, six line hymn, while the second suggestion says it is a two stanzas of three lines each hymn and the last suggestion maintained that it is a three stanza of two lines each, but for the purpose of this research, the two stanza three lines each hymn will be accepted because it seems to fit the hymn the most with the first part describing the mighty works of Christ, his incarnation, death, resurrection and ascension. The second stanza shows the type of response that the Church should give or has given.

This passage 1Timothy 3:14-16 is often seen as the proper conclusion of Paul's discussion in 1Timothy chapters 2 and 3. Some other scholars have argued that it is not a conclusion rather it is just a pause so that Paul can put his instructions to Timothy and the church, in a proper perspective bringing out clear facts about the Church as follows:

(a.)   That the Church is owned by the living God, that He is active and interested in all her activities.

(b.)   That the Church is and should be seen as the pillar of truth.

(c.)   That the Church should protect that truth and

(d.)   That the Church should proclaim the mystery of godliness. These facts provided the importance of a good and true organization of the Church to the glory of God to avoid the great danger that the Church will face if she neglects this great truth.

4.2   The Authorship of 1Timothy

The question of authorship of the pastorals is being considered in this research because the researcher believes that who is the author has a lot to do with the authenticity of the teaching and the instruction in the research text (1Timothy 3:1-13) which will by implication affect the godliness of the research result at the long run. Having said that, it has been observed that the general and swiftest tendency in reacting to this topic whenever it is mentioned for discussion is to hold on to the traditional view that these letters authentically belongs to the Pauline group of writings not until the nineteenth Century when Schleiermacher rejected the Pauline authorship of 1Timothy, but accepted that he wrote 2Timothy and Titus, butBaur (1835) in his work on the Pastoral Epistles, totally denied the Pauline authorship that it is inconsistent to accept the Pauline authorship of 2Timothy and Titus but deny the authorship of 1Timothy, that all the three should be seen in the same view even if it means seeing them as pseud-epigraphic literature which was written in opposition to the Gnosticism of the second century.

Allowing this above view, the Epistles will all be pseudonymous, and all the personal allusions seen therein will be a fabricated trick to create the impression of genuine Pauline authorship. Stott (1996) said that since Baur's rejection of the Pauline authorship, "the voices of critical orthodoxy have confidently followed this tradition" (p.21) but Guthrie (1956) maintained that

> No-one can seriously entertain a study of this problem without being acutely aware that the many differing opinions which have been advanced during the last century and a half make it difficult, if not impossible, to arrive at any solution which would convince every school of thought. (p.3)

The critics' negative attitude to Pauline authorship may have arisen due to the particular emphasis the pastoral laid on several subjects like the importance of ecclesiastical offices in 1Timothy 3 and Titus 1, the inspiration of the written word of God 2Timothy 3:16, the necessity to maintain sound doctrine 1Tim. 4:1-6, Titus 2:1, the reality of the resurrection 2Tim. 2:18 and the divine requirements that faith shall make itself militantly manifest 2Tim. 4:2, 7& 8.Which bothers on linguistic and dogma. Again Guthrie (1956) has identified three approaches used by scholars in viewing this topic thus;

> The traditional approach is to accept the Epistles as authentic works and, generally speaking, to relate them to the period immediately subsequent to the Acts record, necessitating the embracing of the second Roman imprisonment theory. A modification of the traditional approach is the view that the substance of the Epistles is genuinely Pauline but their present form is the work of an editor who 'arranged' the notes shortly after Paul's death. Another modification is the view that Timothy and Titus themselves edited the Pauline material, which they had collected, and published the three letters after Paul's death…The third approach, adopts a mediating position by admitting the use of genuine Pauline fragments by an admirer of Paul in the early part of the second century. (P.3-4)

These views has been held over the years even till date but it is clear that the critics have not been able to prove their facts beyond doubt that Paul was not the author of these Epistles, which has been the traditional view in biblical scholarship.

The method some scholars has used to handle this controversy has been to briefly review the various views for and against the traditional Pauline authorship, pseudonymity and the use of amanuensis, this method will be adopted briefly in this section . Considering many links with the Pauline epistles, scholars had argued and continued to argue the Pauline authorship of the epistles either in part or as a whole, their argument can be divided into two major conclusions firstly, that the epistles were written after the other ten Pauline epistles were written towards the end of Paul's life that is why he gave the dying man instruction to his beloved ambassador and representative to Ephesus (Timothy).Secondly, that the epistles were written by some enthusiasts of the apostle Paul who wanted to continue the maintenance of law and order and the spiritual tempo of the gospel along the region of Ephesus and using Paul's name or identity will give the letter more authority saying what Paul would have said if he was still physically present. They were guarding against false teachers and their doctrines.

Case for Pauline Authorship The traditional view of many scholars is that Paul was the author of the epistle to Timothy and Titus, based on two grounds first internal evidences, which are the claims within the writings that supports the Pauline authorship and external evidences which are the wide acceptance of the letter by scholars and early Church fathers and scholars from the formative years of the Church. They accepted it as authentic and genuine, following the letters honestly.

Internal Evidence The internal evidence supporting the apostle's authorship is simple and comprehensive that if it is attributed to pseudonymity, it would have been handled by a great "literary genius" first the Pastoral Epistles gave the name of Paul

as their author and Timothy even emphasised that Paul's authority was divine, they also mentioned Timothy and Titus as the recipients. They were given specific assignments in the letter. (1Timothy 1:3ff, Titus 1:5ff). In 1Timothy 1:2, Paul showed his personal relationship to the recipients and with passion he call them `Timoqe,w| gnhsi,w| te,knw|` "Timothy my true child" 2Timothy 1:2`Timoqe,w| avgaphtw/| te,knw|(` "Timothy my beloved child" Titus 1:4`Ti,tw| gnhsi,w| te,knw|` "Titus my true child" or "dear Son". There were other personal touch to the apostolic directions that the writer made in the Epistle that cannot be overlooked as none authentic. 2Timothy expresses Paul's farewell wishes to Timothy shortly before his execution. (2Timothy 1:13, 2:2, 3:14 etc.) According to Moule (1905), commenting on 2Timothy, "The human heart is in it everywhere. And fabricators, certainly of that age did not well understand the human heart" (p.21)

External Evidence the Pauline authorship was generally accepted at face value by the Church at the formation stage. Some early Church fathers like Polycarp in his letter to the Philippians (c. AD 117) quoted from the Pastoral Epistle acknowledging it to be from Paul. Tertullian, Ignatius of Antioch quoted from them in his letter to the Ephesians (c. AD 110) Clement of Rome alluded to the Pastorals in his letter to the Corinthians (c. AD 95). The Muratorian Canon (c. AD 200) in listing the Canons of the New Testament ascribed the three epistles to the Apostle Paul. Theophilus of Antioch acknowledge 1Timothy as having been written by the Apostle Paul. St. Chrysostom had an exceptional commentary on this epistle and he believed also that it was written by Paul the apostle. Towards the end of the 2nd century, many references were made to the three letters in fighting heresies in the Church. All the early Orthodox Church fathers accepted first epistle to Timothy as an authentic document

from Paul who was an Apostle of Christ. According to Kent (1982),"the Gnostics Marcion made no reference to the epistle probably due to the fact that it was a warning and fight against their false teachings and heresies on the goodness of creation in the Old Testament account. Others rejected it out rightly" (pp.34-35).

The Case Against Pauline Authorship the considerations presented against Pauline authorship bothers mainly on history, theology and vocabulary each of them will be discussed briefly.

History: the Pastorals presented Paul's life in a different way from the Acts of the Apostles and the other of his writings. In Romans 15:23 and Acts 20:25 Paul was described as not been able to go back to the East again after his imprisonment in Rome. Also From the events described in the Pastorals, Titus 3:12, 2Timothy4:13 and 2Timothy 4:20, and 2Timothy 1:16ff, 2Timothy 4:16ff, it is difficult to reconcile the historical and geographical references in the Pastorals and the Luke's account in Acts of the Apostles has motivated the rejection of the Pauline authorship by some scholars in the modern times. Though some scholars like Eusebius has tried to reconstruct the chronology of Paul's missionary journey to easily fit into the Pastorals without the need of accusing the author of historical inaccuracy.

Theology: some scholars has accused the author for lack of unifying theme in the Pastorals even with an impression of relative incoherence. In his opinion, Hanson (1968) "the author of the pastorals had no theology of his own. He is a purveyor of other men's theology" (p.110) these scholars find it difficult to muster the theological sense of these three letter. But Towner (1989) has argued that "salvation was the

Centre point of the message of the Pastorals" (pp.118-119) and in another argument Towner (1986) said "the present age, which is the age of salvation, is illumined and inspired by the incarnation and parousia, the Christ-events which inaugurate and terminate it" (pp.427-428). The responses to this criticism certainly will better be put this way according to Stott (1996) that;

> this is an extremely subjective judgment. Paul's earlier letters already evidenced his high doctrine of Church and ministry, and Luke tells us it was his policy to ordain elders in every Church from the first missionary journey onwards. Acts 14:23". (p.26)

So in all, the apostles' instruction on the selection and appointments of Church leaders, behaviour in the house of the living God, teaching and maintenance of sound doctrine and conduct of public worship can all be revolving around the same Pauline taught not necessarily belonging to the second century. The Church structure in the Pastorals, the office and officer of the bishop and the Presbyter were enveloped in the same person.

Vocabulary: scholars in recent studies, put forward very strong sentiments against the Pauline authorship of the Pastorals based on linguistic evidences. One of such persons was P.N Harrison in 1921 when he proposed four main thoughts on the topic. First he held that out of the 848 words of the pastorals, about 306 words were not found in the other ten fully acknowledged Pauline letters including the deutero-Pauline letter (2 Thessalonians, Colossians and Ephesians) further queries found that there were as many as 175 hapaxes (hapaxlegomena means words occurring only once in a write up).

Secondly, he maintained that the extraordinary usage of a small number of common words with other Pauline writings by the author of the Pastorals like having about 542 words occurring therein alone was suggestive of another writer other than the Apostle Paul. P.N Harrison also said that about 1,635 genuine terminologies associated with Pauline writings were absent from the Pastorals and of these number, 580 terms were peculiar to Paul. According to him, this omission accounts for serious objection to Pauline authorship.

Finally he maintained that instead of comparing the Pastorals with the genuine Pauline writings, it was safer comparing it with the popular Hellenistic philosophers, the Apologists and the Apostolic Father's writings of the first half of the second century AD.

It is clear that these arguments were established on linguistic bias and may not be accepted to be perfect as assumed by the proponent who judged his work with only human calculations as "painstaking statistical tables" and in conclusion said that is was a "rigorously proved scientific fact" (p.84) he cannot be the judge in his own case because he will on be right in his judgment and nothing more.

Harrison certainly has had a lot of enthusiasts as well as critics. A reply to this will start with the words of Simpson (1954) that "great souls are not their own minds" (p.15) it will be observed that a creative, versatile, original, impressionable genius mind like Paul cannot be expected to have a completely uniformed style of writing or vocabulary. Guthrie (1990) put the reason for the apparent difference in the vocabularies this way " as dissimilarity of subject matter, advancing in age, change of

environment and difference in subject matter" (p.240). Other explanations can be the use of secretary who is at liberty to use his own words. Also according to Stott, Paul made use of "pre-formed materials like doxologies, creedal confessions and hymns, much of it introduced by tell-tale formulae like 'this is a trustworthy saying' or 'knowing this' " (pp.25-26).

The problem of vocabulary, history and theology of the Pastoral Epistles as discussed above, can be said to have been over exaggerated by scholars, the inconsistencies therein does not call for query on the authorship of the age long acclaimed author because there are possible clarification to that effect.

The Case for and Against a Pseudonymous Authorship: Most scholars who oppose the Pauline authorship cling on the difference in style of writing and the chronology of activities when placed side by side with the Acts of the Apostles description of events. Most liberal scholars will not accept the claims of 1Timothy 1:1 as a good proof for Pauline authorship authenticity; nor did they alien with the early Church fathers on this fact. According to Enslin (1963) they believe that the letter is "orthodox" but not "inspired" (p.35).According to Kent (1982) this skeptical thought began in the nineteenth century with the attack on the Pauline authorship by JEC Achmidt and Schliermacher, and later rounded up by Eichhorndewette and F.C. Baur (p.36).

According to Kelly (1963), "Argument is made for pseudonymity, revered person, and name" (p.5). This made many scholars to claim that the author may have been an admirer of St. Paul and wrote in his name; they accepted it as a handbook for the local

Church leadership with Pauline counsel but not as Paul's inspired document. Enslin (1963) said that the writer could be an "unnamed second century Churchman writing to his fellow Christians with a passionate concern to play the man and to hold fast to the precious truth" (p.48) Paul in his own undisputed letter to the Thessalonians, had warned about pseudonymity and told saints not to be disturbed by them "by words or by letters for they were sure to come as if it was him; Paul closes most of his letters with a salutation and reassurance that he was the writer (2Thess. 3:17).

The pseudonymity (the practice of falsely attributing literally works to a great figure so as to win wider acceptance) is another possibility that has caught the attention of most scholars. According to Harrison (1921), the author of the Pastoral Epistles is

> a devout, sincere and earnest Paulinist, who lived in Rome or Ephesus and who wrote the Pastorals at the beginning of the reign of the Emperor Hadrian (AD 117). He knew and had studied every one of the ten Pauline letters and in addiction had access to 'several brief personal notes' written by Paul to Timothy and Titus. He believed and honestly and wholeheartedly the Pauline gospel as he understood it… Faced with the doctrinal and ethical challenges of false teaching, he and the best minds in the Church longed for a return of the old apostolic fervor and sanctity and for a rekindling of the heroic courage of Paul. They considered that the best way to promote this will be 'a letter written in the spirit, bearing the name and recalling the very familiar words of the great apostle'. (P.9-10)

The acceptance of the above statement will generate the following possible conclusions thus; neither that the Pastoral Epistles are genuine work of Paul nor that they were the handiwork of a forger, but that they were the handiwork of a secret

writer who wrote in the name of the apostle. Pseudonymity is a form of literary forgery which is an offence in the literary world, some pertinent questions here will be; can the Church uphold teachings that are based on deception? Does it promote morality and truthfulness? Can an imposter be a Christ follower claiming to be fighting corruption in Christianity? Can such work that is from an imposter be truly associated with the characteristic that the author is trying to project as Christ-like?

The idea of a pseudonymous writer cannot be upheld because even when it was an acceptable practice in the Greco-Roman culture, the Christian Ethics considers it dishonorable. Evidences like in the case of the gospel of Peter abound where the early Church fathers rejected some works like that. Stott (1996) said that "the claim that a pseud-epigrapher did not intend to deceive, and indeed did not deceive, appear to be self-defeating. If nobody was deceived, what was the point of the subterfuge?" (p.30). notwithstanding the defense many scholars had presented in favour of pseud-epigraphy it is inconsistent with Christian ethics. Truth is sacred and falsehood is corruption no matter the intention, forgery is fraudulent.

The case for Amanuensis: Stott (1996) among many other scholars had subscribed to the use of an active amanuensis by the Apostle. In his submission on this topic, he has this to say;

> I rely on Professor Moule's summary. Roller's conclusion was that a verbatim dictation would have been too laborious for most authors, and extremely inhibiting to 'a torrential thinker like Paul'. It is more probable therefore, first that the Apostle would write part of each letter in his own hand (as at the end of Galatians), secondly that elsewhere he would tell his amanuensis what he

wanted to say, letting him frame in his own words, and thirdly that the Apostle would read the end-product, amend it as necessary, and sign it personally. (p.30)

The above statement would have provide a perfect solution for the inconsistencies in the Pastorals because the Apostle would have allowed his secretary a free day leading to the use of his own choice of words and a near verbatim reproduction of Paul's own phraseology. Richards (1991) asserted that the writer; "Could grant to the secretary complete, much, little or no control over the content, style and/or form of the letter" (p.23) he continued

the secretary might serve as 'recorder' (taking down the author's dictation verbatim), 'editor' (working from his instructions, or from an oral written draft supplied by him), 'co-author' (co-operating with him fully in content, style and vocabulary), or as a 'composer' (having the whole task delegated by him). (p.53)

He designated the first proposal "author controlled", the second and the third "secretary assisted" while the forth one was styled "secretary controlled". Because of Moule's summary of Roller's conclusion above, it will not be possible to accept the first proposal because it will not account for the linguistic changes therein. The last proposal will totally reject the authenticity of a Pauline authorship. While the solution may be found in the second and the third proposals, this researcher will prefer the second proposal for the following reasons;

In most of Pauline writings, some of his co-workers has always been associates, in 1Corinthians 1:1 it was Sosthenes, Colossians 1:1, Philippians 1:1 and 2Corinthians

1:1 was Timothy while 1Thessaloians 1:1 and 2Tessalonians 1:1 were Silas and Timothy. Though they may have contributed their own opinion like him too. It will be safe here to assume that the Apostle reads their writings and contributions, do the necessary amendments carefully and clearly asserts his authorship and apostolic leadership authority in the epistles by the less use of the word "we" but uses "I" the more. (1Thessalonians 2:18, 3:1, 5 and 5:27, 2Thessalonians 2:5. Most times, he writes the greetings with his hand. 2Thessalonians 2:2, 3:17, 1Corithians 16:21 Galatians 6:11, Colossians 4:18, Philemon 19 (It was necessary to do this because he was already fighting the false teachers and Pseudonym that was prevalent in his time).

So Stott (1996) wrote "the principle is clear: we except that the amanuensis contributed enough to explain the variations in style and language, but not enough to take over from Paul either the authorship or the authority of the letters" (p.32). Concerning whom Paul's secretary may be at this time, Moule (1964) concluded thus "Luke wrote all the three Pastorals Epistles…during Paul's life time, at Paul's behest, and, in part (but only in part) at Paul's dictation" (p.117).

In conclusion, a fourfold finding may suffice thus;

    i.   The case for Pauline authorship is authentic and upheld.

    ii.   The case against Pauline authorship lacks convincing evidence to disprove it as his works.

    iii.   The case for pseudonymous writer was not acceptable since the principle of forgery runs against the Christian ethics no matter the intention of the writer.

iv.   The case for Paul's use of amanuensis is considered reasonable no matter whom he used in writing, because it will account for the inconsistencies in the Vocabulary and style.

Paul may have written these epistles to address some emergent issues in his last days most probably through a trusted amanuensis.

4.3   The Dating of 1Timothy

Following the above view of the researcher on the authorship, it is safe to accept that the pastoral Epistles were written towards the end of Paul's life time to take care of the emerging heresies and other problems including the church leadership. Therefore the date of writing of 1Timothy may be put at about between AD 56 and AD 63 in all its probabilities shortly before his re-arrest and final imprisonment which led to his death in AD 64.Most scholars who uphold the Pauline authorship as does this researcher also, date the writing of 1 and 2Timothy closely.

From 1Timothy 1:3, Paul was probably in Macedonia and Timothy already in Ephesus when he wrote the 1st Epistle to him to guide his ministry. Paul's statement "I urge you when I was going to Macedonia, remain at Ephesus" implies that Paul had by the time of writing, arrived at where he was going. At the time of writing Paul hopes to come and see Timothy in Ephesus soonest (1Tim. 3:14-15, 4:13). The dating of 1st Timothy can possibly be related to other events in Paul's life if the itinerary of Timothy from other New Testament sources is linked.

It may be possible that the events mentioned in 1Tim. 1:3, 3:14-15, and 4:13, and the second (Roman) imprisonment of Paul were not mentioned in the Acts of the Apostles

and or were in the tutor in Paul's life and the composition of the pastorals were antedated to these events, based on these, it will probably be that dating of 1Timothy will be from after the First Roman imprisonment of Paul and the pastorals mostly 1Timothy will be one of Paul's last epistles before his final imprisonment and death. On the grounds that Paul wrote the epistles it is agreed by scholars that the date is around the period of the Pauline imprisonment in Rome before his death about AD 60 and AD 64;

The External Evidence: There were evidences that scholars had made reference to these epistles mostly the First Timothy by scholars before 115 AD where these were striking coincidences with the language of the epistle and the writings of Polycarp and Ignatius, implying that the epistles were well known before this period. Secondly, Marcion had rejected the epistle as a product of Paul's idea before AD 140 and around this period; the epistle had been translated into Syriac and Latin languages.

The Internal Evidence: Following the organized Church leadership structure already in existence by the time of writing the epistle, it will suggest a date not later than the 1st Century. The Church had existed but is having some problems then, so the church needs a form of correction and affirmation. This existing leadership structure left an unresolved distinction between the `evpiskopouj` and the `presbute,rouj` (their titles and function, and the need to regulate men and women's position in worship which Ignatius referred to in his letter.

The evidence that the office of a bishop or overseer is now desirable, suggests that the Church stewardship structure has been established. The writer had also pointed to the

fact that the Church needs to pray for the government, implying that this would have happened before Clement's letter in AD 95.In relation to the outside world and call for loyalty to the civil authority, the advice for slaves to be obedient, and the danger of heretical teachings that came from Judaism, the traces of Gnosticism and the Christian life that may have been seen in stoicism and a noble Hellenistic living, worship and order in the church already and disciple within the church. All these points to an earlier date.

Conclusively for the researcher, the only certain indication is that the date of the epistles are later than the second and the third group of Pauline epistles, literally, but the date was not later than Paul's life.

4.4   The Purpose and the Author's Concern in 1Timothy

False teachers and their teachings became noticeable and was causing trouble in the Ephesian church. So Paul needed to direct his representative on how to tackle the challenge. The author of the pastorals, stated the reason for his writing of 1st Timothy clearly in 1Timothy 3:15a "eva.n de. bradu,nw(i[naeivdh/|j pw/j dei/ evnoi;kw| qeou/ avnastre,fesqai" "If I am delayed, you may know how one ought to behave in the household of God,". According to Fayer (1983), the word "dei/" in 1Timothy 3:15 "it is necessary "translated "ought to" is a moral obligation, representing a "divine appointment" (p.126) and how to "behave" κάνω μεταβολή meaning to "turn about" having the idea of conducting oneself or going about in one's way.

In this way, the apostle was communicating some important principles about Church disciple. This was a pastoral treatise on how a pastor ought to conduct himself in various important areas of Church life; this concerns sound teaching , discipline of members, prayers, women's dressing and authority, ethics of leaders, relationships among persons and respect for elders including the use of money and last days' caution.

When Paul wrote the Pastoral Epistles, the heresy situation in the Church was so serious that many false teachers were probably assuming prominence and entrenching falsehood with impunity and intimidating authority. Secondly, it appears that this intimidation is also affecting Timothy who was sent to correct the situation. So Timothy who was a youth left alone there needed such a resounding encouragement from a senior elder to combat this falsehood (1Tim. 1:3, 6, 20, 3:3, 6, 5:17-25). Paul specifically wrote to Timothy:-

i. So that he should be reminded of the Spirit in him and fan it up into flame again, he had received it as a gift from the laying on of hands of the council of elders for utterance (1Tim. 4:14) the "good confession" (1Tim. 6:12) and of "the deposit" which had been entrusted to him (1Tim. 6:20).

ii. He will impart good guidance in the growing doctrinal and other erroneous teachings that were being spread in the Church at Ephesus then and ensure a true and sound doctrine in the Church of the living God. (1Tim. 1:3-11; 1:18-20). This task was necessary because the absence of the apostle Paul may be prolonged. Timothy needed a direction so as to lay a proper foundation for the organization of the Church (1Tim. 3:14 & 15) so that the elders and deacons so chosen may not go astray. Compare chapters three and five.

iii. Paul wrote to give a proper direction during public worship.

iv. Paul had earlier warned the Ephesian elders at Ephesus in his farewell speech at Miletus (Acts 20:18-32) about the impending Apostasy due to the various false doctrines of the Gnostics, therefore it was expedient that he send someone loyal and faithful enough to accomplish the task of restoring and installing a good and sound doctrine / teaching to save the Church from Apostasy. None other can do that than the well trusted son and beloved in the Lord Timothy, who knew his theology very well.

v. Paul was writing to guide his close friends and sons in the Lord. To enforce the lay down rules on certain points of Public worship and character of the officers in the Church so as to secure a uniformity of practice and social order in the Church. The character profile Paul presented for desiring Church leaders in 1Timothy 3 can be viewed as a model for promoting the social order necessary for leadership in the household, Church and society at large. Such characteristics like "remaining beyond reproach" being "sober-minded", "self-control" and not "given to strong wine" can be seen as enhanced for one's social influence in a community. when mention is made of being acceptable or having a good testimony of the outsiders, one will be moved to believed that the leader would likely be a counsellor for both those within and outside the Church 1Timothy 3:4&5.

vi. Those managerial characteristics like the "household" management skills, presented a natural leadership skill that must have been acquired within the society setting even before such person becomes a believer. This made it necessary for Paul to put a restriction on the newly converted persons from

becoming Church leaders even when they are skilled in the art of leading, they have to master the "mystery of the belief".

Barentsen (2011), confirming that Paul's leadership and authority was well accepted in Ephesus for him to be their leader and give instructions, wrote;"the Ephesian correspondence portrays Paul as the apostle to the Gentiles whose authority was well accepted in Ephesus… new leaders are discussed, either to facilitate continuing expansion or to succeed other local leaders, 1Timothy 2:7, 2Timithy 2:11 and Ephesians 3:7-9", (p.295).

The social order in the Ephesian Church has at this time been developed in line with Paul's earlier recommendation in Ephesians 4:11. The leadership of the Church there was collegial, but the complexity on dual responsibility of the overseer, the position of his assistance (the deacon),the widow's care and the position of the women participation in leadership and teaching, needed to be clarified. The comparison of the characteristics of the overseer and the deacon, suggests a conflict or overlapping of interest in their functions even as it affects their wives or the women deacons and the care of the widows in the Church. So Paul wrote to Timothy put things in perspective hoping that it will maintain the leadership structure without conflicts.

Based on the above, Paul's concern can be summarised as having an interest in further development of a hierarchy for the Church leadership, though there was an existing one on ground, it has been corrupted with wrong doctrines and beliefs. The characteristic he suggested, encourages new entrants into the leadership structure as overseers and deacons. These new leaders will be needed to replace the vacuum to be created by the former leaders who have been bedeviled by heresies and have fallen

out of the "belief" so to continue the promotion of "true doctrine" the church leadership and teaching order, which inevitably promotes a sort of "Christian social identity", the epistle brought out the issues of leadership succession focusing on ensuring that there is enough leaders to sustain the new community "the Christian community" as it expands to the ends of the earth. 1Timothy 3 the makes sure that diligence is applied in appointing these new leaders.

In furtherance of this above fact, Paul taught Timothy what he will teach the leaders to teach the other leaders in a successive nature as it was received from God through His son Jesus Christ, until it gets to the ends of the earth. Matthew 28: 19-20 in order to preserve the Christian identity. The succession theory based on male hierarchically dominance was prominently projected, suggesting an adequate household correct management by the male gender. Again Bareutsen (2011) concluded it in a lighter mood this way;

> the conceptual tools of social identity approach takes into account the chronological axes. The letter is then read, not as an accommodation to existing Greco-Roman hierarchies but as a correction of the excesses of the hierarchical patronage system, while re-interpretation, adjusting and refining household and leadership structures to align with Christian social identity. (p.228)

Delimitation of the study

Preferably the researcher would like to study the whole of first Timothy chapter three. However, scope and time may not permit a proper treatment of this whole chapter. The researcher will limit the analysis/exegesis to the first thirteen verses of the chapter. Of course, some lines of detailed investigation will be left untouched, but

most of the more interesting possibilities dealing with the qualification of `evpi,skopon` overseer and `diako,nouj` deacon (1Timothy 3:1-13) will be discussed.

The exegesis is mostly going to be a concentration on two out of the three sections of the chapter thus covering the conduct of the `evpi,skopon`, his morality, ministry, mastership, character, management, maturity and witness 1Tim. 3:1-7, and the second part covering the conduct of the `diako,nouj`, his morality, ministry, mastership, character, management, maturity, belief, approval and reward from 1Tim. 3:8-13, because these are the main passages that treated the qualifications of the leader which is the main concern of the researcher. The exegesis will employ a narrative approach, and as such will not be focusing on historical-critical methodologies. Given Paul's stated purpose of "writing an organised requirement, instruction and explanation" (1 Timothy 3:15), it isexpected that this research will be central to the organisation of 1Timothy 3 narrative. However, because Paul's viewwas instructive, the discussion will beinformative in its theological perspective.

Textual criticism

The New Testament manuscripts over the years have been hand written and repeatedly copied by numerous scholars and copyist both by skilled and unskilled people. This accounts for the reason why two texts cannot exactly agree in every situation.

The process of the New Testament textual criticism can be traced to copyist who in an effort to improve the text being copied, made conscious choice about its preferable reading. It was these differences in manuscripts that led may scholars to realize the

need for textual criticism. Many scripts can be compared across the various passages to determine the more acceptable and closer one to the original reading.

Textual criticism is the tool used by biblical scholars to explain the differences that are noticed in different text translations, which includes omissions or addition to the text from the original text. This does not include variation in translations. In most passages, textual criticism may not be necessary because there are no serious textual issues appearing in them. This is the fate of our passage of study here, 1Timothy 3:1-13.

4.5   The working Text: 1Timothy 3:1-13.

The Greek Text

```
1 Pisto.j o` lo,gojÅEi; tijevpiskoph/j ovre,getai( kalou/
e;rgouevpiqumei/Å              2          dei/             ou=n
to.nevpi,skoponavnepi,lhmptonei=nai(              mia/j
gunaiko.ja;ndra(

nhfa,lionsw,fronako,smionfilo,xenondidaktiko,n(    3   mh.
pa,roinonmh.        plh,kthn(        avlla.        evpieikh/
a;maconavfila,rguron(    4    tou/    ivdi,ouoi;koukalw/j
proi?sta,menon(      te,knae;contaevnu`potagh/|(      meta.
pa,shjsemno,thtoj5              ¿eiv     de,        tijtou/
ivdi,ouoi;kouprosth/naiouvkoi=den(  pw/j  evkklhsi,ajqeou/
evpimelh,setaiÈÀ(      6     mh.     neo,futon(     i[namh.
tufwqei.jeivjkri,maevmpe,sh|  tou/  diabo,louÅ7 dei/  de.
kai.  marturi,ankalh.ne;ceinavpo.  tw/n  e;xwqen(  i[namh.
eivjovneidismo.nevmpe,sh|  kai.  pagi,datou/  diabo,louÅ8
```

```
Diako,noujw`sau,twjsemnou,j(  mh.  dilo,gouj(  mh.  oi;nw|
pollw/| prose,contaj( mh. aivscrokerdei/j(  ⁹ e;contaj to.
musth,rionth/j pi,stewjevnkaqara/| suneidh,seiÅ¹⁰ kai. ou-
toi      de.       dokimaze,sqwsanprw/ton(        ei=ta
diakonei,twsanavne,gklhtoio;ntejÅ¹¹
Gunai/kajw`sau,twjsemna,j(   mh.   diabo,louj(   nhfali,ouj(
pista.jevn         pa/sinÅ¹²         dia,konoie;stwsanmia/j
gunaiko.ja;ndrej(  te,knwnkalw/j  proi?sta,menoikai.  tw/n
ivdi,wnoi;kwnÅ¹³            oi`           ga.rkalw/j
diakonh,santejbaqmo.ne`autoi/j   kalo.nperipoiou/ntaikai.
pollh.nparrhsi,anevnpi,steith/| evnCristw/| VIhsou/Å
```

The Translation

1. The teaching is reliable, that if anyone be eager for a place of service (as a bishop), he longs for a precious task

2. It is necessary then, that the bishop remain without reproach, a man (husband) of only one woman (wife) sober, prudent, well behaved, hospitable, able to teach,

3. Not given to strong drink, not quick tempered, on the contrary considerate, peaceful, free from love of money,

4. He will correctly lead his house and have his children in submission with every dignity.

5. (Now, if anyone do not understand how to be a leader in his household, (family), how is it possible for him to take care of the Church of God?)

6. He will not be a newly converted, so that he will not be swollen with pride and fall into the condemnation like the devil.

7. It is necessary then, that he has precious testimony from the outsiders (unbelievers) so that he will be without fault and beyond reproach, and not fall into the trap of the devil.

8. In the same way, deacon should be a man of good character not insincere, not fond of much wine, not greedy for material gain,

9. Hold the mystery of this belief with a pure conscience.

10. Also they should be examined first of all, and if they remain beyond reproach, then they can be allowed to serve as deacons.

11. In the same way their wives should be of good character, not given to malicious gossips but self-controlled and believing in all things.

12. A deacon should remain the husband of one wife and correctly lead his children and personal household.

13. For those that serve correctly as deacons also obtain much precious confidence in their faith in Christ Jesus.

4.6 The Message and Exegesis of 1Timothy 3:1-13

Luther (1973) while commenting on the passage said "this is a passage for dealing with the call you see. Scriptures everywhere warns us to be away from rashness in entering the ministry" (p.281). It is a faithful saying (reliable teaching) that the office of an "overseer"evpiskoph/j is an excellentkalou/ work. Most writers place this title as a synonym to "elder" πρεσβύτερος. From various passages in the Bible, (New Testament) this notion is supported. In Ephesus, when Paul addressed the elders during his third missionary journey, he called them "overseers" Acts 20:17

evpi,skopoj who shepherd the Church of God. (Acts 20:28). This idea may have been dating back to Moses when he appointed some seventy (70) elders to oversee and take care of their people in the area of administration Num. 11:16.Synagogues in the old have elders who maintain the worship discipline.

To "be eager for" or "desire"ovre,getai a verb indicative in the third person singular, followed by a genitive neuter singular occurred once here in the pastoral epistle, but the other cognate noun ovre,getai occurred about six other times. Which describes a great usage "set on a worthwhile job" In this use unlike some other passages, the desire is for good, in most other cases, the desires are evil and wicked (1Tim. 6:9, 2Tim. 2:22, 2Tim. 3:6; Titus 3:3),it is a great passion which may result in sin. On the whole, ascending to Mac Arthur (1995) the term suggests "the man who outwardly purses the ministry because of a driving compulsion on the inside" (p.96). The man has an inward desire motivating the preacher with an outward ambition to work hard. This desire in vs.1 seems to have occurred in the good realm of Christianity.

Saying that the desire is "precious" or "good" kalou/ in the light of 1Tim. 3:14-16, aspiring, desiring or being eager for the office of an overseer is a precious task because he is meant to protect the truth of the gospel. It is a work of protection. This task is accepted without complain, not by constraint, not for shameful gain (1Pet. 5:2-3).

Writing to Titus, on the moral qualities of the elder, (Tit. 1:5-9). Paul mentioned some basic ethical characteristics as in 1Timothy in reference to an overseer (1Tim. 3:1-8).

In Philippians1:1 the reference was of elders and deacons without reference to an overseer. Some scholars like Earle (1978) strongly believe that "those passages supported the use of the nomenclature of elders to be the same as overseers, which lays emphasis on the shepherding, mentoring and teaching aspect of the leaders" (p.364). It is assumed also that the term elder should apply to matured, older members of the Church with spiritual wisdom and experience, who are chosen to lead and guide the Church in the right part.

The word `evpiskoph,`, which is translated "office of bishop" or overseer, means to visit or to oversee. God oversees His Church while the bishop who is the representative of God "Vicar" is the overseer on ground; God calls men and women into a "Vicarious" leadership (representation leadership), to watch over His flock (Heb. 13:17). The elder, overseer or bishop is all to oversee, Pastor and Shepherd the flock of God. It seems that there were plurality of elders overseeing the work of each church in the early days of Christianity, some were in the ruling category while the others take the task of teaching, (1Timothy 5). While the office of a deacon is a different type of ministry (1Tim. 3:8).

According to Vincent (1969) the words translated "desire" in this passage are used in two senses, one to "desire" the Greek rendered it ὀρέγεται meaning to "stretch out in order to get or grasp something" it represents "eagerness" but not of an immoderate character (p.227) the second word is "`evpiqume,w`" which depicts coveting, strong or passionate desire" to achieve something, MacArthur (1995) saw the two words in these words "the two terms describe the man who outwardly pursues the ministry because of driving compulsion on the inside" (p.96). There is an inward desire which

produces an outward ambition and hard work to achieve a goal. This desire or ambition is within good Christian character.

Paul starts the next sessions in verse 2 with the impetus for the desired office, the reason for the desiring officer to be above those whom he intends to lead, in his morals, saying that it is "necessary" "dei" for an overseer to be "above reproach", he should be a man of sound moral and spiritual character. These qualifications that were listed, deals with special ethical and moral standards of a human being, implying that a "man of God" should not only be godly, but morally sound because he is ministering in the Society also. The office of the overseer is an important one. Anyone who will occupy that office must be of a certain character of high repute, not like those who drag the name of the Church into disrepute; they must be able to counter false teachers and bring back the lost glory of the Church.

The word "above reproach" "avnepi,lhmpton" an adjective normal accusative masculine singular, has the implication of all values of the listed requirements Paul, enumerated eleven attributes and three special moral concerns with a threefold saying of "good" or "well" used to qualify them. 1Tim. 3:1, 4, 7, 12 & 13 "ou=n" the word "therefore" brings out the connection between the expected list and the office pointing to the great importance that is attached to the said office. It is necessary so that the office holder can deliver the expected result from that office he occupies. It is necessary that a certain type of persons alone should occupy the office of an overseer. Paul used this word "dei/", up to nine times in the Pastoral Epistles and about 25 times in his other Epistles. In each case, he presents what is absolutely necessary, or mandatory to be done to save a situation.

This word "above reproach" is the key word for the general requirements for the "overseer" it is the leading concern before he started the explanation, while the principle requirement for the deacon is that he should be "of good character" or "dignified: "semnou,j" (1Tim. 3:8), this shows the concern for the leader's reputation that is seen throughout the Pastoral Epistles and other Epistles of Paul (Titus 2:5, 1Cor. 10:32, Phil. 2:15, 1Thess. 4:1. Acts 6:3) as against what the opponents are doing by damaging the reputation of the Church. The word is a command that may also be translated to mean, "Nothing to take hold upon" "not caught" or "not culpable" 1Tim. 6:12. simply put, there should be nothing in his life that Satan or the unsaved can take hold of and attack the church. It is clear that no man living can be this free, but the bishop must endeavor to be above blame.

According to Kelly (1963) "it means not only that the person is without reproach, but that the person truly deserves to be viewed as irreproachable" (p.80). It does not means that the overseer must be free from sin, internally or visibly because he is also human, but the emphasis is on the moral / ethical character of the Church leader that must be seen by those around him.

Paul clearly spelled out what he meant by being "above reproach", the eleven characteristics are grammatically dependent on the word "necessary" (1Tim. 3:2b-3), the leader must be one woman-man, clear minded, self-controlled, dignified, hospitable, skilled in teaching", a "husband of one wife" or a one-woman man" "mia/j gunaiko.ja;ndra("Paul begins the list with "Blameless" "avnepi,lhmpton" means that his character cannot be blamed or taken hold of as

being evil by those around him, he should be an example to the Church and free from every probable scandal, the overseer shall remain beyond reproach.

Husband of one wife, literally meaning a "one woman man" has many interpretations. Every adjective qualifying this characteristic is masculine. Though the scripture recorded the various occasions that women ministered in the New Testament church, the office of an elder seems to be secluded for the male members. However, the church leader's family life is of great importance to his ministry especially when he is married and have children. But for the purpose of this interpretation, the emphasis is on the qualifying adjective of "one" "mia/j", a cardinal feminine genitive singular which explains that the overseer will have nothing to do with another woman which is not his own personal woman (wife). According to Kent (1982), all marital and or sexual sins disqualify a man from the office of an overseer." (p.122). This requirement suggests that there was marital, sexual and immoral unfaithfulness in Ephesus among the Christians and for him to be able to correct it, he must be a man that cannot be pointed accusing finger on as having a double dealing with any woman. This same qualification was repeated for the deacon also in, Titus 1:6, 1Tim. 3:12.

There were four possible interpretations for this phrase all relates to the functional Ephesian heresy, they include:

(a)   The man must be married.

(b)   The man must not be polygamous.

(c)   The man must be faithful to his own wife and

(d)   The man must not remarry or be a divorcee.

The various interpretations are applicable to the Ephesian heresy except for the first one. That one has no direct link with the problem of the Church in Ephesus only for the other three because the first one would have been awkward to say that an overseer must be married before recognition. In that societal setting you would have been a man of the family.

The suggestion that the overseer must be married interprets the word used here as "husband and wife" and not "man and woman". This argument would not have been applied because; Paul and Timothy most likely were not married as at the time of this writing so they would not have also fitted into the qualified persons as overseers themselves. The teaching of compulsory marriage runs contrary to Paul's teaching because he choose celibacy as a better option for Church workers at some point of his ministry if they have the gift to do so. (1Cor. 7:17, 25-38).

The second interpretation, of forbidding the overseer from keeping concubines and being a polygamist, is stronger than the first; and needs no drastic rejection by scholars, but most scholars felt that polygamy was unexpected since the writing suggested a "practical monogamous society". However, according to mounce (2000), "marital infidelity was common in Greco-Roman culture" citing Demosthenes, Mounes said, "mistress we keep for the sake of pleasure, concubines for the daily care of the body, but wives to bear us legitimate children" (p.171). Those who kick against this position, maintain that polygamy would have been forbidden to all Christians and it would make no sense to specify this in reference to an overseer. But it should be understood clearly that an overseer is also a Christian and part of other believers too. Even if polygamy was existing among the Jew, it was not found among the Christians.

The next argument was that the overseer must be faithful to his own wife, even if he was previously divorced, so that he should be the strict morality that others can emulate. His marriage should be a good marriage that must be emulated. The interpretation has been referred to as possibility of the overseer remarrying after the death of his wife; a divorce or possibly adultery in the past, but it has to disallow polygamy and sexual immorality. It is focused on marital faithfulness. This interpretation has its own problem because when used in 1Tim. 5:9 in a reverse case, it did not only mean fidelity but it excludes second marriage of any sort. So it was given to mean "fidelity since the time of conversion to Christianity.

The fourth and final interpretation is most likely to be widely accepted and will be applicable to this research. This emphasis the word qualifying the marriage "one" "mia/j". This means that the overseer can only have been married once. This was the position of the early Church as she viewed the singleness of any Christian after a divorce, death or adultery case as a meritorious choice; a second marriage was viewed as "a specious adultery". Though Paul did not out rightly forbid a second marriage in 1Tim. 3:2, he allowed a remarriage (1Cor. 7:9, 39) but he prefers a celibate mood, it may be said that Paul was distinguishing between an ordinary Christian and a Christian leader in this case. He recommended a more stringent measure or code for the Church leader (James 3:1).

Showing the leader or a teacher to be above reproach in all ramifications; may be interpreted as non-remarry for the overseer under any circumstances, whether by death or divorce as long as the first wife was alive, but the interpretation can be

directed by the view of the interpreter. These positions were not popularly supported; because in other passages, Paul was supporting a remarriage for the younger widow, 1Tim. 5:14; though this applied to only younger widows. In the context of this interpretation, the imagery sees marriage, from the expression that it portrays the relationship of Christ and the Church and should not be defiled on any condition. So in the opinion of this researcher, the Church leader should be faithful and devoted to his wife, this will produce the needed example of marital fidelity for others to follow. The leader will find it very difficult to encourage the other couples if he was divorced and unfaithful in his marital life. A pastor who has been divorced is open to criticism from the outsiders and it is very likely that nobody with marital difficulties will go to such person for guidance.

The next word here is "sober" or "clear-minded" "nhfa,lion" an accusative masculine singular adjective, portrays being temperate, self-control and discipline according to Chrysostom (1979) "having a thousand eyes about him, quick sighted, not having the eyes of his mind dimmed" (p.438). He should be sober in judgment as well as in action, and free from every form of excess passion or rashness. The overseer should be cool headed and unimpassioned. Ward (1974) said that the overseer should be "Clear-headed, self-possessed, and sound in judgment and goes off at the deep end" (p.55). This description occurred elsewhere in 1Tim. 3:11 for a deacon's wife or a deaconess, and older men (elders) in Titus 2:2.

In the New Testament generally it refers to sobriety of mind in judgment. It carries the interpretation of total abstinence from wine. Paul used the cognate imperative verb in the present active second person singular "to be sober" "nh,fw" in his personal

administration to Timothy (2Tim. 4:5, cf. 1Thess. 5:6 & 8) and the verb in 1 Corinthians 15:34 "evknh,yate" "to be sober" also translated "to come to one's senses" an imperative aorist active 2nd person plural, meaning that the leader should not be under any type of external influence. The leader should know the value of his calling and do not make it a laughing stock by misbehaving.

"Prudent" or "Self-controlled"1 Timothy 3:2"sw,frona" , this also occurred in the list of the qualities for an elder and older men, Titus 2:2 "sw,fronaj" that they be sensible and modest mostly in the case of women. It may also be applied to sexual decency as in Titus 2:5 "sw,fronaj" here it meant prudent also. It carries the idea of healthy or sound thinking. The Greek word derived from this root word means to keep one's mind "safe" and "sound" Erdman (1966) explained it as "the mastery of pleasure and desire" having a balanced and reasonable connection, without the indulgence of sensualist nor the austerity of the ascetic" (p.45) MacArthur (1995) suggests that "the pastor is disciplined and knows how to order his priorities" (p.106).

Having dealt with the overseers' morality, Paul continued with his conduct in his ministry. The first amongst them is to be "well behaved" "respectable" "decent", dignified or well-organised" in Greek it is rendered "ko,smion" in 1Timothy 3:2 having its root from the word cosmos "ko,smoj" meaning "well ordered universe", portraying the overseer as orderly in appearance and conduct; this follows the idea of self-control, "sw,frona" in one's inner life and shows itself in an orderly conduct. Barclay (1975) sees the Church leader as "a disciplined person in his personal devotional life" (p.81) expected to have an organized study and calling as an example

in alertness and preparedness. In the epistle of peter it is rendered to "be sensible" 1Pet. 4:7.

The second one in this category is to be hospitable 'filo,xenon' an accusative masculine singular adjective. It is also required of the widows who were to be cared for by the Church (Titus 1:8; 1Tim. 5:10) the early Church also held hospitality in a very high esteem. Romans 12:13, Heb. 13:2, 1Pet. 4:9) this should be done without grumbling; Jesus' ministry also had a great deal of hospitality even the apostles who were itinerant in nature depended mainly on hospitality to survive in their mission. (Acts 10:6, Matt. 10:11-14).

The Church leader should naturally be a "lover of strangers" visitors and all in need, he should show brotherly love as required both at home and outside the home. According to Kelly (1963) noted that "it is also possible that providing shelter for Church delegates and needy Christians is an official responsibility of an overseer" (p.76). The "evpi,skopoj" is expected to be hospitable, a man who gladly at all times welcomes servants and children of God into his house in the time of the epistle, Christians were known to be travelers and are not so rich to desire to stay in hotels and Inns, so to accommodate them was the duty of all believers that they come across. The hotels and Inns may also have been seen as immoral and of bad reputation for children of God to stay. The environment was seen to be polluted with pagans and their idols. Paul listed personal qualities of the Church leader which included openly taking care and loving other persons. It was not necessary for deacons to be hospitable as their duty but they have to imbibe it as a Christian character.

"didaktiko,n" translated "able to teach" or "Skilled in teaching" The overseer must be a man who can teach the flock, (Eph. 4:11) the greatest of his tasks was probably teaching, that is why he should not be a new convert. He should have known what and how to teach both the new and old converts, his knowledge differentiates him from the deacon and the other Church members. He should diligently apply the word of truth (2Tim. 2:15) just like the saying that a pastor who is lazy in his study is a disgrace on the pulpit. A pastor therefore should be a studious fellow, who loves the word of God and everything that will help him know and teach it better. Paul tells Titus that Church elders must hold firmly to what they were taught and use same to refute the false teachers who propagate errors (Titus 1:9).

This word which also may be translated "being able to teach" also suggest that the overseer, must be able to teach when the need arises but not that he must be teaching all the time, but Paul will give in to an active teacher of the truth to combat the wild spreading of falsehood that was the case in Ephesus at that time. Some passages points to occasions where there are some non-teaching elders like in 1Tim. 5:17 but the case in Ephesus gave prominence to the elders that must be able to teach the scriptures, and the true gospel because some were teaching a different gospel already 1Tim. 1:4.

Fee and Bernard (1988) suggests that "the teaching ability may not be part of the formal duties of the elders "evpi,skopoj" but it was a desirable qualification in view of the special circumstance in Ephesus and Crete" (p.54) citing the evidence that not all the elders in the early Church were teachers (1Tim. 5:17). This presentation may be faulty because the original intention for elders and the apostles was to teach

all that Christ himself taught had taught them, Matt. 28:20 and if an overseer did not or cannot teach then he is not in the business of spreading the true gospel of Christ handed down to him by the forerunners of the faith he profess.

"mh. pa,roinon" translated here "Not given to strong wine" 1Timothy 3:3 is next in the section of the overseer's mastering of himself. This section prescribes that the overseer should not be a drunkard, not to be violent but be gracious not quarrelsome nor a lover of money. These are series of negative qualities that will prove the overseer as the master of his environment and conduct, after the various positive qualities found in verse 2. The first among them occurred elsewhere only in Titus 1:7 as the quality of an elder and deacons in verse 8. So it may be right to say that due to the emphasis laid on it for the three categories of leaders, it was a serious occurrence in the Church in Ephesus and Crete. It is possible to say here that Timothy was totally abstaining from wine due to the alcohol (1Tim. 5:23) but it was necessary so that it may not cause any medical condition for the minister Timothy.

The fact that Timothy was advised to take a little wine for medical purposes indicates that total abstinence was not the recommendation here, (1Timothy 5:23) but (Romans 14:21) has a good advice for believers and godly pastors so that weaker believers will not develop an excuse to fall into the sin of drunkenness. MacArthur (1995) said that "water" of the biblical days, was not pure but rather mixed with wine, because the water was impure it was mixed eight to one with wine so that it can be healthy for drinking" (p.111).

The several terms used for drunkenness cannot easily be differentiated in meaning, its cognates are usually joined by "pa,roinoj" which is "drunkard", drunkenness, and some scholars have associated these words with being fond of wine or as in 1Timothy 3:8, given over to wine which may mean being a slave to drinking; that is someone who spends a good time drinking. The assault of wine is associated to violence, in the Old Testament, wine drinking is sometimes pictured as good but the New testament most times see it in a negative posture except when it is a little for medical purposes. It was used in its neutral mode like at the wedding at Cana, the parable of the wineskin the Lord's supper and the messianic banquet (John 2:1-11, Mark 2:22, Mark 14, 23-25 and Luke 22:29-30) but it was most times condemned when it is used for fun and enjoyment. Timothy was not an accomplice to wine drinking though the scriptures did not forbid it, it should not be a daily occurring habit of the Church leaders; Timothy showed an example of abstinence due to its excessive use in Ephesus and Crete so that he can be above reproach.

The next in the negative qualities is that the overseer should not be "plh,kthn" "not quick tempered" or "violent" . This is associated with drinking that usually will lead to violence that ends in blows (fighting) he who is a leader in the house of God must be a gentleman, not quick to exhibit his hot temper. Kelly (1963) citing spurgeon, warned that "a man of God don't go about the world with his fist doubled up for fighting, carrying a theological revolver in the leg of his trouser. (pp.40-41). The Church leader should be able to receive criticisms and even of false blames and punishments with grace and patience for the sake of the gospel he preaches.

Not greedy for gain "avfila,rguron(", this is interpreted here "free from the love of money" or "not a lover of money". This is not typical of Ephesian heresy, and it is not just for overseers but for deacons also not to be fond of dishonest gain, literally speaking, his main aim will not be to acquire material things, but will be concerned with spiritual welfare of the souls. The opponents were teaching not for the sake of the gospel, but for the sake of what they will gain that is for money. Not only do they manifest lies, but this show hypocrisy (1Tim. 6:5). So because the overseers may have control over the Church's money, they should be above reproach in this area also. Hebrew 13:5 warn Christians to keep their likes out of the love for money Luke 16:14; 2Tim. 3:2) also using a similar word, described the last days, believers as "fond of money". "fila,rguroi".

The writer of 1Timothy 6:10 used it's cognate "filarguri,a"in the saying that "r`i,zaga.rpa,ntwntw/n kakw/n evstin h` filarguri,a" "money is the root of all evils, 1Timothy 6:10, it has caused the downfall of many preachers, and greed or covetousness was also condemned in the 10 commandments.

He should be "a;macon" translated "considerate" and "peaceful" "gentle" to avoid all these, including fighting goes against the master's wish, it is not a tender virtue and it lack the spirit of love and care. Paul testified that he has not lusted anyone's money, gold nor silver (Acts 20:33, 1Cor. 9:1-16, 2Cor. 11:9 & 1Thess. 2:5). The pastor must listen to the followers and be patient enough to take criticism without reacting negatively. He should allow foe the participation of the people in the service of God without being dictatorial.

1Timothy 3:4described the overseer's leadership ability; the church leader (overseer) will be able to lead his own family correctly, he must have authority to preside over his own household not just his home, wife and children, but everything that concerns his home should be cared "correctly". "tou/ ivdi,ouoi;koukalw/j proi?sta,menon(", if he is able to correctly lead his home then he will be qualified to take care of the Church. It is suspected that as the early Church meets in homes, the house of the overseer will also be a worship Centre and the members of his household even his neighbours will also be part of his well-managed team. Every overseer should be an effective parent, because many parenting principles also applies to the Church leadership directly or indirectly, most times men's roles in the families are consistent with their roles in the Church.

Most times the biblical writers use the family or household to figuratively present matters of the Church of God and his kingdom "oi;kw| qeou/" "house of God" 1Tim. 3:15, 2Tim. 2:20, Christ was seen as qualified to take care of the church because he has faithfully taken good care of God's household as a son. Hebrews 3:6"Cristo.j de. w`jui`o.jevpi. to.noi=konauvtou/\ ou-oi=ko,jevsmenh`mei/j( eva,nÎperÐth.nparrhsi,ankai. to. kau,chmath/j evlpi,dojkata,scwmenÅ"," but Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and pride in our hope"again in Hebrews 3:4"pa/j ga.roi=kojkataskeua,zetaiu`po, tinoj(o` de. pa,ntakataskeua,sajqeo,jÅ" "For every house is built by someone, but the builder of all things is God." and Hebrews 10:21. This is the reason every desiring

overseer should correctly lead his household with dignity "semno,thtoj"1Timothy 3:4, because that is the first church he will take good care of.

Kelly (1963) maintained that "fathers rule the household with discipline without fuss or violence" (p.78). The children of the overseer should be submissive with all dignity; Paul now focuses on three characters that will be seen in the overseer so that the Church can record excellent reputation, in the outside world. The ability to manage his household makes the overseer suitable to manage the Church. The next is that he must not be a new convert because of the temptation of pride and he should have a good reputation with the outside world so that the snare of Satan set outside the Church will not catch up with him. These three characteristics received special emphasis that portrays their special place in the Ephesian Church. It is very important that an overseer manages his own household effectively well and have his children under submission, by so doing he will be maintaining his personal dignity.

The deacons and the elders have the same requirement (1Tim. 3:12) Titus 1:6 his children must be believers too and should be corrigible and subordinate. The assumption in this verse is that an overseer is expected to be married, because a person who is not married cannot have legitimate children. This brings into question the requirement of celibate bishops. Though it is not totally absent in the New Testament 1Cor. 7 but it seems that it was never a mandate but an assumption of the early Church. Through history, Paul's preference gained predominance as against marriage in the west while the Eastern Orthodox opted and allowed marriage for her bishops. If this verse is compared to 1Tim. 5:14, it will be obvious that Paul did not intend the ruler ship of the household to man alone, but it is a joint responsibility. The

need for a family is clearly shown here because, according to mounce (2000), the subjection shown by the children and wife of the overseer must reflect the abilities and nature of their father's leadership" (p.161).

Verse 5 here displays the need for a good manager of the family as an overseer. "…for if someone does not know how to manage his own household, how will he care for the Church of God"? With this question verse 4 was made clearer, showing that there is a direct connect with the management of one's family and the Church of God. Though the leadership of the Church does not rely on human virtues because it is spiritual. The allusion may be related to what the Lord of the Church himself said in Matt. 25:14-30 that if you are able to manage a small talent, then you will be given a bigger one to manage also.

Paul used the word "`dei/`" "for" as transactional participle introducing an explanation to the preceding statement. The word "care for" "`evpimelh,setai`" 1 Timothy 3:5, is an indicative futuristic passive verb in the third person singular, inferring a "medical imagery" describing the care for the sick, so the image here shows the expectation of the apostle Paul, from the overseer who is to care for the Church and his family as one who take care of the sick in his household. In relation to "manage" the word "`proi<sthmi`" implies that the overseer should characterize his leadership of the Church with "sensitive care" and not as a director or much more an exercise of authority and power as a "lord" but he should be a "Servant". In 1Timothy 3:5 The word "`evkklhsi,aj`" "Church" here has the general meaning of "assembly" in the Greek literature. In the Septuagint (LXX) this word migrated from Deuteronomy 23:2 "`evkklhsi,an`" "the assembly of the Lord" 1Chronicles

28:8"evkklhsi,aj kuri,ou", Nehemiah 13:1"evkklhsi,a| qeou/". This may be the background of Paul's usage of the phrase "the Church of God" "evkklhsi,ajkuri,ou"or"the assembly of the Lord" (Deut. 23:2, 1Chron. 28:8, Neh. 13:1) to represent the Christian community (1Cor. 1:2, 10:32, 2Cor. 1:1, Gal. 1:13, 1Thess. 2:14, 1Tim. 3:5, Rom. 16:4). The parallelism in this verse between the overseer's household and the Church of God as the household of God is made clearer in 1Tim. 3:15 when Paul told Timothy that the instructions he was providing from verse 2-13 was for him to know how the Church of God should be managed and how people should behave and or conduct themin the house of God.

1Timothy 3:6has the second characteristics of the overseer that will make the Church to not to be brought down to shame. The overseer should "new convert" other translations may render it "not a new convert" "mh. neo,futon". This word refers to a thing that is "newly planted", new converts are not qualified to be leaders in the Church unless they have proved themselves to be so grounded in the doctrines/practices and the teachings of the Church. They should be matured and good Christian examples in the community. The pertinent danger in doing this is that they will become puffed up into priding themselves so that Satan can use access them and it against them and the Church. Pride was the offence of Satan that deprived him his position in heaven. Kelly (1963) said that the word "tufwqei.j"translated conceited,is from the root word "smoke" and metaphorically it means the beclouding of the mind and judgment. Therefore as the result of conceit engendered by over-rapid advancement" (p.79). Vincent (1969) called it "a beclouded and stupid state of mind as the result of pride" (p.232).

Paul was mostly concerned with the spiritual maturity of the overseer here. It is dangerous to place a spiritual baby in the position of authority/leadership. This seems to be a problem in the Ephesian Church that is why the same imagery of "to be conceited" was used to describe the opponents of the true gospel (1Tim. 6:4, 2Tim. 3:4). This requirement is specific to the overseer alone; because the temptation to appoint rich and influential persons into leadership positions in the Church is eminent just like in the Ephesian Church it is also applicable today in the Church of Nigeria today.

The word newly converted is not probably referring to a young person, if it does, it will disqualify Timothy, because he was a young man but as the root meaning implies, a newly planted thing because many new converts will have the temptation of "delusion, conceit and arrogance", this should be avoided to avert the judgment of the devil. This phrase "eivjkri,maevmpe,sh| tou/ diabo,louÅ" "fall into the condemnation of the devil" in 1Timothy 3:6,raises two important issues: commentators argued that "dia,boloj" is not the devil but that it referred to the gossiping and accusing members of the society (Ephesus) who take delight in finding fault in anything that is done by someone who professes strictness in what he does, so that they may discredit him and his character; the word has been used in different instances and it has been interpreted "slanderous" (1Tim. 3:11, Titus 2:3, & 2Tim. 3:3). In 1Timothy 3:7"diabo,lou" was used to depict "the devil" (Satan) as in 2Timothy 2:26 "tou/ diabo,lou"and 1Tim. 3:6, so the new convert may fall into this type of judgment from those who may have been in the same group with him before his conversion.

The second issue here is in relation to the connection between "`kri,ma`" and "`diabo,lou`" the "devil", it is argued that if the devil is a subjective genitive, then it is an active agent in the judgment process over the new overseer, meaning that Satan can be seen as God's agent of judgment or that the devil himself is the initiator of the judgment. If the devil is the objective genitive, it means that Paul is saying that the spiritually immature Church leader is liable of falling into Satan's sin of pride and receiving the same punishment he got when he exhibited pride in God's presence. In essence, Paul advised Timothy that since the source of the opponent's teaching is the devil; the appointment of overseers and other leaders of the Church should be done with utmost care 1Tim 4:1.

1 Timothy 3:7talks about the overseer's witness by the outside world. The overseer should also have a good testimony with the outside world, those who are not believers, to avoid reproach which is the snare of the devil. The phrase "`marturi,ankalh.ne;ceinavpo. tw/ne;xwqen(`" "good testimony flow (with) those outside". Outside here refers to none Christians, the Church from this statement already had bad reputation in the community of Ephesus, Earle (1968) said that "when a leader in the Church has a bad reputation in the community, it often brings irreparable damage to the local congregation and indeed the entire cause of Christ" (p.365). Satan will use it to set a "`pagi,da`" "trap" "snare" for the pastor and destroy his work in the house or the Church. From 1Pet. 5:8, it is recorded that the "Satan is roaring like a lion, looking for Church leaders to devour, the neophyte should be one whose testimony has been tested and approved; Paul expressed the same concern in his other writings (Cf. 1Cor. 10:32-33, Col. 4:5, 1Thess. 4:12 and Peter also in 1Pet. 2:12).

This last concern for the overseer here seems to be of greater importance the writer of this epistle, because he started it with the same expression he used from the beginning in 1 Timothy 3:2 "dei/ ou=n to.nevpi,skopon avnepi,lhmpton"."It is necessary then, the bishop remain without reproach". And in1 Timothy 3:7"dei/ de. kai. marturi,ankalh.ne;ceinavpo. tw/n e;xwqen""it is necessary then, that he have precious testimony from the outsiders" the emphasis here is "dei/" "it is necessary". Secondly after explaining what it entails, to be above reproach which he started from 1Tim. 3:2-6, he paused again to have a restart from verse 7 with a new sentence showing a special interest on the concern. Thirdly, it is very clear that the opponent's attitude has been causing bad reputation to the society (Ephesus) including the Church (1Tim. 6:1, Titus 2:5). Fourthly, this verse has a very serious tie with the rules in Chapters 2 and 3 of 1st Timothy. From 1Tim. 3:15 firstly, these rules were given so that people should know how to behave in the Church of God, because the Church protects the truth of the gospel, secondly giving a more practical reason in 1Tim. 3:7 all the rules presented what it meant to have good reputation and be above reproach.

All these requirements where the immediate needs of the Ephesian Church practically to raise the reputation of the Church there, because the opponents have brought unnecessary dispute upon them through improper and immoral actions. What this implies in conclusion is that for anyone to be accepted as a leader when he offers himself, he will change his lifestyle and be above what is the usual, becomes humble, gentle, hospitable, contented and in all be above reproach in all actions. This agrees with Guthrie (1994) when he said that "the society has often respected the noble

ideals of Christian Character, but has always condemned hypocrisy in the Church especially in its leaders" (p.83).The overseer must not be object of criticism by non-Christians (Luke 6:26) because he may become a target of disgrace, sprung by the devil.

Verse 8-13 presents the description of persons who should be allowed to serve as deacons, those who will serve under the close watch of the overseer because there is no specific responsibility that is assigned to the deacons. In this section, Paul presents nine qualities of a desiring candidate for the office of a deacon and concluded with words of encouragement. He began with the word "good character" "dignified" "semnou,j (”1Timothy 3:8, this word was also repeated in verse 11 just to show the necessity for either the wives of the deacon or a deaconess herself to be of good character also. Because verse 11 is posing an exegetical puzzle for commentators on which of these persons above, the verse was referring to this researcher agrees that whoever it is referring to must also acquire those qualities. The discourse that came back to the preceding deacon's discussion in verse 12, shows the disjointed nature of the structure of this passage.

Paul repeated six characteristics of the overseer in addition to three new ones for the deacon. This led interpreters to suggest that the lists emanated from the same source which may not have specified any of the qualities for either a deacon or the overseer, this may not be accepted as correct because both the Church leader and the Church worker will require the same type of person, they must be matured Christians whose character should be above reproach. The description here is the characteristics of the officer not their duties. According to Erdman (1966) "the duty of the deacon was most

probably to administer finance and care for the poor". (p.48). The word "dia,konoj" which is translated "attendant", "servant" or "minister" "administrator" was used to represent those who serve, in Acts 6:2 it was used to describe the work of men who were appointed to help the Hellenist in the early Church.

MacArthur (1995) noted that this root idea of "serving food" is presented in John 2:5 and Luke 4:39. Generally it is used to describe the serving spirit Roman 12:7. Jesus Christ has already in his earthly ministry declared that the mark of true discipleship is the willingness to offer a sacrificial service in leading God's people. The deacon must strive to qualify for his office because he is the representative of Christ. The earliest deacons that the Church had were men of integrity.

The word deacon has been used in different ways, which include, the oldest being that the "dia,kon" is meant to "wait at table", or to serve in any type of duty. These two meanings were used in the New Testament, and it also provided Jesus the basis for his teaching of sacrificial service John 13:1 -20, Jesus has always taught the principle that the greatest should be the one serving Matt. 23:11, Mark 9:35, 10:43. The other usage of the word group, is as a subset of the second usage which depicts service in the Christian community; 1Peter 4:10, slave is also used in similar manner to depict submission and ownership in the New Testament. The noun is used in 1Tim. 3:8, while the verb is used in 1Tim. 3:10.

In 1Timothy 3:11to be dignified "semna,j ("an accusative adjective, is an attribute to be seen in the deacon's wife, if the interpretation of this verse is "wife of the

deacon" 1Tim. 3:11 and other men (Titus 2:2) where it was used as a noun in 1Tim. 2:2. In Phil. 4:8, Paul listed dignity as what should be thought of, it can also be translated "honourable". Erdman (1966) comments that the word has such a richness about it that it is impossible to equate it with any one English word, but suggests "noble", "worthy" and "esteemed" as possible translations because it was often associated with the divine, it also includes the ideas of "majesty", dignity and awe". It refers to lofty things majestic things, things that lift the heart, the mind from the cheap and tawdry to that which is noble and good and of moral worth" (p.188). The word does not play the same role like "above reproach" in 1Tim. 3:2 but it somehow applies the sense of being "respectable" which is also applicable to overseers.

After this positive quality, Paul mentioned three other negative qualities that should not be encouraged in the life of a deacon; they include lack of self-control in speech (comments), excess drinking and a desire for wealth (gain). The deacon should be a straight forward person, saying what he meant and meaning what he says, he should not say one thing and mean another thing. The deacon should be faithful to the truth in their speech in so doing he should not be a double tongued person. The word is a combination of two namely "dij" twice and "lo,gouj" word, saying different things to different persons at different times on the same subject matter. 1Timothy 3:8 "mh. dilo,gouj(" "not gossips" is a scarce word in the Greek literature only found in the second century AD. In those expressions, it refers to "repetition" of a word or to double tongue, a situation where a person reveals the secret in contrast to the one who keeps a secret. Since deacons go from house to house they may be tempted to carry fake news or say what is not supposed to be said to someone, when he is not permitted to say so.

The other two "not fond of much wine and not greedy for material gain" are also required of an overseer; 1Timothy 3:8 "mh. oi;nw| pollw/| prose,contaj(mh. aivscrokerdei/j(is in the three list requirements given of the Church leaders, (1Tim. 3:3, Titus 1:7) this emphasizes the fact that it was a big problem in the Ephesian society already that leaders also get drunk. When "greedy for gain" is mentioned, it suggests that the deacons were possibly saddled with the responsibility of handling Church fund, and items which may also be the duty of all the Church leaders since all of them had the same requirement not to be greedy for gain as earlier mentioned.

According to Kelly (1963), "this word in 1Tim. 3:8, is stronger than its counterpart in 1Tim. 3:3, the requirements combine with the fact that Paul's opponents teaches for sake of beaming rich" 1Tim. 6:5 (p.81). This shows how serious, religious professionalism or professional religiosity has become in the city of Ephesus. Ministers must respect the personal secrets of those they serve, because deacons move from place to place in their ministration, they may be tempted to over indulge in gossips or take too much wine and food in the house of their visitors who present them in form of offering hospitality. Secondly, because they serve at the table, they also may be privileged to have access to much food and money. They were advised to be cautious and not become glutton.

Bacchiocchi (1989) in his study of the use of wine in the Bible concludes that this passage "does not imply consent to drink moderately, but is simply a loose form of speech to express avoidance in the use of alcoholic wine (p.250), Ward (1974)

concluded on deacons thus "deacons must not be greedy for money because they handled finances within the Church ministries they needed to have spiritual attitude towards money (p.43). With the above admonition in mind, the deacon was to possess the mystery of this belief with a "pure" conscience "kaqara/|" 1Timothy 3:9. According to Hultgren (1984), this "to. musth,rionth/j pi,stewj""mystery of this belief" 1Timothy 3:9,was the Christian faith as received and held by the believers who stand in the apostolic tradition" (p.74) Kelly (1963) defined this mystery as "the totality of hidden truths inaccessible to reason and made known only by divine relation" (p.82).

The deacons should be examined first. "dokimaze,sqwsan""examined" 1Timothy 3:10,and found to "avne,gklhtoi""remain beyond reproach" before they will be officially admittedinto the Church as ministers and workers. Word (1974) said that "prospective deacons are to be blameless in the sense that others, even immature Christians cannot bring charges against them which can be substantiated" (p.60) another scholar Erdman (1966) believes that "this testing was possible through careful examination of their past, probation and training" (p.49). While the word "dokimaze,sqwsan" means either to test, to prove by testing or approve as a result of testing other places where it appeared in the New Testament, has the connotation of judgment, proving of every man's work to either be genuine or not 1 Corinthians 3:13 "dokima,sei" it may also mean to "examine" themselves if they are worthy to come. In 1Corinthians 11:28 "dokimaze,tw", Paul commanded the Churches in Galatia and Corinth to bring out accredited "approved" men whom probably must have been tested and found worthy, to take the offerings of the saints to Jerusalem for the Church there. In 1Cor. 16:1-3, he talks about men approved by God

to be entrusted with the gospel, 2Cor. 8:22, 1Thess. 2:4). John in his epistle, warned the Church to1 John 4:1 "`dokima,zete`""to discern" all spirits so that the deceptive spirits cannot creep. In the story of the saints and in the scriptures, leaders are usually tested, in the case of Jesus Christ, he was tested in the wilderness for 40 days as recorded in Matt. 4:1-11, Heb. 5:7-9, Jesus Christ was made a servant first before becoming master.

The sixth requirementprovided that the deacon should be above reproach and a diligent servant, who is dignified to serve in this official capacity. Though the instrument of the testing nor the duration of the test was not specified, Timothy had earlier been advised to be slow in appointing leaders in the church because the sins of some men are apparently not know immediately, it takes time to manifest 1Tim 5:24. All these requirements points to be the conspicuous poor leadership problem in the Ephesian church as it is also found in the church today even in Nigeria. Observably, the literary interpretation of 1Tim 5:24, does not specify the length of test of these leaders in the church, but it may have been shortened which led to not observing their evil characters during the testing period. Through this does not verify any form of probation period, but it give credence to such suggestion that before they become overseers and elders in the church they are tested.

The church in the Acts 6:3, chooses persons of proven character as deacons "Seven men of good repute" this screening should have been supervised by the overseer who has the responsibility to rebuke the members and even the deacons in the church (Titus 1:9). While the deacons were meant to be tested for approval, overseers and elders were not to be tested, probably because they had already been tested and found

worthy then, they were allowed to serve, by then first be appointed as deacons. The condition "if they are "is a conditional statement showing that the test must be allowed to be carried out and they should have met the required condition of service. 1Timothy 3:11 has a requirement for the deacon's wives or a female deacon, to also be of good character, not a slanders nor a gossiper, but have a pure mind, and be faithful in all things they do. The hot argument among scholars is to ascertain if this word refers to "women workers" deaconesses or to the deacon's wife, the word "γunai/kaj" refers to both a wife and a woman, for this reason the difference cannot be easily pointed. For those who may be in favour of deaconess, they argued that the word "w`sau,twj" "in the same way" translated "likewise" also, suits the officers that were in discussion.

Secondly, there was no pronoun or article connecting these women to their deacon husbands, thirdly, Paul did not talk about the overseer's wives, so there possibly would have been no point referring to the deacon's wife. Also the word he used was because there was no word to be used for female deacon as at the time of writing. The word "dia,kono?ssα"for a female deacon did not come into use until the fourth century. A.D when it was first used in canon 19 of the council of Nicaea. For the sake of this research, it will be covenant to stand. Natural because it is not the main topic of the discourse but will agree with Bengal (1978) that "whatever the specific interpretation of this verse may be, it is not related to the issues of women in leadership since the deacon/deaconess does not provide authoritative leadership" (p.231).

It is very clear that women were to play and are playing very and significant roles in the church. This requirement may also have been applied to all the women in the church in Ephesus by then. Since they were not given the right to have a teaching authority over the church, both interpretations for and against the womanas a deacon has strong point and could be possible. There has always been the need for women to serve in the church the capacity may not be the issue. But if this verse was talking about a new office for female deacons, one would have expected that he will pay more attention to the details of that office. Worthy when it was obvious that women were so much involved in the controversies of the Ephesian church. The other three list made for deacons, elders and overseers has a very good highlight on marital fidelity. (1Tim3:2, 12, Titus1:6) but if it is a list for the requirement for female deacons, then it is considerably simple compare to the male deacons in the church.

Verses 12and 13, continues with the discussion on the need for faithfulness in the deacons family life and ministry both to their wives and children this will serve as good example for the other families he minister to. 1Timothy 3:2, this also will prove their managerial abilities for the church of God. (Tim3:4and 5). It shows that the children of the deacon like those of the overseers should not live an extravagant, nor reckless life, but be submissive because the home is the microcosm of the church, and the qualities that will be needed in the church is all available in the family to serve as the first training ground when you are able to serve and at the same time manage your family then it will be evident that you can do same in the house of God.

The managing and serving should be done 1Timothy 3:13"kalw/j""well" as instructed by Paul and not as the opponents do it. Verse 13, states that when you serve

and mange well, you earn a good standing for yourself and create a great confidence in faith which is trusted in Christ Jesus; Paul here concludes on a note of encouragement to anyone who is intending to become a deacon just as he did in the beginning concerning those who desire to become overseers that it is not a mere menial Job but a noble task with heavenly and earthly rewards. He mentioned the rewards to include building a good reputation in the community and growing a deeper confidence in their faith in God. Because Paul's opponent in the community has shipwrecked the church with their bad character: The liner aspect of the verb "`peripoie,omai`" "acquiring" "obtain" indicates an ongoing process.

There is an indication that the reward for having a good job as a deacon is a daily event, not that it is done once and it stops, but that it is ongoing, daily acquiring better standing among the people and increased confidence in once personal faith and in subsequent years, the deacon graduate into overseers and elders. These rewards according to Kelly (1963) suggests "one of influence and respect in the community at large, the good work in this office assures confidence in faith which is in Jesus Christ, They will be conscious of an increasing boldness in proclaiming the gospel and also of an ever-depending confidence in their approach to God; (pp.84-85). It was important that Paul gave this instruction about selection of church leaders, because of the great task they have to undertake for the church in proclaiming the foundational truth of the gospel, because sound leaders are needed for the sound doctrine that is meant to be proclaimed in the house of the true and living God.

4.7   Servant Leadership in 1Timothy 3: Semantic Features in 1Timothy:

The following discussion of the features of semantic interest in this passage is based on a semantic analysis. The semantic display resulting from this analysis is given in the dominating motif which is "conflict" in nature. The framework of the epistle expressed this theme in some strategic places in the body of the epistle beginning from the introduction, Timothy was instructed to stay back in Ephesus and address the issues concerning those teachers ofe`terodidaskalei/n "a different doctrine". (1Timothy 1:3). At the end he closed with the use of strong words in expressing the negative significance of the conflict in the Christian community, (1Timothy 6:3-5). Scholars like Van (2006) carefully noted the various semantic chains which united the smaller units in 1Timothy, saying that "they have both positive and negative sides in relation to the level of tension between the conflicting parties" (p107). A brief discourse on the nature of the conflict is given below:

Community in Deep Conflict: the presentation of household code and social orders for the young and older men and women, widows, slaves and leaders like elders, bishops and deacons, introduces a proper behaviour of persons in the household of God. These presentations, will all be connected with this semantic chain, thus the clampdown on false teachers is to be seen as being primary in Paul's mind even from his initial greetings in the opening of the Epistle.

The reputation of the Church and her leaders in the prospect of these wrong teachers and the outside world is of great importance to Paul in the social order he is creating so as to save the Church from shame. (1timothy 3:7 and 6:1). The existing situation requires modification and transformation, it challenges the believers to review the consequences of the faith they profess. In the Acts narratives, (Acts 19 and 20) Paul

was in a conflict situation bothering on Messianic Judaism in Ephesus. Paul mentioned the deceptive wolves who will appear after his departure to deceive the believers with wrong teachings and try to draw disciples from among them.

The word used here has the meaning of "to draw away" which is far more a stronger expression found in a violent sense of a "tearing away" from something or someone from the right source or path. This language indicates a bitter division among brethren in the Christian setting caused by a wrong teaching occasioned by false teachers.1Corithian 16:9, confirming a conflict setting in the Ephesian Church. Revelation 2: 2 & 6 talks about the exposure of lairs and false apostles who were unmasked in Ephesus by the faithful. The language of 1Timothy is aimed at attempts to stabilise a destabilised situation that is either getting out of hand or that has already gone out of hand. The next semantic unit is a discussion about the content and nature of the conflict which will be down in the next few lines.

Doctrinal Conflict: in 1Timothy the opposition in the conflict were described as "false teachers" Timothy's appointment was to fight a battle against some certain individuals who are teaching or preparing to teach a 1Timothy 1:3mh. e`terodidaskalei/n "different doctrine". This task is different from the charge that was given to Titus, because he was charged to put things right and appoint elder. The word interpretedavpeplanh,qhsan "mislead" "wander away" in 1Timothy 6:10 was used to describe the impact of the activities of the opposition. The word is an indicative aorist 3rd person passive plural that was not used elsewhere in the Pauline epistles, this expression showed Paul's attachment to the remedial instruction he is giving concerning the activities of the false teachers. Repeatedly, Paul used the

word "false teaching" "false teachers" and "sound doctrine" and the fact the he is teaching the right doctrine while urging Timothy to follow it and teach the same to the Ephesian Church. 1Timothy 1:10, 1:7, 1:6, 1:11

The motif of e`terodidaskalei/ "teaching a different doctrine" in 1Timothy 6:3confirms this semantic unit. In the New Testament, didaskali,aij "teaching" as a word or concept appeared about 21 times in the New testament out of which 1Timothy accounts for about 8 times found mainly in the passages where the opposition were being discussed. (1timothy 1:10, 4:1, 5:17, 6:1, 5 and 6:13). 1Timothy 4:1-5 talks about the distasteful nature of the opponent's activities and called itdidaskali,aijdaimoni,wn "demonic doctrines" thereby linking them to satanic activities, which are all part of activities that will take place in the end time, demonstrating the battle (conflict) between good and evil. The teaching has a specific characteristic based of a wider frame work of ethics, morality and spirituality as expressed in 1Timothy. These teachings focus on the moral philosophy of the life of the Church of the living God here on earth.

Kelly (1976) made reference to other unique characteristics of Paul's vocabulary in the epistles mostly in First Timothy saying that it has many words used only in the New Testament. He pointed out that many Pauline words that are commonly used were missing and even those that were present, had different meanings from what they represent in other of his letters. The various particles, prepositions and pronouns he used were absent in other letters, infect many new words were introduced in the Pastoral Epistles that Paul did not use elsewhere.

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This HapaxLegomena (words used only once in the New Testament) or the differences in the words used in the pastorals and the other Pauline epistles, should not be seen as a ground to discredit the Pauline authorship, the difference in structure of the first and Second Timothy nor the styles of writing because even in first and second Thessalonians had nearly the same expression. But treating them together, they clearly shows Pauline idea than that of any other author. It can be argued that those other epistles were written under different background and context, some were written under a strong personal provocative situation, some were arguments in line with a previous letter or a doctrinal question seeking clarification.

In situations like this, the vocabularies may be strikingly different with Hellenistic idioms rather literary Greek. St. Paul always shows a great choice of words and fondness for different groups and occasions which may be attributed to the subject that he was treating. The argument that the words were greatly those of Christians and other second century writers which include pagans is not strong evidence convincing enough to discredit Pauline authorship.

It should be noted that the Pastoral epistles were written to fellow pastors, Paul's representatives and not to a church, though it was for the benefit of the church. Paul was becoming an old man and is not too sure of what the future holds for him. Since he was in and out of trouble with the Roman Government and his freedom was not guarantee, he was not too sure of his life also. This time too he has made a lot of travels towards the west and he learnt new vocabularies in addition to what he knew, so he can now speak and make expressions in Latin language. Also, Paul may have used a different secretary (amanuensis) to write the Epistles since he has changed

destination from the former person he used for the previous letters to this end, some scholars suggested that Luke penned down the pastoral epistles.

In his conclusion Guthrie (1973), said that "the pastorals were written by Paul and there were sensible reasons for the differences in vocabulary and style". Kelly (1976) concluded that the pastorals are read like "real letters" and they have "personal detailed information", very moving and touching passages came from Paul's heart in exhortation to Timothy.

In conclusion therefore, this research stands with those who uphold that there are no words that are peculiar to Paul because he did not originate any word, the researcher also agrees with those who say that Paul was not prohibited from using any word at any particular point in time. The much change in vocabulary was due to the kind of letter he was writing. The Pastoral Epistles were not arguments nor reply to questions but a passionate practical warning and guidance not addressed to Churches but to a fellow worker in "the house of the living God". These fellow were very close to him. Sometimes too the amanuensis may have exercised their freedom in writing. So in line with the early Orthodox Church fathers and writers, this research work will adopt the Pauline authorship.

CHAPTER FIVE

LEADERSHIP IN THE CHURCH OF NIGERIA (ANGLICAN COMMUNION)

5.1   Church Administration in the Anglican Communion

The Anglican Church worldwide is hierarchical in nature. It is episcopally led and synodically governed. The bishop's statement on the polity of the Episcopal Church from the Anglican Communion Institute, Inc. (2006) tells more of the nature of the Anglican Church, there the statement of the bishops was clear indicating the nature of the church thus;

> We write as Bishops of The Episcopal Church, the Anglican Communion and the One, Holy, Catholic, and Apostolic Church. We are joined by distinguished theologians known for their long service throughout the Anglican Communion. The Historic Episcopate has always been recognized as an essential non-negotiable element of our Anglican identity, including by the Bishops of The Episcopal Church "in Council assembled as Bishops in the Church of God" and recorded in the Chicago-Lambert Quadrilateral.1 Bishops are successors to the apostles and upon their consecration receive the authority and responsibility inherent in the sacred and unbroken apostolic office. The people of God are united in one local church by their communion with their Bishop, and through the communion of all the Bishops in a college of Bishops the people of God around the world are joined in one communion. Resolution 49 of the 1930 Lambert Conference, quoted in part in the preamble to our Constitution, notes that the Anglican Communion consists of "those duly constituted Dioceses, Provinces and regional Churches in communion with the

SEE of Canterbury" that are "bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference. (p.2).

The Church of Nigeria (Anglican Communion) is a part of this worldwide Communion. It may not be wrong to say that the Church of Nigeria lack enough printed information on her Administrative, structure and leadership model. Most leaders in the Church trust their higher authority's decisions and the expertise of their principals for direction on how to deal with situations. The recognised code of conducts, official habits and other behavioural patterns were based on what they were told and handed down in form of oral tradition. This made it difficult for the Church to have a constant, consistent and uniformed code of conduct, habit and behavioural pattern in the country. The resulted of this is the different ways of doing things including leadership and administration. One factor responsible for this may be the principle of "diocesan autonomy". This principle opened the way for some lapses and defects in the Church's administration.

Though the Anglican Church generally is an organised and well administered organisation worldwide, a visit to most dioceses will reveal that the leaders employ different policies and leadership models under the disguise of "diocesan autonomous". This autonomy has either been misunderstood or misapplied either by commission or by omission simply to serve different purposes. Sometimes it is for personal gains, other times some of the dioceses (bishops) disassociate themselves from the national Church programs due to because he is not in support of either the center or her program. For example, some dioceses where you have disagreement with the choice of elected bishop, will always play dissident to the National church.

There is no doubt the Church of Nigeria needs a general guiding principle to carter for at least between 70 – 90% of uniformity in policies and pattern of leadership nationwide, then the remaining 10% can account for the autonomy of the dioceses in various local matters depending on context and local environment. The need for good Church administration and leadership cannot be over emphasised and the office of the Church administrators cannot at the same time be over spiritualised. In the beginning, the Administration of the Church or choice of our forbearer Church leaders was and have not been based on spiritual qualities alone, personal character also played a great part of it.

Beginning from the Lord Jesus Christ's choice of the disciples to the apostle's replacement of Judas Iscariot, to the choice of the first seven deacons, and Paul's leadership requirement in 1Timothy 3, and Titus, the emphasis has not been on spirituality alone but on the ability to exhibit good standing in character, learning and transferring the same things that has been taught and learnt to the followers in form of good Christian values.

The Church leaders often times pass through the theological colleges for their ordination training without any leadership or other form of administrative training in their curriculum. The Church leader in the Anglican Church is expected to be the accounting officer of his parish/diocese even when his training does not equip him with anyof such competences like accounting knowledge on how to administer the funds of the Church. Some others don't have value for record keeping and other vital issues of the day to day running of the Church meanly because they don't have the

necessary training. The Anglican Church training Institutions, have continued with wonderful studies in theology, hermeneutical applications, Church history and so on without emphasis on how the Church and her people should be administered. These training institutions have believed that learning by observation as the Church's tradition had it can still suffice in this technological age.

The Church needs clear cut training on leadership and every intending leader needs a mentor who will take him through the practical experience in the field after going through the theories in the colleges ofordination training as an intending Church leader. Therefore a holistic training for the leadership of the Church is very important. The Church leadership confuses the issue of the spirituality with leadership in the Church that is why most times, a leader of the Church is over assessed by the people he is leading and he will arrogate powers to himself over and above what is expected of him like the worldly leaders, the politicians and traditional leaders, and sometimes they become what is known as spiritual indiscipline.

The Church of Nigerian as part of the Anglican Church. It stands on the tripod of the Anglicanbelief: namelythe Scripture, Reasoning and Tradition. Their authority is derived first from interpretations from the scripture (the holy bible) secondly from reason which is the intellect and experience of God and thirdly from tradition which is the practice and belief of the historical Church. This tripod stand of the Church, demonstrates the balance in the Anglican approach to faith in contrast to the Roman Catholic and the Protestant doctrines. Rather than refer to the Anglican Church as Protestant like the Lutherans, it will be saver to call it "Catholic". This is because the Anglican Church belongs to the universal Church (one God's Church) with Episcopal

leadership, while it still treasure the reformation principles of the broke away Christian Church from the Roman Catholic in the 16th century protestant reformation.

It is better to use the term "via media" which represents the middle course between the Roman Catholic and the extreme Protestants reformers, which the Anglican Church has followed. This research work therefore is based on bringing out the reasoning and scriptural aspects of leadership, trying to fuse them together and produce a simpler way of achieving an authentic leadership model, that will tell the mind of Christ for his Church. This leadership model is the servant leader's approach which will blend the biblical requirements with the daily secular needs in the character of the leader in the house of the living God whom he serves without hurting God.

For any organisation to excel there must be principles and ways of doing things. Any effective leader, servant leaders inclusive, must mentor some effective leaders to carry on with his effectiveness when he has left the active stage of leadership. Effective leadershipdevelops Institutions and not individuals so that the smooth running of the Church will continue even after the exit of the effective servant mentors. There is no doubt that the Church has some servant leaders both in the past and present such as Bishop Nwosu, Nwankiti, Onyemelukwe and others as mentioned earlier in the introduction but she needs more than she has now.

For the mere fact that there is a growing awareness and privileged circumstances for leaders in the Church today, many leaders are seeing the Church as a means to the end because of the "lucrative" nature of "Church business". Therefore there is the need to

go back to the scriptures and form or adopt a leadership style that will help maintain the sanctity of the Church so that the "groom" Jesus Christ will still meet his "bride" undefiled when he comes back for her.

In order to still maintain the respect of the Church and Church leaders in the community and "live above reproach" the Church leadership in the Anglican Communion today needs to act fast and establish the servant leadership style so that things will be done decently and in order.

In as much as the administration of the Church and the other aspects of life seems to be similar, there is still the great difference. The bottom line is that the Church administration is not designed to be a profit making venture. It deserves an effective and efficient testimony and the Church administration should run with a good and efficient administration method that will attract this respect and good testimony. Paul advised that whatever should be done ought to be done "decently and in order" and that a Church leader should be "above reproach and dignified", 1Cor. 14:40, 1Timothy 3:2 and 1Timothy 3: 8.

The Anglican Church has three main orders and houses that are officially recognised in her structure namely, the order of bishops, priests and deacons while the governing houses are the house of bishops, the house of clergy and the house of laity. The house of the bishops, include the Primate and the Provincial Archbishops, diocesan bishops, Suffragan bishops and other bishops on special deployment to institutions or mission areas of the church.

The house of clergy includes the Deacons, Priests, Canons and Archdeacons that have the license and recognition of the presiding bishop in the diocese he represents. While the house of Laity comprises all non-ordained members of the Church both male and female, attending the synod from the diocese they represent. When they say that the Anglican Church is episcopally led and synodically governed, it means that these houses function in a synodical congregation or governance. It is a simple but a technical term that explains the Church government. This is why it is often assumed that the government of the Anglican Church is in the hands of her faithful, who are members of the Church and elected representatives to the various governing bodies like the Lambert Conference, Anglican Consultative Council, General Synods, Standing Committee, Episcopal Synod and Retreat, Diocesan Synods, Diocesan Boards, Archdeaconry Boards, Parish Church Councils, Parochial Church Committees and so on, which is naturally supposed to be based on democracy.

The Church has several levels of administration, the station level which is the local Church, the Parish Church, the district, Archdeaconry or Denary, the Diocese, the small Provincial level and the Church of Nigeria referred to as the "big Provincial Church" with the Primate at the helm of affair. Structurally, the leadership at these levels have different nomenclature, from the Church teacher or agent or evangelist and the parochial or Parish Church Council at the lowest level, to the Primate, at the General Synod the apex of the administrative ladder. As a self-governing, self-supporting, and self-propagating Church, the Church of Nigeria (Anglican Communion) proclaims and holds the doctrine of the one, holy, Catholic and apostolic Church.

Though the Church is one, the Anglican polity and administrative structure is distinct and its characteristics differ from other ecclesiastical and Episcopal polities. The Anglican Church generally at Lambert 1888 articulated her identity in four main statements as follows:-

(1) That they believe in the Holy Scriptures as containing all things necessary to salvation.

(2) That the Creeds (mainly the Apostle's and Nicene Creed) are the sufficient statements of the Christian faith.

(3) That the sacrament of baptism and holy communion are the major Church sacraments and

(4) They adopted the historic episcopate (which is an agreement in the apostolic succession).

5.2   The Anglican Communion Today

The above statement mostly the first and the fourth will be affecting this research on Church leadership to advice the Church to explore the most possible and simple way to adopting and strictly adhering to the leadership qualities as stated by St. Paul in 1Timothy 3:1-13, by considering the acceptance of the servant leadership style since there seems not to be a clearly defined leadership style in the Church of Nigeria (Anglican Communion) at the present.

The principle of "diocesan autonomy" in the structure of the Anglican Church, gave room for lack of uniformed leadership model. Each diocese is autonomous, it make polices in their synods and chooses whatever it likes. The higher authorities in the Church such as the Archbishop of Canterbury, Lambert Conference, the consultative

council, Primates' conference and the General Synod are mere consultative in nature leaving the dioceses as the "Center" of the Church Administration under the diocesan bishop who is in charge of the diocese and the sole custodian of the Church's teachings and tradition. Even when the Church is synodically governed, it is episcopally led. The synod is presided over by the bishop, so a servant bishop will eventually make a servant Church while the reverse is the case also, because the system resolves around the diocesan bishops. This is why the body that conducts election of bishops in the Church of Nigeria should adopt a system that will ensure the emergence of the qualified candidate for the office.

It will be good to look at the operation of the various levels of leadership in relation to one another and how they all began. Though the Anglican Church (Worldwide) separated from the Roman Church in the 16th century, it retained the apostolic succession with an Episcopal leadership, but shares the evangelical spirit of the reformers. The Church of Nigeria is a product of such evangelistic and charismatic spirit, manifested by some vibrant Anglican evangelicals called the Church Missionary Society (CMS)from the United Kingdom.

Brief History of the Church in Nigeria: It all began in 1833, when all surviving slaves were granted freedom, following the victorious campaign against slave trade by the passage of an act in the British House of Lords of the British government, championed by Thomas FowelBuxtonto abolish it in1807 shortly before the death of William Wilberforce. Then a set of liberated slaves including a Nigerian named Samuel Ajayi Crowther, due to their serious nostalgia for home and traditional Inter ethnic rivalries in their settlement came in the "Freetown" Sierra Leone, they

successfully made a move and planted Anglican denomination of Christianity in Nigeria in 1842 among the Yoruba nation of Badagry.

Due to the success of this Yoruba mission, the C.M.S was propelled to move inwards to the Igboland and other parts of Nigeria. Through a petition by the Igbo communities in the Freetown to the Bishop Vidal, permission was given for the establishment of the Igbo mission and the Revd. J. C. Taylor who was of the Igbo descent was sent for the Niger mission in 1857. In the company of the Revd. Ajayi Crowther and others, the team arrived Onitsha and was warmly welcomed by the Obi Akazue of Onitsha in July 27th 1857. The team led by Taylor settled in Onitsha to continue with the mission there, while Crowther and his team proceeded to Lokoja to continue the mission westward.

Revd. Samuel Ajayi Crowther was made a bishop and sent back to oversee the "SEE" of Onitsha in 1864, to continue a formidable native pastorate in Onitsha and its environs. The need for an administrative status known as "the Province of West Africa" arose during a meeting of the bishops of the Anglican Communion in Lagos in 1906 presided over by the then bishop of Sierra Leone, Bishop Elwin. The bishop Tugwell of Western Equatorial Africa suggested the move. After series of meetings, the province was granted and inaugurated in 1951 by the Archbishop of Canterbury the Rt. Revd. Geoffrey Fisher with the bishop of Lagos, The Most Revd. L. G. Vining, as its first Archbishop. The province comprise of Five (5) Dioceses namely, Sierra Leone founded 1852, Accra founded 1909, Lagos founded 1919, On The Niger founded 1864 and the Gambia 1935.

Following aggressive evangelisation between 1951 and 1974, eleven (11) new dioceses were created in Nigeria from the existing Lagos and On theNiger. This tremendous growth motivated them to apply to be recognised as a province out of the existing province of West Africa and be known as the "Church of Nigeria" because they believed that this will aid the contextualization of the gospel and faster spread of the gospel across the region. On the 31st of January 1974, at the Episcopal synod in Ado-Ekiti, the standing committee of the province of West Africa approved the application and on the 14th of August 1975, the resolution committee for the actualisation was passed at the Synod held in Lagos.

The Anglican consultative council meeting in Trinidad in April 1976 considered the proposal and adopted it under resolution 34 of the proposed Province of Nigeria. It will be good to note here that before the final approval of the new province, three (3) more dioceses were created. Finally, on the 13th of August 1977, in Benin City, the date of inauguration was fixed for February 1979. The then bishop of Ibadan the Rt. Revd. Timothy OmotayoOlufosoye, was elected as the First Archbishop of the new province and he was presented at the Cathedral Church of Christ Marina Lagos on the 24th of February, 1979. The new Province then was known as "The Church of Nigeria" (Anglican Communion).

5.3   The Structure of Leadership in the Church

It has been noted earlier that the Anglican Church worldwide is hierarchical in nature, it is alsoepiscopally led and synodically governed. The Church of Nigeria (Anglican Communion) as a part of this worldwide Communion enjoys all these general leadership/administrative structural benefits also. Though the governmental or

leadership authority and power to discharge their leadership duties are enshrined in the constitution and Canons of the Church of England (where it applies) and Nigeria, it may be said without much contradictions, that the Anglican Church in Nigeria lack many printed information on her Administrative structure and leadership style. This maybe because there has been no particular leadership method identified for her administration. Many leaders of the Church trust the authority and the expertise to their predecessors and or principals for direction in this regard.

The recognised code of conducts, habits and other behavioural patterns were based on what they were told and handed down in form of oral tradition. This made it difficult for the Church to have a consistent and unified structure of leadership, habit and behavioural pattern which resulted in different models of doing things, largely blamed on the principle of "diocesan autonomy". This fact opened the way for some lapses and defects in the Church's administration. The Church of Nigeria (Anglican Communion) can be said to just consist of autonomous, but interdependent dioceses.

The central authority of the church is entrusted onthe Bishops and Synods. The Church of Nigeria is among the over thirty-eight (38) autonomous but independent Churches that make up the Anglican Communion world-wide, each of the Province is headed by a Primate in the rank of an Archbishop. The Constitution of the Church of Nigeria (Anglican Communion), 1997 Chapter 1 Section 4a-c provides for three Ecclesiastical"Orders"of the Ministry, namely:

> Bishops who shall have a special responsibility and authority for the preservation of the truth of the doctrine of the Church for the purity of its life, and the worthiness of its worship. The Priests who in co-operation with and

under the guidance of the Bishops have a special responsibility for preaching

the word of God and administering the Holy Sacraments and generally for the

cure of souls; and the Deacons, who have a special responsibility for the care

of the poor and distressed, for the instruction of the young and the ignorant

and for giving assistance to the Priests in Divine Service. (p.4).

Other offices are merely administrative. Currently the Most Revd. Nicholas D. Okoh is the Archbishop, Primate and Metropolitan of the Province. The Primate is the final authority in liturgical and administrative matters in the Church, he is the presiding officer in the general synod with other Archbishops and bishops in attendance to harmonize their position with the scope permitted at their local Church level in consultation with one another in keeping with the current happenings in the leadership of their local congregation. The Constitution of the Church of Nigeria (Anglican Communion), 1997 Chapter 1 Section 5a-c also provides for three legislative and administrative organs as follows;

a. The general synod which shall be the highest national organ of the Church of Nigerian.

b. The Provincial Council which shall be the administrative organ of a province and subject to the authority of the general synod, shall have authority over every diocese, officer and member within the province with regards to powers conferred upon it under this constitution.

c. The diocesan synod which shall have authority over the internal affairs of the diocese. (p.4)

The General synod comprises the Primates, Provincial Archbishops, Diocesan bishops, Suffragan bishops (retired bishops who will not have voting right), the priests who are representatives from their various dioceses, and lay representatives, made up

of those appointed to attend the general synod from different dioceses all over the Churches that are part of the Church of Nigeria (Anglican Communion). The General synod of the Church of Nigeria is a legislative body that provides and Promotes measures as it affects the life and work of the Church. It is also a liturgical body that provides forms of services and liturgy for use in the Church. It is a financial body that funds the central administration of the Church office in Abuja.

It is a forum where matters concerning Church discipline, Christian views Church educational matters, membership, conflict resolution, economic and political matters are discussed and their resolution is published as the belief of the Church to her members and non-members as well.

The Provincial Churches have the Provincial Archbishop as the head. In 2002, the Provinces increased from three (3) to ten (10) and in 2012, they were increased to fourteen (14) ecclesiastical provinces. The Archbishops hold offices for the first five (5) years and then another five if re-elected. Their function is mainly consultative in nature. The Diocese as was noticed earlier is the center of the Church of Nigerian government. In the practical sense, the diocese is the primary stage of the Church government. According to Lebara (2016) "the head of the administration is the diocesan bishop through the diocesan synod often described as the pool of Power in the Anglican circles" (p.83). The diocesan board is the executive arm of the diocesan administration, headed by the bishop and the government of the Church at this level is autonomous while every other government above this level is consultative in nature; though they may be referred to as supra body.

Under the diocesan government is the Cathedral, with the seat (throne) of the bishop, the canon stalls and Cathedral chapels. The Cathedral chapter is the governing body but its powers are subject to the final discussions of the bishop of the diocese. Most times the bishop is the "Dean of the Cathedral". A Cathedral has the Dean, Suffragan or Provost as the head. But most Cathedrals recently have their bishops as the Dean with a Venerable or a Reverend Canon as the Sub-Dean doing the daily administrative task but is still accountable to the Bishop as the Dean. Some Diocesan bishops just transfer a Clergyman to the Cathedral to serve. This situation was as a result of the problem some of the Provosts and Deans had caused the church in the past. All arising from lack of servant leadership.

Other Administrative levels are the Archdeaconry headed by the Archdeacon or Supervising Priest, the deanery headed by the Rural Dean, the Parish headed by the Parish Priest and other local Churches of the unit station Churches headed by a Priest or Church teachers as the case may be. It should be noted that all these Church officers are subject to the "Bishop" of the diocese who is the only one "Vicar" in the diocese.

An Episcopally led, Synodically Governed Church: The Church of Nigeria technically uses this term to express her governance / leadership structure. The word Episcopal is an off shoot of the Greek word "Episkopos" which is translated "bishop" or "overseer" or "guardian" 1Timothy 3:2, 1Pet. 2:25. With the growth of the Church, each Church had an elder who oversees the activities of the local Church, to ensure growth, development and order in the house of God. There was what was known as

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the metropolitan bishop in the early Church who is to be seen as the first among equals in the leadership circle.

In Anglican Church, the bishop is the center of leadership and it is a historic office from the times of the apostles, known as the apostolic succession. In the Anglican Church, the Mitre of the bishop is always seen as a symbol placed on top of the crest of the Church depicting the revolving point of administration.

In the Church of Nigeria (Anglican Communion) Constitution, the bishop's duties were spelt out in chapter 1 section 4(a) as amended (2002),

> that he shall have a special responsibility and authority for the preservation of the truth, of the doctrines of the Church for the purity of its life, and the worthiness of its worship"…during the consecration of bishops part of the ordinal reads as follows: "A bishop in the Church is called to be one with the apostles, to proclaim Christ's resurrection and interpret the gospel… to guard the faith, unity and the discipline of the Church… to be in all things a faithful pastor and wholesome example to the entire flock of Christ… share in the leadership of the Church throughout the world, your heritage is the faith of the Patriarchs, Prophets, Apostles and Martyr (p.291).

In the Canons of the Church of England (1884) in extension, Church of Nigeria, the "episkopos" is the

> Chief Pastor of all that are within his diocese, the laity and clergy and their father in God". The bishops are saddled with task of teaching and protecting the doctrinal orthodoxy of the Church and should themselves be good examples of godly living, they should and are meant to maintain the worship

of life of the Church, protect and produce right conduct, ordering and controlling pure fellowship. The canons of the Church made them ministers of unity charged with maintenance of quietness love and peace among all men" and to promote peace and reconciliation in the Church and in the world, to strive for the visible unity of Christ's Church. (p.292).

By implication the bishop is the successor of the apostles and the Chief leader of his diocese. So he not only guides the apostolic faith, he leads the people in mission. This is why it is said that the bishop is the leader of the diocese; he is the only one that is far-sighted commonly called the only "Visioner" and has the authority to direct this vision for the people to follow. Such person must be wisely and thoughtfully chosen because his character shall be the image of the Church.

The word Synod is a combination of two Greek word transliterated "Syn" and "hodos" which means "with" (someone) and "road" in a straight one word it means "journeying together". The Church has this long tradition of conferences that brings the faithfuls together to deliberate the affairs of the Church from the early Church. In Synods the Church discusses ecclesiastical matters.

These two important dimensions of the Anglican Church polity is worthy of note because it explains the fact that the bishop is powerful, and has a lot of authorities, but at the same time it clearly shows that these powers and authorities are not absolute as most of them claim or want it to look like. The bishop in the Anglican Church is expected to be first among other believers who are under the leadership of God his Master and Lord. In his governance he should be synodical, he should consult the representatives of the Clergy and the Laity on matters of policy. According to

Fagbemi (2017), the synodical government measure (1969) stipulates that "it shall be the duty of the bishop to consult with the Diocesan Synod on matters of general concern and importance to the Diocese" (p.3).

A Synodically governed Church provides for a balanced use of power against over usage of powers and authorities of a section of the Church leadership that leads to intimidation and lawlessness. The role of each house, be it the house of bishops, house of Clergy or house of Laity should be acknowledged and their responsibilities respected and taken as binding by all present. By this there should be no overriding powers, intimidation or manipulation of any sort by any of the houses. On the contrary today, because the clergy is under canonical oath of allegiance to the bishop and the lay officers are often appointed by the bishop, each of the houses always follows the part of the house of bishop who is mainly only one person in a diocese. This action thereby defeats the essence of the synodically governed Church principle. If the spirit of servant leaderships is present, the leader will freely yield himself to the control and respect for separation of powers. Some synods or diocesan boards are avenues to receive only instructions on the running of the diocese without input by the other two houses, to do otherwise Fagbemi (2017) said "the bishop, clergy and laity all have a say in the way the Church operates, especially in taking important decisions within the context of synod" (p.3) this position is not always Popular.

The Anglican Church as a part of the universal Church trusts the activities of the bishops as a valued and trustworthy successor of the apostles, who by imposition of hands at ordination transfers same to the Clergy as leaders in their capacity. Therefore, it is their duty to guard the faith of the Church as also was handed down by

the apostles. St. Paul in his presentation to Timothy in 1Tim. 3:15 told him that what he wrote to him is to let him know how people ought to behave in the house of God, he is to ensure that they do not deviate. Paul gave him an unchangeable pattern of behaviour to guard and transfer some to his successors. (2Tim. 1:13-14). So the duty of the bishop is enormous because he will guide the Synod to walk rightly and justly in taking decisions together to uphold the faith and doctrine of the Church and her worship life. But some of them sometimes for selfish interest, they misguide the church.

The leadership model of the bishop is therefore expected to be like that of his Master Jesus Christ who was sacrificial and serving. The uncompelled leader, should allow themselves to be "servants" NOT "Lords". The problem of most Synods is the imposition of the president's wish on the clergy and lay thereby making it just episcopally led and episcopally governed. Ideally, Fagbemi (2017) said

> the Anglican Church, by implication the Church of Nigeria (Anglican Communion) by saying that it is synodically governed, means that the bishops lead the Church with a council that includes both the Clergy and the Laity, so both the Clergy and the Laity have a vote and synodically decisions are final in authority (p.4).

By the statement above, the bishop during a discussion explained that though some leaders may undermine this co-existence and exercise of controlled power, it does not undermine the good intention of the principle. The bishop Fagbemi (2017) went on to say that

yet to say that the Anglican Church is episcopally led is to be unambiguous as to where its authority lies. Although the process of election of representations is democratic, the system of Church governance is not necessarily democracy. This is part of the technicality to which an initial reference had been made in this presentation. (p.4).

The above statement is clearer when the constitution and canons of the Church of Nigeria, (Canon VI (1 & 2) is cited, it clearly states that "the bishop has a veto even at Synod" (p.44). In situations where the bishop does not agree with the houses of Clergy and Laity, this section is invoked to state that the one vote of the bishop nullifies the two votes of the other houses.

Most leaders, "lords" who want their views implemented easily apply the above section more often than applying the servant and sacrificial virtues of their calling. This is because the right to authorise participation in the Church, be it ministry, synod or board's membership to a large extent belongs to the bishop; According to Fagbemi (2017) "He issues licenses to Clergy who can perform or officiate in his diocese" (p.4), but if the Church is well structured and has enough servant leaders, it will maintain a natural ground where no one individual insists on his own will against the collective decision of the council or Synod and causes crisis in the church.

The Canon provides that the bishop or his representative who is the vicar in the Parish or station, has the right to overrule the decisions of the Church Council or Synod when it runs contrary to the interest of the Church, believing that they who will overrule will make such decision in the interest of the church and by the leading of the

holy spirit for the Church, in line with the tradition of the Church. This can only happen when the leader is operating with a sound mind under the influence of the Holy Spirit. The problem here is that self-interest is usually served in most cases with this provision. Fagbemi (2017) further stated that "in times of disagreement or confusion the bishop is the final arbiter, or the Primate as the president of the general synod, as the case may be" (p.4) but what happens if the latter is the source of the disagreement or the confusion? Only the spirit of humility and servant leadership will solve the problem for a 'give and take' to please God on the side of the Church leadership.

The authority given to the bishop of the diocese at the consecration service by the other bishops of the church, the constitution of the diocese and at his enthronement and presentation in the Cathedral Church, gave him right to exercise the fatherly, pastor/leader and shepherd duties over them in the diocese. Following this, he should serve as is unto the lord God and render his duties with humility and care under God as one under a higher authority and not to "lord it over them" or abuse those powers and authority.

The Church in turn should show that sense of responsibility and loyalty in obedience to the word of God and their commitment at enthronement. In understanding the polity and structure of the Church administration, the Church allows for the interaction between the bishops, clergy and laity of a diocese in matters of governance. While allowing the leadership, the day to day execution in the hands of the bishop and clergy. The two parties are advised to respect each other's opinion and

roles in the spirit of servant-hood, remembering that they are under the same level of authorities under the highest authority of the Church.

5.4   Selection and Training of Leaders in the Anglican Church

It has been said and the researcher agreed with the saying that the aim of Church leadership is to ensure that the people of God (the leader and the led) have favourable environment to earn eternal salvation, using available human and spiritual resources in the implementation of spiritual injunctions. It is a true saying that born leaders if they exist, are very few and cannot be found in large number to lead the Church of God effectively. It therefore became necessary that more persons should be enlisted into the leadership of the Church so if anyone who identified as a potential leader, he should pass through a proper selection process, trained in the right institution with the necessary syllabus and certified worthy to lead before being sent out to lead in the Church of God. This will ensure stability and acceptability of the Church and her teachings.

As it was earlier observed that most crisis in the Church caused by the absences of the spirit of sacrifice, suffering and service in the leadership which manifests in high-handedness, god fatherism, tribalism, nepotism, episcopal grandiosity, lack of good leadership skills/ideals and lack of human and spiritual dimension to leadership just to mention a few. But with proper selection and adequate training and retraining of the soon-to-be and already Church leaders, the situation can change for better. Servant-hood is a loving sacrificial choice that the leader makes in order to minister to others however the secular cultural thinking sometimes opposes this biblical principle.

Servant leaders are people that do the right, while the other leaders do things right, which implies that they could do the wrong things right or otherwise. The servant leader is visionary and to make his vision a reality, he should undergo some tutoring and mentoring in form of training and updating in knowledge and experience.

The training institutions are instrumental to the process of transforming the Church. In many parts of the Church, these institutions are normally seminaries which mainly teach students to do things right instead of teaching them to do the right things; the training program should develop the vision of the young leader into a mighty and clear mission.

There is no doubt that leadership in the Church is challenging and tasking, therefore to achieve this objective of good leadership, the leader should be properly equipped with the necessary skill and knowledge for the task. Therefore the selection and training of the right Church leader is critical to the successful achievement of the authentic Christian leadership objectives in line with the aim of this research, it is the duty of the Church senior leaders to select the Junior leaders first, by getting them right from the grass root as Church helpers or evangelists using the biblical standards and the ideal Anglican principles. The genetic systematic developmental agenda that is creating bad or wrong leadership today in the church is at the selection process. Many scholars have raised concern over the rate of engaging unqualified uncommitted, self-seeking and comprising entrants in the church leadership system both at the grassroots and the upper echelon.

5.4.1 Nomination for Training: Servant leaders can be discovered by mentors, other senior leaders or by an appointed authority such as a board or Committee through the leading of the Holy Spirit and nominated or recommended for training or direct ordination. This is called selection which may be seen as a formal or informal process of selection. The main concern of this research work is the criteria for selecting the persons that have been so selected. In the Church of Nigeria (Anglican Communion) recalling the ideal circumstance, there is no need for considering race, tribe or personal interest in making the choice. Political considerations ought not to play any role, in this type of election, selection or appointments but the truth is that Church politics in matters like this (mostly at the higher level) seems to be more than the expected in the outside world. According to Miller (1968) "Church Politics seems more ungodly than Civil Politics; we must keep politics out of the Church" (p.70).

The criteria for identifying the future Church leader should include the manifestation of the person's personal qualities, educational background, spiritual qualifications and acceptability in the case of bishops and leaders on the established offices; The New Testament consideration was the person's reputation, ethics, morality, temperament, habits, spiritual and psychological maturity which are in opposition to the worldly considerations for her leaders, which include: abilities, talents, who you know or who knows you, how much you can pay materially or in cash and so on.

Some Church leaders arrange successors like politicians, they conspire to install those who will take over either from them or in a certain area of interest to them; they secretly and openly campaign, for candidates they want to be in a particular position of authority in the Church mostly for personal gains, some do so to cover their evil

track and continue some wrong policies they have made. After these hypocritical acts behind the scene, they openly claim spirituality and insistence on the leading of the Holy Spirit for the right choice. Just like someone who has outlined the qualities of a wife or husband with someone in mind and continue to book prayers for the will of God in his marriage.

The problem of the Church today is that it has forgotten that God is not mocked…so whatever a man sows that he will reap Galatians 6:7.When you subvert the will of God and choose a candidate of your choice, leaving the most qualified maybe because he has no god father or he is not from the acceptable tribe, you will reap bad leadership, because God cannot rubber stamp a selfish desire. The Church should allow a truth and straight forward selection and election process for better future of the Church.

According to Brengle (1918), the road to servant leadership is a challenging one, it is a hard nuts to crack. In his words

> it is not won by promotion, but by prayers and tears…and much heart searching and bumbling before God, by self-surrender, a courageous sacrifice of every idol,…and by an external unfaltering looking unto Jesus Christ crucified, it is not gained by seeking great things for ourselves, but rather, like Paul, by counting those things that are gain to us as loss for Christ, that is a great price, but it must be unflinchingly paid by him who would be not merely a nominal but a real spiritual leader of men, a leader whose power is recognised and felt in heaven, on earth and in hell. (p.22).

Following the above assertion, the intending leader who should be a servant leader, must be a person of proven integrity and qualities that are acceptable in the traditions of the apostles. The Anglican Church has the tradition of grass root search for Church workers with proven integrity, recommended by local Church authorities, but recently civilisation or personal interest has pushed those little rudiments aside and any passer-by can be nominated for training and ordination, provided that he claimed to have been called, because there is no proper means of measuring one's call, even those who were pushed out of the labour market find solace in the Church as a means of livelihood. When such persons join the leadership they don't believe in her practice of servant-hood, instead, they become acclaimed "lords".

The idea of making references to the local Church has the potentials of placing the candidate above reproach like Paul's instruction to Timothy, and he will be beyond the range of possible and justifiable criticism by the outside world. When a proposed leader is self-controlled, disciplined and has a life of non-indulgence, human passions, or personal ambitions, he will be qualified for the task ahead.

In the ideal case, an intending leader should be recognised by his people as trust-worthy, have and maintain confidence of others around him, not a novice to the system, have good working relationship with his environment, and establish a proven integrity, intelligence and faith. When Paul was addressing Timothy in 1Timothy 3:1-13, he mentioned all these qualities as the standard recommendation for anyone who desires to be a Church leader either as an overseer or a deacon.

Selection or election of Church leaders should not only be based mainly on spiritual qualities because leadership is administrative. In Pauline recommendations, he did not lay so much emphasis on the spiritual gifts of the intending leader but he simply noted that one must first "have the desire" to be a leader. He down played the spiritual giftedness of pastor, or teacher, because a leader is expected to have a combination of all these qualities and more to be able to lead. So one's spiritual gift should not blind the eyes of the electorate or the selection board so as to achieve an all-round success.

In selection today, the followership, firm and status should not be a consideration, because the followers may be doing so by coaxing due to some factors such as are inducing them to accept his leadership. The consideration for selection should rather be the quality of the leader not the mere show that he puts up.

In the Church of Nigeria (Anglican Communion), the selection process is done at the grass root by designated boards, committees or authorities. They are supposed to test the candidates to ascertain their qualification, but because of the policy of diocesan autonomy, there is no uniformed criterion so each diocese develops theircriteria as they dim fit without considering its final effect on the general Church at the long run. After the selection and a period of mentorship as evangelists, Church teachers or catechists they are sent to school for training. Sometimes unqualified candidates creep into the ministry through the instrumentality of some persons who have retired from the civil service, or are just fresh graduates from the secular higher institutions, some others who feel that the Church is a source of employment for them or even those who are nominated by their community or group to represent them. Some others would have failed in their secular ventures. These set of persons approach some bishops and

without going through a thorough selection process, they are sent to seminaries for theological and ordination training. After acquiring ordination course are ordained for the ministry. But if the church should adopt and practice servant leadership philosophy with its characteristics, it will have great impact on the society. The wrong choice of some leaders today has produced wrong persons at several high places of church authority.

At the level of electing Bishops, and the Primate, the process is quite specific in the Church constitution and canons. For the Primate, the Church of Nigeria advisory committee will meet and suggest the qualifications and qualities required of the Primate to be elected. Members of the committee comprise one clergy and one lay member elected by each diocese in the Church. The Episcopal Synod then nominates four archbishops among the serving thirteen (13) Archbishops of the Church to be voted for, the voting is by secret ballot and the winner is expected to score at least the two third votes of all the bishops present at the synod; The office is held for Ten (10) years non-renewable tenure.

The provincial Archbishop is elected through the same process, but the advisory committee will comprise of the Clergy and lay members of the affected province. They will be charged with the responsibility of advising the Episcopal synod in writing the qualities of the Archbishop to be elected. The provincial Archbishop can be re-elected for a second tenure of another five years after he has served the first five year tenure.

The election of the bishop of a diocese is the duty of all in the Church; he may be elected from among the Clergy in the Church of Nigeria without prejudice to where is

his nativity. An advisory committee is formed from within the affected diocese from among the clergy on the rank of a canon and below, five lay members and four clergy including a lay woman with the diocesan chancellor as the Chairman, to advise the Episcopal Synod on the qualities of the bishop to be. The following qualities are the basic areas; his level of education, parish experience, commitment to Church matters and acceptability by all and so on. The Committee is not allowed to have a candidate.

5.4.2   Training: The intending leaders in the Anglican Church are meant to undergo some kind of training beginning from mentoring under the immediate father in God, who is mainly the Vicar or Parish Priest, or in service training, short time course. Some dioceses organise a sort of make shift training within the diocese for the purpose of training Church workers including evangelists; but the most conventional system of training is the Colleges of Theology and the Church seminaries. The focus of this section is on the last system, the Theological Colleges Seminaries and Church Universities who provide both ordination and other training for the equipment of the Pastor or Church leader.

Training of leaders cannot and must never be neglected. Training helps to develop the individual leader for better execution of his vision and the organisational goals. As it was noted earlier, the official training system of the Church makes the Church leader more responsible to his duties. Before the late fifties, leadership training was not readily available to many who desired it. The competitiveness was alarming that many were ordained without official/in-depth theological and ordination training. It is also pertinent to observe here that the Church even now still give only theological

training to the pastors and to a large extent overlook the ordination aspect of the training which is supposed to equip the pastor for Church leadership.

Currently in the Church of Nigeria, training of Church leaders is done in theological colleges and the few Church Universities in Umuahia, Ibadan, Akure, Okene, Wusasa, Zaria, Bukuru, Awka and Ekpoma among others in the various diocesan levels. The training in these institutions are meant to guide the future leaders in the Church towards achieving their full potentials. Leadership training is a long neglected or under developed component of spiritual leadership of Anglican faithful. The Church of Nigeria theological and ordination training should help to encourage young Anglican ministers who are in the position of leadership to be well equipped to sustain the needed spiritual leadership tempo in and around the Church. This is necessary because leaders of the Church has the role of guiding the secular leaders and making them see what they are not seeing but leaders cannot do this effectively if the pew is higher than the pulpit. Proper effective and efficient training is required for Church leaders to achieve this.

Training in the early days in the Church of Nigeria took place in the village schools and local training centers. With this type of training, the Church members and leaders can read and write and interpret the scriptures before the introduction of theological schools and universities. The problems that the Church faces today among many others includes: First how best to train her leaders for the fastest growing Anglican Church worldwide (like Nigeria). Secondly the formation of a proper curriculum that will take care of the leadership needs of the Church not just the theological aspect of the Church leader. Most of the things that are done today in the theological training

institutions should be guarded towards producing students who can be professionals in leadership, biblical interpretation and other human endeavors, Mark 6:3, Acts 18:3, Mark 1:14-19.

Thirdly, some of the available theological colleges are not valuable because the owners like smaller dioceses cannot equip them effectively so they use mainly Pastors and people that they term "no do wells" in the Parishes as lecturers, thereby promoting mediocrity instead of producing good and genuine future Church leaders. Fourthly there is no much avenue for and orientation and the introduction of basic theology and training of newly employed Church leaders thereby exposing them to danger of underperformance and many mistakes before finally trying to clear what they have in their head already before inputting new ones for the benefit of the Church.

Finally, the duration of training for the Church leaders is not enough, most times secular school graduates who are seeking employments are taken and given only one year or two years theological training with their secular mind of leadership still intact in them. This system runs contrary to the Christian servant leadership requirements and when they come out into the field, it is always difficult for such leader to be humble, serviceable and sacrificial. This is a problem because most of the training institutions we have today are focused on theological education rather than theological training. Due to lack of integrity in some of the leaders of the church, the honour of leadership has been stripped. Satan manipulates the church at will because the church is yet to come to terms with the quality of leadership she envisage.

Training in the Church of Nigeria (Anglican Communion) is aimed and should be encouraged to aim at development and achievement of her vision and mission of the self-propagating, promoting, supporting and sustaining Church. The shortage of all round trained Church workers will be a stumbling block in achieving a servant Church. The nature and standard of the curriculum used in the training of Church leaders to a large extent, determines the ability of the Church leaders to adopt themselves into the servant leadership principles. When the curriculum is designed without the leadership aspect of the pastor in mind, it graduates leaders who come out to apply the social leadership principles available to the Church. When a simple curriculum that promotes the training of the intending leader, is developed, it will take care of the servant leadership style and characteristics as recommended in the Church leadership model. This will include the full study of some leaders from the scriptures, like Paul, Jesus Christ, Moses and other servant leaders, and books like the Pastoral Epistles mostly 1Tim. 3 will be studied with emphasis on Church leadership. It will be at least a four year course.

Today, a sample of the curriculum in the theological institutions include: Languages: Greek and Hebrew, Biblical Studies, Hermeneutics, Theology and Philosophy, Semantic Theology, Contemporary Theology, African Theology, Church History (World, African and early Church), Religion and Society, Comparative religion and ethics. Pastoral Theology, Homiletics, Counseling and Church worship, all these courses do not tell the Church leader what servant leader is. None of them promotes sacrifice and service, but if courses like the leadership and structure of the Church of Nigeria (Anglican Communion) is incorporated it will bridge the gap of leadership knowledge that is existing now. Every leader should be meant to go through this

leadership training just as they are compelled to pass through the Crowther Language School now after their normal theological education. Let the Church see the need for this leadership aspect of the leader's training program for a better and stronger Church for now and in the future. Duration of training should not be less than four years to accommodate the new curriculum that will take care of the leadership aspect of the training.

The present curriculum is aimed at producing pastors and Church leaders who are academically equipped for an effective ministry without much emphasis on the governance of the Church which Paul observed as very important in the Church. This made Paul separate his teaching and requirement for all the Saints in Ephesians 4:4-13 specifying the gift that is distributed among the Saints and the one that is expected only of those who desire to become leaders in the house of the living God. In 1Timothy 3:1-16, Paul clearly separated what all the Christians should have as gift, which includes apostleship, prophets, evangelists, pastors, and teachers for the work of the ministry and building up of the body of Christ, from what a Christian should possess as character when he desires to lead in the body of Christ. So pastors and evangelists and prophets or any gifted child of God (born again) should not be easily mistaken to be an automatic leader in the house of God, the Church.

The leaders should be trained on how and what it takes to lead because training and its requirement has its foundation from the Scriptures. Church leadership standard styles and models should be taken from the bible so that the Church can exemplify the mind of her master and avoid intimidation and lording over by those who do not know God. Just as Paul scheduled in his training syllabus for Titus, Timothy, Philemon and

Appiah to teach them both theology and how to be great and effective Church leader, the Church should have an all-round training scheme for her leaders too.

This call for proper training and introduction of Church leaders in "servant leadership" principles is not unscriptural and since the Anglican Church believes in the authority of the Scriptures. They should not neglect this aspect of the Scriptural injunction but be faithful to it. Jesus trained his disciples for three good years before launching them into the mission field. The task of the Church must be done by well-equipped persons. The ability to implement servant leadership principles in the Church today depends greatly on the sacrificial and service foundation that is laid in the training of the Church leader. This will start from their learning years as they practice leadership prowess even in the school as student leaders in the hostel, class and student's union leadership.

5.5   Implications of the Study for Contemporary Church in Nigeria (Anglican Communion)

In the introduction to this research work, the problem of leadership in the Church of Nigeria (Anglican Communion) were enumerated, situating on the failure of most of her leaders to see themselves as servants of their master and Lord Jesus Christ. This research then focused on scouting for solutions to these nagging problems of the Church by suggesting servant leadership model as a fresh attempt in contextualising the leadership of the Church within the provisions of 1Timothy 3 for a change. There is no doubt that church leaders may not necessarily possess all the qualities listed in 1Timothy 3 or have all the attributes described by Greenleaf in the same degree, but they have to exhibit some of them in a noticeable degree in their lives. The office of a

church leader is noble, therefore only noble men and women should be allowed to occupy it. This caution will eliminate these rancorous divisions, muddled thinking and double locality that has bedeviled the church today.

The research therefore touched on some major aspects of leadership study in the emerging leadership approach by the Church. They include:

i. Focus on serving with humility and obedience making Christ the model of leadership.

ii. Having a correct understanding of power that is based on influence and authenticity of the leader instead of authority, coercion, manipulation and or intimidation.

iii. Having a leadership that is people oriented, follower centered, resulting in the empowerment, development and transformation of the followers and the society at large.

The servant leadership model provides valid opportunities for good leadership while the attributes presented herein provides the basis as well as direction for practically applying the leadership model in all spheres of the church's leadership. The church leaders today should understand that the Servant is great and successful *because* he serves. So the implications of this research among others includes: Firstly, the revelation of those behavioural traits of the servant leader that can be useful in improving the leadership process in the Church of Nigeria (Anglican Communion), which if adopted, hard work and integrity will be upheld. It will produce a leveled playing ground where decent, responsible, efficient, and qualified leaders who have no "god fathers" but maybe the choice of the Holy Spirit will emerge in the Church.

Secondly, the servant leader will rely on God and put his total assurance in Him. Most times, leaders depend on their ability to lead God's people, but if they imbibe theseservant leadership characteristics outlined herein, they will allow God to be in charge leading while they follow and the will of God will be done in His Church

Thirdly, if the Church of Nigeria (Anglican Communion) have servant leaders, there will be more listening leaders. Servant leaders are good listeners, they empathise with their followers, and they will share the people's emotions, feelings and understand their sufferings. This will help them to adjust in the way they are treated and in the light of what they feel.

Fourthly, every leader in the Church will by means of this model, be fulfilling the greatest commandment of "love" because it is love that motivates service for one another, it is with service that one recognises and accepts what God did for mankind in Jesus Christ, "the freedom" the freedom in service that he revealed. The feet washing in the Upper room was a prelude to the greatest love ever shown by someone, it is the perfect example that will be followed by all concerned. The "suffering servant" in the prophecy of Isaiah completed his act of service on the cross by putting man's interest first, he laid his life in service of humanity so that the latter glory shall be greater than the former, and he bore the heavy sins of the world. The Christian leader derives his power and grace of service only by coming close to the message of the cross. Many leaders do not have the personal experience of the "Lord of the Church" so instead of doing the master's bid; they focus on their own bid. By adopting servant-hood, the leaders will be inculcating the ministry of Jesus. "If I then,

your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you also should do as I have done to you" John 13:14-15.Leaders will become servants like their master Jesus Christ who took the towel and cleaned up the disciple's feet. Humility will replace pride and selfishness.

Fifthly, in the course of this research, the common values of the servant leader which correlates perfectly with the message of 1Timothy 3:1-13 was outlined. This will work remarkably well to improve the administrative proficiency of the church in the twenty-first century and beyond.

Sixthly, according to Fairholm (1997) "becoming servant leaders engages us in personal, internal self-change and changes our outward behaviour" (p.149) if a substantial number of church leaders will key into the servant leadership model, more members of the church will benefit from it. This will offer a constructive change and will in turn heal the strained work place and interpersonal understanding among leaders and the congregation.

Other implications of this study include the three factors that are always present in an effective leadership environment and the three other characteristics that are in line with Pauline pastoral characteristics in his epistle to Timothy below:

    i.   **Character:** the leader's character sustains trust on the part of his followers and in turn on his own part. From Col 3:1-7, the believer dies to his own self and is living to his master and Lord and is clothed with the new man that is Christ. This new self in the leader produces certain moral excellences similar to what St. Paul outlined in the Pastoral epistle for

effectiveness such as, honesty, integrity, compassion, fairness and service to one another. Another part of this character factor is the leaders' emotional intelligence that is consistent to servant leaders. This is the ability of the church leaders to manage their emotions and respond appropriately to situations, handle relationship, control impulse, demonstrate empathy listen actively, persist in the face of conflict and respect the difference in individuals. If there are servant leaders in the Church of Nigeria (Anglican Communion), it will be easier for them to receive criticisms with open mind and not be vindictive nor defensive on account of such inputs in their ministry.

ii. **Competence:** This helps the leaders to direct the activities of the church towards healthy living so that they can always deal with situations with calmness and love. Competence here does not bother on inherited or acquired leadership skills. It involves the variety of skills that can also be learned (acquired) which include: listening and encouraging the followers' skills, communication skills, understanding leadership structures and practices of accountability, understanding the dynamics and process of conflict resolution, motivating followers to perform to their full potentials. Knowing the boarder of discipline in love for correction and emotional punishment for ill-treatment. Such leaders who possess these characteristics, according to Greenleaf in his servant leader theory, helps the followers to be healthier and more effective in pushing their vision. The church should strongly and freely show commitment to the mission of the kingdom of God. They will freely pray for their leaders. The leader's

judgment will be guided by the church's mission and not a desire to earn peace by all means.

iii. **Conviction/vision:** This helps the leader to be confident in himself and the followers to discern a good and purposeful vision and goal for the church and an agreement to achieve it. When the leader is confident, he commits himself selflessly to serving the people and realizes the set vision which is the preferred future of the church. This conviction must be guided by biblical dictates for the community of God's people. This biblical conviction rightly propels leaders and the community to the right direction. He sets the direction (vision) and leads the community to attain it, according to Kelderman et al (2005) "Servant leaders thinks deeply, theologically, integrative and creatively" (p.22). The leader that serves helps the followers to assess themselves and his transparency in presenting values, makes him learn with the followers and not a judge over his followers.

It will be noticed here that these factors involve both the leader and the followers. It deals with both their relationship and the effect of the relationship on the vision and mission of the church. The character of the leader makes the congregation trust him and in turn makes the leader to also trust the followers. The focus of a servant leader is on his character not on his personality because the person in him is Christ his master while he manifests the character of his master, the person who lives in him. It should be noted that these factors apply to all cultural contexts, they are realties of human behaviour and the communities (Churches) should reckon with all cultural

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differences as they arise. The norms prevalent in the culture will appropriately define the situation.

Other implications if taken into serious consideration by the leadership of the Church of Nigeria, include that servant leadership will help to resolve the secular and political leadership dependence of some of her leaders. With the conversion to Christianity, the Church leader is also converted to Christian leadership model, and he is supposed to end the ills of colonialism, oppressive and exploitative tendency that is inherent in unbelievers. With the faith in Christ, the Church leader's role should show a commitment to service and sacrifice, not politicians in Church robe to exploit and intimidate their family members in the house of God. Injustice is oppressive. Pride and puffing up is sin and impunity is abomination in the sight of God no matter who is perpetrating it. So the Church of Nigeria (Anglican Communion) should not remain silent or adaptive because it will mean indirectly supporting the status quo.

As a servant leader, the Church leader should be awake to see the social ills of the society which is affecting the poor and helpless citizens which includes the Church members. Fair distribution of wealth should be encouraged by rejecting and not agreeing to be stamped into the evil system through false and dubious enrichment of the Church hierarchy so that they can no longer speak out for the poor masses and the less privileged.

If the Church leaders are servants and sacrificial, they will be ready to build the community they live in and help develop their followers. According to Greenleaf (1977) the servant leader is meant to leave the follower "healthier, wiser, freer…and

become more like a servant leader himself" (p.27). So it is the opposite of a Church leader to remain oppressive and allow the intimidating leadership structure which exploits and degrades a fellow citizen to continue even in the Church, just because his interest is protected. With the qualities outlined by St. Paul in 1Tim.3:1-13 and the study of the Greenleaf's Servant leadership model/theory, the Church of Nigeria can transform her leaders into what Christ Himself taught and practiced, they will be effective leaders who will effectively handle the challenges of this present evil world.

The Church can readjust the curriculum of the training Institutions to accommodate the training needs of leaders in the school so that when they graduate they will be relevant to both the Church and the Society as servant leaders

From this research it is clear that the Church of Nigeria training institutions do not have what it takes in their curriculum to tailor the training of their students on how to lead in the Church at their graduation. The Institution still maintain the "Greek" view of knowledge impartation. Osei-Mensah (1990) asserted that "there is serious shortage of trained leaders in the Church today at all levels" (p.41). He maintained that the kind of leaders needed in the church should determine the training that will be given to the desiring leaders in their Colleges: According to Thaba (2012) the question should be "how can we train the kind of leaders we need for the Church leadership in Africa?" (p.122)

The characteristics required of Church leaders as indicated in this research from the study of 1Timothy 3:1-13, and Robert Greenleaf's servant leadership principle, hold a special implication for the Church leader's ministry; it is an all-time relevant, ageless

significance; it is an advice to fraternize with the master of the Church, the pastor of all souls and the Lord of lords, Jesus Christ.

The characteristics will make for a practical and credible witness for Christ by the leaders in the society. It will increase the credibility of the Church leader in the society in such a time like this that the image of both the Church and the Church leader "man of God" is struggling to survive.

These characteristics will help streamline the conduct of the Church leader and the Church, in ways that will benefit the Church and the Society and draw them closer to their Creator, so that it will be fit the calling they proclaim. It will help to awaken the conscience of these erring leaders and further inspire those who are strong on the right part, then encourage the weak to stay strong and faithful to their calling and live up to the dignity of the Priesthood.

The Church has been involved in much scandal in the recent years. These physical characteristics will helpin the recovery of the Church's integrity as her leaders tries to live above reproach just as the pulpit is higher than the pews.

If the Church leader is above reproach in morals, and character, he is not convicted of any accusation justly leveled against, he does not change in the face of changes and situations, and then his reputation and that of the Church of the living God will be protected and maintained. Church leaders should be prudent, faithful, humble, sacrificial and serviceable in the ministry, not lords. They are servants of the master Jesus Christ Who is the Lord of the Church Phil 1:1.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1   Summary

It is evident from this research that most essential servant leadership traits can be learned through training. A number of authors who wrote on various leadership issues recently have emphasised this fact. Robert Greenleaf (1970) was first among them to use the term "servant leader" in the modern expression. The researcher saw a correlation in his thoughts and expressions (nature and character of a servant leader) and the advice Paul gave to Timothy in 1Timothy 3:1-13, as the measurement by which any candidate's life style is evaluated for approval or otherwise in the Ephesian Church. At the same time it provides a good tool for tackling the wrong teachings that was going on in the Church.

From the study of 1Timothy 3:1-13, the qualities of a good leader emphasised three main things, thus: godly character, the leader's internal attribute and external attitude is very important to his ability and qualification for endorsement as a true leader in the church. This shows that the intention of the check list is to demonstrate the godly character over and above the skill and status. The second emphasis is derived from the first, which is the relational ability. The social behaviour of the candidate tells much about his reputation, amongst the brethren as well as the outsiders. (1Timothy 3:7 & 13) this is the reputation that is form from the character. The third emphasis is the candidate's   proficiency   in   teaching   and   administration.   This   teaching   and

administration ability should emanate from his household to be confirmed in the church.

Analyzing the servant leadership theory of Robert Greenleaf, the above emphasis can blend with an admirable outcome for the Church of Nigeria. From the earlier discussed characteristics by Spear, the servant leader should genuinely seek the joy of those he is meant to serve. Secondly, he serves to the glory of the community or organisation, thirdly, he empathise with the subordinate, sacrifices his rights and privileges to listen and serve his subordinates. Fourthly, the servant leader is not carried away by his personal recognition nor recognition. He persuades his subordinate realizing that they are co-worker towards a single goal. Finally, the servant leader is a steward who will give account of his stewardship to his master one day when his task is over. With the above in mind, the leader voluntarily focuses on the welfare of the subordinate, with active communication, and the community is built together. In summary servant leadership entails, Calling, respect, empowerment, love, humility, trust, vision, service, stewardship and community building.

Leadership especially servant leadership is not and should not be about the leader as an individual but about the society and the led. The leader should think about others and their wellbeing first before him. Leaders in the Church of Nigeria (Anglican Communion) emerge through an inspiring, dedicated and devotedprocess. When they indicate their desire to serve, having been convinced of their calling by God, they are examined, in some cases observed for a period of time as evangelists, Church teachers or Catechists. Then they are trained, ordained as deacons. They go through a period of observation again as deacons of the church before their priesthood ordination.

Further, some lucky and favoured ones are elected, confirmed and then consecrated for the Church of the living God and not self-serving. Unfortunately, the story begins to change once they are made priest or enthroned as they seem to have forgotten the oath they took in the presence of God and the church to serve. They forget the fact that any office in God's Church truly belongs to Jesus Christ the owner and the LORD of the Church. In many places, some have dethroned the LORD of the church and enthroned themselves. No one counsels them anymore.

Dever (2005) emphasised that "good leaders are not hard or tyrannical but rather sympathetic, cooperative, good-natured and warm. Their agreeableness contrasts with the grumpy, unpleasant and cold traits of persons who do not lead well." (p.343). Christian leaders are servants. Jesus Christ specifically addressed leaders of the Church as servants, who humbly serve others based on the love they have for them, (Matthew 20:25 & 26, John 13: 1-17). Selecting servant leaders for the Church is very critical for the successful running of the church. These men of God will lead the Church using biblical standards and methods. The world is experiencing a swift change from more traditional autocratic and hierarchical methods of leadership to servant leadership in all aspects of human endeavour. Servant leaders involve others in decision making, caring for them and developing their potentials. Fundamentally, the understanding of human character has a great deal to do with the traits he exhibits.

Admitting that leadership is important to effective Church growth, Wagner (1976) said that "the important factor that determines church growth or decline is its leadership" (p.55). While acknowledging the effort of the Church of Nigeria

(Anglican Communion) in evangelism and infrastructural development, it is necessary to improve on the leadership quality of her leaders. It is high time the church addresses the leadership style of her leaders to ensure that while church leaders are not doormats to the followers, the followers should not become doormats to the leaders. So this research dealt with the possibilities of integrating the servant leadership theory of Robert Greenleaf to the training curriculum and leadership style of the intending church leaders, using 1Timothy 3:1-13 as an exegetical text of foundational leadership orientation. This research involves a deeper understanding of Paul's leadership characteristics and how they can be easily applied to a contemporary situation in the Church of Nigeria (Anglican Communion) in a more practical way.

Church leaders should see God's purpose in calling others who are either serving under or following them. Their lives should characterised the qualities outlined in 1Timothy 3:1-13 and reflect the ten characteristics of a servant leader as enumerated by Larry Spear in his expansion of Greenleaf's theory. This will distinguish the Church leader from the secular leaders and impact on the society. Church leaders should be proud to serve, for in service lies greatness.

According to Strauch (1997) "…much of the weakness of our churches is directly due to our failure to insist that church leaders meet God's qualifications for leadership in the three general areas of good morals, character, good management of his home and the ability to teach the word of God…" (p.46). A Church leader is a servant who should be dependent on God his master, be modest and show empathy in his dealings with people, (2Corithians 3:5, 6; 4:7). His motivation should be the grace of God not law or self. He is above all an ambassador of Christ in the society.

6.2   Conclusion

Every institution desires a good leader, and most especially the selfless type. It is good for any member of the church to desire the office of leader in the church, but at the same time it is better that the same person should grow the character and meet the Christian leader's attitude. One of the solutions to the indiscipline in the Church of Nigeria (Anglican Communion) leadership is to have well selected and well trained leaders who are alsodisciplined to turn discipline the upcoming generation of leaders. The combination of the result of the study of 1Timothy 3:1-13 and Robert Greenleaf's servant leadership theory can provide the answer.   This requires a deliberate partnership of the ordination, selection and the training bodies of the Church so as to produce leaders, who are ready to sacrifice, suffer and serve the church. In the early church this decision was a very serious one that it is not treated lightly, which made Paul to list not less than sixteen characteristics that is to be found in an intending leader.

The church today must not shy away from implementing the righteous requirements for leadership, which God through His faithful apostles has set for her. The leaders should exhibit a very high level of servant hood and perseverance in faithfulness to God and His word as demanded in 1Timothy 3, as a worthy example for the society. (1 Timothy 4:12). So in creating a model of leadership that will be effective in the Church of Nigeria (Anglican Communion), this paper proposes the dimension of

spiritual beliefs and practices that align with servant leadership as stated in the scriptures and a support from the Greenleaf picture of a servant leader.

These characteristics found in the servant leadership theory communicate the power and promise it offers everyone who adopts it. They flow naturally within the leader and can be improved by constant training and retraining. Like Jesus Christ, the servant leader chooses to serve others first, in an attempt to model ideal behaviours in them. This should be the greatest vision of any leader in the house of God. The "man of God" is commissioned to contend for the faith; his life involves both a calling and a high level of obedience and commitment. Their level of accountability should be very high because it has eternal values.

So to salvage this ugly and stained image of the Church, there is an urgent need to create an ethical, trusting, spirit filled and selfless leadership environment. In this research, the characteristics required of a church leader has been made knew from the text 1Timothy 3:1-13 while the Greenleaf's servant leadership theory here confirms its workability. It is the simple belief of the researcher that the adoption of this theory by the church will indirectly be applying these characteristics as required by the scriptures. This action will help to improve the diminishing spirituality in the church and reduce the increasing selfish tendency in some of the leaders to the barest minimum and give a new life to the church.

The church today needs Christ centered, spirit filled leaders so that the people of God can be all that God wants them to be in this generation and beyond. According to Russell (2001) "position power is eroding in many organisations; therefore, leaders

must derive their influence from values" (p.77). If you are a Christian leader, you should aim at influencing the lives of men and women for eternity, search your heart and learn to be an authentic servant leader who will help build the community of God's people and give glory to Him. Re-adjust your vision and style of leadership to fit into the posture of someone who has been given power and position of authority only in trust, for the owner is coming soon and you will give account of your stewardship. "No one can receive anything unless it has been given to him from heaven" John 3:37.

6.3 Recommendations

According to Greenleaf (1970), "servant leaders are functionally superior because they are closer to the ground – they hear things, see things, know things, and their intuitive insight is exceptional" (p.20). A healthy Church identifies and develops persons who feel called by God to lead in His Church. Through their training, they will be challenged and encouraged to become servants in their leadership. To accomplish this,

    i.   The church should consider 1Timothy 3:1-13 while selecting her leaders. This will increase the "quality of leaders" in the church. Then true pillar and foundation of truth will replace the "unqualified leaders" who are destroying the church

   ii.   There is a growing need for the intense training and retraining of the church leaders in a regular and constant basis not minding their statues, to adapt the principles of a servant leader. The Theological Colleges and other training institutions need a restructured syllabus, because many candidates for ordination already made up their mind on the way of life they want to live and

had set goals and strategies they want to adopt in life which habitually is contrary to the Anglican principles. Some are ordained with these individualities.

iii. Human elements such as ethnicity, nepotism, favouritism and racism should not be allowed to overshadow the church's selection process of her leaders.

iv. It is observed from this research earlier that the biblical selection principles have been tempered with and is still being tempered with. Therefore the process of selection of leaders essentially the bishops should involve the three houses of the church (the lay, clergy and bishops) both in principle and in practical sense.

v. Training period should be created to allow any bishop elect to understand what is involved in the office they want to undertake, maybe some may withdraw when they learn that it is not what they desired to avoid frustration after consecration.

vi. The Church should try and adopt a uniformed leadership style in all the dioceses and play down on the autonomy of each diocese.

vii. The election of priests who are not rooted in the church tradition and doctrine should not be encouraged. Such church fathers teach a different tradition and their intentions are normally different from the goals of the church. Most of them think that the church is where they should make all the money and firm they missed in the secular engagement.

viii. The duration and curriculum of training of intending church leaders should be structured in a way that it should take care of multi-dimensional training experience for the church leader and have internship under acclaimed

elderly servant leaders to test if he is really called to service and sacrifice as a servant leader and mentoring.

ix. Every church leader should understand that he is a servant of a higher authority; therefore their actions should be accounted for one day to that higher authority.

x. Mentors should tell the younger ministers that glorious future is not gained through worldly pleasures. A leader is not made by the position he occupy but by the vision he accomplishes.

From the result of this research, it is obvious that good leadership is a team work, it is service to God and the followers. It is different from the secular leadership. Therefore the leaders should be able to set goals in line with Christ's serving principles to change the concept of the public about the church of God and her leadership, to develop a good and great Christian community that will positively affect the society.

6.4   Suggestions for Further Studies

This researcher did not assume that other researchers had not done anything in this area of study, but he believed that research on this aspect of leadership in the Church of Nigeria (Anglican Communion) has not been adequately pursued. It can be said that to a large extent, this research work has addressed the topic to the best of the researcher's ability. So it has synchronized some approaches to leadership and came out with the "Christian Servant Leadership" model which is the merger of the Greenleaf's leadership characteristics and the provisions in 1Timothy 3 as a new concept in Church leadership. Further studies can focus on sustaining the tradition of servant leadership life style among leaders in the Church by simple mentoring of upcoming leaders in all levels of the church leadership.

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