



Biblical Transformational Leadership in Politics and Theology: A Standard for the Contemporary Church and Society

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Abstract: Leadership is Key to every meaningful development in Church and society, The African Continent lack proper political leadership to take care of the citizens' social and economic basic needs. The Church leadership also is to give the people the spiritual and moral direction for productivity, profitability and accountability. What we noticed on the part of the political leaders in Africa is corruption and bad economic policies the makes the masses go poorer, while they themselves are richer at the expense of the poor masses on the streets. There is need for an orientation and frame work where the masses in Africa will go out of poverty and have a normal life as other citizens are living in other developed Countries of the World. Infact, Political leaders in Africa are responsible for making the continent under develop due to their corrupt practices that are affecting the social, economic, Education, Health, Moral and Spiritual Lives of the people in Africa generally.

Keywords: Leadership, Transformational, Standard, Politics, Church and Society

1. INTRODUCTION

Globalization concept of organizational ability to progress for productivity, profitability and accountability in the political, religious, social and traditional institutions are basically depending on leadership. The office or position of a leader in every organization is there, so in every organization you can always have a leader. It is possible to have a leader, yet without a leadership. Hans Finzel (1977:23) asserts that "One blatantly irritating practice of some leaders who exercise a top-down style is the use of knowledge or really the lack there of to keep people in the line and in place." While some leaders exercise a top-down style of keeping people in line and place, some don't, have the ability to do so. Biblical transformational attitude of a leader in leadership is the purpose of God for leadership.

1.1. Statement of Problems

There are serious problems of transformational leadership in Africa, that led to several of crises raging from religious, political, economic and social crises.

Leadership: Richard L. Daft (1999:5) defines leadership as an influence that relates many leaders and followers who intend changes that reflect their shared purposes."

Max Depree (1989:10) defines it as, "a concept of owing certain things to the institution. It is a way of thinking about institutions heirs, a way of thinking about stewardship as contrasted with ownership." John C. Maxwell (2001:1) defines leadership as, "Influence, He who thinks he leads and has no one following him is only taking a walk." The writer sees leadership as the ability of a manager to manage the affairs of a management effectively for productivity, profitability and accountability. William D. Mounce (2006:739) defines transformation as, "turning to God, the power to turn things from one reality to another." Encarta Dictionaries (2009) defines it as, "complete change, usually into something with an improved appearance of usefulness" Adam Gadsby and Michael Randell (1995: 1537) defines transformation as, "A complete change in someone or something." The writer's definition of transformation is total regeneration of a person, a thing or a situation.

2. BIBLICAL LEADERSHIP AND PRIESTHOOD IN THE OLD TESTAMENT

Religious leadership from the sacrifices made or offered to God since the earliest times, defines the existence and functions of leaders and priests in the Old Testament (Gen. 4:3-4, 8:20). The patriarchs as the head of their families provided leadership to them. All of them offered sacrifices (Gen 12:7-8,

13:4, 15:9, 26:25, 35, 3-7). Some form of priesthood leadership was also provided before the giving of the Ten Commandments at Mount Sinai (Exodus 19:22-24). Israel is described as the kingdom of priest in (Isaiah 61:6). The entire Israel Nation of both males and females were all recognized into the priesthood family. Since it was not practically possible for everyone to offer sacrifice and lead worship services. The Levites were anointed to be in charge of the sacrament services and spiritual leadership on behalf of the entire Israel Nation. (Number 18:21-23). They might have been chosen by God possibly for their zeal or commitment to the service of God (Exodus 32:25-29). When the Israelites were on the wilderness, the Levites camped around the tabernacle and protected it and also protected other Israelites from the wrath of God. Providing both spiritual and social leadership for the Israelites (Numbers 1:53, 8:19). The priests were chosen among the Levites and they were expected to be role models in spirituality and leadership, in holiness they were supposed to be more Holy to God, because God is Holy (Exodus 19:6). They stand also as a symbol of covenant between God and his people Israel (Lev. 19:2). The rules and regulations governing their lives and identities symbolized sanctity, sanctity and purity with respect to holiness for the service of God was necessary requirement (Lev. 21:1-9). Their consecration into priesthood and leadership involved a purification rite (Exodus 29, Lev. 8). Their vestments for spiritual functions were made with fine linen (Exodus 39:27-29). In fact, there was restriction that the high priest was required only to marry a virgin (Lev. 21:10-15). The high priest robes of garment and turban were very similar to that of kings (Exodus 39, Isaiah 62:3) when every high priest went to the holy of holies, it was symbolically accepted that he has taken the whole congregation with him, for his breast piece was set with stones, engraved with names of all the 12 tribes of Israel. The priest was responsible for offering sacrifice and blessing the people (Number 6:22-27) he has the obligation to summon them to assemblies (Numbers 10:8-10). They were also responsible for the administration of social justice (Deut. 17:8-9, 29:5, 2 Chron. 19:8-11, Ezekiel 44:24). They were also responsible for administration of finance (Ezra 8:33-34).

They were involved in arrangement of Battles (Deut. 20:1-4, Joshua 6:8, 1 Sam 4:3-4). The laws stated that only Levites were supposed to be priests. But in some cases, priestly functions were also carried out by non-Levites, such as the Ephraimites in (Judges 17:5). David's sons from tribe of Judah (2 Sam 8:18 and Ira from the tribe of Manasseh (2 Sam. 20:26). However Levitical priests were more preferred to a non-Levitical priest (Judges 17:5-13).

3. PRIESTLY LEADERSHIP AND POLITICS IN THE OLD TESTAMENT

There was a change in priestly leadership in political affairs in Israel when Solomon became king, he replaced Abiathar with Zadok as priest in Jerusalem (1 Kings 26:26-27). This appointment dominated one priestly official office of controlling the general affairs of the Nation both religiously and politically. It was predicted in 1 Sam 2:30-31. King Josiah also centralized worship in Jerusalem making all the priests leading worship in sanctuaries redundant. During the post-exilic period, the office of the priest became very powerful. People such as Jason promised to promote the Hellenistic culture, meanwhile the priesthood mentioned in the gospels are Aaronic (Luke 1:5) who were no longer in charge of political affairs in Israel, clear political and religious functions were defined in Israel when Saul became king.

4. LEADERSHIP IN THE NEW TESTAMENT

In the New Testament spiritual sense of leadership, Jesus brought in modification to the leadership and functions of the priest in the temple or synagogues. He brought a new covenant (Heb. 10:1-13) under the old covenant the priest deals with offering of animals as sacrifice, but Jesus discouraged them. He sees it as bringing pollution into the temple, hence he reacted to it in Jerusalem (Matthew 21:13). In the dispensation of the New Testament era, sacrifices of animals can no longer wash away sin. Jesus has become the atonement and unblemished sacrificial victim who abolishes the barrier between God and his people. The Aaronic high priest ministered in an earthly sanctuary where access to the divine presence was barred by a curtain, under the new covenant Jesus exercises his priesthood in the heavenly sanctuary where there is no such barrier between the worshippers and God (Heb. 9:1-28, Matt 27:51). The writer of Hebrews concludes that the priesthood of Jesus in the New Covenant has replaced the Aaronic priesthood in the old covenant. Many writers in the New Testament affirm that sacrificial position of Jesus as the Messiah, is regarded as ransom (Mark. 10:45). The words used at the institution of the Lord's Supper are sacrificial (Mark 10:25). Jesus is repeatedly referred as

sacrificial lamb in the New Testament John 1:29, 1 Cor. 5:7, 1 Peter 1:19). His blood purifies us from sin (Rom. 8:3, 1 John 1:7, 2:2, 4:10, 1 Peter 2:24, 3:18, Rev. 1:5, 7:14 Jesus sanctified himself as a priest, (John 17:19) and he makes intercession (1 John 2:1).

5. LEADERSHIP AND PRIESTHOOD OF JESUS

Under the dynamic and unique divine leadership of Jesus, Christians separated themselves from the Jewish rituals (Acts 7:44-45, 15:28-29). After the destruction of the temple by the Romans in AD 70, the Christians preferred the prophetic priesthood of Jesus than the priesthood of the Old Testament tradition (Matt. 9:13), the rejection of the priesthood by the Christians does not in anyway denied the existence of the priesthood office and functions. It was not abandoned, but was seen as been fulfilled in Jesus Christ, his personality and ministry. The writer of Hebrews presents Jesus Christ as the highest priest, higher and superior than Melchizedek, who appears in scriptures without any antecedent (Heb 7:11-28), whereas ordinary priests all die, but Jesus is immortal and his priesthood is established once and for all. He is indeed blameless and sinless (Heb. 4:15) whereas Aaronic priesthood were not so. Their sacrifices were repeated, but that of Jesus was done once and for all (Heb. 10:1-18). Jesus declared his divine leadership and priesthood claim in his mission statement as recorded in Luke 4:18 “The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor. He has sent me to heal the broken hearted, to proclaim liberty to the captives and recovery of sight to the blind. To set at liberty those who are oppressed.”

6. LEADERSHIP AND PRIESTHOOD OF ALL BELIEVERS

Christ is our leader and a high priest, and in Baptism an individual is incorporated into him and the community of Christians in his body, all members in that community are recognized as leaders and priests in the context of preaching the gospel to all nations (Mark 16:15-16). Leading them to Christ and to disciple them for him that they may live in him, with him and for him. All members are regarded and recognized as priests for him (Rev. 1:6, 5:10, and 20:6). In representing God and his kingdom on earth (1 Peter 2:9). There is no separate priestly order; however, each individual has responsibility or responsibilities to serve him and others. That is leadership and service to humanity and God by the power of the Holy Spirit. Like priests in the Old Testament, Christians as a community and as individuals offer sacrifices, not of animal blood, but sacrificing their times, resources souls and bodies (Psalm 31:15, Romans 12:1-2) that is our spiritual act of worship. There is no distinction between Christian living and Christian worship. The life of a Christian daily is for the fact that God wants that believer to worship him. And the believer should be aware that he or she is a life for the service of God and humanity. In fact, the bodies of Christians are the body of Christ himself and temple of the Holy Spirit (II Cor. 6:15, 19) if the service of Christians is sacrifice, then it follows the deed of charity that Christian perform daily as sacrifices (Heb. 13:16) material gifts are accepted sacrifices and pleasing to God (Phil 4:18) sacrifices offered to God include praise, prayer and confession to God’s name (Heb 13:16, Rev. 8:3). These sacrifices can be done by an individual Christian or the Christian community as a church or body of Christ. But the celebration of the Lord’s super Holy Communion required a Christian community to do so, thankful to God for the body and blood of Christ Jesus that was given for their sins, just as the Israelites would do in the old covenant (Deut. 26:1-10). These fruits put together may include some form of sacrificial offerings of people are converted through Christian evangelistic ministry (Romans 15:16, Col. 1:18, Rev. 14:4). It is very clear that Christian priesthood and leadership has no gender separation, but it is corporate in nature. However, the early fathers limited the priesthood to the ordained ministry of the church. However, the believer’s priesthood leadership is for all Christians. The primary function of a Christian is leadership of the gospel of Christ, leading people to Christ is the definition of Christian leadership and priesthood of all believers.

7. BIBLICAL EFFECTIVE LEADERSHIP IN THE CHURCH

For good leadership to exist in the contemporary Christian church and community, Biblical principles must be followed with purity above doctrinal issues and leadership in the church. Gayle D. Beebe (1-156), provides eight principles of leadership that can shape leaders for good and effective leadership. He mentioned them as:

1. The necessity of character as the foundation of effective leadership (morality/spirituality)
2. The importance of competencies as the essentials of effective leadership
3. The role of the top management team in creating a climate of effectiveness and success
4. The dynamic relationship of organizational culture and environmental context
5. The strength of compatibility and coherence, discovering the right fit
6. Leading with convictions, making life's greatest impact
7. Maintaining our connections, facing our greatest leadership challenge.
8. Making an ultimate contribution.

The writer agreed with Gayle that the above-mentioned principles are necessary for good leadership. Peter F. Drucker, (2011:1-179), also suggests the following principles for successful leadership.

1. What makes a leader?
2. What makes an effective executive?
3. What leaders really do?
4. The work of leadership
5. Why should anyone be led by you?
6. Crucibles (Testing) of leadership
7. Seek for transformations of leadership
8. Discovering your authentic leadership
9. Leadership, the triumph of humility.
10. Beware of praise of the incomplete leader.

A leader must deeply understand why he or she is called in position of leadership. The expectation of the people, the attitude to promote the organization and a good working relationship with other-co-workers is necessary.

8. NON-EFFECTIVE LEADERSHIP IN THE CHURCH

While some leaders are effective in their leadership endeavors, some are not. Hans Frinzel (1-179), listed some top ten mistakes of leaders as:

1. The top-down attitudes, the number one leadership hang-up.
2. Putting paper work before people work.
3. The absence of affirmation.
4. No room for mavericks, lack of correcting workers.
5. Dictatorship in decision-making.
6. Dirty Delegation.
7. Communication chaos.
8. Missing the clues of corporate culture.
9. Success without successors.
10. Failure to focus on the future.

Many leaders are victims of what Hans says. They are arrogant and full of pride that can affect their leadership qualities.

John C. Maxwell (2007:1-252), also reflects the 21 irrefutable laws of leadership as follows:

1. **The Law of the Lid:** Leadership determines a person's level of effectiveness.
2. **The Law of Influence:** The true measure of leadership is influence, nothing more, nothing less.
3. **The Law of Process:** Leadership develops daily, not in a day.
4. **The Law of Navigation:** Anyone can steer the ship, but it takes a leader to chart the course.
5. **The Law of Addition:** Leaders add value by saving others.
6. **The Law of Solid Ground:** Trust is the foundation of leadership.
7. **The Law of Respect:** People naturally follow leaders stronger than themselves.
8. **The Law of Intuition:** Leaders evaluate everything with a leadership bias.
9. **The Law of Magnetism:** Who you are is who you attract.
10. **The Law of Connection:** Leaders touch a heart before they ask for a hand.
11. **The Law of the Inner Circle:** A leader's potential is determined by those closest to him.
12. **The Law of Empowerment:** Only secure leaders give power to others.
13. **The Law of the Picture:** Leaders do what people will see.
14. **The Law of Buyin:** People buy into a leader, then the vision.
15. **The Law of Victory:** Leaders find a way for the team to win.
16. **The Law of Bigmo:** Momentum is a leader, leader's best friend
17. **The Law of Priorities:** Leaders understand that activity is not necessarily accomplishment.
18. **The Law of Sacrifice:** a Leader must give up to go up.
19. **The Law of Timing:** When to lead is as important as what to do and where to go.
20. **The Law of Explosive Growth:** To add growth. Lead followers to multiply, lead leaders.
21. **The Law of Legacy:** Leader's lasting value is measured by succession.

I concur with Maxwell that there are laws or rules guiding a leader in his leadership. It gives him focus, dedication and commitment to whatever he or she is doing, both in the church and the society.

9. BIBLICAL STANDARD FOR TRANSFORMATIONAL LEADERSHIP

The main goal of leadership is for transformation, where things are going; transformation seeks to bring them right, effective and productive. Transformation also seeks to bring more improvement. For that reason, we need transformation at all times and in all organizations including church leadership. For Biblical transformation in the church, church leaders must measure up with Godly standard of leadership and not just philosophical aspect of thinking and planning on how to lead or rule people, for a leader to lead successfully and transformational, he or she must consider the following factors.

James M. Kouzes and Barry Z. Posner (1-174) suggest the following factors

1. Leadership relationship, what people first wanted from their organizational leader is relationship
2. Credibility makes a difference: The honesty of a leader and the way of his or her communication is extremely important, for the subjects to follow his or her vision.
3. Discover yourself: A leader need to discover him or herself for him or her to present him or herself to the followers. Know yourself, what you want to do and how you intend to achieve you goals for the organization.
4. Appreciation Constituents: Try to know the team on personal level.
5. Affirms shared values: Leader shared things with the followers for them to respond well to his or her leadership.

6. **Develop Capacity:** For a leader to grow his asset base, he needs to invest in others.
7. **Serve a Purpose:** Leadership is for a purpose, good leaders, put in their best to serve the purpose by which they were made leaders
8. **Sustain Hope:** When leaders uplift spirits and restore people's beliefs. They have hope in the future.
9. **The struggle to Be Human:** There is always uncertainty of the future, yet people keep asking the question, where are we heading to. The reason is that they must struggle to be human beings. A leader should struggle to be himself at all times.

There should be ability for the leader to set up fundamental structures for the success of his leadership considering the fact that he cannot succeed without the contributions of the followers.

Robert H. Miles (1997:1-57) also suggests the following factors as key for transformational leadership.

1. **Generating Energy for transformation** as to do with what will confront people at all levels of the organization with reality, create or reallocate resources, raise the standard of performance, encourage leaders at all levels to model required new Behaviour.
2. **Developing a vision of the Future:** An effective vision not only helps a corporation transform itself, it also enables the enterprise to transform its competitive situation.
3. **Aligning the organization and culture** yields a set of transformation initiatives.
4. **Orchestrating the transformation.**
 - i. Education and involvement must be created or redirected in the church
 - ii. Coordination mechanism must be installed for spiritual as well as moral ideas.
 - iii. Communication and feedback mechanisms must support the transformational effort of the leader.
 - iv. Expertise not residing in the organization, including ongoing process and just in time to be invited.
 - v. The responsibility for transformational leadership must multiply its influences inside and outside.

In a transformational situation, corporate transformation often requires development and refinement of new competencies as well as broad dissemination of existing competencies throughout the organization or the church administration. The leadership must be guided by direct intervention of the Holy Spirit as the main process of transformation in church leadership. Transformational religious leadership demand an understanding and conviction of the leader's relationship with God and his love for men. The transformer needs to seek the face of God in prayer on the time and space by which transformation can take place.

Bill Newman (1997:1-57) also states some laws of transformational leadership as follows:

1. **The Leader has Vision:** Dynamic leadership is always freed by vision
2. **The Leader has Discipline:** Self-discipline, the willingness to perform the acts that are beneficial to the church. Discipline is the basic tool required by a leader to solve problems.
3. **The Leader has Wisdom:** Wisdom is the ability to apply knowledge and experience to any given situation.
4. **The Leader has Courage:** Courage is not the absence of fear, it is the mastery of it. A leader always controls fear and anxiety in him.
5. **The Leader has Humility:** One of the surest types of evidence of greatness is humble spirit. A leader needs a humble spirit for transformation within and around him.
6. **The Leader is a Decision Maker:** A leader is the product of his choices. He provides choices for his people to debate upon.

7. **The Leader is a key Decision Maker:** Not to decide is to decide not people will always want to hear the decision of the leader which is key in every organization. You often hear people say, the leaders are not saying anything, what that means is that people are always looking up to leaders for decisions.
8. **The Leader Develops Friendship:** We all need someone we can be open with. No one makes it alone. A leader needs some few reliable friends who can support or shape his decisions for more effective transformation.
9. **The Leader Exercises Tactics and Diplomacy:** Don't lead your team with a whip, give them a dream and help them reach it. A leader should not be harsh on his followers, but be gentle to correct them.
10. **The Leader Develops Executive Ability:** To build a better dream, you must build a better you. A leader should look better, that will serve as examples to others, that he can make things better as he is expecting.
11. **The Leader needs Inspirational Power:** A leader has Sense of purpose and destiny. A leader must have a good purpose for whatever he is doing.

The five "D" to successful transformations are:

Desire: Feeling of doing something useful.

Determination: To carryout a transformational agenda

Dedication: To continue with a transformational agenda

Discipline: Self-discipline to perform what is beneficial

Drive: Force to complete the transformational agenda.

Leadership to the writer is not just for someone to wake up and see himself or herself leading people. One must prepare, and one needs to have a foundation for leadership. Peter Koesten Baum (1991: 9-10) suggests a Diamond model for leadership.

1. Be effective: Emphasize results, both through management by objectives and by process.
2. Understand the Leadership is a mindset and a pattern of Behaviour. It is to have a habit of a new way of thinking and a new way of acting.
3. Be prepared to "wake up" and to change your perceptions and concepts radically for transformation, conversion, with respect to human potential and to cultures corporate, ethnic and national basic social issues.
4. Lead by teaching Leadership, by empowering and releasing people's volcanic energy and creativity-by fostering autonomy, providing direction and leading support. A teacher is an experience and relentless learner.
5. Have Faith that Leadership can be learned and that is can be taught.

I agree with Peter that a leader must have management objectives and mindset associated with a good pattern of Behaviour to him or her to succeed. Helda Drummond (1991:159-160) also suggests that, "choosing an option that will move in a way of enduring success. Another is to ensure that the objective is realistic to being with success is usually defined as the attainment of an objectives. Decision makers may be unable to change the problem or select an easier one to deal with the problem but they can often define what success looks like."

The writer reason with Helda that Decision is one thing and the ability to actualize the decision to reality is another thing. A leader must ensure that he or she has the ability to carryout a decision before promising the people. What you have decided to do, you may later discover that you cannot have the ability or resources to do it. However, a leader should be courageous to start a transformational agenda without fear.

10. UNDERSTANDING CALL TO LEADERSHIP

George Barna (2002: 11) says: “God calling on your life, He has called some people to be leaders, and most others he has not.”

It is true that God is with the responsibility for calling people into leadership positions, most especially in the church. People must not call themselves or allow other people to call them into leadership or ministry. The following factors must be taking into consideration before one may venture to enter into leadership in the church.

The call to leadership, you must ask yourself the following questions:

- i. Who called you to leadership?
- ii. When did he call you?
- iii. How did he call you?
- iv. To go where?
- v. And to do what?

This is an issue of discernment, you cannot force God to call you, and you cannot refuse to answer the call of God, although God created people significantly for his calling and purpose.

1. **Comprehension for Leadership:** One must comprehend what leadership is. It takes insight spiritual maturity to truly grasp God’s view of leadership. Otherwise, anything is a dangerous mind set and mind game. We play what affects people’s lives negatively or positively, but fail to glorify God.
2. **Character in Leadership:** A leader must possess the type of character that moves people to trust him. They trust that he can take them to places, spiritually, emotionally, intellectually and otherwise.
3. **The Competences of Leadership:** A leader must be able to move people toward meaningful outcomes.
4. **The Consequence of Leadership:** A good leader take responsibilities for every leadership mistakes. That will promote trust and confident in the leadership. A bad leader shifts blame to his subjects or try to escape responsibility for whatever has gone wrong.
5. Making the most of abilities to attract people to your leadership
6. Bringing out the best in people.
7. Getting things done at the right time
8. **Ambition and self-confidence:** A good leader don’t shy away from responsibility or hard work.
9. Ability to cooperate with his people to get the best out of them.
10. **Decisiveness:** A leader is a man who makes decisions. Sometimes he gets them right, sometimes he gets them wrong. However, his is responsible for all his decisions.
11. **A Leadership Checklist:** He checks his subjects to know how often they get things done.
12. **A Leadership Checklist:** He checks his subjects to know how often they get things done right or wrong.

What a Leader Should Learn for Transformational Leadership

Leadership is a learning process. A leader learns and leads, while other learn from him too. Warren Dennis and Joan Goldsmith assert that a leader must learn the following principles for effective and transformational leadership.

1. **A Life Time of learning to Lead:** “We can create ourselves; we do create ourselves, and the choice is ours at each moment and at every moment to learn the lessons of leadership.” (Dennis and Goldsmith 2010).
2. **Audacious Leadership:** Audacious leaders take a stand for what they believe in. Leaders in deed should avoid the dangerous addiction to power that is based on negative ambition.
3. **The Counter Balance Toxic Ambition with Competence and Integrity:** competence, ambition and integrity must be in balance for leadership.
4. **Mastering the Context:** Leaders in the church and the society must master the environment they are, the tasks a head of them. So that they will be competent enough to lead their followers. In church leadership, the reliable driving force of transformational leadership is the Holy Spirit “He will teach you all things.”
5. **Knowing Yourself:** A leader must know his strength and weakness; each moment provides an opportunity to become who you are as a person as well as a leader.
6. **Creating a Powerful Vision:** Leaders both in the church and the society are the most results-oriented individuals in the world. Leaders gets results with their compelling visions, with their intensify determination, passionately committing to their visions.
7. **Communicating with Meaning:** Words can determine our experience and reveal what we think, feel and want. Like followers clearly listen to their leaders to determine, their experience, what they think and want for themselves, the people or what they want the people to do.
8. **Maintaining Trust through integrity:** Any leader that has been trusted, should maintain such a trust with integrity.
9. **Realizing intention through Action:** Talented leaders who have integrity, enormous talent, intelligence and original minds see things differently spotting the gaps in what we think we know, they have the wisdom to discover interesting important problems and they have also the skills to solve them.

Morey Stettner also sees leaders as managers that need skills. Every leader should see himself as:

1. **The Successful New Manager:** A leader should have motivation within himself that he can do better than other before him. It is not something to speak about, but an internal motivational spirit to do something new and better.
2. **Piercing six Myths of Management:** Good leaders try to treat their followers as friends, while never looking weak or giving room for errors. But to some they are rash in their decisions and ignore their followers. They order people around them without listening to them. They have the impression that leaders must charge a head without hesitation or hindrances.
3. **How to Build Momentum in a New Job:** A good leader makes it clear for his members what he stands for.
4. **Managing to Listen:** A good leader listens to his followers to extract valuable information from them that will help him to persuade them.
5. **Speak like a Leader:** A leader must have good communication skills, the way He speaks influence how his followers, will perceive him, his voice and expression matters a lot to his followers.
6. **The art of Motivation:** A Leader must interact and increase the motivation of his followers in all their endeavours.
7. **Dishing out Criticism:** Criticism is basically for correction, but a leader must diplomatically present criticism in such a way that the followers will feel that the leader is helping him or help. A leader must observe a particular action to criticize and focus on. Not on the general behavior of the follower.

8. **Discipline that Pays Off:** A leader is always facing challenge in the area of discipline. A good leader must have blueprint to follow for disciplinary actions. If you are too soft you risk inviting more of indiscipline into the system. If you are too harsh, you gain a reputation as a tyrant. If you ignore it entirely or delay deciding how to respond, you undermine the process or the doctrine of the church.
9. **The Organization Manager or Pastor:** The degree of awareness helps a leader in organizing his organization and improving productivity.
10. **The Right Way to Delegate Function:** A leader who delegates a certain function to a follower or worker must hold him or her accountable and responsible for success or failure of such a delegation, that will make the delegate more active.
11. **Managing the Boss:** A Leader who is under the leadership of another leader should not take his order or what he wants as a suggestion or read another meaning into his comments. Ask questions where you don't understand. Don't assume what you think your boss is saying. You can respectfully or gently appeal to him if necessary.
12. **Cultivating a Network:** A leader must establish a network by which he will like his members or tolerate them.

Biblical Standard for Transformational Leadership

The African church needs transformational agenda that can move her forward, coming out of spiritual situations and physical problems. Spiritual formation is the answer to the spiritual and physical problems of the African church. A. Scott Moreau (489 and 490) defines spiritual formations as “driving force for world mission”

Cross cultural mission is the task of helping people in other cultures come to Christ and be formed in his image. “The task before missionaries in Africa is teaching and drawing people from wherever they are, to follow Christ diligently. The driving force is pushing Christian missionaries for justification, sanctification and for glorification. We Christians must justify our calling to preach the gospel to all National (Mark 16:15-16). The unreached must be reached for repentance, forgiveness and sanctification. God will take the glory for it. Spiritual formation is for general human development in wholistic manner.

11. UNDERSTANDING TRANSFORMATIONAL LEADERSHIP IN AFRICA

In the four gospels, Matthew, Mark, Luke and John, Jesus Christ is seen clearly as their central theme, figure and main subject. In every individual unit of their presentation, Jesus Christ is the main player of the gospel. It is theologically significant that Christians should understand distinctive character and the content of faith in the founder of the religion, who is Jesus Christ. All the gospels reflect these important events in the ministry of Jesus Christ and his approach to the wholistic needs of the people. Jesus stands as the status of God's agent in mission and transformational leadership as Lord and saviour, and he has a future role in the eschatological events, concerning the kingdom of God. Jesus gives a strong impression of having supernatural knowledge acquired from God and he is open about the close relationship between him and God (John 6:14), people recognize him as the Messiah (John 1:49; 4:29). He speaks using son of man, but that he is a figure come from God (John 3:13).

The mission and transformational leadership approaches in Africa, should take wholistic dimensions, otherwise missions in Africa will be fruitless. Christian mission in Africa should focus on the followings factors that are affecting the social, political, economic and religious conditions of the African people, most especially in sub-Saharan African:

1. **Social Lift:** Many people in Africa are very poor. For that reason, their immediate needs are material resources like, food, shelter, clothing money and good water supply. CeGhad(200:7)mission on the Plateau “Mobilized human and material resources within and outside the church to improve the lives of individuals and communities of Baltep, Mikang LGA, Dogan Tofa, Shendam LGA and Ta-Hoss Riyom LGA.” That will motivate the people to accept the gospel of Christ easily and effectively.

2. **Education:** There are many illiterate individuals, in Africa. For them to understand and receive the gospel, they need to have basic knowledge to read and write. Linus Bulus (2013:313) says, “The missionaries saw the urgent need to train the converts on how to read and write, schools were opened starting with the catechumen classes for Baptism to formal schools where subjects apart from Bible were taught such as English, health, Mathematics, History, Geography, rural science, faith and farm.”
3. **Medication:** Health issue, has caused a major challenge in Africa. Mission agencies should address the issue of health through community health services.
4. **Culture:** There are a lot of issues and misconceptions in the traditional cultures of the African people. With awareness and enlightenment, they can have better understanding on what their problems are, for instance, some health issues are related to spirits or witchcraft in Mwaghavul land.
5. **Spiritual Need of the People:** It is not enough to just present the gospel. Discipleship training and enrichment is very important. Lack of proper discipleship is the product of what modernism is doing to the youths in the church today. They are not properly rooted in the word of God and the moral doctrines of the church. Richard Baucham (2003: 99) asserts that, “Truth must be claimed in a way appropriate to the content of the truth, scientific truth, for example, has its own means of claimed and methods of verification. The image, the Bible itself often suggests for the way its truth is to be claimed is that of witness.”

The Christian missions in Africa should, first focus on the political, social economic and the religious quest of the people, before going into the spiritual content of what is to be presented and transmitted to the people in the light of the gospel. Turaki (1999: 686) reflected on the mission work of SIM in Northern Nigeria and Sudan, he says thus:

The mission legacy of SIM in Africa is indeed another chapter, added to the history and science of missions SIM as a mission agency was not only involved with missionary activities, but also charted a course of mission- state and mission- Muslim relations and politics. Religion and politics were indeed the byproducts of missions and which involved and engaged immensely.

12. CONCLUSION

For Christian leaders to be effective in the 21st century church, they must properly understand the true meaning of leadership and what it takes so that someone will be truly recognized as a leader and a shepherd in the church of Christ. David Horton,(2006: 590-591) states that:

Interpersonal influence exercised in a situation and directed, through the communication process toward the attainment of a special goal or goals. A learned behavioral skill which includes the ability to help other achieve their potential as individuals and team members. Spiritual leadership is the development of relationship with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblical compatible goals that meet real needs. By their ethical influence spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved.

A Christian leader should be seen as a model spiritually and morally to both the church members and the society at large, while a Christian leader delegates responsibilities to others under him, he should be seen doing his own bit of the responsibility. That will promote leadership by example. Spiritual leader should provide ideas and decisions that will help the body of Christ to grow and for the member of the Christian faithful to grow individually both spiritually and otherwise, one crucial ingredient is the emphasis upon which a leader makes his vision and goals very clear to his followers. That will motivate followership, dedication, devotion commitment and hard work. A Christian leader should be honest, communicate clearly and to fulfill promises. A Christian leader should only determine what is the will of God for the people to do, although he can advise his members rightly on ethical issues. A leader must do a follow up to see if his members are doing what they are supposed to do or not. Some Christian leaders don't care about how their members are living their lives, provided they are paying their Tithes and supporting the church in one way or the other, that kind of character is always seen in the lives of prosperity preachers or pastors. Love for members, and members love

themselves should not be over emphasized. The law of loving one another is a biblical mandate that should not be avoided. Leaders need to point out scriptural references to love with authority and ensure the people follow it practically for peace, forgiveness and inner healing trust and helping one another. Christian leader should render services to the group and not control them through manipulation or mastership. Basically, Christian leadership is to motivate people to be practical in both their spiritual and physical endeavours. However, a Christian leader must ensure that motivation is done in accordance with the will of God and to his glory. Sometimes you see the misuse of members in the name of serving a man of God for blessings. God warned Israel leaders that they were feeding from the sheep and not feeding the sheep (Ezekiel 34:10).

In Christian leadership, leadership must be compatible with scriptural guidance and not centered on church Doctrines or suggestions that are philosophical in nature. Transformational leadership is such that there is co-operation between the leader and the followers in such a manner that they raise one another to higher levels of motivation and achievement both spiritually and morally. But those who use authoritarian control to achieve their own selfish objectives are not really leaders, but power seekers.

Seeking for temporary power and materialistic success, but a true leader is such a leader that the followers follow him willingly and voluntarily based on his integrity, honesty and respect for others. Church leadership is not political, authoritarian and cultic in nature, but total submission to God and the willingness to serve the people of God. A Christian leader has a vision to accomplish, wisdom to share with people and the knowledge to teach people how to live and serve God faithfully and diligently. There is power in spiritual leadership, but it is a legitimized power directed by Holy Spirit. There is ethical power and inspiration power, which is awesome and can influence people positively with enablement, excellence and development. Manipulation tactics to enhance the leader's status or to accomplish the leader's agenda is evil and ungodly.

The real and ultimate test of true leadership is the realization of enduring change that meets people's most basic spiritual, physical, emotional, and social needs. The world and church assessment of true leadership is sometimes disappointing, frequency to judge leadership by the production and success of his followers compared to his personal success. But if actually the lives of the followers are not met with needs, then such followership has no leadership, no matter the statues of such a leader. If people are not properly evangelized, disciple and edified, they cannot have any meaningful spiritual background to grow morally, mentally or spiritually. Whatever achievement might be considered successful or significant has to come from good leadership. God asked spiritual leaders to bless the people (Numbers 6:25). If a leader is not spiritually blessed by God, he cannot effectively bless the people. He cannot even communicate the word of God correctly. Millard J. Erickson (1998:115) says: that the duty of a preacher and leader is to, "Analyze and describe the elements of Christianity that are eternal and unchanging and contrast them to the temporal expression. To determine that the essential goal of theology is the identification of core truths and doctrines as essential to Christianity and to place them in their cultural context." Christian leaders who are custodians of spiritually values are to analyze the elements of true Christianity and present the core truths that exist in the scripture and the doctrine of the church to the people for their wholistic development.

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Citation: Bishop Emmanuel Morris PhD. "Biblical Transformatonal Leadership in Politics and Theology: A Standard for the Contemporary Church and Society" *International Journal of Research in Tourism and Hospitality (IJRTH)*, vol 7, no. 3, 2021, pp. 1-15. doi:<https://doi.org/10.20431/2455-0043.0703001>.

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