

The Person of Christ and its Implications for Christian Leadership

By

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Abstract

Leadership plays a crucial role in the progress and sustainability of any organization, including the Christian church. However, contemporary Christian leadership often deviates from the foundational principles exemplified by Jesus Christ, leading to corruption, inefficiency, and moral failures. This paper examines the person of Christ and the implications of His leadership style for modern Christian leadership. Employing a qualitative research approach, this study analyzes biblical texts and scholarly interpretations to explore Jesus' leadership style, particularly His model of servant leadership. The findings reveal that Jesus'

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leadership was characterized by humility, sacrifice, vision, inclusivity, and mentorship. Unlike hierarchical and authoritarian models, Jesus emphasized service over power, instructing His disciples to lead with compassion and selflessness. His leadership was also prayerful and rooted in divine purpose, demonstrating that spiritual and moral integrity are essential for effective leadership. The study recommends reorienting Christian leadership toward servant leadership, encouraging church leaders to embrace humility, mentorship, and a vision-driven approach in their administration. By adopting Jesus' model, contemporary Christian leaders can foster ethical governance, inspire positive transformation, and restore credibility to Christian leadership. This research contributes to ongoing discussions on ethical leadership and offers a biblical framework for improving leadership effectiveness in Christian ministry.

Keywords: Jesus Christ, Servant Leadership, Christian Leadership, Humility, Ethical Governance

Introduction

The role of leadership in any organization cannot be overemphasized. Adetola observed that "the undisputed greatest need of the world today is leadership. The various conflicts all over the world are the fruits of purposeless, clueless and self-centred leadership."² If this is the case, then the role of effective leadership becomes unarguably essential. According to Ajayi, leadership has been identified as the key to progress, success, productivity, and achievement in any society, while failure and

² Rasaq Olusegun Adetola, *Leadership Development and Fulfillment* (Abeokuta: Jaji Media Concept, 2024), 2.

ineffectiveness will also be linked to those who are saddled with the responsibility of piloting the affairs of the society.³ There is a widespread abuse of leadership in most organizations and societies today. This is the case where there are corrupt and incompetent leaders. The scourge of incompetent and ineffective leadership has eaten deep into the fabric of our communities.

The trend has gradually found its way into the Body of Christ. Leadership is the principal virtue of governance. Great nations are what they are because they have great and effective leadership.

There are many leadership methods that have been adopted by various church founders, elders and administrators which negate the purpose of the establishment of the church. The results obtained from these methods are not in line with the aim of the Originator of the church. The atrocities committed by many ministers in the ministry, where jealousy, hatred, wickedness and worldliness are the order of the day testify to the fact that wrong leadership is in operation (James 3:13ff). Therefore, it is high time we went back to the Bible to study Jesus' leadership style so that we could be efficient in the ministry.⁴ Where do Christians learn about leading people? For the most part, Christian colleges teach very little to Christian leaders about how to lead people. This forces Christian leaders to fall back on information from outside the Kingdom and to apply secular leadership styles, not Jesus' leadership style. "Business gurus", with worldly outlooks, have

³ Sunday Daniel Ajayi, "An Application Of Jesus' Leadership Style in Contemporary Christian Ministry" in *The American Journal of Biblical Theology*, Volume 19(3). January 21, 2018.

⁴ Ajayi, "An Application Of Jesus' Leadership Style in Contemporary Christian Ministry" Volume 19(3).

developed these styles with the aim of maximising the benefit gained from the “human resource”.⁵

Therefore, this paper focuses on the person of Christ and the implications for Christian leadership. The world today needs leaders who meet the physical, spiritual, economic and political needs of the people. This kind of leadership was practised by Jesus Christ.⁶ The exceptional leadership of Jesus is not only relevant to spiritual leaders but also to heads of state who may wish to use their authority for the enrichment and liberation of men. It is also relevant in all other spheres of life. One is therefore persuaded to agree with McAlpine when he argues that Jesus Christ was the greatest leader who ever walked on the earth.⁷

The leadership style that Jesus taught and modelled was neither about command and control, nor status and power. He did not teach techniques but grew character — a character centred on a Christ-like servant heart. He modelled servanthood and challenged his disciples to follow that example — to be like him. From the Kingdom perspective, this makes leadership modelled on Jesus and centred on his indwelling character superior to all secular leadership styles.

⁵ “Jesus Leadership Style: Ten Perspectives for Christian Leaders”, *Christian Leadership*, assessed on 15/6/2025, <http://christian-leadership.org/jesus-leadership-style-ten-perspectives-for-christian-leaders/>

⁶Micheal T. Katola and Bernard Gechiko Nyabwari, “The Leadership Style Of Jesus Christ In The New Testament And Its Relevance for Africa.” *International Journal of Political Science, Law and International Relations (IJPSLIR)* Vol. 3, Issue 2, June 2013, 1-8.

⁷C. McAlpine, *The leadership of Jesus* (Tonbridge: Sovereign World Ltd, 1982), 6.

The Person of Christ

The term Christ; etymologically comes from a Greek word known as *Christos* meaning messiah or (*mashiakh* in Hebrew). The two words mean an “anointed one.” There is a misconception among some people that Christ is the surname, of the name Jesus. So, when one says “Jesus Christ,” he uses an overloaded name to mean, Jesus, the Messiah or the anointed one (Mathew 24:5, 23-24). Jesus is therefore an ordinary proper name, the Greek equivalent of Joshua, which means, "Jehovah is salvation." So, the messiah was a royal title for every Jewish or Hebrew King.⁸ This is because before one was made a ruler, he had to undergo an anointing ceremony. That is why under the Davidic Covenant, God promised that David’s descendant (messiah) would have an everlasting dynasty; meaning that this family would rule over people, and this Rule would be eternal (2 Samuel 7:16).

Jesus most likely grew up in the piety, that was cultivated in the home and in the synagogue (including Bible study, obedience to Law, prayer, and, the expectation of the coming of Messiah); and He also took part in pilgrimages to Jerusalem.⁹ From these scattered reports, it is possible to gather some information about Jesus' background and theological education which He underwent. The latter also comes to light in His teaching and in the frequently attested honorific form of address "rabbi"

⁸ G. Bornkamm, *Jesus of Nazareth* (New York: Harper & Brothers, 1961), 50.

⁹ Euzebio Bartholomew Mtavangu, *The Doctrine of the Life of Christ* (West Hills: International Christian University, 2018), 5.

(teacher), which, in the language of the time, was not yet confined to members of the trained and ordained profession of the scribes.

Nothing yet is precisely known, however, about Jesus' youth and the inner development of His life. What is known, is contained in the sole narrative in Luke; when He was taken by His parents to the Temple for the ceremony of purification, as the Law of Moses commanded (Luke 2:22-24); and when at the age of twelve He went to the Temple in Jerusalem for the Feast of Passover. That was when He amazed the scholars in the Temple with His theological understanding (Luke 2:41-46). Jesus grew up in Nazareth and probably helped Joseph in his work as a carpenter.

There are several pieces of information preserved about the later history of Jesus' family; particularly of His guardian father Joseph- who probably died early. Also in Mark 3(31-35); Mathew 12(46-50); and Luke 8(19- 21), one learns that His, mother, brothers and sisters did not join Jesus' movement at first (Mark 3:31-35). His mother is, however, mentioned in John 19:25-27 at the Cross during Jesus' crucifixion, and later is seen in Acts 1:14; as a member of the Christian Church after Jesus' death. The same is true of His brother James, whom Paul mentions, to be among the witnesses of the resurrection (1 Corinthians 15:7), and who was the Leader of the Jerusalem church.¹⁰ The Public Ministry of Jesus lasted for three years. That was the time when Jesus had attained the age of 30 years. He started by appointing His first five disciples, namely, John, Andrew, Peter, Phillip, and Bartholomew. He travelled with them to Galilee, where He performed the first of the signs recorded in John's Gospel (John

¹⁰ Euzebio Bartholomew Mtavangu , *The Doctrine of the Life of Christ* (West Hills: International Christian University, 2018), 5.

2:1-12), of changing the water to wine at the wedding in Cana of Galilee, where He had one with His mother, the Virgin Mary. This early ministry is recorded only in the Gospel of John. Afterwards, the disciples left Him and returned to their own homes, where they resumed their normal careers, several of them being fishermen.¹¹

The Deity of Christ

Jesus Christ is God.

This contention is confirmed in John 1:1-14 which reads, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became a human being and full of grace and truth; lived among us.

The Second Person of the Trinity.

The same is verified in 1 John 5:7 which reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one. Also, in Mathew (28:19), one learns about Jesus' directive given to all believers saying, "Go then, to all peoples everywhere; and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit.

Jesus is The Creator

This is because all things were made by Him, and without Him was not anything made that was made (John 1:3). Other biblical scriptures to support this fact are: 1 Corinthians 8:6; Ephesians 3:9; Colossians 1:16; and Hebrews 1:12.

¹¹ G West, *Observation on History and Evidence of the Resurrection of Jesus Christ* (R. Dosley Publisher, 1749), 70.

Jesus has no Beginning or Ending.

This is because He has always existed and is eternal as it is stipulated in Mica 5:2; John 1:1,14; Colossians 1:17; Hebrews 7:3, 26:2; Corinthians 5:21; 1 John 2:1,1; John 3:5; Hebrews 4:15; and 1 Peter 1:19.

Jesus Christ is Omnipotent (all-powerful).

This is testified in Isaiah 9:6 which reads, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, and The Prince of Peace". Other scriptures are: Mathew 28:18; Revelation 1:8; Revelation 19:6-7; John 16:30; John 2:24-25; Colossians 2:2-3; Mathew 12:25; Luke 6:8 and Mark 13:32.

The Humanity of Jesus Christ

While on earth, Jesus Christ possessed both the Divine and human natures as Son of God and the Son of man. Jesus was fully human in the sense that He shared all the attributes of what it means to be a human being; excepting committing sins. Some attributes of the Humanity of Jesus are as follows: First, He was born of a woman, the Virgin Mary, like other normal babies (Matthew 1:18-2:12; Luke 1:30-38; 2:1-20; Gal. 4:4). Second, Jesus had a Human Body and therefore He grew through childhood to adulthood just as other children grow (Luke 2:7, 40, 52). Third, Jesus is called a man in the Scriptures. This is learned from Acts 2; 22 which reads, "Listen to these words, fellow Israelites. Jesus of Nazareth was a man whose divine authority was clearly proven to you by all the miracles and wonders which God performed through him. You yourselves know this, for it happened here among you." Fourth,

Jesus had common experiences with humanity such as, he was a baby (Luke 2:12,16); he felt hunger (Luke 4:2); he needed sleep (Luke 8:23); he suffered sorrow (Matthew 26:37); he became weary (John 4:6); he ate (Luke 24:43); he thirsted (John 4:7;19:28); he died (Matthew 27:45-56; Mark 15:33-41; Luke 23:44, 49 and John 19:28-30). Jesus had human emotions just like all other people (He was joyful – John 15:11,17,13; He was sorrowful (Matthew 26:37). Also, in sad situations, Jesus wept (John 11:35; Luke 19:41). Jesus was subject to temptations just like any human being (Luke 4:13).

The consciousness of being human was the reason He usually referred to Himself as "The Son of man." Thus, the scripture says as a Priest He had to be made in the fashion of men so that He might understand the weaknesses and challenges of men (Hebrew 2). He is popularly referred to as Jesus of Nazareth (Mark 6:3). As Son of God, and being God Himself, Jesus Christ exercised limitless authority and dominion over nature, evil spirits, diseases and death. He would not have died except that he voluntarily laid down His life and took it up again in the resurrection (John 10:17), being the main essence of His incarnation into the world (John 15:15). Even those who crucified Him confessed that He was the son of God (Matthew 27:54).

Jesus' Style of Leadership

The style of leadership exhibited by Jesus Christ in his earthly teaching and ministry is conceptually known as servant leadership, which is the system whereby a leader assumes the position of leadership with a mindset to serve his subjects and not to be served. The recognition of his deity, glorious and powerful ministry, and the superiority of his personality notwithstanding,

Jesus condescended to demonstrate how a leader should lead by serving his subjects. This was demonstrated in many occasions in his earthly ministry either through action or in an illustrative teaching. Servant leadership is not popular among political office holders, especially where the hierarchical arrangement of cadre is stressed, and this was the order of the day during Jesus' ministry, but he wanted to change the orientation of his followers from the cultural and bossy way of leading people which encouraged leaders to lord it over their subjects. He introduced another style that showcased divine and spiritual consciousness in the display of leadership roles. Wilkes buttresses this point:

Leadership in the kingdom of God is different from leadership in the world. It's still leadership, an individual who influences others toward a shared goal, but those who lead in the kingdom of God look very different from those who lead by the world's standards. Life under the lordship of Christ has different values from life under the lordship of self. Therefore, kingdom leaders are people who lead like Jesus. They act differently from leaders trained by the world. Kingdom leaders are servant leaders because they follow Jesus, who "did not come to be served, but to serve" (Mark 10:45).¹²

Considering the importance of leadership to the continuation of Jesus' vision and the ecclesiastical relevance of the subject to the establishment of the church especially after his ascension, Jesus paid great attention to the teaching of servant leadership when he was with his disciples. This was done purposefully to forestall the

¹² C. G. Wilkes, *Jesus on Leadership: Becoming a Servant Leader* (Nashville: LifeWay Press, 1996), 13.

misuse of power that could jeopardize the work of salvation given to the church. Therefore, he strategically gave the teaching in a time and a way that would remain in the memory of the disciples. This implies that naturally, man has the tendency of lording it over his fellow man if he is not checked and this could be worse when one has either spiritual or legal power at his disposal to deal with another person mercilessly. This natural tendency was what Jesus dealt with in his disciples by demonstrating the possibility of serving in leadership posts.

Jesus as a Servant Leader

It was Robert Greenleaf who, in the early 1970s, proposed the servant leader model. However, the concept of a servant leader is not such a modern concept but can be found in the biblical account of the life of Jesus Christ. Jesus was a servant leader. He was a servant to the Father's mission, and he was a servant to those on mission with him. The life he led and his ministry showcased the type of leadership he wanted his followers to adopt as they would be continuing the work of the gospel after his ascension. The record of Jesus' ministry in the Bible is nothing but a complete demonstration of how a leader can lead through service which provides the basis for our working definition of a servant leader: A servant leader serves the mission and leads by serving those on mission with him.¹³

Jesus submitted his own life to sacrificial service under the will of God (Luke 22:42), and he sacrificed his life freely out of service for others (John 10:30). He came to serve (Matthew 20:28)

¹³ C. G Wilkes, *Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ* (Carol Stream, IL: Tyndale, 1998), 18.

although he was God's son and was thus more powerful than any other leader in the world. He healed the sick (Mark 7:31-37), drove out demons (Mark 5:1-20), was recognized as Teacher and Lord (John 13:13), and had power over the wind and the sea and even over death (Mark 4:35-41; Matthew 9:18-26).¹⁴

Jesus' Teaching on Servant Leadership

Apart from the lessons of servanthood in leadership that one can learn from Jesus' personal life, his teachings practically launched his disciples to the pool of wisdom on how a leader can serve while leading others. Some of these teachings are: teaching on Who is the Greatest (Luke 24: 30), the Request of the Sons of Zebedee (Matthew 20:20-28) and the Washing of the Disciples' Feet (John 13:1-17).¹⁵ The three teachings revealed how Jesus used available events to implant in the hearts of his disciples how he wanted them to lead the church of God. This is the type of leadership that is appropriate to his mission for the church, which distinguished her from the rest of the world. It is sad to note that contemporary church leaders are abandoning Jesus' style of leadership and going back to the old styles that He took away from his disciples.

In John 13:1-17 Jesus gives a very practical example and teaching of servant leadership. He washed the feet of his followers, which was properly the responsibility of the house

¹⁴ "Jesus: The Role Model for Christian Leadership", *Biblical Eldership Resources* January 5, 2023, <http://christian-leadership.org/jesus-the-role-model-for-christian-leaders/>.

¹⁵ Sunday Daniel Ajayi, "An Application Of Jesus' Leadership Style in Contemporary Christian Ministry" in *The American Journal of Biblical Theology*, Volume 19(3). January 21, 2018.

servant. This action shows that Jesus' basic motivation was love for his followers (v. 1). Jesus was fully aware of his position as a leader (v. 14). Before the disciples experienced him as their servant, they had already experienced him many times before as Master, and as a strong and extremely powerful leader. Jesus voluntarily becomes a servant to his followers (v. 5-12). He did not come primarily as their footwisher, but he was ready to do this service for his followers if needed. Jesus wants to set an example for his followers to follow (v. 14-15).¹⁶

The Uniqueness of Jesus' Style of Leadership

The life and teaching of Jesus have revealed his style of leadership. It is imperative to pinpoint some of the qualities that make this type of leadership a unique one. This will help to understand the difference between it and other forms of leadership.

1. Sacrificial in Nature

It is a demonstration of sacrificial living in the position of leadership in order to make life better for the followers. Jesus did this and wanted his disciples to do it, the highest sacrifice was paid on the cross, and he did not expect less from his followers (John 13:15). The demonstration of altruism in leadership is shown by Jesus to his disciples. Through this, He changed their egoistic mindset in leadership.

¹⁶ "Jesus: The Role Model for Christian Leadership", *Biblical Eldership Resources* January 5, 2023, <http://christian-leadership.org/jesus-the-role-model-for-christian-leaders/>.

2. Humility

Jesus's humility is a key characteristic of his leadership style. He did not seek power or recognition but rather served others with a humble heart. Jesus demonstrated humble leadership when he demystified leadership by condescending to the level of the everyday people at the fringes of society. His unique ability to shuffle between the elite and the non-elite, in essence, positioned him as a leader who is no respecter of status or class. To him, leadership must touch all. He met everyone at his or her own level.¹⁷ Amaowoh defined and described Jesus' display of humility in this way,

Humility means freedom from pride and arrogance. It also means lowliness of mind; a modest estimate of one's own worth; a sense of one's own unworthiness, self-abasement; and unwillingness to put oneself forward. Humility consists of rating one's claims low, taking a lower place than might be one's due but it does not require to underrate oneself. It implies a willingness to waive one's rights also. The Epistle to the Philippians speaks loudly about the humility of Jesus and urges His followers to believe Him. Jesus taught about humility in the Gospels and demonstrated it, particularly in the Gospel of John for the disciples to copy. It was this virtue that made Him usually refer to Himself as the Son of Man (Matthew 20:28). While humility always

¹⁷ John K. Addo and Zorodzai Dube, "Interactional leadership: Jesus' model of leadership - A case of Mark 7:25-29" *HTS Theological Studies* Herv. teol. Stud. vol.76 n.4 Pretoria 2020

precedes exaltation, its opposite, pride is usually the cause of abasement and destruction.¹⁸

The world's conception is that those who lead are in some way better than the people whom they lead. They gain status because they exercise power over others to achieve their goals. All of which leads to rewards, benefits and preferential treatment. This does not impress Jesus at all. He took the Scribes and Pharisees to task for such behaviour (Matthew 23:1-11), showing that such behaviour reflects the nature of the heart (Luke 6:43-45). Jesus' leadership style is opposed to that of the world. He declared that in the Kingdom, greatness belongs to the servant and that distinction grows from child-like humility (Matthew 18:4). He taught that leaders were to serve others, not to be served by them.

3. Mentorship

This type of leadership helps in the production of several servant leaders through the exemplary life of the one leading the group of people. Sadly, many church leaders who are ignoring the mentoring of their followers actually enjoyed the service from their predecessors which contributed immensely to their spiritual fervency and administrative acquirement.¹⁹ For the continuity of Jesus' redemptive work, He mentored the disciples who would carry on the work after his ascension. Recognising the importance

¹⁸ Godwin Akpan Amaowoh, "Making Positive Impact in Leadership through Tupocracy: A Case Study of the Leadership Style of the Lord Jesus Christ" *International Journal of Humanities Social Sciences and Education (IJHSSE)*. Volume 8, Issue 3, March 2021, p.127.

¹⁹ J. Lawrence, *Growing Leaders: Reflections on Leadership, Life and Jesus* (Abingdon: The Bible Reading Fellowship, 2004), 229.

of mentorship to the success of any given leader, Oyedepo opines that:

Show me a man without a mentor, and I will show you a man who may never bear any trace of leadership. This is because every great leader is an offspring of another. If you don't have any man that you are following, there may never be any man following you.²⁰

Therefore, if the trend of good leadership will endure in Christendom, godly leaders must approach mentorship with the seriousness it deserves. This will not only ensure the continuity of Jesus' style of leadership but also sanitize and cleanse the church from the immoral activities of bad leadership.²¹

4. Visional

Jesus was not considering the implication of his teaching on the immediate situation, but the ultimate effect it would have on the church. This called for the repetition of the clause 'but not so among you' to represent the church that will be built where the servant leadership will be most relevant. Thus, a servant leader leads with the initiative to create a lasting legacy that will be a solid foundation upon which the coming generation will build their pattern of leadership.²²

²⁰ D. O. Oyedepo, *Exploits in Ministry* (Ota: Dominion Publishing House, 2007), 268.

²¹ G. Oluwasegun, *Church Leaders' Teaching and Training Manual: A Ministerial Aid for Training Church Workers* (Ibadan: International Publishers Limited, 2004), 26.

²² L. J. Michael, *Spurgeon on Leadership* (Kaduna: Evangel Publishers Ltd 2003), 43.

Implications of Jesus' Leadership Style for Christian Leadership.

Leadership as a service and not a position.

The leadership style of Jesus informed us that leadership roles are a call to service and not just to occupy a position. It is servant leadership that puts serving others as the topmost priority.²³ Leaders demonstrate arrogance in positions because they have not seen leadership as a call to serve others; instead, they view it as an opportunity to accrue financial benefits and affluence to themselves. Robert K. Greenleaf, founder of the modern Servant Leadership movement and the Greenleaf Center for Servant Leadership, explained who a servant leader is and how it works. According to Greenleaf,

The servant-leader is the servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, more independent, more autonomous, and more likely to become servants? What is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?²⁴

Christ's servant leadership model teaches that leaders are called to serve but not to be served. Humility does not take away respect. It

²³ Gabriel Kofi Boahen Nsiah, "Leading as Jesus Led: Christ Models of Leadership," *Open Journal of Leadership* 2013. Vol.2, No.4, 103.

²⁴ R.K Greenleaf, *The servant as leader* (Robert K. Greenleaf Publishing Center, 1970), 27.

portrays the Christ-like nature of a person as a leader. Leaders who exhibit this trait will build trust and respect with their employees. Servant leaders would inspire their followers to work selflessly because of the respect shown to them by their leaders. The teaching and example of Jesus Christ on servant leadership implied a voluntary servant, who submits to a higher purpose, which is beyond their personal interests. A leader who uses the power that is entrusted to him to serve others out of love.

Christian leaders must centre their characters on a Christ-like servant heart, not serving themselves with the benefits of position, power and status, but emulating leaders in the world. On the contrary, Jesus calls Christian leaders to grow a servant's heart. He calls them to follow his example with humility, serving those whom they lead; enabling them to achieve the purpose for which God called them. In the context of the Kingdom of God, leaders and followers are collaboratively to serve God and His purposes. This is Jesus' leadership style.

Humility

The humility that significantly serves as the hallmark of servant leadership must be visible in the display of duties of church leaders. What Jesus corrected in the lives of the disciples was the tendency to lord it over their fellow brothers. Contemporary church leaders must not fall into the same error of authoritarian leadership. Hence, submissiveness, humility and sacrifice that will help to implant Christ's Spirit into the minds of their followers should be demonstrated by church leaders. This will put an end to the reoccurrence of immoral acts bred by over-ambitions of church leaders today. Ultimately, the application of this leadership style will encourage people to serve fellow brothers

wholeheartedly through which the spread of Jesus' mission will be achieved.

Vision

Another leadership model exhibited by Christ is vision. Christ foresees the end from the beginning. This is one of the most important qualities or skills a leader must possess. Without vision, progress and development will be obstructed. A leader should be able to foresee the end from the beginning and must have foresight to know what is coming up next. Vision brings about innovation, progress and development. A leader who does not possess this quality could be compared to a ship that moves without a particular direction. Not only should a leader possess visionary skills or qualities, but a leader's vision should be well-stated and comprehensible to enable the organization to put the vision into reality. A shared vision of purpose and outcome, which is owned by all, is the key to achieving the goal.

Non-Segregationist

Another leadership quality exhibited by Christ is His impartial love for all. In John 4: 4-42, Jesus crosses both social and religious barriers. In the story of the Samaritan woman, Jesus did not only converse with a Samaritan but a Samaritan who was a woman. Jewish culture in those days frowned on conversations between male and female. Besides, the Jews and Samaritans did not get along. But Jesus crossed those barriers. Our society today and leaders in particular, need to cross these barriers as well. Jesus models the style for all leaders. Leaders must avoid all forms of discrimination and provide equal opportunity for everyone. Also, in John 11, Jesus crossed the social barrier by having a conversation with a woman called Martha of Bethany.

Jesus was accessible to all classes of people, including children who were driven away by the disciples. Outcasts such as lepers, those with very terrible ailments, physically challenged people, sinners and poor people were not prevented from meeting Him. Christian leaders should see themselves as servants to the people and should make themselves accessible to hear them out and solve their problems. Failure to do this has been the reason for restiveness in some societies.

Compassion

Jesus Christ was a compassionate leader as shown in the Gospels. He was moved with

compassion for the multitude who had no food to eat. He had compassion for the people who were moving like sheep without a shepherd and this feeling was the reason for all the miracles which He performed in the lives of such people. Jesus also exhibited a unique character in John 5: 5, 6: 5, 9, 11, and Matthew 14: 14. In John 5: 5-9, Christ had compassion on a man who had lain by a poolside for thirty-eight years. The man was made whole when Christ asked him to pick up his bed and walk. In John 6: 5, Christ had compassion on a multitude that came to listen to him. He fed them until they were full and there were leftovers. In John 9, Christ showed compassion toward a blind man. The man had been blind since birth but when he met Christ, he received his sight. Also in John 11, Lazarus was resurrected from the grave when he received compassion from Christ.

Leaders need compassion in order to treat their workers humanely. Jesus performed those miracles so we will also learn to treat others humanely and learn to give others a second chance. Leaders need to let their workers or followers feel good about themselves. This

will heighten motivation and boost production. Leaders who have such feelings towards their followers are those who will do everything within their resources to help in alleviating their plights, including and particularly widows, the poor, the needy, the vulnerable and the physically challenged. If human beings had compassion for their followers cases of armed robbery, kidnapping, banditry, ritual killings, rape, or terrorism with all the attendant consequences. Jesus Christ was not a sadist who took pleasure in the suffering of people.²⁵

Delegation and Teamwork

Jesus demonstrated the importance of teams and teamwork in many ways. In Matthew 10, Christ delegated responsibility to his disciples. He sent them to go out and preach the gospel, baptizing anyone who accepted the Lord as his personal Saviour. Jesus did not only delegate responsibility to the disciples; He also gave them authority over evil spirits and the power to heal diseases. While He taught and gave to His teammates, He also asked for and received support and encouragement from them, such as the woman who supported Him and his band, the three who accompanied Him at the Mount of Transfiguration and the three in the Garden. Jesus modelled working as a team. In almost every situation He had His teammates with Him.

In Matthew 10, Luke 9 and 10 He sent out the 12 and the 72 in pairs and gave very specific instructions on how to accomplish His mission. Jesus wasn't afraid to give authority to others. In Luke 9, He gave the 12 power and authority over demons as well as to cure diseases. In Luke 10:19, He gave

²⁵ R.K Greenleaf, *The Servant as Leader* (Robert K. Greenleaf Publishing Center, 1970), 27.

authority to the 70. In fact, the whole point of the tiny parable in Mark 13:34 is that He has given authority to all of His servants. Jesus evaluated the efforts of His team and gave them feedback, both positive and negative. When the 70 returned from their mission, they were stoked to find that even the demons had been subject to them in Jesus' name.

Delegation is vital in leadership and administration. Most leaders are burning out because they have not learned to delegate responsibilities. Delegation would reduce the workload on a leader. Therefore, a good leader must learn to entrust responsibilities to others. A good leader is one who has somebody to assume his responsibilities when absent. In the absence of a leader, if there is no one to assume responsibilities and perform the functions well, then that leader is a failure. To avoid burnout, leaders must learn to delegate responsibilities to other people. This is healthy, for it would prolong their life and enhance production. Tony Llewellyn commented on Jesus' model of teamwork as related to openness among the team. According to him,

Jesus gave His team a mission and a common goal. The mission was the Great Commission. The common goal was to be witnesses empowered by the Holy Spirit as in Acts 1:8. The overall commonality of the team's vision, mission and goals is what keeps a church heading in the right direction. It makes use of the important principle of alignment which harnesses the power of a team and makes possible the unity that results in blessing.²⁶ Church founders should cease viewing church planting as a sole proprietorship business where an individual takes the whole

²⁶ Tony Llewellyn, *5 ways Jesus Develop His Team*, April 1, 2018, <https://www.biblicalleadership.com/blogs/5-ways-jesus-developed-his-team/>

decision without allowing teamwork or the contribution of others in the process of decision-making. The words of Jones are relevant here when she asserts that "If you as a leader or manager intend to accomplish anything significant, the first step towards attaining your goal is to create a team".²⁷ If teamwork was not important Jesus would not have called the disciples; he would have faced the work solely. It is an aberration to adopt an autocratic style of leadership in a church setting where God could choose to use even a little child to have His purpose accomplished. Therefore, an atmosphere of moral, spiritual and leadership development must be created by church leaders in order to ensure the continuity of the mission and vision of the church either with or without their presence.²⁸

Prayer

Prayer is an act of talking with God, to make supplication, intercession or offer thanksgiving as the one who owns everything and has absolute power in the whole universe. Another leadership trait Jesus exhibited is his prayerfulness and coping skills, especially in difficult situations. Jesus showed the example of constantly praying to the Father, to thank Him or receive power to do His will on Earth. As a man, he was tempted as we are: beaten, spat upon, mocked, and yet was still without sin. Christ was successful in enduring the challenges through prayer. Before he

²⁷ L. B. Jones, *Jesus CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion, 1995), 91.

²⁸ W. G. Caldwell, "Administering Personnel" in B. P. Powers (Ed.), *Church Administration Handbook*, (Nashville: Broadman & Holman Publishers, 1997), 72.

was delivered to the Jews, he was praying in the garden of Gethsemane (John 17).

Jesus succeeded on Earth because He prayed constantly to God. He is to be emulated in terms of always pleading or interceding for His followers, that God should bless and protect them. This attitude made Moses a great leader and religious leaders in particular should follow this example. Prayer gives the strength to endure challenging times. A leader, if religious, must learn to pray. Prayer clears the mind and improves concentration. Through prayer, leaders can have wisdom. If leaders learn to depend upon the source of their power, there is nothing they would lack, no matter how the situation may be. Through prayer, leaders can relate well to their workers and build a positive working environment.

Conclusion

The deficiency in the leadership of the church today is a clear indication of the departure from Jesus' style of leadership, which is altruistic and service-oriented in nature. Many people are striving to attain a position in the church in order to satisfy their selfish interests. The implication of this is that the church that is supposed to correct wrong leadership in the political terrain of the country is also falling victim to the infection of the bacteria of bad leadership. If the church will be able to carry out its spiritual and social responsibilities effectively, there is a need to go back to the style of leadership established by Jesus for the smooth running of the church, which is the uniqueness of Christ's followers. The young ministers should endeavour to get it right in the area of discipleship, while the senior pastors should strive to lead an exemplary life which is capable of implanting servant leadership in the hearts of their followers.

Jesus' leadership style as both the way of the Kingdom of God (Matthew 18:4) and the essence of the character of Christ (Matthew 20:28), matches nothing in the world. It is radically different to all-natural cultures in all countries and all organizations. It is not the way of the world, whose wisdom is folly in the eyes of God (1 Corinthians 3:19). It is the way of Christ and must be followed.