ST. PAUL'S UNIVERSITY, LIMURU KENYA

FACULTY OF THEOLOGY

A SOCIO-HISTORICAL APPRAISAL OF THE MODE AND MOTIVATION OF CHRISTIAN LEADERSHIP IN 1 PETER 5:1-11 IN ITS GRAECO-ROMAN CONTEXT FOR NORTHERN NIGERIA

BY

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DECLARATION

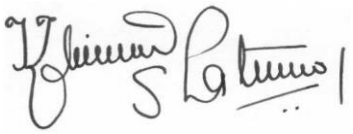
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DEDICATION

This thesis is dedicated to my heart's desire, Mrs Rautha Davou and our three children, Tsak'o, Teyei, and Tomongrat, whose encouragement with tiny smiles around me while writing this thesis, excited me. I love them dearly; the Lord Jesus bless and keep them safe. Furthermore, to all the faithful and committed leaders who looked at the Bible to identify and offer hope to the affected Christians in Northern Nigerian suffering communities.

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ABBREVIATIONS AND ACRONYMS

BCE	Before Christian Era
BTL	Behavioural Theory of Leadership
CC	Christian Communities
CE	Christian Era
CL	Church Leaders
CLM	Christocentric Leadership Model
CLNN	Church Leadership in Northern Nigeria
CMS	Church Missionary Society
CNN	Church in Northern Nigeria
COCIN	Church of Christ in Nations
CSC	Christian Suffering Community
EKAN	Ekklesiyar Kristi A Nigeria
EKAS	Ekklesiyar Kristi A Sudan
EYN	Ekkilisiyar Yan'uwa a Nigeria

GB	Greek Bible (Nestle-Aland Novum Testamentum Graece)
GCC	General Church Council
GRC	Graeco-Roman Context
GRW	Graeco-Roman World
GT	Greek Text
IDPs	Internally Displaced Persons
ISIS	Islamic State of Iraq and Syria
LCC	Local Church Council
LIHE	Leadership, Integrity, Hope and Ethics
LNN	Leadership in Northern Nigeria
MBL	Model of Biblical Leadership
NC	Nigerian Church
NN	Northern Nigeria
NNC	Northern Nigeria Context
NTB	New Testament Background
PCC	Provisional Church Council
RCC	Regional Church Council

RSV	Revised Standard Version
SC	Suffering Communities
SIM	Sudan Interior Mission
SPM	Sudan Pioneer Mission
SUM	Sudan United Mission
TEKAS	Tarayar Ekklesiyar Kristi A Sudan
UNHCR	United Nations High Commissioner for Refugees.

OPERATIONAL DEFINITION OF TERMS

Αἰσχροκερδῶς: The adverb αἰσχροκερδῶς is derived from the combination of αἰσχρός "shameful", "dishonest" or "sordid" and κέρδος "gain or advantage." It implies "a dishonest attempt to gain financially by selfish motives. The word αἰσχροκερδῶς occurs only in 1 Peter 5:2, indicating the manner in which an elder of a local congregation should behave, that is, not using his or her position for personal gain, advantage and profit. The word conveys a base or shameless desire for money, that is, a "sordid or unjust gain" or "greediness" or "selfishness."

Boko Haram: Boko Haram is a branch of the Islamic State of Iraq and the Levant. The words 'Boko Haram' are concepts derived from the Hausa Language of Northern Nigeria. Boko means 'Education' and Haram means 'forbidden.' The two words when puts together means 'Western education is forbidden' or 'Western' or 'non-Islamic' education is sinful. The group is active in the north of Nigeria and wants to impose Islamic law as the only law in Nigeria.

Christian: The word Christian simply means the followers of Christ. The word came into usage first in Acts 11:26. According to Acts, the disciples of Christ Jesus were first called Christians at Antioch. The word "Christian" is often used of members of the Church, in the sense of having a "Christlike" attitude that is applicable to persons who make no pretence of being believers in Christ. Christians belong to a local assembly which the entire embodiment constitutes the universal Church.

Church: The church is made up of members who belong to the body of Christ. It is a new temple not built with literal stones but built with Christian people who are living stones (1 Peter 2:5). The Church is not only a new temple for worship of God; it is also a new group of priests, a holy priesthood that offer "spiritual sacrifice acceptable to God" (1 Peter 2:9). Therefore, since Christians are the people that constitute the Church, the researcher in this study used the word Church and Christian interchangeably to mean the same thing.

Fulani Herdsmen: Fulani Herdsmen are a tribal group who are mostly shepherds and cattle herders. They are rural or pastoral, and they migrate from one area to another. They are mostly Muslims who are attacking Christians and trying to take over their territory in Northern Nigeria, especially, the country's middle belt and the country at large.

Κατακυριεύω: The word κατακυριεύω is derived from the combination of κατα "an intense" and κυριεύω "to have dominion over, rule over or exercise authority" (Zodhiates, 1992:833). It refers to excessive force, harshness, arbitrariness, arrogance, intimidation, and other worldly ways. That is elders, leading or ruling the local congregation in a dominating, tyrannic way, exercising dominion over someone devoid of the principle of the leadership style laid by Christ in the gospel and according to Apostle Peter in 5:1-11.

Poor: The word 'poor' simply means deficient in or lacking in working for a living, a stage of being helpless. It indicates a person who is weak financially in the society in terms of social stratification. The word is used in this study to indicates the stage of being weak in handling an important task assign to a person or leader in the in the church or organisation.

ABSTRACT

1 Peter 5:1-11 is a text that provided guidelines with regards to leadership to a suffering Christian community. The text was written to address a situation where leadership lacked proper motives. Commentators have added their voice to the situation of leadership in 1 Peter and argued that the duty of overseeing God's people must be carried out with proper motives. Given such studies, it is evident that 1 Peter is a good case for addressing contexts with similar tendencies, such as Northern Nigeria where the cases of greed or selfishness (αἰσχροκερδῶς) and domination or lording over (κατακυριεύω) form of leadership both politically and religiously are on the increase. Some secular and church leaders in Nigeria only care for themselves and their immediate families without minding the masses' trauma and condition under their jurisdiction. As a result, they undergo suffering without much care and direction for their future wellbeing. The study's purposed was to use 1 Peter 5:1-11 from its Graeco-Roman context to appraise the mode and motivation for responsible Christian leadership in the Northern Nigeria context. The problem is that Christian leaders appear tyrannical and selfish. They are either ignoring or have not appropriated the teachings of 1 Peter 5:1-11. The study employed a socio-historical method to bring about a new understanding and meaning to the passage of 1 Peter 5:1-11 based on the research objectives. In conjunction with the behavioural theory of leadership, the method was useful in tracing Peter's thought and promoting dialogue between the text, author, and reader. The study was based on library research and employed secondary data. The analysis was done by using a socio-historical approach in response to the research objectives and questions. Based on the findings, Christians in Asia Minor struggled amid some greedy and tyrant leaders of the Graeco-Roman context. Such leadership development had become a usual way of life. Then serving for αἰσχροκερδῶς and κατακυριεύω become the ultimate mode and motivation for most emperors and Christian leaders who tend to be mimicking such into their congregations. The study concludes that the socio-historical appraisal of 1 Peter 5:1-11 exposes every unethical form of Christian leadership in the church and community. The challenges of αἰσχροκερδῶς and κατακυριεύω amongst Christian leaders in NN would be smarted and derogated if only leaders redefine the ultimate tenet of their calling into the ministry. The findings of the study will be useful for suppling Christian and secular leaders and theologians with a better understanding of the socio-historical appraisal of 1 Peter 5:1-11 in line with the Christocentric leadership model. This study will serve as a resource for dealing with the diverse recurrences of αἰσχροκερδῶς and κατακυριεύω in the political, social-economic, and religious spheres in Northern Nigeria and the globe at large.

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Chapter One

Introduction

1.1 Introduction

This study involved a Socio-Historical appraisal of 1 Peter 5:1-11, emphasises on the mode and motivation for Christian leadership in its Graeco-Roman settings for Northern Nigeria contexts (NNC). The global problem of leadership can be traced to the Graeco-Roman world where 1 Peter was reacting to that problem, especially, αἰσχροκερδῶς (greedy or selfish) and κατακυριεύω (tyranny or lording over) form of leadership. The αἰσχροκερδῶς and κατακυριεύω pattern of leadership are secular and have its roots in the Graeco-Roman, unbelieving leaders. In the same manner, the text of 1 Peter is to be used to address the global problem of leadership, with special reference to Northern Nigeria (NN). This chapter is a road map that describes the structure leading to the development of the entire study. The chapter begins with the background of the Problem, statement of the problem, the objectives of the research, the research questions, purpose of the study, justification of the study, the significance of the study, scope and limitation of the research, preliminary literature review, the theoretical framework of the study, methodology, and the hermeneutical model construed for the study.

1.2 Background of the Problem

Αἰσχροκερδῶς and κατακυριεύω pattern of leadership in whatever form is a global issue that affects every facet of life in contemporary time. Many scholars such as Sheriff Folarin (2013:6), Joseph F. Mali (2012:14), and Thomas R. Schreiner (2003:41) have identified the suffering that the church and community undergo due to the problem of leadership. People have suffered due to the leader's desire to boost their ego, quest for power, and greed for leadership. All this has caused irresponsible leadership and abuse of power in the centuries of biblical history as well as in the

present world. The result of it has also created unbearable economic suffering among the people in the society. On account of this, economic suffering is a serious issue in the world and its scope today is quite striking. There is suffering in Syria, Venezuela, Bulgaria, Iran, Afghanistan, Yemen, and Africa, just to mention a few, due to leadership failure. The United Nations High Commissioner for Refugees (UNHCR) in 2018 reported that the number of people displaced globally by conflict and persecution stood at 68.5 million at the end of 2017, the most significant number since World War II (Edwards, 2018:1). By that report, this means that war and crisis destroy more lives and livelihoods, pushing more communities toward suffering, starvation, and evicting more people from their homes. Such suffering in the global context is as a result of αἰσχροκερδῶς (greedy or selfish) and κατακυριεύω (tyranny or lording over) poor form of leadership both politically and religiously. For example, the Islamic State of Iraq and Syria (ISIS), Al-Qaeda, Al-Shabab, Boko Haram, and Fulani Herdsmen have a political and religious dimension that has caused suffering in many places. They emerged for a quest either to lead by force or to overthrow the leadership because of its poor nature.

The global struggle for power disregarding the plight of the masses is alarming. For example, Christoph Stückelberger and J.N.K. Mugambi (2005:2) explain that there is a great level of sensitivity for irresponsible and unjust leadership and the abuse of power in the world. Men, women, and young people are increasingly acting as responsible stewards who understand leadership as a service to those in need and assistance to human development in this one world of diverse view and philosophy. Many people enter into leadership positions even in the church with no knowledge of its responsibility. Ignace Haaz and Samuel Davies attest generally that "leadership always comes with responsibility. This responsibility is not always executed responsibly. There is abuse, self-centeredness, a focus on short term benefits, all of which does not

necessarily impact positively on other people around us" (2015:19). This self-centredness brings to the thought that globally, there is an existence of unethical model and motivation for leadership, leading to the suffering of people in the churches and communities that need readdressing in this century.

The issue of αἰσχροκερδῶς and κατακυριεύω form of leadership in the suffering communities becomes even more urgent when Africa is spotlighted. With all the great admiration and quest for exemplary leadership in Africa, secular leaders in the continent are seen in some quarters merely as "dictators, and narcissistic leadership is the norm rather than the exception" (Vries *et al.*, 2016:6). The problem in contemporary Africa is the lack of proper implementation of the vision that directly links the needs of the populace and promotes an excellent visionary leadership in society. Leadership trends show Africa as a "continent wallowing in unchecked blighted leadership values and demonstrating a lack of care to readjust for positive change" (Folarin, 2013:6). Many writers observe that in many countries, the 'Big Men' do not tolerate dissension, and a high rate of violence has become a means for leaders to control people and maintain power (Folarin, 2013:6). Consequently, many countries in Africa are suffering due to their leaders' mischief and unethical conduct.

An example can be cited from South Sudan, Somalia, DR Congo, Kenya, and Nigeria to mention a few. In fact, this is not an overstatement. In spite of the huge human and abundant natural resources in such countries which could have served as a basis of power and excellence for intercontinental relations, they remain underdeveloped, especially Nigeria. According to Peter O. Kalejaiye and Nurudeen Alliyu (2013:252), Nigeria is almost consistently ranked low in indexes such as health care, poverty reduction, capacity building, educational standard, unemployment reduction, water supply, and sanitation. This is due to the various ethnic politics and social conflicts

played and caused by the leaders, religious fanatics, greedy politicians, and self-centred individuals. Generally, the continent has experienced political, military, religious, interfaith, and social turmoil, and its citizens are vulnerable to the narcissistic machinations of tyrants and despots. Most leaders, including spiritual leadership, are marked by "narcissism, personalized power motives, and ideologies of hate" (Vries *et al.*, 2016:2, 6). This personalised power motives of some leaders demonstrate the depravity and unfathomable damage inflicted on the well meaningful and innocent people in the continent. Due to attraction to power, many church leaders have mimicked secular forms of leadership.

Like many other countries, Nigeria has since struggled with the challenges and problems of greed and the domineering nature of leadership, which leads the masses to suffer ultimately. Several writers from Nigeria have voiced their dismay on leadership and continuous suffering experienced by citizens despite being rich in oil and other natural resources. Chinua Achebe for example laments that,

> …the trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example, which are the hallmarks of true leadership (Achebe, 1984:1).

Many years after, the situation has not changed. Anthony Sani states that "there has been leadership failure at all levels. The collapse of national ideals and moral values, as well as collapse of social contract among groups and individuals, and moral values have more to do with the failure of leadership" (2016:1). According to Rotimi Williams Omotoye and Elizabeth Omolara Opoola (2012:1), Nigeria is experiencing an undefinable economic depression, poverty, unemployment, corruption, and sicknesses. Such socio-economic problems being witnessed in the country result

from lousy leadership even amongst some religious groups. This portrays how disheartening some leaders' attitude is and seems to be lacking in integrity in discharging their noble tasks to the citizenry.

Daniel Aremu of 'the Nigeria voice' (2011:1) describes these attitudes resulting in the dearth of men of integrity as tragic and skyrocketing per second in recent times. This is unlike in traditional Nigerian societies when morality was at its expedient in the communities and churches. In contemporary Nigerian society, the rich are getting richer, and the poor are getting poorer, yet the rich cry more than the poor and are greedier than the poor. When the poor complain, the rich say that they are greedy, impatient, and every other word they would use to intimidate or downsize the person (Aremu, 2011:1). Although not all rich people in Nigeria are leaders, most religious leaders are wealthy. Mfonobong Nsehe explains that Pastors in Nigeria are flamboyant. They have wealth and expensive cars drawn out from the "Nigerians who are desperately looking for solutions to their problems. They go to church for salvation, redemption and healing and pastors sometimes take advantage of them" (Nsehe, 2011:1). This bespeaks how some leaders in Nigeria, both secular and spiritual only care for themselves and their immediate families without minding the trauma or the crowds' economic hardship and condition under their jurisdiction. As a result, they undergo suffering without utter care and direction for their future wellbeing, especially in some Northern Nigerian churches and communities. They read the Bible and seem to be conversant with the principle of Christian leadership taught and exemplified by Jesus and laid down in the New Testament.

In its structure and the socio-historical context, the New Testament has unprecedented teachings on the mode and motivation for leadership that has both positive and negative influence on the

lives of people who lived within the period it was written. Witness Lee (1997:15) explains that leadership according to the New Testament was spontaneous according to life, to the actual need, and according to the situation. The leadership was shaped by the growth in life and was an issue of need. Leaders' efficacy and concern were not for personal enrichment driven by greed and domination but aimed at meeting the need of others or followers in the church and community therein. The gospel presents Jesus as a servant leader whose manner and motive centred on transformation and meeting others' needs rather than his ambition. Efrain Agosto (2012:48,49) elucidates that Christian leadership is Christological in nature. The Christocentric form of leadership is noble and comes from the directive of the Divine Creator. The goal of Jesus' style of leadership is not self-serving, but other-serving, which perimeter is quite different from the Graeco-Roman and Northern Nigeria motives for leadership.

The Graeco-Roman leadership, as shall further be discussed in the subsequence section of this study, emphasized strictly social status, strict respect to leaders, the hierarchical social structure within the society (Agosto, 2012:2). Christian leadership that derives its inspiration and motivation on gaining respect within the perimeter of the hierarchical social structure without the passion for others under their care would sound antagonistic to the pattern of leadership demonstration by Jesus. This is because, Christian leadership depends upon spiritual capacity and integrity with the willingness to serve devoid of αἰσχροκερδῶς, κατακυριεύω, and poor leadership both diplomatically and conscientiously.

Christian leadership in Pauline letters mimicked and built on the pattern of leadership demonstrated by Jesus Christ. According to Andrew D. Clarke, Paul views leadership not as "a matter of leisure or luxury; it was a matter of urgency so long as the very integrity of the gospel and the faith of fellow believers was at stake" (Clarke, 2008:4). Clarke further explains that for

Paul, "leadership concerned how to deal with both the powerful, the weak, and how to nurture and rebuke" (2008:4). This leadership concern presupposes that a Christian leader has the responsibility of nurturing the weak and the powerful by exhibiting the integrity of the gospel of faith in the church and suffering community. Jack Barentsen opines that Christian leadership in the Pauline perspective is "self-sacrificial service for the community in the service of the gospel" (2011:293). Christian leadership in Pauline letters is about service to humanity through the power of the gospel. Such leadership encourages and brings solace to both the weak and the powerful in the Christian suffering community. It presupposes that Christian leadership is not about promoting oneself to others' detriment because its mode and motive centres on self-sacrifice service in the Christian suffering community. Therefore, leadership in the New Testament beginning from the time of Jesus to Paul, focused on meeting the need of the followers rather than personal gain and domination; which the author of 1 Peter admonished the churches in Asian Minor against it.

1.2.1 The Church in 1 Peter

The choice of 1 Peter for this study is based on leadership style that the author of 1 Peter proposed to the Christian suffering communities of his time in the Graeco-Roman world, especially the Asian Minor geographical area. According to Karen H. Jobes (2005:65), the author of 1 Peter wrote to the suffering Christian community situated in the Asia Minor province of the Graeco-Roman world. They were living as diasporas or dispersions (people who were home away from home). The Christians were suffering by their unbelieved relations and neighbours due to their faith in Christ. They were disenfranchised, discriminated against, and mistreated as indicates in 1 Peter 4:12-14 (Schreiner, 2003:41). The subject of persecution is never far away; it is either, potential, imminent, or incipient. These facts dominate the entire letter of 1 Peter. On account of this, McKnight Scot rightly states that "the message of 1 Peter concerns how Christians are to live

in a hostile environment and live in such a way that they not only endure but also have a lasting impact for good on that environment" (Scot, 1996:13).

In the Graeco-Roman world, Christians outside Palestine (Asia Minor, as indicated in 1 Peter 1:1-2) were surrounded by an atmosphere of militarism. According to Shirley Jackson Case, Christians outside Palestine 'found themselves located at various places about the Mediterranean' as a result of war and maltreatment, and "everywhere the Roman soldier was in evidence, and militarism was a dominant factor in daily life" (1915:179). The presence of the Roman soldier indicates that leadership was political and likewise militarism in the Graeco-Roman time. The church was under the political control of Roman rule, which dictated what the Christians should do. The "Christians refused to participate in the Jewish kinsmen's military activities and denied religious sanctions to all military endeavours. On the divergent, they looked for an early demonstration of God's military supremacy when all the armies of the Romans belonged to Satan and would be overwhelmingly defeated by the hosts of heaven" (Case, 1915:186). That is why in 1 Peter 2:13, the author encourages his readers to give absolute honour to the rulers, just like Jesus, who tenaciously had confidence in the power and righteousness of God, willingly submitted even to scorning and death at the hands of some eminent earthly authorities in his time. Such encouragement would further energize the Christian suffering community to continue putting their unlimited self-confidence in God's leadership in the universe. They would not as well relent in putting their hope in God, who alone can enable the suffering Christian to be strong in finding the solution for the political, economic, and social problems of the time.

Given such, there was no doubt about the possibility of the religious leaders emulating the Graeco-Roman form of leadership. Case affirms that, in general, the "religions of the Graeco-Roman world usually emulated some form of the military ideal" (1915:186). This is typical with what Jesus

taught His disciples that “the kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But, not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves” (Luke 22:25-26 RSV). Therefore, the challenges of leadership in the Graeco-Roman world have military, political, and religious connotations resulting in the community’s socio-economic suffering.

The text of 1 Peter 5:1-11, according to David G. Horrell, explains God’s concern for leaders and followers’ relationship in the suffering community (Horrell, 2008:13). 1 Peter 5:1-11 gives a picture of the leaders as those who lack integrity, are weak and ignore their God’s given responsibility as if they are compelled to serve. It is likely that the leadership of the community of 1 Peter’s was misusing its oversight for monetary gain instead of willingness. Leonhard Goppelt notes strongly that the church offices are not to be misused for profit, and leaders should avoid dissensions in serving God’s people (1993:15,41). However, the author of 1 Peter called them to see leadership as service to humanity in their dilemma and not in an autocratic way or for monetary purposes but for the glory of the chief shepherd who rewards those, he called in every field of endeavour.

1 Peter 5:1-11 presents two significant leadership problems that the author cautioned the Asia Minor Christian community. First, there were growing issues of αἰσχροκερδῶς and κατακυριεύω nature of leadership that was going on in the Graeco-Roman world that the author wants the leaders not to emulate and even apply it in shepherding God’s people (Keener, 2014:696). Secondly, the leaders were lording over the Christian communities instead of being an example in behaviour and humility; which as a result affected the respect of the younger ones to them as well as affect the relationship of the entire ecclesiastical towards one another (5:1-5) (Michaels, 1988, pp. xlv, xxxvi). These pinpoint that the Christian communities (CC) of 1 Peter’s era were suffering from

lousy leadership both externally and internally (that is, the Roman context and Christian leaders were aggravating the problem of suffering). The author of 1 Peter was justified against it in 5:3, 5; because true leadership is following the example of Christ. It is from such a background that the author of 1 Peter wrote to encourage the people of Asia Minor to endure and task the leaders of the five Christian's community for proper and selfless leadership. 1 Peter's audience situations have no disparity with that of the Christian community in NN in recent times.

1.2.2 The Church in Northern Nigeria

The church in Northern Nigeria (CNN), according to Kamal-deen Olawale Sulaiman (2016:88, 86), Shafa Somboka Salma (2014:91), and Adrian Davieson (2014:45), is experiencing trials, harassment, and suffering as a result of Boko Haram and Fulani herders due to failure in both the political and religious leadership. In a Nigerian newspaper, "*THIS DAY LIVE*," Abu Shekara (2019:1) explains that the North is right now the most challenging part of the country to live in due to insurgency, banditry, kidnapping, and ethnoreligious bloodshed. This is because, unlike the Southern part of Nigeria with most Christians and leaders who serve in God's fear, in the Northern region, Christians are the minority while Muslims are the majority. The Muslim leaders have used such advantages to promote their Islamic agenda and molest the Christian faith. Although Christians sometimes contribute to their sufferings, they compromise their identity in Christ to obtain favour or leadership positions from the Muslims.

Most Muslim leaders in the region deny their involvement with the Boko Haram and the Fulani Herdsmen terrorist activities. According to Sulaiman (2016:88, 86), Salma (2014:91), and Davieson (2014:45), Boko Haram is a branch of the Islamic State of Iraq and the Levant. It has been active in Nigeria since 2009. The name of the group means that "Western" or "non-Islamic"

education is sinful. The group is active in the north of Nigeria and wants to impose Islamic law as the only law in Nigeria. Boko Haram's new phase and simultaneous level of attacks on Christians can be divided into several target categories. They attack local Christians in their core functional area of Borno, Yobe and Bauchi States. They use suicide operations or bombing and high-profile attack on churches in Jos's area of Plateau State and Abuja, the capital city of Nigeria. They also embark on minor operations against the church or Para-church personnel throughout the country's north and "middle belt" regions. These operations represent a significant shift in the goals of Boko Haram, which are still squarely Nigeria-focused, and represent the opposition of some aspects of the Muslim north to the spread of Christianity in the region.

Equally, Sulaiman (2016:88, 86), Salma (2014:91), and Davieson (2014:45) demystify that Fulani Herdsmen are a tribal group, but it is not that all of them are attacking Christians. Within the Fulani tribal group, radical Muslims are attacking Christians and trying to take over the territory. Boko Haram has been pressed against, pushed back and limited in its strength by the Nigeria Army. However, there is evidence that some Boko Haram fighters are now assisting the Fulani Herdsmen in performing their heinous acts in the country's middle belt. Therefore, Christians in the North are undergoing disenfranchisement, discriminated against, and mistreated in the eyes of both the political and religious leaders by such groups (Boko Haram and Fulani Herdsmen) who do not mean well for the church as a result of her identification with Christ without the leaders doing anything about it. Both the political and religious leaders have the role of mediating peace and justice but most time pursue their interest rather than the need of the suffering community. As such, Christians live in their homes as if they are not at home because attacks may occur at any time. They are virtually psychologically and spiritually dispersed and have no permanency, yet they have another perspective of a home in Heaven.

However, since the inception of churches in NN in the late 19th century, the church was the pillar of transformation. There was coordination in leadership, and the Church focused on spreading the gospel rather than personal gain and enrichment. There was a belief and practice that the "Church should limit its activities to only what is 'spiritual' but what touches on politics, economics, social, and so forth should be the prerogative of the State" (Galadima and Turaki, 2001:99). Christians were discouraged from going into politics. As a result, all those who became Christians used their talents and strength to follow Christ. Then, all the "missionaries, the indigenous priests and Sisters, the catechists and teachers, church leaders and all the faithful who received the Gospel message with such faith passed it on from generation to generation" (O'Connor, 2009:1).

Nevertheless, the emergence of Pentecostal Churches in the country came with another force and wave of teaching in the history of Christianity in Nigeria. John Olushola Magbadelo (2004:15-16) elucidates that Pentecostalism has become a thriving trademark of Christian evangelistic activities and crusade in Nigeria. They capitalized and focused on prosperity, miracles, and healing message. They continued to feast on the merely intellectual and psychology of the masses who genuinely desire to be relieved from their disreputable existential realities of suffering in the land. Olatundun Abosede Oderinde explains that "many Church leaders thrive on corruption, some take advantage of the psychology of an average Nigerian who is always in search of miracles and wonders, and they exploit their followers financially and materially" (2014:27). The promotion of self in service is in contradiction to the norms and principles of Biblical leadership. The situation of Christian leadership in Northern Nigeria (LNN) seems to be that of the quest for popularity, comfort, riches, and pleasure (Danjuma Danbaba, 2016:4, 49), but lacking completely in integrity and the will power to protect the interest of the suffering community. Ngozi N. Iheanacho affirms that "the level of the material quest by Nigerian Christians, especially clergymen, is radically in deviance

and inimical to the early Church's values and life" (2009:106). Such leadership overtakes the desire to render good shepherding and save the lost souls and bring healings to the faith of those being traumatized due to Boko Haram and Fulani Herdsmen in the community.

Mali (2012:14) explains that there is a tremendous abuse of church leadership in Nigeria. When the church deviates from its ideals and church leaders fail to take responsibility for internal corruption, the church begins to decay. Church leaders are preoccupied with money and personal aggrandizement, leading them to discontent within the Christian community. Such leadership modes in NN create a significant problem proving how leaders read and teach from 1 Peter 5:1-11 but turn a deaf ear to comprehend its message in congregations and communities. Given the above, one cannot delineate the drive behind the mode and motivation for Church leadership in Northern Nigeria (CLNN) as the way leadership is in the New Testament. However, the church and her leaders in NN have not worked to reverse such pitfalls. It has instead continued to practice an inferior form of leadership that mirrors secular leadership. The focus of some church leaders in NN is gradually shifting from its core purpose of calling and existence to ποιμαίνω (shepherd), and against the teaching of 1 Peter 5:1-11.

Furthermore, Salisu Ojonemi Paul *et al.* explains that some church workers in NN "complain of extravagance spending of church funds by church leaders at all levels and their family members on the other hand" (2014:189). Christians, therefore, are raising many questions concerning their faith in Christ and the kind of God they are serving since life seems unbearable to them. Iheanacho (2009:106) elucidates that "the scenario raises puzzling questions concerning Christian commitment, and faithfulness, towards salvation. It seems that as churches multiply, they gradually shift emphasis from spiritual and eternal life course to earthly life course, here and now." This is not the way things were when the gospels came in the nineteenth century. According to

Justin S. Ukpong, Christians in the mainline churches ask about the meaning and significance of Jesus in the gospels for them. The "traditional model of the official church's reading of the Bible is not capable of responding adequately to the questions that African Christians are asking about their life in Christ and their experience with the Bible" (1995:3-4). Some Christian leaders use the Bible for their selfish ambition without offering solutions to people's problems and suffering in the land. Soede Nathanael Yaovi and Patrick U Nwosu (2018:50) elucidate that "spiritual growth and moral sanctity towards better eternity is fast giving way to the material craving, as the new idea of the fulfilment of life and ultimate reality." Some Christian leaders in NN appear as if they deliberately ignore or have not understood the message of 1 Peter 5:1-11, since some churches use it as their pedagogical guide for the induction and ordination of leaders, especially in the researcher's denomination "Church of Christ in Nations" (COCIN).

The study focuses on COCIN as a stereotype of leadership in other churches or denominations in NN. As discussed in chapter four of this study, COCIN is one of the oldest evangelical churches in Nigeria, which has a well-organized structure of leadership based on the principle and teaching of the Bible (1 Timothy 3:1-5, Acts 20:28 John 21:15-17, and so forth) mainly the text of 1 Peter 5:1-11. There is no leader (Pastor) in the church whom God has called into his vineyard, which has not received an instruction from the text of 1 Peter 5. This is because the COCIN Service Handbook (2019:79, 84, 86, 102) and Daily Walk with Christ (2019: xii, 84, 95, 145) have repeatedly mentioned the text of 1 Peter 5:1-11 to draw the attention of leaders on the magnitude of their calling and the task therein. However, the practice of the passage is gradually being ignored or misunderstood by most leaders. Some leaders in COCIN portray a different image of the text of 1 Peter 5:1-11. According to Benjamin Pokol, in the COCIN 'Light Bearer' newspaper, expresses that Pastors are messengers who are meant to take the flock to greener pastures. But regrettably,

some Pastors assume the role of rulers, and even dictators instead of shepherds. They compete for social approval with the State instead of holding the state accountable for social justice (Pokol, 2017:14). Due to the increase in the quest for power in the Church in recent time, Patrick Atokor (2017:13) admonishes COCIN Pastors to look out for the lost souls rather than struggling for power because God and people are watching them, and they will account for their action. The mode and motivation for leadership for some Christian leaders in NN are not purposely to draw and save the flock to God but focus and aim at material benefits, which is against the text of 1 Peter 5:1-11 and the teaching of the New Testament on leadership.

Christian leaders in NN appear tyrannical and selfish. This gives the impression that they are either ignoring or have not appropriated the teachings of 1 Peter 5:1-11 on Christian leadership in a suffering community adequately. Femi Fani-Kayode (2013:1) explains that church leaders in Nigeria find it difficult to stand up against tyranny and fight the country's power lords because they are also tyrannical in discharging their duties in their various congregations. According to him, some church leaders in the region only collude and collaborate with wicked, incompetent, and tyrannical secular leaders who do not provide care for their people rather than bravely confront them with the Bible's bitter truth. Some Church leaders are preoccupied with what they would get in serving God's people rather than what to offer. Power and materialist gain appears to be the reason for serving. Iheanacho affirms to this fact that "many of our Church leaders consciously or unconsciously measure success in life in terms of wealth, prestige and power; three key principles of stratification, and social mobility in a secular society" (2009:107). Such attitude of the leaders has become glaring that issues that concern the wealthy members resound high and get urgent attention in the places of worship. At the same time, that of the poor members in most cases have been unacknowledged at best being handled reluctantly. The leadership of some Churches in NN

is in “danger of facing God’s judgment and wrath because they have failed the followership and membership woefully. There are a few noble and identifiable exceptions, but most of these leaders are self-seeking, self-serving, judgmental and timid” (Fani-Kayode, 2013:1). This is because their ambition is to own a “private jet or to own the largest and most luxurious church building in the land and not the propagation of the gospel of our Lord Jesus Christ” (Fani-Kayode, 2013:1). Paying attention to the hub of 1 Peter 5:1-11 message in NN would help reshape leaders’ behaviour and strengthen the suffering community.

Given the above, the Christian community’s situation in 1 Peter’s time has almost similar issues with the contemporary Nigerian context. The church’s problem in NN is poor Christian leadership (due to Greed and lording over) coupled with the unethical activities of Boko Haram and Fulani Herdsmen, which has resulted in the suffering of Christians in the region. The text of 1 Peter 5:1-11 presented a context where Christians are suffering from greedy and tyrannical leadership, displayed by some Graeco-Roman emperors, priests, and unbelieving neighbours. The messages that give hope to the challenges and ethical issues bothering the Christian suffering community in NN are hardly heard on most pulpits. Ogunlusi Clement Temitope (2018:317) explains that the focal emphasis is on prosperity and miracle rather than preparing the church to face the imminent challenges of the end time and the glory that awaits her in due time. Teachings on παθημάτων (suffering) and against αἰσχροκερδῶς and κατακυριεύω forms of leadership have been negated in preference to prosperity. 1 Peter 5:1-11 is a Christian text teaching on Christian leadership (Horrell, 2008:13) that gives hope to the suffering community. Its transformative nature exposes the wrong mode and motive for leadership in the Christian suffering community. For this reason, a socio-historical and exegetical appraisal of 1 Peter 5:1-11 is the core area through which this study is grounded to address the unethical mode and motivation for responsible Christian

leadership in the Northern Nigerian context. This is because Peter's teaching on leadership offers a model of leadership that, if followed, would make the churches and NN a conducive environment for human development and fulfilment in every sphere of life.

Several scholars in Nigeria, such as Afolorunso Olalekan Dairo (2014:87) and Nicodemus O. Ejimabo (2013:3) have attempted to proffer solutions to the issues of leadership using different methods from the socio-economic perspective, socio-political, and religious points of view. Yet, leadership failure continues to be a significant area of concern even within the church circle. Although Dairo (2014:87) also attempted from the biblically perspective looking at leadership qualities in Paul's first letter to Timothy and other epistles, the church leadership trend keeps deteriorating. The study, have confidence that a socio-historical appraisal of the mode and motivation in 1 Peter 5:1-11 would help in creating and constructing new dimensional models of Christian leadership. These new dimensional models of Christian leadership would serve as measures and principles which would salvage the contemporary Church and her suffering communities (SC) in NN and the globe at large.

As shown in the methodology, the socio-historical approach was developed by Lev Semyonovich Vygotsky (Vygotsky, 1980:30, 1987:120; Lloyd and Fernyhough, 1999:381). Vygotsky argues that both children and adult socially produced "objects and forms of behaviour made available to them in their particular environment" (1980:126). The environment in which a person lives has an indelible influence on society's behaviour. Jonathan L. Walton explains that a socio-historical reading of the Bible "examines the world behind scripture, the cultural landscape, and political power structures. It asks questions about hierarchy and class, ethnic differences, cosmopolitan trade routes or isolated, closed communities" (2013:1).

By this methodology, the study is responsible for reading the Bible in its world while finding the resonant and exact sacred meaning of the text in our world. In conjunction with the behaviour theory of leadership, the socio-historical approach exegetes the text based on the cultural and historical happenings taking place at the time it was written. The mode and motivation for leadership that the author of 1 Peter discouraged and repudiated in his time are what the church leaders in NN (especially in COCIN) are practising and endangering the efficacy of the gospel with it. This requires absolute attention on how to fix it in contemporary time. The Behavioural theory is used to trace a leader's behaviour in both the context of 1 Peter and the NN for a better society. Given of the above, 1 Peter 5:1-11 is chosen and preferred by the researcher in this study because it gives credence to the Christian leadership model that takes the plight of the subjects seriously.

1.3 Statement of the Problem

1 Peter 5:1-11 addresses Christian leadership issues that seem to be deteriorating and admonishes the pattern of leadership that concern the relationship of the leaders and followers in the suffering communities (Prasad, 2000:111; Jobes, 2005:63; Michaels, 1988: xlv, xxxvi). Poor Christian leadership and terrorism are affecting spiritual growth and causing economic hardship in the church and community in NN. Church members are raising questions on the nature of uncaring leaders in the present era. They are not near-sighting their leaders as the pillar of comfort and encouragement in their predicaments, the way the author of 1 Peter was to the churches of Asia Minor. Some church leaders in NN (COCIN) concentrate on personal gain and do not take proper care of the people they lead seriously, despite being familiar with 1 Peter 5:1-11; which many churches used as an instructional guide for the induction and ordination of leaders, especially in COCIN. Christian leaders in NN, principally in COCIN, mimic the worldly pattern of governance

(Iheanacho, 2009:106), ignoring and mistaking the text of 1 Peter 5:1-11. The Christians in NN are in dire need of genuine leaders who will provide good shepherding and leaders who, through their behaviour, will transform and bring liveliness in their precarious condition. Given the above, the study is concerned with how a socio-historical appraisal of the mode and motivation of Christian leadership in 1 Peter 5:1-11 in its Graeco-Roman context help transform and reshape leader's behaviour, eradicate the problem and practice of corrupt nature and form of leadership and unwarranted suffering caused by Boko Haram and Fulani Herdsmen in NN. This study sought to answer the question. What motivates Christian leaders to adopt the secular form of leadership in Graeco-Roman and NN contexts? With that, the study tasks to use the text of 1 Peter 5:1-11 to construct the Christocentric leadership model for the NN Church and community. This is because the quest and struggle for power, the display of tyrannical character, and the pursuance of materialistic benefits by the Christian leaders in ignoring the masses' plight are appalling in the Church and community in NN.

1.4 Research Objectives

The objectives that guided this study were:

1. To appraise the nature and form of leadership and suffering in 1 Peter from its Graeco-Roman context.
2. To evaluate the mode and motivation of leadership that 1 Peter 5:1-11 demands in the light of the New Testament context.
3. To explore the extent of suffering among Christians and poor Christian leadership in NN.

4. To use 1 Peter 5:1-11 to construct a responsible church leadership model for a suffering Christian community in NN.

1.5 Research Questions

The study sought to answer the following questions:

1. What is the nature and form of leadership and suffering in 1 Peter from its Graeco-Roman context?
2. What is the mode and motivation of leadership that 1 Peter 5:1-11 demand, and how do they fit together with New Testament themes on leadership?
3. What is the extent of suffering among Christians and poor Christian leadership in NN?
4. What is the model for responsible Christian leadership from 1 Peter 5:1-11, and its application to the NN context?

1.6 The Purpose of the Study

The purpose of the study was to inculcate the pattern of leadership derived from 1 Peter 5:1-11, which centres on humility, willingness in serving, selflessness, and being an epitome to the flock in all ramifications. The study through a socio-historical appraisal of 1 Peter 5:1-11 investigated the root cause of αἰσχροκερδῶς and κατακυριεύω form of leadership in 1 Peter from its Graeco-Roman into NN contexts where issues of poor Christian leadership is noticeably deteriorating. The study tenaciously postulated that displaying integrity and good behaviour is an absolute integral pillar of what Christian leadership is all about in the church and community. Therefore, the study's purpose was an integration of leadership, integrity, hope, and ethics that is based on the teaching of 1 Peter 5:1-11 and the New Testament principles of leadership. With that integration, the study

constructed a synergy that would encourage and discourage leaders who have the right and wrong motive of their vocation and oversight in the church and the suffering communities in general.

1.7 The Justification of the Study

This study focused on the fact that 1 Peter 5:1-11 presented a leadership that meet the need of the suffering community, however most Christian leaders in NN (especially in COCIN) seem to be mirroring the worldly governance (Iheanacho, 2009:106). The unethical form of leadership is upsetting spiritual growth and causing financial hardship in the church and community in the region. Most scholars such as (Donald Senior and Daniel J. Harrington (2008:137); Eric F. Mason and Troy W. Martin (2014:51, 52); Kurt C. Schaefer (2018:107); Peter H. Davids (1990:18, 23); J. N. D. Kelly (1969:1); Carl R. Holladay (2017:756); Ernest E. Best (1982:25; and John Hall Elliott (1981:21) have expressed their apprehension about the need for leaders to shepherd the flock of God. However, they have not considered the cause of irresponsible leadership in the church and why the author of 1 Peter frowned at it. The author of 1 Peter vehemently discards the wrong mode and motivation for responsible leadership (greed and tyranny) that overshadows the good spirit of service expected of Christian leaders in suffering communities.

This study was necessary because of the fact that despite all the studies done in 1 Peter 5:1-11, not much effort has been made to evaluate the emergence and the unending practice of αἰσχροκερδῶς and κατακυριεύω form of leadership, which has been affecting the church, triggering unbearable suffering to the community in general. The incapability to trace the root cause and end the unethical form of leadership is gradually affecting spiritual growth and causing many problems in the church and community in NN. These call for an analytical study of 1 Peter 5:1-11 through a socio-

historical method to assimilate Christian leadership principles from the text and apply it in NNC, with the hope to transform and reshape leader's behaviour for the betterment of the society.

1.8 The Significance of the Study

The significance of this study cannot be overemphasized because no facet of life operates without leadership. The study contributes to the field of New Testament Theology in all aspects of Christian leadership. This is because some contemporary theologians pay less attention to the theology of the text of the Bible. Christian theology must involve and express a living relationship to the man or woman's possibilities and problems to be relevant in every area of endeavours. The study, therefore, believes in the precise interpretation and application of the gospel on issues of leadership as contained in the epistle of 1 Peter 5:1-11 and other New Testament texts, relevant for the church, and her suffering community. This creates an atmosphere that will produce servant-leaders for the next generation, men, and women full of integrity, following the footsteps of the author of 1 Peter and Jesus Christ. Governing the church and her community in such a manner will be ethically and relationally appropriate based on the principle that governs any society in line with the Bible's teaching.

1.9 Scope and Limitation of the Study

The study was hinged on a socio-historical appraisal of 1 Peter 5:1-11 to pinpoint the mode and motivation for Christian leadership that promotes synergy and discourages the practice of the unethical form of leadership in the church and community in NN. The rampant and the simultaneous increase of suffering in the community, αἰσχροκερδῶς, and κατακυριεύω form of leadership by the leaders is becoming high and affecting the integrity of the church. The study highlights through a socio-historical approach in juxtaposition with the behavioural theory of

leadership that ought to be practised in the suffering community in line with the scope of 1 Peter 5:1-11 as a way of reviving and transforming the vitality of the church leadership in NNC.

The study, as the topic above entails, was purely, a descriptive and theoretical task. It is non-empirical research; that is, it did not involve using instruments such as surveys, interviews, experiments, among others, to support any significant theory. However, it considered the Greek text (GT), Nestle-Aland Novum Testamentum Graece by Kurt Aland, and Johannes Karavidopoulos (1993), and documents from the Graeco-Roman world and New Testament background (NTB) as its primary data. In line with the Greek text, the study relied heavily on analysis of the secondary data obtained from library research in commentaries, theological dictionaries, exegetical dictionaries of the New Testament, lexicons, encyclopaedias, books, periodicals, theses, relevant publications, national and church archival materials, and internet research. The study was limited due to the lack of adequate materials on 1 Peter and enough document publications or primary resources, such as church minutes, on poor church leadership in NNC. Thus, the inability to develop and scrutinize some thoughts in the study could be considered part of the recommended areas for further research.

1.10 Preliminary Literature Review

This study evaluated the mode and motivation for Christian leadership in NN through a Socio-Historical appraisal of 1 Peter 5:1-11. The preliminary literature review focused on the primary literature that informed the study and reliably related to the study. Therefore, this section focuses on the socio-historical appraisal of 1 Peter, the nature and form of leadership suffering in the Graeco-Roman community, and Christian leadership motivation in NN. Suffering and leadership

in 1 Peter and suffering among Christians under Boko haram, Fulani Herdsmen, and poor Christian leadership in NN.

1.10.1 The Socio-Historical Appraisal of 1 Peter

Scholars such as Moll (1992:59), Lloyd and Fernyhough (1999:381) and Felix Just (2009:1) assert that the socio-historical method was developed by Lev Semyonovich Vygotsky (1896-1934). Vygotsky's views were shaped by his background and the social and intellectual context in which he lived and worked. He gave history a central role in his psychological system and held that human actions carried out over time are the subject of history. This is because a man had a historical nature, and psychology needs history to understand the man in his or her environment (Vygotsky, in Moll (tr.), 1992:61). As a psychologist and Marxist, he "believed that one could only understand human beings in the context of the socio-historical environment" (Ayse Oguz, 2007:4). This is because the socio-historical study recognizes the critical relationship between the cultural, historical, and instructional settings in an environment (Oguz, 2007:1, 3). Vygotsky explains that in every setting, verbal thinking is not a natural but a socio-historical form of behaviour which requires that in analysing it, one applied the same methodological theses that historical materialism applies to the other historical phenomena of human society (Vygotsky, 1987:120). By such understanding, one would have a clear grasp of the social factors, cultural and historical nature of that environment, and how it influences one's behaviours.

Oguz explains that Vygotsky's socio-historical approach "has its roots in this perspective that emphasized the importance of cultural-historical context in which learning takes place and how that context has an impact on what is learned" (2007:1, 3). Vygotsky, according to Kendra Cherry (2018:1), was also well known for cultural-historical psychology. Lloyd and Fernyhough (1999:381) further express that "Vygotskian psychology provides a deeper understanding of the

social basis of human nature and psychology-that human needs and aspirations are satisfied in collaboration with others and that 'human' development is impossible outside of human society". This social basis of human nature means that the environment in which a person lives influences how he or she behaves. Vygotsky believes that behaviour can be understood only as a history of behaviour (Vygotsky, 1930:1). For Vygotsky, (in Ivan Ivic (tr.) 1994:472–473), the human being is characterized by 'primary sociability. Vygotsky's theory, by employing a series of keywords or expressions, the following at least could not fail to be mentioned "human sociability, social interaction, sign and instrument, culture, history, and higher mental functions" (1994:473). Adam Waude (2016:1) explains that the socio-historical and socio-cultural approach provides researchers and psychologists with a more informed dimensional view and understanding of the deep motivations which cause a person to behave in a particular way in life.

According to Bart D. Ehrman (2014:1), the socio-historical approach to a text concerns the understanding of how historical experiences of an author and his social group, for instance, a family, a church, or any other group of persons who are united together under some conditions, have affected the presentation of the material. Therefore, the socio-historical reading of 1 Peter 5:1-11 focuses on social history, endeavouring to trace or investigate the social changes that occurred over time, such as class conflicts in the community, marginalized groups, and the possible ways in which the texts of the Bible were viewed and understood by the original audiences and the influence of such a text at the time it was written.

The choice of Socio-Historical reading in this study laid in its ability to incorporate the text, readers, and the author's context from its cultural and historical perspectives. According to Masiiwa Ragies Gunda (2010:57), the socio-historical study of the Bible focuses on the social conditions of a group within historical time, and thus it is indispensable for the understanding of

the Biblical text. It involves investigating the world behind the text, its cultural landscape, and political power structures. Within historical time, these social conditions of a group indicate a great need for a responsible reading of the Bible in its social and historical world while finding its concrete deep sacred meaning in our present biosphere. Gerald O. West (2004:130) argues that Christians have issues, and it is only by engaging with the text that readers will be able to pose their socio-historical questions that need clarification. The poor, the working class, and the marginalized by so doing will be allowed to pose their questions to the world behind the text.

According to Fernando F. Segovia and Mary Ann Tolbert (1995:184), the socio-historical appraisal of the Biblical text uses the social context of the text to verify how such social norms affected the life of the people with whom the text deals. Since the socio-historical study of a text uses insights from the social setting of the ancient world to actualize its goal and objective; therefore, the socio-historical appraisal of 1 Peter 5:1-11 in this study deals with the social, economic, historical reality of 1 Peter's letter in the light of the Greco-Roman world. Such appraisals would help one locate and situate the concerns of 1 Peter 5:1-11 and assist in taming this text and appropriate its message critically into NNC.

1.10.2 Leadership and Suffering in Graeco-Roman Context of 1 Peter

In the Graeco-Roman communities, leaders were viewed as honour persons if they performed their task well amongst the people. According to Marcus Tullius Cicero, in his work *On Moral Duties* translated by M. T. Griffin (1991:74), leadership in the Graeco-Roman context centred on being honourable with one's conduct leading to personal happiness and being beneficial to society. For him, leaders recognised their role within a group or society and what responsibilities required them to pacify the masses under their care. He explains that the "highest form of glory was based on three things: if the masses love you, if they have faith in you, and if they think you worthy of some

honour combined with admiration" (Cicero, in Griffin, 1991:74). He further bespeaks on the leaders' willingness in service and how they will perform kind acts by maintaining love and deep admiration with their followers in the community. So, once the leaders demonstrate a sense of belonging to the followers, they, in turn, develop more strength to support the leader and become more united. The good behaviour and intention of a leader to his or her followers enhance good relationships in the Christian community.

However, Leaders in the Graeco-Roman world were not free from the quest for material benefits. M. I. Finley (1978:8) explicates that the leaders were considered as the upper class in the society, and used tax and other means to suppress the lower-class citizens. This is further buttressed by Lucius Mestrius Plutarch in 'Wordsworth classics of world literature' (1998:555) that leaders are always seen as orators that are greedy and desirous of the gold and silver, and do not counsel the people to receive and protect a poor suitor that came to them for succour. Michael Nelson (2015:2, 3) perceives leadership from Cicero's viewpoint. However, he opines how most leaders were full of themselves and abusing their authority by taking advantage of others in the community, especially the vulnerable and needy people, on account of their greediness and selfishness. The present study pursues this line of thought to establish the root cause of αἰσχροκερδῶς and κατακυριεύω in the Graeco-Roman context which the author of 1 Peter draws attention of the leaders of the Christian suffering community of his time.

Speaking on Brutus's nature, Plutarch in John Langhorne and William Langhorne (tr.) (1803:279) further explains that what followers needed in every society is the display of good leadership and absolute abolition of the tyrannical form of leadership in the community. This authoritarian form of leadership is ungodly and unfriendly. Members in the Christian suffering communities expect their leaders to live well. They are ready to suffer everything on their account if they are what they

ought to be in discharging their responsibilities. Finley, Nelson, and Plutarch express the visibility of suffering in the Graeco-Roman communities caused by Leaders. Such scholars only express the fact that there is a problem of poor leadership in the Graco-Roman context of 1 Peter, which displayed a wrong leadership motive, leading to unfair treatment of their followers instead of leading by example. In Matthew 20:25, Jesus exhorted his disciples not to ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν 'lord over and exercise authority on people like the Gentile leaders.' It was the same kind of leadership model and motivation that 1 Peter 5:1-11 seem to have been repudiating. Of great importance to this study is the continuation of such motives amongst Christian leaders in the present time and how it can be abated.

1.10.3 Leadership and Suffering in 1 Peter 5:1-11

According to Schreiner (2003:30), 1 Peter reveals that believers' faith was under threat in the entire Graeco-Roman world. Threats, discrimination, and occasionally loss of life were the lot of Christians everywhere. This was a message of the author of 1 Peter that the believers were suffering for their faith (1 Peter 4:3-4). Kelly views 1 Peter as one of the most pastorally gorgeous and vigorously confident documents in the New Testament. The letter, according to him, has a "message of encouragement from the apostle Peter to Christian communities in Asia Minor which are bewildered by the cruel treatment and persecution to which they are being subjected" (1969:1). On the text of 1 Peter 5:1-11, Kelly elucidates that the passage concentrated on advice to elders and young people which properly belongs to the ethical code of 1 Peter 2:11-3:12, but which the author transferred in chapter 5 of 1 Peter, not by oversight, but because this is the appropriate place to dwell on the responsibilities of leaders and the cohesion necessary of the community (Kelly, 1969:24). He dwells majorly on how the author of 1 Peter anticipates the leadership of the five churches of Asia Minor to discharge their duties coherently by following the chief shepherd's

example. However, his work fails to establish the factors that led him to give such advice to the church, which this study, through a socio-historical reading of 1 Peter 5:1-11 from its Graeco-Roman context, wishes to dig into such gaps.

Best (1982: 25) used the sociological approach and notes that the author of 1 Peter wrote to the churches with congregations and ministers (5:1-5). 1 Peter 5:2-5 to Best is addressed to leaders of the church. However, the detail on the mode and motivation for leadership and how leaders should behave in their area of profession is not explicit in his commentary. Elliot (1981:7, 8, 21), like Best (1982:19, 25) used a sociological approach to explain that the letter is intended mainly for the fellow Christian whom the author named as visitors and resident aliens, dispersed among the five Roman regions of Asia Minor who are currently suffering from various forms of the skirmish, hostility, and trials of faith in the hands of their enemies. Elliot has a different view on the letter of 1 Peter; his work lacks the detailed description of 1 Peter's text. He does not say anything about the section of 1 Peter 5:1-11, which deals with the social life within the church (that is part of God's house that he is talking about) and the role of leaders in the churches of Asia Minor. However, like Kelly (1969:1) and Best (1971:25), Elliot recognises that the readers of 1 Peter faced some degree of suffering, and the letter is mainly to exhort and comfort them in such a hostile's environment.

Davids (1990:18, 23) stresses that the central concern of 1 Peter is visibly the issue of the suffering of the followers of Christ in Asia Minor, and the letter focuses on the virtues which lead to the solidarity of the Christian community. Though he did not explain in detail the structure of the letter of 1 Peter, Davids expatiates that 4:7-11 and 5:1-7 of the letter are concerned with love, hospitality, service according to gifts, servant leadership, and humility. Davids views that "Christians are a flock that needs shepherding (5:1-4), and leaders ought to avoid the divisions that might result

from insubordination or pride (5:5)" (Davids, 1990:21). He debunks the spirit of αἰσχροκερδῶς and κατακυριεύω but speaks of servant leadership as a paramount goal of the elders (leaders) to the Christian communities in such a way that Christian unity and fellowship would be maintained despite the hostility and suffering being experienced. However, his work does not pinpoint the root cause of the unethical practice (greed, selfishness, tyranny, among others) in the suffering community and how Christian leaders should overcome it in this era.

Martin Luther *et al*. (1990:10) concurs with Kelly, Best, and Elliot on the epistle's suffering nature. He views 1 Peter 5:1-11 as an admonition to the bishops and priests on how to "live and shepherd the people, and he warns that Satan is seeking our destruction everywhere without tiring" (Luther *et al*., 1990:11). The admonition can be deduced to mean that 1 Peter 5:1-11 is all about reprimanding and taxing the bishops and priests by the author of 1 Peter on how they ought to live their lives shepherd the entire church living in the communities of his time. Unlike Luther, I. Howard Marshall (1991:11, 14), combining an academic and a practical approach, saw 1 Peter as a letter written to a Christian congregation who lived in a hostile environment. 1 Peter 5:1-11 tasks on the need for good leadership in the church and its suffering communities. With such understanding, Marshall (1991:27) postulates the author of 1 Peter's teaching on the hostility towards the Christians, which they need leaders that will not only teach but care for them in their dilemma. The church was especially important to the author of 1 Peter; referring to it in the letter as the living temple of God (2:5), characterized by deed, love, and affection for one another, which is the key motivation for a united leadership (1 Peter 5:5).

According to Goppelt (1993:18, 19, 15, 41), suffering is the counterpoint of society's existence. It was a significant concern for the author of 1 Peter in the letter. For that reason, the church offices are not to be misused for gain, and leaders should avoid dissensions in serving God's people. Using

'dissensions,' Goppelt portrays a scenario of the church's leadership, and membership addressed in 1 Peter 5:1-11 as leaders and members who disagree with one another in the course of discharging their responsibilities to their suffering communities. What led to such dissensions is not explicitly revealed in his book. However, Paul J. Achtemeier (1996:64) argued strongly that 1 Peter is an epistle that provides Christians with a model to live a faithful life amid a hostile and chaotic society. He views the text of 1 Peter 5:1-11 as dealing with appropriate conduct in the community with particular attention to the elders and the young people (1996:74). His position gave a perspective that the relationship and good behaviour of elders (leaders) and young people matter a lot in the church and community. Unlike Davids (1990:21) and Goppelt (1993:15, 41), who seems to define such ethical conduct, Achtemeier's argument lacks a clear description of why the Asia Minor churches should display such conducts.

David Walls reveals that 1 Peter is "pre-eminently a letter of hope, of second and third chances" (1999:5). This is because, even amid suffering and pain that would attempt to derail the recipients, the author of 1 Peter provides an epistle of triumphant faith. As a leader who is so passionate about the wellbeing of his flock, the author of 1 Peter "provides courage and encouragement for all who are in the church, from the leadership down, so they might effectively resist the assaults of Satan" (Walls, 1999:87). Like Luther *et al.*, (1990:11), Walls saw Satan as a person behind the πάθημα 'suffering' and the practice of αἰσχροκερδῶς and κατακυριεύω in the church and community, which leaders must resist. According to Richard (2000:202), 1 Peter 5:1-11, concern is not about positions of authority but with the community's proper inner workings as its members face conflicts with their pagan neighbours. Like Walls (1999:89, 90), Richard opposes such unworthy motivation and proposes eagerness for service worthy of those charged with leadership and ministry within the community (Richard, 2000:205, 207). God called and ordained leaders

(Pastors) for the purposed of meritorious service in the community. Schreiner (2003:47) divided the text of 1 Peter 5:1-11 into two sections. He observes that 1 Peter 5:1-7 deals with community relationships but did not talk about the relationships' nature. Then chapter 5:8-11 explains God's purpose for believers in their conflict. Senior and Harrington established that the primary concern of 1 Peter is "the spirit in which the elders exercise their authority on behalf of the community" (Senior and Harrington, 2008:137). Senior only mentioned the issue of αἰσχροκερδῶς and κατακυριεύω in 1 Peter 5:1-11 but did not describe how such form of leadership was being practised and how it was affecting the churches of Asia Minor at the time the author of 1 Peter wrote to them. Understanding that perspective forms a stepping ground for addressing leadership issues in a similar context in NN.

Unlike Goppelt, who sees 1 Peter 5:1-5 as a 'dissension among elders,' Horrell (2008:13) positively views it as a text that addresses or gives instructions about relationship and leadership for the Christian community. However, in his argument, Horrell does not define whether it is the relationship between the shepherds and the flock or between the shepherds and the shepherds, as other scholars tend to hold. Nevertheless, feeding the flock was both God's and the author of 1 Peter's concern, and this cannot be an exception for leaders in NN as this study seeks to inculcate.

Given the Graeco-Roman context and the theme of leadership in 1 Peter, scholars such as Fernando F. Segovia, R. S. Sugirtharajah (2009:383), and Jennifer G. Bird (2013:14) explain that Peter's audience, especially leaders, lived and practised the Graeco-Roman leadership style. The letter presupposes imperial and subaltern nature. Bird (2013:48) argues that 1 Peter is characterized by a dominating, hierarchical structure and ethos. The horrific effects of the system and unjust treatment serve to maintain multiple levels of the dominant and dominated relationship because it renders the oppressed unable to stand up for themselves. These give a perspective of the church's

imperialistic leadership in form during the author's time. So, it is as a result of such nature and form of leadership in 1 Peter's time that both Eric F. Mason, Troy W. Martin (2014:51, 52) and Kurt C. Schaefer (2018:107) postulate that 1 Peter 5:1-11 focus on good behaviour and leadership that seeks justice for the oppressed. However, they fail to see the principle behind the author's purpose in discouraging such unethical form of leadership in the suffering Christian community of his time, which this study seeks to establish. Also, to use it as lens for debunking the same form of leadership in NNC.

Such scholars focus most on the letter's suffering nature but give less attention to the intricacy and demand for good leadership amid suffering, as bespeak by the author of 1 Peter. That was why the author of 1 Peter vehemently discards the wrong mode and motivation for responsible leadership (greedy and tyranny) that overshadows the noble spirit of service as expected of leaders in suffering communities. This is because, in as much as leadership is essential, membership is as well significant in the church and community. These calls for the analytical study of 1 Peter 5:1-11 to assimilate its original message and apply it in NNC.

1.10.4 Motivation for Leadership in Northern Nigeria

Scholars such as Magbadelo (2004:15-16), Oderinde (2014:27), Dairo (2014:87), and R.O. Anazodo *et al.* (2015:44) have written intensively on the mode and right motive of leaders in discharging their duties as servants of the chief shepherd not in a greedy and tyranny manner that seems to be the order of the present aeon. Leadership in the suffering community ought to centre on service to humanity, aiming at pursuing similar goals that the chief shepherd pursued. That is, serving and helping people to become what the Lord God desires them to be in life. There is excessive misconduct among church leaders. Oderinde further expresses thus:

> The over-emphasis on materialism occasioned by the gospel of prosperity has not left the Church the same way it met her; it is the underlying factor of most ministerial misconducts. The loss of respect and influence occasioned by misconduct among gospel ministers has negatively impacted parishioners and members of the society who are key players in the different aspects of national leadership. Everyone who has been in national leadership goes to a religious centre and comes under the influence of a religious leader or a Pastor, and their performance in the office could be related to what influence their religious leaders had on them. At the moment, government institutions seem to be weak and failing; there is a lot of decay and rottenness in most areas of national leadership. The Political class has not been able to stay clear of corruption, and there are precise pieces of evidence that despite the increase in the number of churches of different denominations, the impact of Christianity is not much felt in society today. There is a lot of moral decadence in the lives of the citizenry such that the cultural value once celebrated as a nation, such as honesty, faithfulness, patriotism, trust, and so on, are being eroded (Oderinde, 2014:27).

The concern is on how the church is an agent of transformation yet the society has not felt her impact in combating the menace of corruption within and without. Corruption is at the root of many of Nigeria's problems in totality. According to Olukayode Abiodun Faleye, corruption is a "product of greed, an act which deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private motives such as wealth, power or status" (2013:1). It is dangerous when leaders become greedy and selfish in discharging their duties while their followers starve to death. It is sad to hear that the structure of the church which was set up to build and lead the country to fight against any form of exploitation amongst its members is now deceiving, misleading and stealing from her people due to its greedy desires.

In NN, while there are faithful leaders "who are committed to the course of promoting God's kingdom on earth, several others have continued to pursue their pre-occupation as a commercial venture, and utilize any means to accumulate profits" (Magbadelo, 2004:15-16). With the new teaching of prosperity, many compromises emerge in the churches, not minding the debilitating condition of the people. Omotoye and Opoola explain how "Arch-Bishop Idahosa, like others, strongly held the view that God is rich and, as such, his worshippers must be rich" (2012:1). The

result of such teachings makes most Christians fascinated with the materialistic gospel and active in dirty politics in order to survive.

The involvement of most Christian leaders in material chase, dirty politics, and other secular responsibilities makes them conform to the standard of leadership that is against the teaching of the Bible. Given that, the form of secular leadership is gradually and simultaneously manifesting in the church and denting her integrity in NN. Nothing reasonable has been done at both secular and church levels to avert its dangers among the citizen. Niran Adedokun explicates that what we presently see of the Church is:

> Power drunk, money mongering group, striving for the preservation of personal fiefdoms, none of which benefits God who made the call or the man, which the Church is called to bring good news to. We only see the embracement of vanity, all in contradiction of the profession that leaders of the Church say they committed (2017:1).

Consequently, it is not just a contradiction that begs for urgent and godly attention but also one that calls for a methodical study to find its root causes and its available solution. There is also a problem of accountability in the Nigerian church (NC). Leadership models for the church in Africa and worldwide are being drawn from the Scriptures and evaluated in the spirit of accountability to the Scriptures, especially to Christ's life (Paul Kohls, 1998:118). However, the practice in this generation is not as usual.

Another problem facing the church is poor leadership, which is also associated with a lack of unity, and this continues to be a metaphorical identity for self-recognition that glorifies self above service. Tunji Ajibade (2017:1) affirms that Christian leaders in Nigeria increasingly engage in what the crowd wants to see and hear, not what the one who sends them on mission wants them to do. As a result, there are serious deviations and distractions from what constitutes the mission of the church. The false image of what Christianity is about is gaining ground, and those who profit

from it seem to be having the upper hand. Such false images show that the drive for materialism is the motivation to ascend into a leadership position. The church has become an avenue for many to hide and perpetuate their evil motives in the name of leading the people of God. Therefore, this study's negative effect is of utmost concern, which needs an urgent readdress.

Churches in NN have many leaders (Pastors, Teachers, Prophets, Evangelists, among others), but men and women lack integrity. As a result, the church has been jeopardised in the face of the world. Dairo (2014:87) expresses that true leaders, who are living examples in integrity, honesty, consistency, and are deeply spiritual, are so few. This is because there are many Self-made leaders who just possess a form of godliness but deny the power of God in their actions. Morality is gradually diminishing in the life of leaders and given room for self-acclamation and glorification. There is nothing wrong to say; the best pastor amongst pastors and members in NN is one who preached and taught a prosperity gospel, focuses on building infrastructure than caring for the dying souls in the community. The best leader amongst leaders is one who remits at the end of the month or year a good amount of money to a higher church level. Most reports given from the local churches to the headquarters of some denomination are on how the money is collected and spent, not on the members' well-being.

Although great effort has been put in place to curtail leadership challenges both secular and in the church, the unethical form of leadership is still increasing. R.O. Anazodo *et al.*, explain that there is still a "lack of critical mass of men and women of integrity willing to harness and unleash the various resources in the country for the common good or public interest" (2015:44). This study, given such lack of integrity in leadership, sought to build on 1 Peter 5:1-11 that Christian leadership is about service encouragement and inspiration but not domination as well as respects and not exploiting others' personalities. It is also about reflecting, praying and acting on Jesus

Christ's words rather than human emotions. Such would help establish a model for biblical leadership (MBL), which would examine the devastating problems of leadership failures and the unfathomable nature of greedy, selfish, corrupt, and immoral governance. Such unethical forms of leadership have gravely added to suffering amongst the people and have arrested the spiritual growth, socio-economic, and political development in NN communities over the years. As a matter of urgency, the study investigates the mode and motivation for leadership to tracing the root causes of the unethical form of leadership that is gradually tarnishing the image of the church in the face of the unbelievers in the region.

A critical assessment of scholars, as reflected, indicates the epistle of 1 Peter considers holding and revealing the suffering of the Christians in Asia Minor as a result of their faith in Christ. Nevertheless, they have not suggested any platform in which the suffering Christians can overcome such challenges, for this is where this study comes in, to construct a model for Christian leadership in the SC for the betterment of the contemporary church. Again, most of these scholars view 1 Peter 5:1-11 as Peter's basic instruction to the church, particularly on living as church members and leaders in discharging their duties. Davids (1990:18, 23), Kelly (1969:1), Best (1971:25), and Elliot (1981:21) emphasise that Christians are a flock that needs shepherding (5:1-4), and leaders as a matter of concern must avoid the partitions that might come from mutiny or pride as the author of 1 Peter warned in 5:5. The understanding and practice of behavioural leadership, as seen in 1 Peter, is still lacking in the NN context. Hence, the need for reinterpreting the portion of 1 Peter 5:1-11 considering NN's situation would help disintegrate the unethical phenomena of leadership that is denting the church's integrity.

In summary, most scholars express their apprehension about the need for leaders to shepherd the flock of God but have not considered the cause of the irresponsible leadership in the church and

why the author of 1 Peter frowned at it. The author of 1 Peter's antithesis rose in the text, showing the unethical and motivational form of shepherding in practice. Such antithesis cut across leadership, indicating that leaders in all spheres of life have the utmost responsibility of providing behavioural leadership in the church and community. With such, it is clear that most scholars have written on 1 Peter 5:1-11 and NN context, but none have taken time to evaluate the emergence and the unending practice of αἰσχροκερδῶς and κατακυριεύω form of leadership that is affecting the church and triggering unbearable suffering to the community in general. The inability to trace the root cause of such an unethical form of leadership affects spiritual growth and causes many problems in the church and community in NN. Therefore, this study re-examines the noted gaps through the socio-historical appraisal of 1 Peter 5:1-11. This would help to demonstrate the relevance of 1 Peter 5:1-11 in the contemporary.

1.11 Theoretical Framework

The study used a Behavioural Theory of Leadership (BTL) as a tool in conjunction with the socio-historical method of biblical interpretation to understand the portion of 1 Peter 5:1-11 and CNN. Since the inception of the behavioural theory of leadership in the 1950s at Ohio State University and the University of Michigan by Rensis Likert, the theory explained two fundamental leadership behaviour dimensions in every environment. These include task-related behaviour and relationship-related behaviour (Chance, 2013:101). Task-related leadership behaviour describes a leader as one who is "motivated by accomplishing tasks and concerned with the delineating roles and specific tasks for employees" (Morley, 2018:1). Relationship-related behaviour or Relationship-oriented leadership describes a leader as one who is "primarily motivated by and concerned with his or her interactions with people. Relationship-oriented leaders often act as mentors to their subordinates" (Morley, 2018:1). Therefore, the BTL considers the

observable actions and reactions of leaders and followers in each situation. The theory focuses on the study of specific behaviours of a leader, that is, how he/she behaves, and it also holds that good leadership is rooted in behaviour as demonstrated by the leader (Lussier, 2006:284). Such behaviour of a leader is demonstrated based on the concern he or she has for the tasks ahead of him/her and concern for people under their care. The theory is used to trace a leader's behaviour in both the context of 1 Peter and the NN for a better society.

The behavioural theory, as a vital tool in this study, sought to show and apply the author of 1 Peter's thought and discourse against the spirit of κατακυριεύω and leadership for αἰσχροκερδῶς purposes in the Christian suffering communities through a Christocentric leadership model, which the church and community leaders in NN ought to emulate and practice. This is because good leadership is in the right mode, and motivation for leadership centred on greed and tyrannical antagonism. However, other theories have been developed to explain leadership, namely trait theories, contingency theories, charismatic, transformational, and transactional theories (Cooper and Rothmann, 2013:101). Nevertheless, as far as this study is concerned, they did not focus on a specific behaviour that genuine leaders exhibit that might differentiate them from ineffective leaders, which BTL is all about.

A decent behaviour in service is the best analyst of leadership influence and success in every facet of life because it concentrates on what leaders do rather than on their qualities as the way people tend to hold in this century. The behavioural theory fitted into this study because of its peculiarity in the dynamic and vitality of how leaders ought to behave when discharging their duties in all seasons. Using this theoretical framework within the Christocentric leadership model as the next section would explain, the study hoped to restore the lacking standard of leadership by revitalizing its mode and motivation for better shepherding and leadership in NNC in line with 1 Peter 5:1-11.

Therefore, the study demonstrates that leadership in the Church and Christian suffering community is a relational activity that engages with other called followers (Beerel, 2009:64). As such, leadership is a relational activity. Therefore, it was necessary to use the behavioural theory of leadership (Lussier, 2006:284) as explained above within the perimeter of the Christocentric leadership model that would be constructed for this study to apply the text to NNC, which has almost similar issues that the text of 1 Peter addressed.

1.12 Research Methodology

In research, methods are very influential in studying the texts of the Bible. Having identified the kind of literature under investigation, the study employed a socio-historical method of biblical interpretation to establish Christian leadership's model and motivation in 1 Peter 5:1-11 from its Graeco-Roman context to NN. The socio-historical process as described by Ragies Gunda (2010:57), Marius Nel et al., (2015:265), J.T. Igba (2019:11), and Ehrman (2014:1) encompasses the social, economic, political, cultural, and religious circumstances and factors of the first readers and how they influence the thoughtfulness and connotation of a specific text. The socio-historical method's multidimensional nature accommodates a combination of related methods such as historical criticism and psychological analysis.

Historical criticism: This process seeks to give a detailed analysis of the text, which agrees with the original historical situation. This method was imperative in this study for it helped to examine the historical background of the passage. It analyses how and where biblical text was composed (Carr and Conway, 2010:28, Smith, 2008:160, Long *et al*., 1996:575, Slater, 1999:63, and Dilling, 2014:27)). It revealed that social, historical, and cultural contexts are very instrumental in determining the text's meaning. The historical criticism was indispensable to this study because

the understanding of the historical context and content of a text within its geographical background is important as it explicates the message of the biblical text.

Psychological analysis: This approach brings specific enrichment to biblical exegesis. It focuses on analysing the experience of life and norms of behaviour in a person as embedded from the biblical text's socio-historical appraisal. It further brings a multidimensional understanding of Scripture and helps decode the human language of revelation (Paul, 1993:1, Ellens and Rollins, 2004:248). The psychological analysis was essential in this study because understanding human behaviour and personality in any given environment can be developed by examining the rules of the social groups in which the individual is and part of it in the community. The study combined these approaches, historical and psychological, with the socio-historical research to examine the possible root cause of αἰσχροκερδῶς and κατακυριεύω form of leadership, which the author of 1 Peter 5:1-11 warns against. Understanding such from its Graeco-Roman context remained a gap that a study of this nature covered to address the same in the NN context. The socio-Historical method of biblical interpretation purposed to examine the influences of social and cultural environments on behaviour in the context of 1 Peter and the NNC. The study, therefore, explored the relationship between a literary text and the social history of 1 Peter and his community. The socio-historical study of NNC brought to the fore the different aspects of the challenges the Church and community faced or will be facing in the nearest future, overall to understand the implications for Christian leadership in its context.

The instruments used in this study were in tandem with the research objectives and questions. The study used the Greek text (GT) Nestle-Aland Novum Testamentum Graece (Aland and Karavidopoulos, 1993) for its translation and exegesis. The study depended heavily on the analysis of secondary data obtained from library research. This includes, Bible commentaries, dictionaries,

lexicons, encyclopaedias, journals, books on 1 Peter, and other books that deal with leadership in general and COCIN, Christian, the church in NN, and suffering communities in general. Apart from the secondary data obtained in the library, the study also uses Internet as another source for data collection to obtain e-resources on the same discipline.

The data analysis focused on the exegesis of 1 Peter 5:1-11 to establish how the first recipients understood the text and how it ought to be grasped in this century by paying attention to the behavioural theory of leadership, the socio-historical method. The behavioural theory was used as a limelight to demonstrate how the integration of leadership, integrity, hope and ethics (LIHE) as deduced from the text forms a benchmark that would guide leaders in NN and the globe to display a functional and behavioural servanthood leadership principle that will not only bring solace to the suffering communities. Nevertheless, that which draws the leaders' attention to saving souls rather than clamouring for financial gain and tussle for power.

In view of the above, the combination of socio-historical approach with historical and psychological analysis were used to scrutinize and appraise the magnitude of αἰσχροκερδῶς and κατακυριεύω form of leadership in the Graeco-Roman world at the time the epistle of 1 Peter was written and how such could help in solving same in NNC. It also focuses on examining the mode and motivation for leadership in 1 Peter 5:1-11 and in NNC to trace and ascertain the root cause of leadership's unethical practice from its historical and cultural contextual in the region. So, the author of 1 Peter's leadership instructions to the churches of Asia Minor is compared with hermeneutical leadership model constructs to explore the complicated relationship and relevance to NNC. This study's leadership model constructs for the NN context is the Christocentric Leadership Model (CLM) in chapter 5, briefly explained below.

1.13 The Christocentric Leadership Model

The exegesis of 1 Peter 5: 1-11 points this study to constructing the Christocentric leadership model for the Church in NN. The text of 1 Peter 5:1-11 reveals that the Shepherd and flock both belong to Jesus Christ whose leadership style, care, integrity and humility is worth emulating. This hermeneutical model of leadership focuses on Christ as the Chief Shepherd of the flock. As a humble and suffering shepherd, Jesus Christ demonstrated a leadership quality that is both physically and spiritually par excellent. His exemplary leadership creates a society that God requires. The efficacy of Christ's leadership was felt by his disciples and gave them victory against the enemy of secular humanism and all its comrades in the society. The Christocentric leadership model reveals how the Lord Jesus Christ was a chief shepherd in serving His people with the right motive regardless of the circumstances. For instance, the washing of the disciple's feet in John 13:1-17 by Jesus is a clear indication of His humility, service, and exemplary leadership. CLM serves as a critical fundamental measure that would help rebrand the lost glory of the ideal principles of leadership in a suffering community. The CLM builds on the integration of leadership, integrity, hope, and ethics (LIHE) as its fundamental values in extracting and interpreting the relevance of 1 Peter 5:1-11 leadership motifs in every suffering context globally.

In the context of suffering, Christian leaders' temptation to emulate the secular form of leadership to the detriment of the One who called them is high. The Christocentric leadership model believed that the Christian leaders' dilemma is attached to their failure to be rooted and seek direction from the chief shepherd who called them into the church. The effect of such failure motivates self in a leader, and the spirit behind good shepherding disappears in them. However, Christocentric leaders have a high degree of self-consciousness and self-acceptance in the church and their community. They are systematically guided by strong personal admiration as well as positive core values.

Daniel B. Holmquist elucidates that in the Christian community, members always and readily identified with such kind of leaders and considered them as men and women full of "optimistic, confident and worthy of trust" (Holmquist, 2018:93) because of their leadership transparency, integrity, hope, and ethics.

The CLM is transformative and capable of rendering a new perspective and assimilation to the reading of 1 Peter 5:1-11 and solving the challenges of poor Christian leadership in NN. The CLM is constructed and used in this study because of its potentiality and transformative nature in extracting the hub of 1 Peter's instructional insight on leadership to a suffering Christian community based on behavioural theory of leadership within the perimeter of the Christocentric milieu. The model would reveal the author of 1 Peter's intense personal development as a Christian leader occasioned by his sincere relationship with Christ, which led to the exploration of his leadership instructions in 1 Peter 5:1-11. Such motivation, imitation, and relationship hold the productive potential for new insight into Christian leadership in all spheres of life. This hermeneutical model of Christian leadership in this study would serve as a new bridge for developing Bible study and instructional materials from 1 Peter 5:1-11 based on the CLM that would transform leaders' behaviour in discharging their duties in suffering communities.

1.14 Conclusion

The chapter focused on the fact that Christian leadership is the heart of any meaningful church and society ready to overcome the challenges of unfaithfulness in leading God's people, class conflicts in the community, marginalized groups, and any form of moral decadence in the globe. The wrong mode and motivation for Christian leadership in NN constitute a significant concern in this contemporary time. Suppose the word leadership connotes power, authority, honour, prestige, or

personal advantage. In that case, Christian leadership should focus on the pattern that the chief shepherd demonstrates in the New Testament and taught in 1 Peter 5:1-11. The root cause of the unethical form of leadership in Christian organizations is what the study wishes to address in NN, using 1 Peter 5:1-11 as a mirror. As embedded from the Graeco-Roman context, 1 Peter 5:1-11 proposed the pattern of Christian leadership that would expose the mode and motivation of service that centred on αἰσχροκερδῶς and κατακυριεύω in the Christian suffering community. A proper understanding of the root cause of the αἰσχροκερδῶς and κατακυριεύω form of leadership in its Graeco-Roman context of 1 Peter would help in addressing the same in NNC. Hence, the next chapter's task is on that perimeter, especially the socio-historical background of 1 Peter about leadership.

Chapter Two

The Socio-Historical Background of Leadership in 1 Peter

2.1 Introduction

This chapter examines the socio-historical context of 1 Peter concerning leadership in the Graeco-Roman background to demonstrate how such a context influences the writing of 1 Peter 5:1-11. The chapter begins with an overview of the religious, political, social, and economic diversities of the Graeco-Roman world and how it influences the writing of 1 Peter. It shows the condition and struggle of the early Christians amid some greedy and tyrannical leaders in the Graeco-Roman context. It further discusses the influence of Graeco-Roman leadership on the Jews and Christians Community that led to the issue of the diasporas' Christians in Asia Minor, to which 1 Peter was addressed. The chapter also shows how such a background shaped and contributed to the writing of the epistle of 1 Peter 5:1-11, especially on the pattern of leadership that resulted from αἰσχροκερδῶς and κατακυριεύω in the church and society of Asia Minor.

2.2 Religious, Political, Social, and Economic Diversities of Graeco-Roman World.

In considering the socio-historical context regarding economic, religious, social, and political, in the Graeco-Roman world, the study in this section limits itself to those aspects of the Graeco-Roman life and religion that bear directly, or almost upon the subject.

2.2.1 Religious and Political Life

The Roman empire was marked with many religious activities, of which the recent beginning and expansion of Christianity was one of them. Emeka C. Ekeke (2013:32) and Harry R. Boer (1990:1) confirm that the Christian church was born in the Roman Empire, where religion was fully tolerated during the reign of Emperor Tiberius and others. It was an extensive empire with

"hundreds of tribes' living within her borders, and also nations with ancient history than that of Rome were under its control" (Boer, 1990:1). The centre of the empire was Rome, and unlike the other empires in the history of the church, the Roman Empire's "power of government was in the hands of the emperor" (Boer, 1990:1). Walter A. Elwell (1998:197) enlightens that the Roman Empire was dominated by Greek or Hellenistic culture and features hence aptly referred to as the Graeco-Roman world. According to Craig A. Evans and Stanley E. Porter, the Graeco-Roman world is the "world of the Roman empire, a world that began as Rome became dominant through its conquests and acquisitions of territories and as it changed from being a republic to participate in governance by the oligarchy to governance by Emperor" (2000:633). Becky Little (2019:1) and Timothy B. Lee (2018:1) explain that by 200 BCE, the Roman Republic had conquered Italy. In 27 BCE, the republic became an empire, which lasted for another 400 years after it had conquered Greece, Asia Minor (Turkey) and Spain, the North African coast, much of the Middle East, modern-day France, and even the remote island of Britain until it completely surrounded the Mediterranean Sea. Such development explains how powerful and influential the empire was during the New Testament time especially when 1 Peter was written.

The emperor was a leader in charge of everything in the empire, and this gave him the power to control the people. In fact, within the empire, and even beyond its confines, busy commercial life was ongoing. Robert M. Grant (1972:248) explains that the "rich were very rich, but their position was often insecure because of demands made upon them by emperors and other officials". The citizens had the right to work for a living, but their resources were controlled by the powerful, especially the emperors. Furthermore, the dignity of humans was not quite respected in the empire since one cannot have absolute authority over their earnings. The Law in the Graeco-Roman world was predominantly the law of Rome. Evans and Porter (2000:631) further assert that the "Roman

law originated as a function of the pontiffs or priests during the period of the kings, it developed into a legal system concerned almost entirely with secular matters". Such a secular legal system signifies that the law for protecting the empire's religious activity was not strong compared with that of secular matters. According to Grant (1972:249), the Graeco-Roman world's religion was primarily and traditionally civic; this is to say that the gods were the ones who were recognised by the state, either the Roman state or the local city-state to the extent that the priesthoods were reserved. In most instances, for the more prominent citizens, and in Rome, the emperor expressed his religious function in pontifex Maximus's role. That is, religious activities were considered in the same way as secular activities. L. W. Hurtado (1998:21) expounds that the tendency to amalgamate cults and gods was characteristic of the period; though to a considerable extent it was resisted by Jews because the faithful Jews during the period always maintained and strengthened a distinction between their monotheistic devotional pattern and the polytheistic pattern of the larger Graeco-Roman society.

The Graeco-Roman world considered the Jewish religion as foreign and non-Roman. Robert Louis Wilken (2003:52) articulates how the Graeco-Roman world viewed the Jew. They were seen as people who did not fit into Graeco-Roman society since they lived as a people apart and claimed that their religious practices had a vulgar origin. This was so because the Romans were taught to excel in law, in political sagacity, in their skill and foresight in constructing roads, in their administrative accomplishments, and tolerant rule over many disparate peoples. However, their religion was cold and lifeless, lacking emotional appeal and ritualism (Wilken, 2003:53). Within this framework of belief, it was possible to distinguish right from false practices, the religion that fostered traditional ideas and undermined the wisdom of the past. However, from the ongoing, it presupposes that both in theology and practice, the Jews in the Graeco-Roman world according

to Wilken (2003:52) demonstrated concern for God's supremacy and uniqueness to the intensity and solidarity that go far beyond anything else previously recognised at that time. The Jews kept the faith and enhancing their religious practices. According to James S. Jeffers (1999:121), the Jews were granted some freedom to maintain their Jewish religion in the empire despite being under the control and leadership of emperor Julius Caesar. The Jews were living and maintaining their religious identity in the Graeco-Roman world.

According to Jeffers (1999:218), Shaye I.D. Cohen (1998:1) and Lawrence H. Schiffman *et al.,* (1991:61), there was an extensive network of Jewish Synagogues that spread the length and breadth of the entire empire when the first Christian missionaries were beginning to travel the roads of the Roman Empire with the good news about Jesus. The Acts of the Apostle indicates that missionaries like Paul made several early converts. This was due to the influx of commercial activities that were going on in the empire. Indeed, that enhances the missionary activities within the Roman world. The writings of the numerous Greek and Latin authors also testify that the Jewish of the Graeco-Roman world observed such central commandments as the Sabbath celebration, the laws regarding forbidden foods, and circumcision. Apart from that, the Jews gathered to worship and to hear homilies which taught them how to synthesize Judaism with the prevailing culture (Schiffman *et al.*, 1991:61). According to John W. Drane (1982:20), the Jewish people had to work out for themselves how best to face up to the challenges of their new environment. Even within the same locality, the different synagogue could give different responses. Some Jews lost their faith because of pagan society. Evans and Porter (2000:562) explain that synagogues were found throughout the diaspora in the empire, often more than one in a community. These communities provided significant evidence concerning Jewish identity, the importance of the synagogue, the place of God-fearers, and the position of women in the

community, the community's interaction and the wider city, and relation with Christians. The Jews were settled on favourable terms, such as being allowed to use their laws, which probably allowed these new communities to become well established.

In the Graeco-Roman world, there was an actual practice of imperial worship. Candace W. Livingston (2018:2, 3) expounds that the emperor's worship was one aspect of religion shared by everyone in the empire, and loyalty was given through participation in the imperial priesthood. Their primary form of worship was sacrifice and prayer. The Christian faith was regarded as a different faith from the Jew; as a result, the Jews were allowed freely to practice their faith, but the Christians were not (Jeffers, 1999:121). Green (2010:1), Jeffers (1999:72), and Bediako (1992:17) enlighten that the Christians were seen as newcomers and religion foreign, with no land to call their own, to the extent that the conflict was more than the encounter of different systems of thought and belief or a clash of cultures. Then adherents of the new religion according to Hans Dieter Betz clashed with Roman authorities to be sure Christians, who put their duties to God first, would not "honour the emperor as a divinity and might seem to reject the authority of the state in other spheres" (Betz, 1998:10). The worship of the emperor became a big problem for Christian who put their faith in Christ Jesus.

According to Sarah Iles Johnston (2004:561), most Christians considered emperor worship as blasphemous. The Christians' refusal to worship the emperors was taken as an "act of sedition, a capital offence" (Johnston, 2004:561). Since the Christians were not loyal to the Emperor's worship, scholars such as Jeffers (1999:318–319), Robert G. Gromacki (2008:91), and Bernard Green (2010:51) explain that several early emperors within the empire, including Nero (who blamed Christians for the fire he started), persecuted Christians, killing some and driving their

worship underground. The action of emperors such as Nero against the Christian was pathetic. Craig S. Keener explains that "Nero burned Christians alive as torches to light his gardens at night. He killed other Christians in equally severe ways (for instance, feeding them to wild animals for public entertainment)" (Keener, 2014:685). Nevertheless, this did not shake their faith in serving the Lord Jesus as Betz notes that "the Gentile Christians remained culturally Graeco-Roman but ceased religiously being pagan polytheists" (Betz, 1998:10). These Gentile Christians, despite their suffering, depended on God and held firmly to their Christian faith. They continued to serve the Lord Jesus Christ but under persecution in the hands of leaders who were bent on αἰσχροκερδῶς and κατακυριεύω leadership.

In the Graeco-Roman society, there was an ongoing allegation against the behaviour of the moral leaders saddled with the responsibility of leading God's people in the church or community. Alikin (2010:69) explains that the gatherings of Christians conformed to the pattern of Graeco-Roman banquets where the host would normally serve as chairperson. The physical setting and the roles exercised by individuals at banquets played a significant part in creating patronage, the fundamental structure of obligation and dependence in Graeco-Roman culture. The itinerant apostles, prophets, teachers, pastors and evangelists conduct the gathering of Christian communities. The "ministerial offices of the early Christian communities that developed by the end of the first century were inevitably linked with ideas of leadership and patronage of the Graeco-Roman context" (Alikin, 2010:69). There was clear evidence that the Christian leaders were mimicking the Graeco-Roman form of leadership into their congregation. Crawford (2012:59) explains that the leaders of the Christian communities were often in charge of the church's purse and were frequently given financial earnings for their support. The leaders had access to the church purse or account, and they were enticed to misuse the funds for personal reasons, justifying the

possibility of their αἰσχροκερδῶς which the author of 1 Peter warned the Christian leaders of his time against. Equally, Alikin (2010:253) elucidates Church leaders were supported financially and materially to enable them to perform their clerical activities without being fraught by labour or other professional duties. The desire to acquire materials things at all course in the world today by the people could be the reason for some leaders to serve. In the Christian community, according to Keener (2014:696), moral teachers in the ancient world were accused of illegitimate gain, misappropriation of church fund and impropriety, which lead to the domination of their followers. The domination strategy by the upper social classes, according to Filimon and Campaña (2014:519) reveals the highest position in the ecclesiastical hierarchy. The social origins of popes, cardinals, archbishops and bishops are clear proof of this. Like other hierarchical bodies in the empire, there was also a clear separation between high and low-status clerical positions within the Church. This overview glanced on the identity and practices of the Graeco-Roman world gives this study a firm basis for understanding the historical significance of the epistle of 1 Peter 5:1-11 on leadership.

2.2.2 Social and Economic Life

Given the above, the social and economic life of the Graeco-Roman world is classified into two categories. The first categories include the military, political leaders, priests classified as the wealthy people, and the second being the ordinary people constituting the poor, including the "widows, orphans and strangers" (Cassidy, 1978:110). According to J. Paul Sampley (2003:328), there was an emergence of several kinds of unequal friendships in the Graeco-Roman world, that is, friendships between people from different socioeconomic groups. The unequal treatment of people affects the rich and the poor citizen's cordiality in every area of endeavours. Donald Alfred Hagner (2012:48) explains that slavery was an accepted reality within the Graeco-Roman society,

and poverty separated the poor from the rich. The same social strata were visible and practised amongst the early believers' community, where the dichotomy between the rich and poor was equally accepted as a standard norm (Gromacki, 2008:41). However, in the New Testament time, Jesus condemned such development in Luke 16:19-31, 12:13-21; Matthew 19:18-24 and encouraged equality and cordiality in society.

Cassidy explicates that "Jesus asked the rich to divest themselves of their surplus possessions, and counterpoised an emphasis upon humility and service to the domination being practised by the political rulers of his day" (1978:47). The poor were treated without respect in society, and in most cases, they were considered slaves (Haldar, 2015:1). Some slaves lived without hope because of the unjust act or treatment, and they underwent pain, suffering, and even death (Deligero, 2012:1). Slave trade was prevalent, and apart from Jesus, who reprimanded the practice as mentioned above, there seems to be no one to stop and condemn the molestation of slaves and its trading system in the Graeco-Roman community. Even Cicero, who was well known at the time as the man of peace, "never challenged Roman slavery, which was among the most brutal in history, but he was more humane than his contemporaries. He preferred to have his farms worked by tenants rather than by slaves" (Powell, 1997:1). Haldar explains that "to prove aristocracy and honour in the society, any family would keep at least ten bonded slaves. Two hundred slaves were respectable for any wealthy and well-established family, although a few extraordinary rich people used to keep thousands of slaves" (Haldar, 2015:1). This fact was further affirmed by Webster who notes,

> In the first century Graeco-Roman culture, slavery was the social, legal, and economic reality. It was not subject to debate. Slavery was central to the economic order as our 'service industry' is to our economy. The institution of slavery was a fact of Mediterranean economic life so completely accepted as a part of the law structure of the time that one cannot correctly speak of the slave 'problem' in antiquity. In Peter's Day, one –third of the population of Greece and Italy were slaves. The Roman senate debated whether or not to require slaves to wear identifying

> clothing, but they decided against uniforms for fear that the slave population would realise how large and potentially powerful they were (Webster, 2015:82).

The situation was pathetic as the poor, and some slaves were not considered human beings; instead, they were treated by the rich people as 'substance' or property of the masters. Just as animals are sold for profit, the "poor were traded in the market for gross revenue like animals" (Haldar, 2015:2). The Graeco-Roman society was so polluted to the point that the slave-trading market could be seen on the roadsides of Rome without any restriction (Haldar, 2015:2). It is worth noting here that human beings at whatever level should be treated with respect, but this is not the case in the Graeco-Roman world. Their masters mistreated some slaves; they were being tortured, beaten, abused sexually, insulting, and even overworked as non-human beings (Riess and Fagan, 2016:150-151). So, domination, marginalisation, segregation, and slavery under any circumstances are dehumanizing and should not be encouraged at all. All those experiences of suffering were happening because most of the rich people were selfish, greedy, and captured the wealth for themselves while the poor are suffering due to the leader's tyrannical character.

Given the above, the Graeco-Roman world was surrounded by injustice, anarchy, and inequality. It also shows that leaders in the Graeco-Roman world were not free from the quest for material benefits and κατακυριεύω of their followers. Filimon and Campaña (2014:520) explains that middle and upper classes in the Graeco-Roman world gain honour, material wealth, prestige, prominence, and power. All those elements became part of the Christian identity. Such material wealth, honour and aristocracy of the Graeco-Roman context, according to Filimon and Campaña, has "never ceased to be a central part of the Christian societies and became part of the ecclesiastical doctrine in the fourth century" (2014:520). Although there is no trace of Christian leaders owns slaves directly, yet the adoption of such elements above within the Christian framework "allowed

the maintaining of differences in social status, ensuring more power and privileges for the aristocracy" (Filimon and Campaña, 2014:520) in Graeco-Roman world. It is from such a background of the quest for materials benefit of the Graeco-Roman context that the author of 1 Peter appeals to the shepherds in 1 Peter 5:1-11 to focus on their tasks devoid of αἰσχροκερδῶς and κατακυριεύω, and encouraged the people of Asia Minor to remain steadfast in the grace of God (1 Peter 5:10) as well as to long for the better reign of God to come.

2.3 Shepherds and Flock in Graeco-Roman Context

The understanding of both the Shepherds and flock in the Graeco-Roman world has a different connotation from the usage in the Old Testament. The New Testament Christians relied explicitly on the Old Testament usage rather than the Graeco-Roman society. Sabine R. Huebner (2019:115-134) explains that both Old and New Testaments respectively used the motif of the 'shepherd of the people as a symbol of the exemplary ruler the 'good shepherd' is an allegory of Jesus Christ. However, in the Graeco-Roman society, shepherds are considered among the people's groups on the margins. Jeffers explains that the "Greeks and Romans looked down on shepherds, who were thought of as dirty and smelly since they spent most of their time outdoors with animals" (Jeffers, 1999:21). The shepherds were not considered as important people in society. They were rarely viewed as people of integrity. Jeffers (1999:21) further affirms that many Romans believed that shepherds practised highway robbery as well. Reminiscing on politics, community, and humanity, Aristotle, who lived by 350 BCE, in his work "*Politics*" Book 1 chapter 8 explains that among the people in the community, the "laziest are shepherds, who lead an idle life and get their subsistence without trouble from tame animals; their flocks having to wander from place to place in search of pasture, they are compelled to follow them, cultivating a sort of living farm" (Aristotle, n.d:64). The description of the shepherd by the Greeks, Romans, and Aristotle is disreputable. The usage

of the metaphor for Jesus as the good shepherd, according to Jeffers (1999:21-22), could have made no sense in the Graeco-Roman world apart from an understanding of Old Testament images of God and King David as loving and responsible shepherds. Such a description could have made the Graeco-Roman society confirm Christianity's disreputable nature as a novel and mischievous superstition.

According to Jeffers (1999:21), in Palestine, it was a custom for shepherds to lead their flocks. They were known as people who protected the flock from predatory animals and thieves (John 10:1, 4). They ensured that none of the flock under their care wandered off. Therefore, when Jesus used that metaphor to himself as the good shepherd and Peter uses the metaphor of chief shepherd to Jesus (John 10:11-16; 1 Peter 2:25, 5:4) over all of God's redeemed, Leah Noel Gallo explains that he "took the lowest, dirtiest, and worst title in society. A living incarnate of God, he was dressed in cloth, and died by the cross, holding nothing but the key for *our* eternal life" (Gallo, 2019:1). Then, in following Christ's full steps as a good shepherd, the leaders of the New Testament churches were compared to shepherds in that regard as people who have the responsibility to feed and protect the flock of God under their care. Throughout the New Testament time, the metaphor 'shepherd and flock' became prominent amongst Christians in line with Old Testament tradition usage rather than the Graeco-Roman society to mean leaders and followers. Both Apostle Paul in Acts 20:28-31 and the author of 1 Peter in 5:1-11 used the words to refer to the elders and followers in the church and Christian community.

In the Graeco-Roman world, according to Pieter Willem van der Horst (2006:61), Watson E. Mills, and Richard F. Wilson (2003:1339), evil was humankind's greatest and most implacable enemy. Christians perceive evil as a threat to the life of humanity. This evil was identified with Satan or

the angel of death, or a strange god. The New Testament writers took over the understanding of the role of Satan or Devil as the archenemy of God as well as the leader of the demonic forces of evil in the world. Daryl Koehn explains that the "New Testament Gospels consistently identify evil with Satan" (Koehn, 2005:187). Wilbur O'Donovan explains that the present world system of "values is not God's will. It is Satan's will" (O'Donovan, 1996:191). The whole world is under the control of the evil one (1 John 5:19). The devil uses different stratagems to lure humankind into his kingdom. In opposing the Kingdom of God, the devil causes unbearable suffering in the world to disorganise God's plan for humanity. Therefore, Christian leaders in whatever capacity are the devil's target who lure people into doing evil activities that bring suffering or calamities to the community.

The devil, according to the author of the book of Revelation, is symbolised as the beast. Mills and Wilson (2003:1339) explain that the beast is the Roman Empire, and principally the emperors themselves. The many heads symbolise the various emperors who have ruled over the empire. The action of Emperor Nero, who instigated the first persecution against Christians, is seen as the forces of evil, which has the upper hand upon his life. The devil is well known for the perpetuation of every malicious activity in the cosmos. The devil rules the spiritual world of darkness. Paul describes διάβολος in Ephesians 2:2 as the ruler of the kingdom of the air.

According to William Jenks (1839:637), a leader or any human being who practices evil is of the devil; his or her sinful nature is inspired by and agreeable and pleasing to the devil. Such a person belongs to the party and interest and kingdom of the devil, who is the author and patron of sin, a tempter and instigator to it, from the beginning of the world. With the nature of evil and how the devil behaves, Koehn (2005:15) explains that any natural catastrophes and human actions qualify

as evil insofar as they cause human beings to suffer in the Church or community. Therefore, the author of 1 Peter in 5:1-11 called on the Christian community leaders and members to be vigilant and remain steadfast in Christ despite their suffering. The Christian community was encouraged because their opposition was motivated by non-Christians' dislike of people who are different alone. It has a deeper and more sinister source; indeed, that source is Satan Σατανος (Achtemeier *et al.,* 2001:388), who instigates and perpetrates people into wrong motives and purposes in the communities.

2.4 Motive for Leadership in the Graeco-Roman Context

In every century, there are always issues regarding how leaders conduct themselves in public and private settings. Most leaders in the Graeco-Roman context were not free from the quest for material benefits. Cicero, in Andrew P. Peabody (tr.) (1887:1), elucidates that the leaders were so delighted in magnificent furniture and an elegant and profuse style of living. Wealth in the Graeco-Roman context was sought sometimes for the necessary uses of life and indulgence in luxury. There was an unbounded desire for money in which large numbers of leaders were led to losing sight of justice simply because of the craving for military commands, civic honours, and fame. According to Cicero, such a "desire for money is entertained with a view to the increase of the means of influence and the power of generous giving" (Cicero, in Peabody, 1889:1). In fact, regarding honour and fame by the leaders, A. Sue Russell asserts that the "teachers and leaders in the Graeco-Roman culture used domination of their pupils to gain and maintain honour for themselves" (Russell, 2019:160). The domination to gain honour bespeaks that the leaders' motive in the Graeco-Roman context was not to meet the need of the people but for personal gain and self-glorification. The desire for money, power and fame was considered above their required tasks and functions in the community. This could be one of the reasons for such a context that Paul wrote

to a young leader–Pastor Timothy, admonishing him to run away from the love of money in 1 Timothy 6:9-10.

Furthermore, in the Graeco-Roman context, good leadership with the right motive was dependent on the goodness of whoever was governing. This is because not all Christian leaders have a wilful desire to promote and work for their people's interests. Christians *et al.* explains that Christian leaders in the "Graeco-Roman society did not have an elaborate system of public security or social services. There was little to stop unbridled greed or power" (2010:43). The inability to have an elaborate social service system in the Graeco-Roman society signals that there was no willingness in service by the leaders to perform kind acts and build absolute love and admiration with their followers. According to Christians *et al* (2010:43), the community's well-being depended much more on the internal, disciplined goodness and magnanimity of citizens with less concentration of the leaders towards the needs of the community. So, the tendency for αἰσχροκερδῶς and κατακυριεύω by the leaders is high compared to the level of their love and concern towards the community. The less attentive leaders were toward the community's social needs the more danger they were to the people who were living during the Graeco-Roman era.

Another motive for leadership in the Graeco-Roman context was accumulations of lands by the leaders. M. I. Finley explains that the leaders had "succeeded in acquiring land, sometimes large tracts, in subject territories byways which were, strictly speaking, illegal, and which created considerable ill will in the empire" (1978:8). Plutarch, in 'Wordsworth classic of world literature' (1998:555), speaks that the leaders were described as speakers who only promote self, αἰσχροκερδῶς and longing for the gold and silver, but consciously and deliberately did not have time to counsel and protect the poor citizen in the community that came to them for relief and consolation. According to Bruce J. Malina, the honourable leader in the Graeco-Roman time would

undoubtedly strive to avoid and prevent capital accumulation simply because it is a "threat to the community and community balance, rather than a precondition to economic and social improvement" (Malina, 2001:97). However, the dishonourable leaders make policy, and their policies are motivated by greed and envy rather than reasoning on the community (Plutarch, 1998:555). That shows how the leaders' attitude in the Graeco-Roman context was endangering and adding more sorrow to the citizens due to the leaders' selfish policies.

In agreement to the assertions of Finley (1978:8) and Plutarch, 'Wordsworth classic of world literature' (1998:555) above, Johnston (2004:561) enlightens that the officials or leaders in the Graeco-Roman context benefited from their services, for they were able to influence a wide range of policies such as prices, wages, labour, land use, banking, citizenship, and the local criminal justice system in ways that enhanced their fortunes and status. Malina sheds more light by postulating that the leaders "made profit by defrauding others, by forcing people to part with their share of limited good through extortion" (2001:98). Such attitudes demonstrated by the leaders towards the people develop a big barrier between them and the people. Richard L. Rohrbaugh (2007:142), expounds that the leaders developed self-protective instincts that are only fine-tuned to the restrictions between insiders and outsiders, friends, and enemies in the community. Both leaders and followers talked against each other, pass along the gossip, factions owing commitment to particular individuals begin to emerge and as a result, leader lost respect from the people and community undergo suffering because of the leadership style that is only centred on αἰσχροκερδῶς and κατακυριεύω.

A critical assessment of the motive and manner of leadership in the Graeco-Roman context reveals that there were many irregularities and unfaithfulness in delivering services by the leaders in the

community. As seen above, some leaders were full of envy, αἰσχροκερδῶς, κατακυριεύω, and careless towards the need and condition of their subjects. Power was in the hands of the emperors and the elite leaders. They used such privileges to marginalise the people in the communities. Johnston affirms that fact by saying that "only members of the wealthiest elite families could afford the burden of political responsibility, for officials volunteered their time and normally supplemented meagre civic budgets from their wealth" (Johnston, 2004:561). Such practices were not just peculiar to the Graeco-Roman political sphere; the elements were also visible with other religious practices of the time. According to Dan Cohn-Sherbok and John M. Court (2001:30, 24), the temple in the Graeco-Roman context also had a political function since it was an institution that legitimises the control which the priests exercised over Palestine, in conjunction with Roman and Herodian authorities. Then the high priestly elite controlled religious operations and her symbols and the vast economic resources they required in a way that would only benefit them directly. Johnston (2004:561) further explains that because of such practice by religious leaders, most ordinary people did not in any way have the resources and ability to break into this small group of elite leaders in the Graeco-Roman world. Given the above, leaders in the Graeco-Roman context were only driven by what they would get in serving their people rather than what they will offer in meeting the community's needs as good shepherds or leaders. As such, they dominate their subjects without minding their predicaments. Such a background of the Graeco-Roman context pictured what is happening in every community and explains why 1 Peter 5:1-11 was written to combat such an ungodly attitude of the leaders in the Christian suffering community of Asia Minor.

2.5 The Influence of Graeco-Roman Leadership on the Community

The Roman leadership had a strong influence on the Jews and Christian community during the Roman Empire. Harry Oates explains that the Roman Empire in the early 1st century CE was often

considered ‘the perfect Empire.’ He also notes that “the outstanding military prowess of the Romans was used to expand the empire, and once the territories were acceptably pacified, Roman political power was installed from the capital of the empire to the local governments of the territories” (Oates, 2015:1). Janusz Meyerhoff affirms that the “Roman Empire in the first century CE mixed sophistication with brutality and could suddenly lurch from civilisation, strength, and power to terror, tyranny, and greed” (2013:73). Without any doubt, the empire grew by conquest and being already stratified, and society had its lower levels swelled by large numbers of slaves and other persons displaced by wars (Johnson and Penner, 1999:27). The Roman Empire was so sturdy and seen as an emblem of power, unity, and peace (Hingley, 1996:35). According to Achtemeier *et al.*, the empire could be understood as a “blasphemous power whose every move was calculated to frustrate the purpose of God and to compromise the faith of God’s people” (2001:16). Such an assertion of Achtemeier *et al.* depicts an empire with the power to suppress other faiths at that given time. The empire was well known for the kind of tyrannical leaders that manifest in the New Testament period.

2.5.1 The Leadership from Pompey 64 BCE- Augustus 14 CE

The Roman empire became more tyrannical during Pompey’s leadership, one of the Roman Generals whose leadership style caused a substantial negative impact on the Jews nationality. His κατακυριεύω form of leadership became the genesis of the Jews suffering in the entire Roman Empire. Hagner (2012:32) and Bruce Manning Metzger (1965:22) explain that Roman General Pompey, armed with unprecedented forces, took possession of Jerusalem in 63 BCE. He abolished the Jewish kingship, and the whole of Judea was subjected to Rome due to the κατακυριεύω form of leadership exercised by him. After the fortification of Palestine fell, about 12,000 Jews were killed. Then according to Stephen M. Wylen (2008:64), the Roman General (Pompey) himself

entered the Holy of Holies in the Temple and declared Roman sovereignty over the whole of Palestine as well as taking a large number of the Jews to Rome as prisoners of war, which were later displayed as trophies in Pompey's triumphal procession.

Equally, Josephus affirms to that fact in Book II Chapter 17 of the "*Jews Wars*" by saying that "Herod marched to Jerusalem, and brought his army to the wall of it; this was the third year since he had been made king at Rome; so he pitched his camp before the temple, for on that side it might be besieged, and there it was that Pompey took the city" (Josephus, 2006). However, having satisfied his curiosity, "Pompey was likewise surprised because he found no cult object representing the high god of the Jews, but only an empty room and Torah scrolls" (Gill, 2019:1). John Kitto explicates that the Romans during their dominion introduced into "Judaea many of their manners and customs; their money became current; their weights and measures were adopted; their mode of reckoning time was employed" (1845:643). The action of General Pompey, according to Andrew Mutua Mbuvi (2007:12), was a disruptive event in the history and the entire life of the Jewish community with a significant impact on all spheres of life, which involved geographical, social, moral, psychological, spiritual, emotional, and cultural displacements. Such practice was indeed a horrible and unbearable condition for the Jews in the Graeco-Roman world. The action became a very big disaster on the Jewish nationality because they were used to be an independent nation but now being controlled by the Romans Government and were required to pay tribute to them. However, they were allowed to choose their natives as rulers without the empire or the Roman Government interference.

In 40 BCE, according to Hagner (2012:32) and Metzger (1965:22-23), due to the influence of power and the desire to dominate, Antony and Octavius placed the Jews under the rule of a

powerful Idumean chieftain named Herod, who subjugated the inhabitants of Judea and captured Jerusalem in 37 BCE by Antipater II, the son of Idumean who later became the king of Judea. Beatrice Katherine Rattey and P. M. Binyon (1976:130) and Hagner (2012:32) explain that he was, in fact, a 'puppet' king who had to obey Rome in everything. As such, he was hated by the Jews for three reasons. That "he was an Idumean, a member of the hated Edomite people who had only recently been conquered by the Jews. He was a friend of the Romans. He had no real religious faith" (Rattey and Binyon 1976:130). His ruling passion, according to John William Drane (1999:33), was built on a strong desire to maintain and extend his influence and κατακυριεύω leadership; for these reasons, he was willing to eliminate anyone who appeared to threaten his position even if they were his closest relatives. He was harsh and ruthless towards his subjects. He was obedient to his Roman masters, whom he knew he could not resist with impunity. He was power drunk, and that was seen glaringly in his passion to subjugate everyone in the empire.

Julius Caesar's leadership (49 BCE) favoured the Jews communities. Caesar, according to Cecil Roth (1972:469), Joan Goodnick Westenholz (1995:67), Fred Skolnik, and Michael Berenbaum (2007:575), Michael Parenti (2004:165), in a series of decreed decisions made by the Senate at his prompting, instituted a new administration in Judea. He permitted Jewish organisations in the diaspora and supported the Jews community to reconstruct the destroyed walls of the city of Jerusalem. He confirmed Hyrcanus as high priests and ethnarchs of Judea. Caesar's antagonism toward Pompey (who had dishonoured the Holy of Holies in Jerusalem) made the Jewish communities love and respect his leadership more than Pompey. After his assassination in 44 BCE, he was mourned by the Jews more than by any other nation because his lenient attitude toward the diaspora Jews increased the sympathy of the Jewish masses for him. The Jews communities would

always remember Julius Caesar's kind of leadership. His leadership impacted the Jews community positively.

After the defeat of Antony at Actium in 31 BC, Augustus became the first Roman emperor (27 BCE-14 CE). Under his leadership, the birth of Jesus was registered, the census connected with his birth, and the beginning of emperor worship (Gundry, 1997:30). Unlike Pompey, subsequent leaders who were so tyrannical and greedy, Augustus allowed the Jews daily sacrifices of whole burnt offerings in the temple of Jerusalem as a tribute to the highest God. Augustus favourably treated Jews throughout the diaspora. Stanley E. Porter and Andrew Pitts (2012:343) and Roth (1996:851) explain that the Jews of the Roman Empire, particularly the inhabitants of Judea, enjoy Augustus's policies, which he followed the favourable line established by Julius Caesar. Augustus was considered one of the best emperors because, throughout the empire, people enjoy peace and there was stability but imposing Herod the great (37 BCE–4 BCE) upon the Jews did not go well with the most Jewish community.

Herod the Great was tyrannical towards his people. His leadership brought a decisive setback on the Jews community's nationality, especially on matters that have to do with their faith. His style of leadership does not go well with the Jewish community in the empire. However, having the full knowledge of what Herod is passing through within his monarchy, Augustus did everything within his power to support him in his effort to fulfil his responsibilities as a faithful vassal of the Roman Empire. Augustus accepted Herod's hard work to introduce Roman culture into Judea and paid little heed to the claims of Herod's enemies, foreign and domestic. A. E. Harvey (2004:420) describes Augustus positively contributing to Herod the Great most specular achievements (of

building the temple to please the Jews) because he always thought highly of his ability as a ruler and valued his friendship.

Upon Herod the Great's death in 4 BCE, the kingdom was divided among his three sons. Each of them exercised civil authority, but all depended on the Roman legate of Syria for military support. Drane (1999:34) and Rattey and Binyon (1975:130) elucidate that Archelaus governed as ethnarch of Judea, Samaria, and Idumea (4 BCE-6 CE); Herod Antipas as tetrarch of Galilee and Perea (4 BCE-39 CE). Philip was a tetrarch of regions north of Galilee from 4 BCE to 34 CE. After Archelaus, a series of prefects ruled Judea, with the most famous Pontius Pilate 26-36 CE. However, the two brothers (Archelaus and Antipas) were deposed for administrative incompetence as a result of αἰσχροκερδῶς and κατακυριεύω form of leadership inherited from their father. According to Gundry (1997:34), Archelaus's misrule in Judea, Samaria, and Idumea led to his removal from office and banishment by Augustus in 6 CE, and Judea came under direct Roman rule. This fact was also depicted by Drave (1999:33) that none of them was any better than his father, with one possible exception. Both Archelaus and Antipas's leadership style was within the perimeter and equated to that of their father in all ramifications.

Equally, beginning from 6 CE-41 CE, Judaea, Samaria, and Idumaea, according to Johnson and Penner (1999:26), were ruled directly by a succession of Roman governors called prefects or procurators, appointed by the emperor. They were military colonies and installations throughout the empire, and their troops were used to quell local disturbances. However, according to Wylen (2008:68), many of the prefects and some governors were careless, added needless cruelty, and insensitive to their cupidity in their dealings with the Jews, and others were positively harsh and

oppressive. They displayed contempt for the native customs, oppressing the Jews beyond the requirements of maintaining public order and collecting taxes.

2.5.2 The Leadership from Tiberius 14 CE–Claudius 54 CE

Ten years after the death of Augustus, according to Richard R. Losch (2008:420, 421), the Roman senate named Tiberius emperor at the age of 56. It was believed that it is during his reign that John the Baptist started his ministry based on the gospel of Luke 3:1 at about 29 CE. Tiberius' reign spanned the whole of Jesus' adult life, and almost all the references to Caesar in the gospels are Tiberius. It was Tiberius who appointed Pontius Pilate as procurator of Judea, who hated the Jews. It was also Tiberius who removed Pilate ten years later. Robert Horton Gundry (1997:34), Oates (2015:1), Wylen (2008:68), and David and Walton (2001:19) explain that when Pontius Pilate condemned Jesus, and Felix (52–60 CE) who was involved in the trial of Paul was elected by the senate to be the prefect of Jerusalem in 26-36 CE, both family members of the Jewish people and the Roman were in ruins. He was considered one of the cruellest among the prefects. Emperor Tiberius quickly began to bring about a new kind of cult to replace the Jewish religion in the area when Pilate shared the disregard for the Jewish people. Unlike Augustus, Losch (2008:421), and Matthew Owen and Ingo Gildenhard (2013:184) elucidate that Tiberius' reign was one of scandal, debauchery, massacres, and terror. He puts stringent checks on his architectural self-aggrandisement. He was never popular with the people who dislike his cold and surly manner. He was conservative and more paranoid. He died in 37 CE and was succeeded by his grand-nephew Gaius Caligula, who reigned from 37-41 CE.

Emperor Gaius Caligula fell heir to the political and military order first established by Augustus and nurtured by his successor Emperor Tiberius when he came to power (Anthony A. Barrett,

2002:1). Sicker (2001:127), Lawrence W. Reed (2018:1), and Barrett (2002:62) expound that in late 39 CE Gaius Caligula became absorbed with power and was convinced of his divinity and demanded worship from all his subjects. He proclaimed his divinity, then sycophants throughout the empire began erecting altars and advocate that his statues are set up in the temple at Jerusalem, and the temples are dedicated to him as well. He also emptied the coffers to fund his immoral life and reckless structure. Erich S. Gruen (2009:57, 64) explains that Caligula's action reveals the hatred that had long been smouldering against the Jews. According to Sicker (2001:130) and Gundry (1997:30), the dilemma was deterred when he was assassinated. His uncle and successor, Claudius (41-54 CE), who expelled Jewish residents from Rome, among them were Aquila and Priscilla (Acts 18:2), for civil disturbance, inherited the imperial throne. Consequently, Donald L. Wasson (2011:1) elucidates that after the death of Emperor Gaius Caligula (37-41 CE) and his family at the hands of the Praetorian Guard, the future Emperor Claudius was found quivering behind a set of curtains, fearing for his own life. However, having been proved to be an efficient emperor by the senate, he was named emperor. When his fourth wife Agrippina poisoned him, Nero (54-68 CE) became emperor, and a new era of depravity and corruption began.

2.5.3 The Leadership from Nero 54 CE–Marcus Aurelius 180 CE

In Book 20, chapter 8 of '*Antiquities of the Jews*,' Josephus (2006:1) and Giovanni Boccaccio (2009:232) expound that when Emperor Nero took control of the empire, he began to display his κατακυριεύω and things started to deteriorate. By Agrippina's cunning, Claudius' legitimate son and heir, Britannicus, was pushed into Nero's background. He later poisoned Claudius' son, executed his wife, and arranged for his mother's assassination. Susan Sorek (2008:45), Jona Lendering (1998:1), and Metzger (1965:27) designate that in 66 CE, emperor Nero ordered his representative in Judea, Gessius Florus, when he required money, to confiscate it from the Temple

treasure; and he went to Jerusalem with a military contingent to enforce payment. Josephus (Book II Chapter 14) of *Antiquities of the Jews* attests to that fact that the citizens of Jerusalem "ran together to the temple, with prodigious clamours, and called upon Caesar by name, and besought him to free them from the tyranny of Florus" (Josephus, 2006:1). Equally, Sorek (2008:46) depicts that the procurators and other leading members of the elite are greedy; they only spend money from the treasury on pavement construction for their selfish reasons.

Such an attitude of αἰσχροκερδῶς and κατακυριεύω by some leaders in the Roman Empire was gradually leading to the impoverishment of the Jewish peasantry. This is because sixty years of Roman taxation, according to Lendering (1998:1), had continued to be indelible and caused setback on the growth and development of the Jews. The Jews were forced to contribute money, which was spent in developing Italy and its border. The Jewish people, who were mostly peasants' mortgage and then forced to sell their land, made Judea substantially poorer. Moreover, in Jerusalem, both the peasants and artisans, after the temple's renovation in 63 CE, became unemployed and had to fight for their survival. The condition of the peasants and artisans signals how life was so unbearable to the Jews nationality as a result of the αἰσχροκερδῶς and κατακυριεύω form of leadership exercised by the emperors.

Oates (2015:1) explains that the riot in Caesarea in 66 CE is a result of the corruption of both the local and senate administrations and the rampant disdain for the Jewish in the area. Then, in 67-68 CE, Cohn-Sherbok and Court (2001:40–41) enlighten that many Jewish peasants who had turned to banditry as a result of the gradual advance of the Romans in Galilee fled to Jerusalem and formed a coalition called the 'Zealots,' in an attempt to set up an alternative rule as that of the high priests. They advocated a purified temple and freedom from Roman rule, and they considered themselves as people who are being 'Zealous' for all that was good. They were indeed "willing to

assassinate those whom they recognized as the enemies of God" (Hagner, 2012:37). According to Martin Sicker (2001:163) and Oates (2015:1), the Zealots, a band of un-Hellenised anti-elite Jews, led by Eleazar, wiped out the Roman-backed elite Greeks that had inhabited the area, and they controlled the inner court of the temple. Flavius Josephus (2013:1) in Book II, chapter 16 of the Jews Wars, explains that Gessius Florus, in eager to obtain the treasures of God, plundered the Holy Temple to fund Caesar's cult and erected statues of Emperor Nero and himself with the money he took. Such action of Nero infuriated the Jewish people, because they consider the temple not only as the Centre of religious and social life, but it was an emblem of God's presence in the Holy City of Jerusalem. Oates elucidates that when Florus "raided the temple and ordered the residents nearby to follow his form of polytheism around it, it was the biggest insult to the Jewish religion. The Jewish people rebelled. Random attacks on Roman citizens followed throughout Judaea, particularly in the northern towns" (2015:1). According to Russell Pregeant (1997:82–83), the immediate cause of the revolt was based on the brutality with which the governor Florus responded to popular protests against his intention to appropriate funds from the treasury for his selfish ambitions and self-gratification.

Subsequently, Calvin J. Roetzel (2002:32) and Oates (2015:1) enlighten that the Roman military general Vespasian destroyed the rebel armies and punished the Judean province's citizens command of Emperor Nero, who was so angry at the impudence of the Jewish rebels. In Book III, Chapters 7 and 8, Flavius Josephus (2013:1) further elucidates that Vespasian ordered that Judea's city be entirely demolished and all the fortifications burnt down. His men slaughtered nearly every Jewish rioter in Caesarea and northern Galilee. Oates expresses that by the year 67 CE, the "Romans under Vespasian and Titus had taken back all of Judea and killed the Jewish rebels that were left. The Jewish stronghold of Jodapatha, after a 47 days siege, was now under Roman

control. The Romans were on the march to Jerusalem" (Oates, 2015:1). Shortly before the siege of Jerusalem, a civil war broke out in Rome, and then in the summer of 70 CE, the Roman soldiers penetrated the city. Pregeant (1997:84) depicts that the Romans recaptured Jerusalem, destroying and burning the city and slaughtering the Jewish people in their wake. The place that normally gave hope and strength to thousands of Jewish nationalities was set ablaze, especially the Holy Temple. Such action affected the Jews, and they felt that God was no longer in the city of Jerusalem to protect and fight for them. As soon as the Temple fell, the rest of the city of Jerusalem was plundered and burned completely to the ground by the Romans soldiers. Such destruction became one of the most devastating Roman blows to Judea. Wylen (2008:72) explains that the Pharisees and Jewish Christians are the only sects that survived the great rebellion. According to Oates (2015:1), by September 70 CE, Jerusalem became completely under the Romans' control.

In 73 CE and 132 CE, respectively, according to Pregeant (1997:84), the Romans took the final group of holdouts at the mountain fortress of Masada along the Dead Sea, and a man named Bar Kochba led another war which lasted for two and a half years. When the fighting was over, they renamed the province of Syria, Palestine. They forcefully forbade Jews to enter Jerusalem and went ahead to erect a temple to Jupiter at the exact position where the Jewish Yahweh once stood. That was how the ancient Jewish state was put to an end in the Roman Empire, as a result of both αἰσχροκερδῶς and κατακυριεύω form of leadership displayed by the emperors. Then such unbearable condition makes the whole of the Jews remnant, even those in Palestine henceforth became Diaspora Jews, which shed light on the background of 1 Peter's epistle. The kind of leadership demonstrated by the Graeco-Roman leaders above impacted the Jews and Christians community negatively. It brought massive devastation to the integrity and nationality of the Jewish way of living and worship because Roman's leadership influence is like humiliation to them in the

face of other nations. However, they have no option rather than to keep paying their allegiance to the Roman authority.

Equally, since the Temple was destroyed and can never be rebuilt again at that particular time, Oates (2015:1) and Wylen (2008:72) enlighten that such development instigates a new form of Judaism (Rabbinic Judaism). Rabbinic Judaism and Christianity grew as a result of the fading away of the Jewish sects. Rabbis were now the focal point of the religion, taking over from the High Priest. The synagogue became the centre of Jewish life, and with the diaspora, the Torah became the most invaluable source of knowledge for the Jewish people. Rattey and Binyon (1975:132) also depict that as a result of the burning down of the temple in Jerusalem, the Jews no longer had their temple, and they were becoming progressively scattered throughout the world. The only thing that kept them together was their scriptures (the Torah). Subsequently, Bunson expounds that Jewish Christianity decline as the creed moved outward to Asia Minor and Greece. Asia Minor is a name given to "Anatolia, the extensive peninsula between the Black Sea and the Mediterranean Sea, fronting the Aegean. Throughout the Roman Empire, Asia Minor contained the provinces of Asia, Lydia, Cappadocia, Bithynia, and Pontus, as well as Galatia and Pamphylia" (1994:118, 221). The entire region was one of the most prosperous and well-travelled (commercial) areas in the Roman Empire and the entire New Testament period.

According to James Tabor (2013:1), there are other emperors which rule during the Roman Empire which their leadership style also has both negative and positive impact on the Jews nations as well as the gentiles who lived as the displaced people in the New Testament time; such as Vespasian's son and successor, Titus, who had concluded the war with the Jews, reigned wisely for two years (79-81 CE). However, the second son of Vespasian, Domitian (81-96 CE), was a tyrant of the first

order. He relied on informants and had his enemies murdered. He laid a hefty tax on the people of the empire, especially the Jews and persecuted Christians. It is believed that the Domitian persecution of the Christian may have provided a background for Revelation, written to encourage oppressed Christians (Robert Horton Gundry, 1997:31). Other emperors that reign after him are Nerva (96-98 CE), Trajan (98-117 CE), Hadrian (117-138 CE), Antonius Plus (138-161 CE), and the Stoic philosopher-emperor Marcus Aurelius (161-180 CE). However, this study would not take in detailed to delve into their influence in the empire since the study only engrossed into the aspect that shed light to the epistle of 1 Peter; especially on leaders whose leadership impact led to the occasion and the purpose of 1 Peter as an epistle written to the migrant suffering churches in Asia Minor.

Given the above, and without any doubt, leadership in the Graeco-Roman context has, directly and indirectly, impact the growth of the Christian faith in the world today. Although, the leadership was surrounded by issues of αἰσχροκερδῶς and κατακυριεύω, which caused an unbearable way of living for the Jewish nationality throughout the empire. Such κατακυριεύω form of leadership makes the Jews to scattered into a wider world, which gave birth to the growth of the church all over Asia Minor of the Graeco-Roman world. Johnson and Penner (1999:27, 57) explain that the Roman Empire was a significant and positive force in the Christian movement's spread. Synagogues or the houses of prayer in the Diaspora were established wherever Jews migrated. It is due to that network of common Jewish centres that grew and became the stepping stone from which Christianity moved into the Gentile world. It is from such a contextual that the author of 1 Peter wrote to encourage the diasporas in their predicaments and to call on the attention of Christian leaders to disregard the practice of αἰσχροκερδῶς and κατακυριεύω (1 Peter 5:1-11) in

the Christian community, which they might have been mimicked as a way of life from the Graeco-Roman world; of which the next chapter will unveil.

2.6 Conclusion

The Socio-Historical background of 1 Peter concerning leadership in the Graeco-Roman context reveals the world in which leaders contribute to making life unbearable to their followers. This chapter justifies the first research question of the study—the question aimed at establishing the kind of leadership that influences the content of 1 Peter 5:1-11. The attitude displayed by some of the Graeco-Roman elites, emperors, and priests described most of the issues the author of 1 Peter reprimanded the Christian leaders of his time. It depicted a leadership that pays less attention to the predicaments of her subject and the primary reason and cause of suffering in the communities that its imageries are glaring in the epistle of 1 Peter. In such a context, the Christian leaders' possibility of mimicking Graeco-Roman leadership's pattern is high. Therefore, the trend of events and happenings in the Graeco-Roman context cast no doubt on the suffering tone and the need for good shepherding in the suffering communities within the perimeter of 1 Peter's addressee as the next chapter of this study unveils.

Chapter Three

The Background to the Exegesis of 1 Peter 5:1-11

3.1 Introduction

Given the preceding argument, this chapter's task is to attune 1 Peter in its historical and literary background. This is done by way of a historical-critical method and exegesis. The reason for attuning 1 Peter 5:1-11 to its literary context insofar as this study is concerned is to provide an exegetical exploration as to the mode and motive of Christian leadership as the author established and how its interpretation can be used as a springboard in solving the issues of poor leadership in the Christian communities in NN. The chapter begins with ascertaining the historical and literary context of 1 Peter 5:1-11. This includes issues such as the authorship, date of writing, the Place of Writing, the recipients, the genre, message, the Immediate Context and leadership of 1 Peter 5:1-11. Then what follows is the translations of the text of 1 Peter 5:1-11 and the exegesis to exploit how the author intends Christian leaders to behave in discharging their responsibilities in the Christian suffering communities of Asia Minor.

3.2 Authorship

The epistle of 1 Peter, like some books in the New Testament, has not received a precise level of attention to whom the author is compared to the letter of Romans or Galatians (Horrell, 2008:1). Of course, a good case can be made from the traditional view that the epistle comes from Peter, who denied Jesus three times and being the outspoken person of the disciples even on the Pentecost day. However, scholars are divided as regards the issues raised in the epistle concerning the suffering condition of the recipients, and as such, they did not produce a final convincing statement about the authorship of the epistle. Given that, they presented a systematic argument for and against the epistle's authorship in line with the facts therein.

3.2.1 Arguments for Peter's Authorship

Under this category, many scholars maintain the traditional argument that Peter's eye-witness role in the suffering of Jesus Christ in 1 Peter 5:1 tends to give credence to his authorship of the epistle. Greg Forbes (2014:1) explains that the Petrine authorship of 1 Peter was never disputed in early church tradition. This is because the traditional view is also supported by certain affinities between ideas and terminology found in 1 Peter and those attributed to Peter in Acts. The cryptic reference to Rome as Babylon (5:13) alongside the vocabulary of the cross and stone (Acts 2:24; Acts 5:30; Psalms 118:22), all further reinforcing the traditionally held view of Peter's authorship of the epistle.

Both in the second and third-century scholars such as Callan and Watson (2012:3), Keener (2014:684), George Eldon Ladd (2004:641), and J. D. Douglas (1982:918) affirm that the early church fathers such as Eusebius (ca. 80–90), Irenaeus (ca.140-203), Tertullian (ca. 150-222), Clement of Alexandria (ca. 155-215), and Origen (ca. 185-253) explicitly attributed the epistle to Peter who only used as his 'amanuensis' or secretary Silvanus (Silas). These testimonies of the early Church fathers further demonstrate the authenticity of the epistle of 1 Peter. On the Silvanus hypothesis, both Francis Wright Beare (1970:47) and Senior and Harrington (2008:1) remarks that Silvanus was only used as a secretary, but Peter is the authentic author of the epistle. Therefore, both the internal evidence and the traditionally held view give attestation that Peter was the author. This attestation will help the study deal with leadership issues in the epistle, knowing who the author is and his thrust for the growth of the church and society.

3.2.2 Arguments against Peter's Authorship

The argument against the traditionally held view of Peter's authorship of the epistle came much later due to extensive scholarship in biblical studies. This is notably in the quality of the Greek vocabulary of the epistle, ascertaining that the epistle was written through Silvanus (5:12), the author's dependency upon Paul's theology, and the question of pseudonymity. Scholars such as Greg W. Forbes and Jason J. F. Lim (2006:3), Sean Freyne (1998:139), Michaels (1988:306–307), Achtemeier, (1996:15–19), Best (1971:32–34), Boring (2004:360) argue stalwartly that such is hard to come from Apostle Peter who is described in Acts 4:13 as ἀγράμματος (unlearned) and a fisherman. However, more recent research in regards to the usage of the Greek language in the text of the epistle by Karen H. Jobes reveals that "the quality and purity of the Greek has been overestimated and that it is heavily influenced by Semitic thought and expression" (2003:160), which there is no need for argument.

Given the argument for and against the authorship of 1 Peter, scholars do not have an unanimously stand on who wrote the epistle. However, that should not deter any New Testament student from the epistle's reality and the internal evidence therein that reveals Peter as the author. The focus should be on what the epistle hold to the church as Fred B. Craddock articulates that "the churches in Asia Minor are greeted by a fellow elder (5:1), a brother (Silvanus), a son (Mark), and a sister (the church in Rome). One has the sense… relationship initiated by this letter" (1995:13). In respect to that, one aligns with Thomas R. Schreiner that there is "no evidence that anyone in the early church believed that the letter was written by anyone other than Peter. Hence, any notion that the letter is a transparent fiction can be rejected confidently. We have no evidence from antiquity that the letter was recognized as pseudonymous or as being written by one of Peter's disciples" (2003:26). Consequently, the study concurs with Keener (2014:684) and other scholars mentioned

above that the arguments against Petrine authorship are insubstantial and that cannot in any way deny Peter being the right author of the epistle. With these, the study finds it is expedient to affirm the authorship of the epistle to Peter based on church tradition, although the final identification of the writer may not be conclusive in any case and does not in the main affects the interpretation of the text of 1 Peter 5:1-11 on the model and motivation for Christian leadership in the suffering communities of Asia Minor as well as in the contemporary time.

3.3 Date

Concerning the date of 1 Peter, there is no clear-cut time indicator in the epistle. However, the epistle records the widespread persecution taking place during the time, of which several scholars such as Keener (2014:684), Forbes (2014:2–3), Travis B. Williams (2012:24), Dale Leschert (2002:435), Schreiner (2003:28), Boring (1999:33), and Craddock (1995:14) identify with the three periods of influence: that is the reign of Nero around 60-64 CE, the reign of Domitian around 81-96 CE, and the reign of Trajan around 98-117 CE. However, there is no definite period to which the epistle was dated. Based on history, persecution under Domitian was certainly more widespread, but it does not appear to have been uniform, and its precise extent is unclear. In any event, a date under Domitian and even Trajan would undoubtedly rule out apostolic authorship.

D. Edmond Hiebert (1975:126) and Forbes and Lim (2006:9, 10) hold that Peter and Paul were both martyred during Nero's reign sometime after July 19, 64 CE, when Rome suffered a disastrous fire, which Nero blamed on Christians. It seems likely, then, that the letter was written before this fire, and so it was probably written sometime between 62 CE and 64 CE. Keener also asserts that "the church leadership in the epistle (5:1-2) also fits the first-century model better than a later date" (2014:684). Daniel B. Wallace (2004:1) places the writing of the epistle of 1 Peter

between 63-65 CE or preferably 64 CE as the most reasonable year to assign this epistle. This is due to the fact that Peter was not writing only to encourage and comfort but also to prepare the believers for the persecution and suffering that lies ahead. By borrowing the words of Peter H. Davids (1990:11), one would have like to be a little bit precise about the date, but given the data we have available, the researcher cannot be more precise than this, as explained above on the reality of Apostle Peter being the author of 1 Peter, written during the time of Nero who persecuted the Christian community.

3.4 Place of Writing 1 Peter

Based on internal evidence from the epistle in 1 Peter 5:13 (She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark), the place of writing seems to be in 'Babylon, a coded name for Rome' (Stephen J. Davis, 2004:5; Henning Graf Reventlow et al., 1994:191). However, some scholars such as Thomas C. Oden (2011:114–115); Donald G. Miller (1993:43); Paul A. Cedar, 1984:107); and Warren W. Wiersbe (2011:15) suggest that the reference is to the Babylon of Egypt where the city of Cairo is now located or of a small village located on the Euphrates River. It is unlikely that Peter wrote from either of those two locations because there is no documentary or traditional hint that Peter was ever in such places. There was an indication that Babylon is another name for the city of Rome. Miller explained that there are instances of "secular Roman authors using Babylon symbolically or metaphorical for Rome before Peter and at his time" (1993:44). Horrell elucidates that Babylon was named Rome as a way of identifying "Rome as an imperial power whose impact on the people of God, as well as the city of Jerusalem, which can be compared with that of the earlier Babylonian empire" (2008:24). Goppelt also expressed the fact that 1 Peter was "written where it claims it was written, in Babylon, –that is Rome (5:13)" (1993:48). Boring (1999:38) builds on that by explaining that due to Rome's

prevalent situation at that time, there was no evidence of a place with the name Babylon existing within the Graeco-Roman world. However, Horrell (2008:23) explicates that most commentators have concluded that the epistle was written in Rome. This is because the early church traditions locate both Peter and Mark in Rome and identify Rome as Peter's martyrdom location.

Furthermore, Goppelt (1993:48) explains that the name Babylon is not intended merely to underscore and familiarity of Peter in Rome but the concern of the epistle that focuses on the Christians' situation in the community. However, according to Wallace (2004:1), the name "Babylon" was used as a symbol of the Christian's exile in the world, as 1:1 and 5:1 indicated. So, there is no way to be optimistic about where Peter was when he wrote this epistle. Conversely, the "most [sic] answer is that he was in 'Babylon" (Danny McCain, 2005:282). According to Bart D. Ehrman (2008:84), Leslie C. Allen *et al.* (2010:23), and John William Drane (1982:115), the place Peter faced his last persecution in life and was crucified upside down on a cross because he was not worthy to die in the same manner as his master Jesus Christ. Given such facts, it shows that the epistle was written in Rome, which is Babylon's coded name, as most scholars pointed out above. Such fact affirmed that the author of 1 Peter wrote the epistle when the Christian community in Asia Minor was experiencing suffering under Nero, which Peter himself was also a victim.

3.5 Recipients

1 Peter is addressed to the ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς (elect exiles of the Dispersion) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia (1:1) as the geographical location of the first readers –a Roman province of Asia Minor. The recipients' facts cannot be doubted since the epistle had mentioned the areas in which the letter was addressed. Ladd (2004:641) observes that the order in which the provinces are listed may reflect the route to be

taken by the messenger who delivered the circular letter like the epistle to the Ephesians. While the recipients of this epistle are referred to in 1:1 as "exiles of the Dispersion," in 1:17, they were urged to "live their lives as strangers here in reverent fear" (Ladd, 2004:641). Wallace (2004:1) explains that the audience's racial group must be either Jewish community, Gentile, or mixed (Jewish-Gentile) community. Each side of Wallace's view relies on describing the metaphor 'aliens and strangers, whether it is literal or metaphorical.

First, according to Wallace (2004:1), the opinion on the Jewish audience of the epistle is based on the Jewish overtones of 1 Peter 1:1 (elect strangers of the dispersion), and the heavy use of the Old Testament by the author, especially the covenantal language in 2:9-10, together with a firm reliance on the Old Testament text and history, seems to signify a Jewish audience. Secondly, the Gentile view is based on the internal references mentioned above. Specifically: 1:18 (you were ransomed from the futile ways inherited from your fathers); 2:10 (once you were no people, but now you are the people of God) and 4:4 (they are surprised that you do not now join them in the same wild profligacy). Then thirdly, the Mixed (Jewish-Gentile) audience is like all of Paul's churches; these too were probably predominantly Gentile with a Jewish element as well. The references to their pagan background would be appropriate if the majorities were Gentiles, and the heavy use of the Old Testament would not go unnoticed if some were Jewish.

Wallace's three positions sound so convincing, but despite their internal evidence, the first two points lack merit in terms of scholarship. This is because "no single New Testament document can be labelled as basically Gentile, but for almost every document, it is possible to demonstrate its mixed Jewish-Gentile character" (Marshall, 1973:283). Likewise, according to Wallace (2004:1), there were several robust Jewish communities in the provinces, and it is doubtful that none of the

churches there would be utterly Gentile in make-up. If Paul's converts evangelized the region, they might well have taken up his *modus operandi* of going to the Jews first, then to the Greeks. Forbes and Lim explain that a mixed audience is possible; however, "the Jewish flavour and terminology can be explained by factors that still allow for a predominantly Gentile audience" (2006:8), in line with the second view mentioned above.

Furthermore, Marshall declares that "we simply do not know of any churches in the period up to and including the mission of Paul which were composed purely of Gentiles, nor do we have mixed teams of evangelists carried on any evidence for evangelism in the Pauline sphere, and Paul's churches contained both Jews and Gentiles. We should not dismiss out of hand the picture in Acts where mission regularly began in the synagogue" (1973:283). With this, Marshall contends that the recipients cannot be only Gentiles since 1 Peter's audience was Paul's converts, and most of them were both Jews and Gentiles. Apart from that, it is believed that the geographical areas mentioned in 1:1 of 1 Peter were part of the places Paul might have carried out church planting. Nevertheless, both Raymond Edward Brown (1973:150) and Ladd (2004:641) think that 1 Peter is significantly addressed to predominantly Gentile Christians in Asia Minor.

In line with Michaels (1988:xlv–xlvi), it is agreeable that no New Testament letter is so consistently addressed, directly or indirectly, to Israel, that is to Jews. Nevertheless, there is a strong consensus that 1 Peter was directed to a predominantly Gentiles Christian audience, for it is clear from the epistle that the author of 1 Peter reminds his readers of following the example of Christ in shepherding God's flock under their care, as well of the grace of God in their lives. Goppelt also said the letter of 1 Peter was directed to the "elect foreigners in the diaspora of Pontus, Galatia, Cappadocia, Asia, and Bithynia, that is to Christians living like the Jewish Diaspora as a

widely dispersed minority in these regions" (1993:3). More so, Best concur with Goppelt (1993:3) that the "majority of the members of these congregations were of Gentile origin, though a superficial glance at the letter might suggest that the author had Jewish Christians in mind" (Best, 1971:19). With these, the writer succumbs to Michael's (1988: xlv-xlvi) opinion that the best explanation of the data is that 1 Peter was written primarily to Gentile Christians in Asia minor that the author, based on reasons known to him, has chosen to address them as if they were Jews.

3.6 The Genre

1 Peter is one of the short epistles in the New Testament, but it touches on various doctrines and has much to say about Christian life and duties in the suffering community. Scholars such as Davids (1990:13), Joel B. Green (2007:5), Marshall (1991:19), Boring (1999:38), John H. Elliott (2005:216) appear to share almost the same idea that 1 Peter is a real letter to real churches because it was not in any way written to an individual church like in the case of Apostle Paul. It was a circular letter to all Christians in a wide area. It meets the standard of a formal letter in the Graeco-Roman world. It begins with the usual salutation (1:1-2), followed by Thanksgiving (1:3-12). After the body of the letter (1:13-5:7), the summary (5:8-11), Greetings (5:12-14a), and finally the benediction (5:14b). It is a letter full of exhortation and encouragement (5:12) addressed solely to suffering Christian communities of Asia Minor. The epistle is characterized by the frequent use of the imperative, numbering thirty-four from 1:13-5:9, used by the author to give the epistle a directness and an informality which resemble a hortatory style (Elliott, 2005:216) and Merrill C. Tenney (1953:365–366). Indeed, out of the thirty-four imperatives in the epistle, seven are found in 5:1-11 to show how the condition of the recipients was Peter's concern, and being an Apostle of Christ, he speaks with the love of Christ. The epistle reveals a strong character, a man of warm

affection and strong assurance of the rightness of his faith, as well as how leaders in the suffering community ought to behave.

The originality of the epistle being a Christian letter from a leader to distant churches cannot be doubted, even though Peter does not appear to have founded or even necessarily visited the churches in question like Paul's case's letters. Nevertheless, it bears evidence of sturdy independence and originality which the text itself exhibits –a wealth of thought, a dignity, fervour, humility, and love, a believing hope, a readiness for the advent of Christ, an appeal for good leadership, in exact harmony with the individuality of the Apostle (Peter) (Davids 1990:14). With these, since its author undoubtedly conceives the manuscript as apocalyptic or as a letter, this study believes that students of the New Testament should read it as such because it does not affect the message of the epistle, especially 5:1-11 on Christian leadership in a suffering community.

3.7 Message

There is no doubt about the message of 1 Peter. The author of 1 Peter appeals to his audience to stand fast in the grace of God (5:12), which they experience even in their painful encounters, and follow in the pattern of Jesus (2:21), doing what is good and right. Erland Waltner explicates that the recipients were experiencing "trials and were sometimes falsely accused. Some of them were mistreated by their employers or slave masters; some of their women were married to non-Christian husbands, and all of them were subject to some forms of abuse and suffering. They are called to shape their lives accordingly, especially in how they respond to their experiences of suffering" (Waltner, 2000:18). In line with that, McKnight (2011:29) expresses that the message of 1 Peter centred on three separate features: salvation, church, and the Christian life, which concern the socially disenfranchised Christians to live steadfastly before God with faithfulness,

holiness, and love. The focus on Christian life indicates how the church and her leadership (5:1-11) are of concern to the author of 1 Peter in the suffering community.

Torrey Seland explains that the readers of 1 Peter lived as strangers in the light, but though being strangers, they were not to hide but live as active participants in their local communities. They were discernible in their local environments as Christians (2005:1). As Christians in the suffering community, they needed hope and good leadership, which would strengthen them to overcome their challenges. Craddock expounds on why the author of 1 Peter wrote the epistle to such a suffering community. He states that 1 Peter was written to "encourage the Christians of Asia Minor, to call them to confidence in the power of God, to renew hope, to help them find meaning in their suffering, and to urge them to stay together in mutual support. Leaders in the congregations are reminded of their responsibilities as shepherds of the flock during these difficult times" (Craddock, 1995:15). The call to have confidence in the power of God portrays that the focal point of the epistle's message is to draw the attention of the suffering community to God and to ensure good leadership that will strengthen the hope of the flock to God despite their predicaments in Asia Minor. This is because the future reward mentioned in 5:4 is also harmonized by future judgment in 4:19, and that hoping in God indicated in 5:7, 9 is not minor but momentous.

3.8 The Immediate Context of 1 Peter 5:1-11

The epistle of 1 Peter is grouped into three major parts, apart from the introduction and conclusion. The introduction begins from 1:1-2 and the conclusion from 5:12-14. In the broadest sense, according to Michaels, "the structure of 1 Peter is marked out by two occurrences of the direct address, "Dear friends" at 2:11 and 4:12. These divide the epistle into three parts, 1:1-2:10, 2:11-4:11 and 4:12-5:14" (1988: xxxiv). The three major parts explain the hub of the epistle, the

suffering nature of the recipients. How they ought to maintain the Christian identity despite the nature of their experience at home and community; and how leaders are expected to exercise their calling in shepherding the suffering communities to the glory of the chief shepherd who will reward and judge both the believers and the unbelievers at the end.

The first principal part, 1:3-2:10, lays the foundation for the social situation of Christians in the society and their calling into a new existing faith through Christ Jesus (Goppelt, 1993:21). This way of life expressed itself in hope, faith, and brotherly love into membership in God's eschatological people base on 1:3, 13, 21, 22f, and 2:9-10. The second part of the epistle is 2:11-4:11. This part constitutes the centre and focus of the letter. Goppelt elucidates that this section progressed out of the first part of the letter the "apparently paradoxical deduction that being a foreigner to a society is to be confirmed precisely through a responsible investment of oneself in the institutions of society, an investment that becomes a witness of faith (2:11-13)" (Goppelt, 1993:21). The confirmation in this second section requires that one be prepared to 'suffer on behalf of righteousness' as mention in 3:14. Therefore, Christians are not to abandon the community or society but to invest themselves responsibly within their congregations and the communities.

The third major part of the epistle is 4:12-5:11. This last part of the epistle continues with Peter's recipients' progressive fundamental experience as found in the second section. The pressures arising from the community are unavoidable, as Christians' worldwide experience teaches at 5:9. However, they are in no way surprising because they are an expression of participation in Christ's sufferings as started in 4:13 and 5:1 (Michaels, 1988: xxxix; Goppelt, 1993:21). In a critical and general sense of the three major parts of 1 Peter, it can be deduced that the progression of thought and core message in the letter follows two key ideas, which are related to one another in a polar fashion without any contradiction. That is the relationship of Christians in and to their suffering

community and discipleship as the suffering of which climate is on good and faithful leadership as being the focus of 1 Peter 5:1-11.

So, in place of that, the last section of the first part of the epistle (4:12-5:11, especially 5:1-11) corresponds with the epistle's first and second parts. These then describe the Christian's leaders and congregations' responsibilities and mission as the elect of God's people in the suffering community, as seen in 4:12-19. Holladay (2017:756) explains that 1 Peter 5:1-11 focused on the role that responsive leader should play in helping suffering communities, yielding to God's protection and the need for humility, mutual submission, and recognition of the universal fellowship of Christian suffering in the world. Such development gives a clear idea that the text of 1 Peter 5:1-11 continues the hub of Christian suffering and the need for leaders to be proactive in rendering service to the people under their care.

3.9 Leadership in 1 Peter 5:1-11

1 Peter 5:1-11 contains three units that expound the author's vision for universal leadership and membership in the hub of relationship to God and one another in the community. The text reveals Peter's address to the 'elders' (5:1-4), an address to the 'young men and women' (5:5), and an address to 'all of the people' (5:6-11) living in the suffering communities of Asia Minor, because in every society in as much as leadership is essential, membership is also significant.

3.10 Translation and Exegesis of 1 Peter 5:1-11

This section consists of the Greek text and its English translations for more accuracy and clarity in doing the passage's exegesis. The study used the Greek text (GT) Nestle-Aland Novum Testamentum Graece (Aland and Karavidopoulos, 1993) for its translation and exegesis because

of its authenticity in structure and content. The English version below is the researcher's own translation from the Greek text.

3.10.1 The Greek Text (1 Peter 5:1-11)

[1] Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· [2] ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἑκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, [3] μηδ᾽ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· [4] καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον. [5] Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι [ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. [6] Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, [7] πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ᾽ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. [8] Νήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ ζητῶν τίνα καταπίῃ· [9] ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. [10] Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ Ἰησοῦ, ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς, στηρίξει, σθενώσει, θεμελιώσει. [11] Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

3.10.2 The Translated English Text

[1] Then, I beseech you, elders, as a fellow elder and a witness of Christ's sufferings, also as a participant of the glory to be revealed; [2] Shepherd the flock of God; [oversee them] not under compulsion except willingly according to God, not even greedily but freely, [3] Not as exercising dominion over them but as having becoming examples to the flock; [4] And when the chief shepherd revealed will bring a crown of unfading glory. [5] Likewise, young people, subject yourselves to the

elders; every one of you should clothe yourself with humility to one another because God resists [the] arrogant and gives grace to the humble. [6] Humble yourselves under the powerful hand of God so that He will exalt you in an appointed time. [7] In all things cast your worry to God, because He cares about you. [8] Be sober and keep watch, your opponent the Devil walks and roars like a lion seeking for someone or anyone to swallow. [9] Resist him and stand firm in the faith, knowing that your brothers and sisters all over the world are suffering the same. [10] But the God of all grace who called you into eternal glory in Christ, after you have suffered a little will make you perfect and strengthen you to be established as a solid foundation. [11] To Him be the dominion from age to age. Amen.

3.10.3 Exegesis of 1 Peter 5:1-11

In the opening verse (1), the author uses the conjunctive particle οὖν (then/therefore) to link 5:1-5 with the previous section about the suffering nature described in 4:12-19. Michaels (1988:279), affirms this by explaining that the particle οὖν links the appeal at the beginning of 5:1 very closely to what has preceded in 4:12-19, on the ground that the beginning of judgment in 4:17-18 ἀπὸ τοῦ οἴκου τοῦ θεοῦ· 'from the house of God' places unprecedented demands on any who serves as a leader in the congregation. Kahler observes that the compound verb παρακαλῶ 'beseech' (2005:15) also links this passage to the addressees ἀγαπητοί, 'beloved,' of 2:11. Some scholars (Michael, 1988:279; Marshall, 1991:14; Goppelt, 1993:18, 19 and Achtemeier, 1996:64) argue on the relation of 5:1-5 and 4:12-19 that the movement is from eschatological joy and glory in 4:13 to the notion of partners in glory in 5:1 and 4. However, this would not account for the whole of verses 1-5 because of the added instruction to elders in verses 2-3 and an address to the younger people and everyone in verse 5. So, Green (2007:162) maintains that it will be better to imagine 5:1-5 as a whole since it draws out the implications of ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·

‘judgment from the household of God’ and ἀγαθοποιΐᾳ. ‘doing good’ in 4:17, 19, which lays the bedrock for Peter’s urging in chapter 5. The precarious message of 4:12-19 gave birth to leaders and members’ admonition in 5:1-5 on their service and cordiality in the suffering community.

The word πρεσβυτέρους has been interpreted differently by scholars to mean elders, older adults or the ageing people in the community, the council of elders, village officials, executive committees of priests, and senior groups of different types (Trenchard, 2003:131; Kahler, 2005:14). According to Danker *et al*. (2000:296–297, 861–863), πρεσβυτέρους means the council of elders is, the council of leaders in a community of Christ-followers (1 Timothy 4:14) or leaders in a congregational setting of Christ-followers (1 Peter 5:5:1, 5). They are also ranked as superior in age, older (of advantage in age over another). However, the author of 1 Peter used it here in the sense of ‘leaders who are in charge of a congregation’ (rank) as common usage in Pauline letters and the entire New Testament (Zodhiates, 1993:1210, 1211). Although the thought of Zodhiates seems possible, that cannot rule out the fact that the chief shepherd can use anybody to achieve his purpose on earth. The πρεσβυτέροι are considered as ‘shepherds or pastors’ who are involved in pastoring and overseeing (Merkle and Schreiner, 2014:113). However, in 5:5, the word πρεσβυτέροι gives a dimension of leaders in the community which has to do with age. In line with that, Leander E. Keck *et al.*, explains that the elders in verse 1 are clearly “church leaders, but the more literal connotation of their designation as older Christians also enters into the balanced exhortation to the younger in verse 5” (1994:314). However, in this verse 1, Marshall argues that the description of the leaders of the church as elders does not mean old age, but the description of their tasks in the congregation within the suffering community makes it clears that “Peter is thinking of them in their capacity as church leaders” (Marshall, 1990:160). They are church leaders as well as leaders in the Christian community.

Similarly, both Donelson (2010:145) and Adeyemo (2006:1549) suggest that the elders' the author of 1 Peter was appealing to are the church's leaders who are responsible for watching over those God has entrusted under their care. However, in as much as this study, to an extent, agrees with Marshall's position on elders being church leaders, it also disagrees with him because he sees elders only in terms of service and not considering their maturity and aged. In both Old and New Testaments, even in the Nigerian context, elders are considered both in age and maturity (of both the old and young people) in reasoning and decision-making for the community's good. Thus, maturity in faith and leadership is the message that the author of 1 Peter wants to expatiate in the Asia Minor churches as well. So, the author of 1 Peter's focus here is on elders whose leadership position is equated as shepherds or pastors called upon to care for the flock of God and exercise oversight overt it.

The author begins by defining his paramount personal relationship with the churches' elders in the suffering communities, which serves as the basis for his exhortation. As a leader with a purpose, the author of 1 Peter considers and identifies himself as συμπρεσβύτερος (a fellow elder), μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, (a witness of Christ's sufferings) and καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός (and one who also will share in the glory of Christ at the end). The author did not distance himself from the elders and refute to assume a tyrannical form of leadership when addressing them. McKnight argues that the author of 1 Peter identification of the elders had three traits in common: "They are all elders, they are all witnesses of Christ's suffering and will partake of the future glory" (McKnight, 1996:259). The author of 1 Peter's action creates a stimulating atmosphere of addressing the leaders in a manner of empathy and togetherness.

The word ‘συμπρεσβύτερος’ (a fellow elder) in verse 1 is both a “statement of modesty and sympathy” (McKnight, 1996:259), indicating Peter as a co-elder or leader who knows the temptations these elders encounter and the essence of the calling he needs to spell out in verses 2-3. He described himself together with the elders among his audience as “persons involved in leadership within Christian communities” (Green, 2007:164); also as someone who knows the responsibilities of their role from the inside. These again show how the author of 1 Peter does not put himself above others in the suffering community; instead, he calls himself a ‘fellow elder’ (co-leader) and deliberately includes himself among the church leaders he is exhorting. Apostle Peter’s identification of himself with the leaders despite his past failure as a disciple of Christ reveals him currently as a leader who does not withdraw himself from his members in times of suffering. It also portrays the kind of behavioural attitude that is expected from a leader.

In these verses 2-4, the author pays attention to the church’s leaders’ tasks to their congregations in the suffering communities. He focuses on points that are essential in providing authentic and godly leadership to the suffering communities. In verse 2, the author uses the imperative ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ ‘shepherd the flock of God that is in your care.’ The call to ποιμάνατε (shepherd) the flock indicates the ministry of the leaders. The ministry here is to the congregations, and “they are to function as shepherds of God’s flock” (Schreiner, 2003:233). The ministry’s tasks involve leading, encouraging, feeding, discipline, and guarding the flock in all situations. The word ‘ποίμνιον’ means the “flock” (Danker, 2009:291), a metaphor for the people of Israel, and the “congregation” (Lust et al., 2008:982). This ποίμνιον later came to be used to refer to a “group of Christ’s disciples and bodies of Christian (churches)” (Kahler, 2005:19), and this is the sense in which it is employed here. The ποίμνιον need proper care and protection from their shepherds. The shepherd is expected to live by meeting the essential needs of the ποίμνιον.

The ministry of the πρεσβυτέροι (elders or pastors) is to provide ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ (care for the people of God). Jobes (2005:304) explains that it is not surprising that the author of 1 Peter appears to be drawing from the shepherding motif in Isaiah 40:11 and Ezekiel 34:12, 23; and from his remembrance of the encounter with the chief shepherd in John 21:15-19. There Jesus asked Peter to feed and care for his sheep as a shepherd under Jesus Christ. This can be argued however, it was from such an encounter with Peter that Jesus the great Shepherd re-commissions him in his role to ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον of Jesus Christ; which he now in turn commissions fellow elders to pastoring and overseeing the Christian believers in their localities. With such commissioning, it shows that the ministry of the leaders of Asia Minor focuses on the participle 'ἐπισκοποῦντες' (overseeing), which modifies the verb 'ποιμάνατε' (shepherd), is then further qualified by three sets of opposing qualifiers as "overseeing them not as if forced, but willingly, according to God; overseeing them not greedy for gain, but eager to be of service; overseeing them not as domineering, but being role models for the flock" (Jobes, 2005:304). Since the ποίμνιον does not ultimately belong to the shepherd, but God, the shepherd's job is to lead and care for the sheep, ἑκουσίως (willingly), lovingly, and humbly. He or she is to strive for his heavenly reward by faithfully fulfilling his/her tasks as a shepherd, rather than being preoccupied with αἰσχροκερδῶς (greed or financial gain).

In every environment, the πρεσβυτέροι (elders or leaders /pastors) have the responsibility of protecting their ποίμνιον and having the right motive in overseeing God's church plays a vital role and unprecedented results in the suffering communities. The expression in verse 2b μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως (not even greedily but freely or eagerly), indicates the 'motive' (Forbes, 2014:168) behind the task of shepherding. The adverb αἰσχροκερδῶς is derived from the combination of αἰσχρός "shameful", "dishonest" or "sordid" and κέρδος "gain or advantage." That

is pertaining to being shamefully greedy or repulsive greed for material gain or profit (Louw and Nida, 1988:292; Balz and Schneider, 1990:41). The word αἰσχροκερδῶς 'greedy for money according to Abernathy (1998:177), points out the possibility of some leaders within the congregations of Asian Minor who might have seen the ministry as merely ground to make money. Jobes opines that the term 'αἰσχροκερδῶς' implies "a dishonest attempt to gain financially, which suggests that the leaders who oversaw the Christian community sometimes misappropriated its resources for their own gain" (2005:305). The reason for such practice by the πρεσβυτέροι can be as a result of what Alikin (2010:253) explains that in the early church, Church leaders were sometimes supported financially and materially to enable them to perform their clerical activities without being hampered by labour or other professional duties. The desire to have money by the leaders could be the reason for some leaders to serve. Zodhiates explains that the gain or profit as a way of life-based on αἰσχροκερδῶς is to be "avoided by the bishop and the elder for it constitutes a great danger and temptation in the local church. Such leaders can so easily take advantage of the people served for personal, selfish gain that warnings against it are issued in all the pertinent passages advising the proper conduct of the minister of a local church" (1992:101). This is why, in 1 Peter's era, there were some leaders who served unwillingly and were only focused on what they will get from the ποίμνιον.

The warning about αἰσχροκερδῶς may further suggest that the elders in 1 Peter 5 had some responsibility for community funds as a similar concern about the overseer being a good manager in 1 Timothy 3:4-5. 1 Peter's audience seems to have leadership challenges that they need a solution. That was why the main concern of 1 Peter 5:1-11 is "the spirit in which the elders exercise their authority on behalf of the community" (Senior and Harrington, 2008:137). Equally, Crawford (2012:59) explains that Apostle Peter presents the warning against greed because the elders

(leaders) of the Christian communities were often in charge of the church's purse and were frequently given financial earnings for their support. The πρεσβυτέροι have access to the church purse or account, and they could have also been enticed to misuse the funds for personal reasons, justifying the possibility of their αἰσχροκερδῶς. There was also an ongoing allegation against the behaviour of the moral πρεσβυτέροι who was saddle with the responsibility of leading God's ποίμνιον under their care. Keener elucidates that "charges of illegitimate gain were often made against moral teachers in the ancient world, and Christians needed to avoid even the appearance of impropriety" (Keener, 2014:696). Such an attitude for illegitimate gain would affect and destroy the church's growth, especially in the Christian suffering community. What Keener said above, confirms what Peter exhorted and asked the πρεσβυτέροι from such a background to desist from it and serve the Lord and His ποίμνιον with a willing heart in their suffering communities.

Given the above, the author of 1 Peter knew the danger of αἰσχροκερδῶς on the πρεσβυτέροι and how much can affect the efficacy of their profession. The πρεσβυτέροι are not supposed to be motivated by greed for financial gain, prestige, power, or promotion but from a spirit of eagerness to serve others. The emphasis here by the author is that elders (leaders) must not in any way take a leadership position out of greed because there is a danger for those who "resort to dishonest gain and embezzle funds in some fashion" (Schreiner, 2003:234). So, they are expected to be eager to work and not be apathetic or lazy, just as Jobes further affirms that the "proper attitude of an elder is an eagerness to give, not a desire to get" (2005:305). This is because it will prove that they love Christ and the flock, and not merely they have a job to do with a wrong motive but in the right manner.

The author of 1 Peter rebuked the leaders from the spirit of domineering over the congregation in such a difficult time of suffering. The expression in verse 3 μηδ᾽ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου (not even to exercise dominion over them but becoming an example to the flock) is "concern with the attitude of elders toward those in their care" (Forbes, 2014:168). The view of Forbes (2014:168) is that the author of 1 Peter probably takes this cue from the teaching of Jesus recorded in Mark 10:42. The manner of leadership is the paramount concern of the author of 1 Peter here. The antithesis μηδ᾽ ὡς κατακυριεύοντες implies "subduing an enemy or an unwilling populace" (Watson and Callan, 2012:235). The word κατακυριεύω is derived from the combination of κατα "an intense" and κυριεύω "to have dominion over, rule over or exercise authority against someone. It was used in Luke 22:25 and Matthew 20:25 to show how the kings of this world or rulers of the people reign over them (Louw and Nida, 1988:478, 500; Kittel and Bromiley, 1974:1098; Zodhiates, 1992:833). According to Holmquist (2018:92), in the first-century Mediterranean world, κατακυριεύοντες leadership would have been shared and involved an intense lust for power, flaunting it, and gaining more and more of it (Mark 10:42-45). κατακυριεύοντες also refer to the use of excessive force, harshness, arbitrariness, arrogance, intimidation, and otherworldly ways. Instead, the author of 1 Peter used the word here to indicate how serving as a church leader should be done with exemplary character and seeking the church's edification. So, the exercise of leadership power in church and suffering communities should show itself by personal example and in the call to imitation, first, and then, by way of leading the church and by the leader lording over it. By using κατακυριεύοντες, the author signifies that the motive and manner for the ministry should be for elders (leaders) not to behave like a boss to others but to exemplify the character of Christ to those under their charge (Schreiner, 2003:235), for that is

the right manner expected of every servant leader. This, therefore, explains that leadership is by τύποι (example) not dictatorship as some contemporary leaders think.

The last thing that the author of 1 Peter emphasises as the trust of overseeing the flock of God is the reward that awaits faithful leaders (verse 4). He began the verse with the conjunction καὶ 'and' to draw his conclusion on the efficacy and vitality of the task of good leadership in the sight of Christ. The author of 1 Peter here wants to remind the leaders of the source of their call and how the culmination of every responsibility will be at the end when Jesus the ἀρχιποίμενος 'chief shepherd' will reward the faithful. The designation of Jesus as the ἀρχιποίμενος reminds the leaders that they are fundamentally servants, not autocrats (Schreiner, 2003:236). In fact, given the under-shepherds a vivid picture, their leadership positions are a responsibility, not a privilege by which they advance their status. As shepherds, they serve under the authority of the ἀρχιποίμενος, doing His will rather than theirs.

The phrase in verse 4 'τῆς δόξης στέφανον' (the crown of glory) according to Watson and Callan, is part of the "imperishable, undefiled, and unfading inheritance that God is keeping for the faithful" (2012:237), a glory in which all in Christ will share as pointed in 5:1. The reward spoken of here is dependent upon the exercise of the oversight in the appropriate manner. The implication is that the role of oversight given to the elders is a delegated one, and they are accountable for their actions to the chief shepherd (Forbes, 2014:169). The πρεσβυτέροι (Elders /Pastors) are called to lead their sheep and not to drive them like cattle. They are to lead by τύποι, and in doing so will receive a great reward (Patterson and Kelley, 2011:836). Here, the author does not promise the fading pleasures of worldly rewards to the leaders but rather affirms that Jesus, the ἀρχιποίμενος, will reward them with the ἀμαράντινον τῆς δόξης στέφανον (unfading crown of glory). With these,

it is expedient to establish here that the goal of the faithful leaders should not only be on the reward itself but to faithfully run the race that is set before them to the honour of the ἀρχιποίμενος.

In verse 5, having dealt extensively with elders' function in shepherding the churches under their care in Asia Minor, the author now shifts his address to the congregation, which he termed as the 'younger people.' The verse (5a) begins with an adverb Ὁμοίως 'likewise,' which is used as a mark of reciprocity of Christian life as the epistle commends mutual respect in the Christian community. The Ὁμοίως according to Robert H. Gundry (2010:953) makes the younger men and women just as responsible for subordinating themselves to the elders as the elders are responsible for shepherding them willingly, honestly, and exemplarily. According to Keck et al., the author of 1 Peter gives a balancing exhortation here to the younger, which are "presumably both younger members of the church who are not leaders, not elders" (1994:315). However, Scholars have different views on the author of 1 Peter's address in verses 1 and 5 based on the disparity in his expression of the words 'νεώτεροι' and 'πρεσβυτέροις·' (young people and elders). Jobes expressed that the term νεώτεροι is the "comparative form of the adjective νέος (new or young) and was never used to refers to an office of the church" (2005:307). Equally, Elliott (2008:690) explains that the word νεώτεροι refers to recent converts as well as young in the faith. Zodhiates (1992:1007) indicates that the adjective νέος has two meanings: first, it means new concerning time, which has recently come into existence or become present. Secondly, it means a young man, so named either because of the activity and vigour exhibited in youth or of the unsettled attitude of that age of life. So, the νεώτεροι here is young people or youth that may not be an elder in terms of age in the community.

Lynch assumes that "πρεσβύτεροι signifies the same in both 5:1 and 5:5, with νεώτεροι in 5:5 denoting those 'younger than the πρεσβύτεροι in faith, maturity or authority perhaps, but not necessarily, age" (2012:532). This appears that the author addressed the young people not in the sense of young elders or leaders but as young people (youths) who made up part of the community. They are younger members of the Christian community that the author considered in verse 2 as God's flock. Forbes and Lim explain that the term νεώτεροι is a "generic term for the rest of the congregation" (2006:128). They further affirmed that it refers to the new convert, and the author was singling them out for special instruction regarding the need to submit to the leadership of the church or those more mature in the faith (Forbes and Lim, 2006:129). The elders here are considered not as people of age but as shepherds who are more mature in the faith to care for God's flock.

However, a critical look at the argument by these scholars above signals that the πρεσβύτεροι in 5:1 is more of church leaders who have the responsibility to care for the ποίμνιον τοῦ θεοῦ (5:2-4), and the πρεσβύτεροι in 5:5a is more of elders in the community, but elderly or older with authority in the household code as well as in the Christian community which the νεώτεροι must submit to as being the case in the Graeco-Roman setting. In the Graeco-Roman world, according to M. I. Finley (1981:162, 163), there was a conflict of generations. The older are always in the commanding position because they believe that the young were not to be trusted with public affairs in both the social and political sphere. This is because the older people consider some of the younger persons as youths who have been 'corrupted intellectually and morally.' Therefore, they are a threat not only to themselves but also to society. Senior and Harrington explain that the younger men are referred to as those in the "community who are not in leadership positions; thus, it is equivalent to the rest of the congregation who must respect the elder's authority" (2008:141).

Equally, Plutarch, in F. C. Babbitt (tr.) affirms that in the ancient customs, the "young men were required not only to respect their fathers and to be obedient to them, but to have regard for all the older men, to make room for them on the streets, to give up their seats to them, and to keep quiet in their presence" (Plutarch, in Babbitt, 1931:431). This sounds good but gives a picture of a community that suppressed the younger people or the youth. This could also be one of the reasons why Jesus Christ had much opposition during his youthful ministry on earth. Apostle Paul had to admonish the youth Timothy, not to allow anybody to intimidate him simply because he is young (1 Timothy 4:12), but should prove maturity in his oversight as a young Pastor. This clearly shows that it is from such a background that the author in verse 5a was calling on the cordial relationship between the πρεσβύτεροι (leaders or elders or elderly) and νεώτεροι (younger people) as well as the entire Christian community, as it will be seen in verse 5b.

The tune of exhortation in verses 2 and 3 (do not serve greedily and not to lord it over them) shows the author's dissatisfaction with the kind of oversight that is on display in the Christian community at the time of his writing, which may be the νεώτεροι are fade up with; and therefore, resulted to disloyalty to the elders in the community. According to John Barton and John Muddiman (2013:1269), the author of 1 Peter requires the younger people to respect leadership as they play their vital role in keeping the harassed communities together. Nevertheless, he seems to discourage the so much hierarchical subordination as mutual ὑποτάγητε (submission), of which slaves and wives were earlier the exemplars in 2:18-3:7. So, ὑποτάγητε to the elders is a good virtue that should be practised in every Christian community. However, the elders are not to subdue the youth and deprive them of the right to meaningfully contribute to the Christian community's social and political sphere. Thus, a special call to ὑποτάγητε (submit) under the elders is in order. This is

because, in every mature Christian community, there is a flow of relationship and cordiality that distinguishes the church from the secular world, for this was the author's emphasis here.

In verse 5b (πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε), the author concentrates on the need for ταπεινοφροσύνη 'humility' that includes elders and younger Christians alike in the community. The call to humility also shows that the "younger Christians are called to submission because no Christian is exempt from humility" (Keck *et al.*, 1994:315). Reinhard Feldmeier explains that verse 5b speaks "twice of ταπεινοφροσύνη in order to characterize humility as the behaviour that accords with God's will in dealing with power" (2008:242). The command to mutual ταπεινοφροσύνη is justified by the allusion to God, who alone has the power to resist arrogance, but give grace to the humble. For humility has its place in a relationship with God (Feldmeier, 2008:242). God is interested in πρεσβύτεροι who serve in humility devoid of unnecessary power for selfish ambition. That is why both the leaders and the younger people in the Christian community are all enjoined to clothe themselves with humility to one another, for God opposes the ὑπερηφάνοις but his grace is sufficient to the humble (verse 5b and c).

The author's emphasis on humility has a sense of community bonding. Respect and ὑποτάγητε to the πρεσβύτεροι are the bedrock for living in the church and society; while humility to one another and God is a mark of maturity and growth in the Christian communities. So, the author's address here, because they lack the gravity and the insight of those who are more spiritually mature. This further presupposes that in as much as ὑποτάγητε to the leadership is essential, the spirit of ταπεινοφροσύνη in serving the members is also significant in every church and community. Therefore, humility and respect for one another in whatever circumstance are the marks of cordiality and coexistence in the Christian community.

In verse 5b (πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε), the author calls on all people to exhibit humility amongst themselves in the Christian community, and verse 6, focuses on their humility towards God. In these verses (7-8a), he begins with an imperative model to show how essential it is for the leaders, elderly, and younger people in the community to revere and always depend on God. The phrase τὴν κραταιὰν χεῖρα τοῦ θεοῦ 'the mighty hand of God' indicates an image recalling God's great acts of deliverance in the Old Testament. The phrase is more of the discipline God exercise over his people in the Old Testament, but here the author uses it to show how mighty God is if the Christian community will humble themselves before Him. However, Scholars such as Jobes (2005:241), Feldmeier (2008:243), Schreiner (2003:239-241), Keck *et al.*, (1994:316), D. A. Carson *et al.*, (1994:1384), Gundry (2010:954), Raymond Edward Brown *et al.,* (1990:908), have diverse views on the usage of the phrase τὴν κραταιὰν χεῖρα τοῦ θεοῦ 'the mighty hand of God' by the author because it does not occur anywhere in the New Testament, though "the hand of God" without the adjective is mentioned in Luke 1:66; Acts 4:30; 11:21; 13:11 to refer to a manifestation of God's power in other contexts. According to Jobes (2005:241), the catchphrase τὴν κραταιὰν χεῖρα τοῦ θεοῦ are used repeatedly in the exodus story to refer to the power that God displayed when he delivered his people from Egypt and brought them into their land (LXX: Exodus 13:9; Deuteronomy 3:24; 4:34; 5:15; 7:19; 9:26; 11:2). The usage and understanding of τὴν κραταιὰν χεῖρα τοῦ θεοῦ from the Old Testament indicate how the author was so careful in choosing and using phrases that give hope to Christian suffering communities.

The author's concern was not only for the community to humble themselves under God but in their precarious condition, and they are to ἐπιρρίψαντες (cast) their μέριμναν (anxiety) on Him. Such

expression points out the struggles of the Christian suffering communities, and those struggles could quickly wane them if they rely on their strength. They are called then to get rid of their concern and throw their vigour on God. The degree of such exhortation points to two significant hopes to the Christian communities based on verses 6 and 7. First, when a Christian is ταπεινόω 'humble' to God, He will exalt them, and arrogance will disappear. Secondly, when they ἐπιρρίψαντες (cast) their burden on God, He will come to their situation because He is a caring God. Schreiner sees the author's called in verses 6-7 to ταπεινόω ὑμᾶς 'humble themselves and μέριμναν ὑμῶν ἐπιρίψαντες 'casting their anxiety' as a logical relationship between the two clauses. He said believers humble themselves by casting their worries on God (2003:240). μέριμναν (worry) has a negative effect on the community. It has the power to distract people's attention to self-ego. Schreiner explains that μέριμναν is a form of pride, but when believers throw their worries upon God, they express their trust in his mighty hand, acknowledging that He is Lord and Sovereign over all of life (Schreiner, 2003:241). Confidence in God would give strength to be alert and active in the Christian suffering communities. According to Gundry (2010:954) and Tokunboh Adeyemo (2006:1549), riddance of anxiety-producing concerns will enable the Christians suffering communities to endure persecution till their exaltation because God has their interests at heart. This confirms why the author admonished the Christian community on the need to clothe themselves with humility because it is a bridge for cordiality and tranquillity in a society where arrogance is absent and all anxieties tabled to God.

The phrase νήψατε, γρηγορήσατε· in verse 8a, raised the hope of the Christian communities on God and systematically drew their attention to the role they ought also to play in a difficult time. What Christian communities need to do in difficult moments is to be νήψατε, γρηγορήσατε 'sober and keep-watch or exercise self-control and be alert.' Abernathy (1998:184) explains that the two

verbs νήψατε, γρηγορήσατε taken together mean to prepare the mind and spirit for battle. They express one thought: to be alert for dangers and temptation or to be alert to the spiritual dangers of being deceived. The two verbs focused on the reality that Christians cannot be lazy when they have given their worries to God but must prepare themselves for action. This is because difficult times can make the Christian prey to the enemy, but being Νήψατε, γρηγορήσατε they would overcome it because they have ἐπιρρίψαντες (cast) their μέριμναν (anxiety) on God. Jobes elucidates that "Spiritual sobriety and alertness are necessary because the threat of destruction is real, and the devil is a true adversary" (2005:243). The two imperatives νήψατε, γρηγορήσατε hold a lot for the people living in an unbearable situation. Barton and Muddiman (2013:1269) explain that the command to be νήψατε recalls 1 Peter 4:7; there the context was eschatological urgency as well as the command to be γρηγορήσατε in Mark 13:34-7.

The word γρηγορήσατε implies that the immediate context is that of their spiritual foe, which the Christian communities should be aware of. The focal idea is that of a sheep detached from the fold compared to the instruction in 1 Peter 2:25 and 5:2, and it is more likely to fall victim to a predatory lion (Verse 8). The lion's image here also pointed out in the Old Testament wherein Psalm 22:13, and the lion is a symbol for human enemies. Given that, the members of the Christian suffering communities are thus exhorted by the author's leadership to stand firm within the community. This means that they will resist the devil in line with the instructions in verse 9 as in James 4:7. So, the author demonstrated in these verses leadership skills and qualities that are worth emulating by sheep and shepherds (leaders) in every context. He prepares the leaders, elderly, and younger people in the community to depend on God. He assured them of who God is and what He can do even in their situation and called them to take their ground against the enemy.

Byrley (2017:91) explains that verse 8 represents the climax of the author's exhortation amid persecution. This is because the suffering of Christians through the apocalyptic lens of Yahweh's conflict with Satan and the demonic realm makes it clear here that the suffering at the hands of the "roaring lion" is closely tied with the suffering described throughout the epistle by the Christians' human opponents. It is a call for the Christian community leaders and congregation to be aware of the stratagem of the διάβολος. This is the only verse in the whole of 1 Peter that the word διάβολος is being mentioned. Eva Marta Baillie elucidates that διάβολος is a "rebel angel, defeated in battle by Michael, cast out of heaven and eventually bound in hell, but still with the capacity to tempt and deceive human beings" (2014:44). Scholars such as Samuel Waje Kunhiyop (2012:55), Schreiner (2003:242), Brown *et al.,* (1990:908), and Feldmeier (2008:247) hold that Satan means 'accuser,' devil (διάβολος) 'slanderer,' and *Belial* 'malice' or 'ruin,' *Abaddon* or *Apollyon* 'destroyer,' and the Serpent 'the gleaming,' and was later applied to the leader of the fallen angels. The devil is proud, perverse, powerful, and punisher. He is man's chief adversary. According to Feldmeier (2008:245), Peter's exhortation toward νήψατε, γρηγορήσατε is impressively justified through the reference to the deadly threat by the devil, who as the beast of prey par excellence, the hunting lion, who attacks and devours the inattentive in the Christian community. He further explains that the διάβολος is the Satan who both in the Old and New Testaments keeps opposing the mission of God. Satan is the cause of sin and evil in the world.

Preston A. describes how the διάβολος is and why the Christian leaders and congregations ought to depend on God and rely upon under His mighty hand (verse 6). He pinpoints that the devil is "proud, his wisdom, beauty, ability to destroy, plus his uncanny ability to penetrate any environment are some of the reasons for his vanity. He is not meek, weak, and good, but proud and presumptuous and vain. The devil always tries to admire, exalt, and glorify himself"

(1982:232–233). The devil is the brain behind the Christian communities' problems, which most church leaders seem to be aware of but are ignorant of its stratagem in discharging their responsibilities. The author wants the congregation to understand that the devil is not a friend but an enemy, which aims at "stealing, killing and destroying" (John 10:10) the church and inflicting suffering upon it. In the animal kingdom, the roaring of the lion scatters the sheep in panic and confusion with the sole aim of taking advantage of them, as the devil does in the Christian community.

Matt Kimbrough (2015:44) explains that the author of 1 Peter wants the leaders and the congregations to recognize that their real enemy is the διάβολος, not their persecutors. However, most times, the persecutors allow themselves to be used by the διάβολος. Kabiro wa Gatumu (2008:133, 142–149) explains that Isaiah's ascension and the Acts of Thomas depict Satan as the one who stirred people to cause Christ's death (Ascension of Isaiah 9: 13-15; 10: 10-12; Acts of Thomas 32). Equally, the same tradition is preserved in Ignatius (Ignatius, *Symr.* 1; *Mag.* 11 *Trall.* 9:1) and according to the Nag Hammadi library (dated in the 4th century CE but which has materials that go back to the Second Temple period), people and angels desired to rule the universe, so they killed Jesus (*Tri. Trac*. 121-122). These could also be one reason why the early Christians saw the influence of spiritual beings behind human hostility that led to Christ's death. It could be one of the same ideas that make 1 Corinthians 2:6-8 describes how religious and political leaders and institutions, now under the control of spiritual powers, caused the death of Christ. So, the idea here is that the διάβολος is prowling, waiting for a weakness he can exploit. This prowling of the devil further explains that the διάβολος is the one who "incites the pagans in their persecution of Christians" (Brown et al., 1990:908). Due to the Devil's influence and the power to incites

unbelievers or even believers sometimes to cause suffering to God's people, Apostle Paul encouraged the Ephesians not to give the devil a foothold (Ephesians 4:27).

Furthermore, according to Jobes (2005:243), the devil's threatening image coheres well with the shepherd flock motif in 5:1–5, because when a lion is on the prowl, neither the shepherd nor the sheep sleep, but both are alert and watchful. In line with that, Adeyemo (2006:1549) expounds that just as African herders have to be alert to protect their cattle, so the leaders of the church in the suffering Christian communities have to watch over those entrusted to their care (5:2a) because the enemy is like a lion stalking his prey. This further presupposes that when leaders and the Christian community exercise self-control and keep watch over their life and activities, the devil will not deceive and lure them into serving one another in the community with the spirit of greediness, selfishness and tyrannicalness.

The διάβολος has an opposing goal towards the church and her leadership. The text reveals that the goal of the devil is to devour. The devouring character of the devil shows a "graphic depiction of his desire to annihilate the Christian and, collectively, the church by assimilating them back to the evil ways of the world" (Jobes, 2005:243). The Christian communities are called upon to remain steadfast and consciously live to maintain their relationship with God, who cares for them. Callan and Watson say that the recipients are urged to "remain faithful to Christ, the Chief Shepherd of God's flock, and not become separate and vulnerable (5:1–4)" (2012:121). This is because, with God, they are more than a conqueror, and with God, they will surely overcome the temptation of greed and tyranny or domineering (1 Peter 5:2-3) form of leadership that Christian leaders worldwide are experiencing.

In verse 9, the call ᾧ ἀντίστητε (to resist) the devil, indicates the author's view on the fact that the devil is the leading cause of the Christian's suffering and leadership failure in the Christian communities; but uses the weakness of people as machinery to achieve his evil motives. This is in line with what Church and Peterman (1992:763) describe that the devil is the grand persecutor and the deceiver and accuser of brothers and sisters all over the world. However, in this verse 9, several scholars such as Senior and Harrington (2008:43), Jobes (2005:243-244), Callan and Watson (2012:121), and Green (2007:173) have diverse views on the author of 1 Peter assertion; they argued that previously the author had placed the cause of the sufferings endured by the community on human causes: the abuse and incomprehension of outsiders who resented the different ways of the Christians (2:12, 15; 3:16; 4:4, 16), a nonbelieving husband (3:1), an abusive slave owner (2:18-21). The author of 1 Peter still views the world as a dangerous place in which evil prowls, unlike Revelation's viewpoint, saw the Roman government itself as demonic. Senior and Harrington (2008:43) explain that the reading of evil in the text was undoubtedly fuelled by the author's conviction that the end time was approaching, a motif that comes strongly to the surface in the latter part of the epistle (see 4:7, 12, 17). The end-time was expected to be a time of travail and the final assault of evil.

Given the above, Peter urges the communities to recall their own communion with God and their fellowship in faith and suffering with their fellow Christians in the whole world. Schreiner explains that the reference to believers suffering across the globe does not signal that the "Roman Empire had promulgated a decree against the Christian faith. It simply reveals that the faith of believers was under threat in the entire Graeco-Roman world. Such discrimination, threats, and occasionally loss of life were the lot of Christians everywhere. Hence, the author reminds the believers in Asia Minor that their situation is not unique" (2003:30). The consciousness of the "worldwide" church

is a unique glimpse into the dawning consciousness of the early community and its leadership. This is because "adversity has become the normal experience for Christians throughout the Empire (5:9)" (Goppelt, 1993:42). With such understanding, the suffering Christians described by the author will put their hope and trust in God rather than giving in to the stratagem of their adversity.

Additionally, Miller (1993:39-40) and Barton and Muddiman (2013:1269) express that the Christians were suffering from verbal abuse, harassment, and social pressure mentioned earlier above. This, perhaps coupled with "the sporadic but ever-present threat of more violent local persecution fermented by hostile pagan neighbours" (Barton and Muddiman, 2013:1269). These, therefore, according to Senior and Harrington, the sufferings endured by the communities addressed in the letter and by their fellow Christians are not "isolated irritants but intrinsic to the experience of being a follower of Jesus. While human agency and the power of evil play their roles, ultimately the vocation to suffer as a Christian (4:16) finds its source in God, who leads the Christians from suffering to new life just as he had brought the suffering Christ to exaltation at his right hand" (2008:43). Christian leaders and congregations are to trust God, who alone has their interests at heart in all situations.

By using the phrase Ὁ θεὸς πάσης χάριτος, in verses 10, the author wants to show his readers how gracious God is to all even amid their suffering. The word χάριτος appears in every chapter of 1 Peter (5:5, 10, 12; 4:10; 3:7; 2:19, 20; and 1:2, 10, 13) to assure the suffering community of God's presence with them. Wiersbe (2010:25) elucidates that χάριτος is God's generous favour to undeserving sinners and needy saints. God's χάριτος enables the suffering Christians to endure pain and turn trials into triumphs. It saves human beings, gives strength in times of trials, enables one to serve God despite difficulties, and leads to glory.

Senior and Harrington (2008:41) explain that the author's rhetoric's cumulative force in this section is to affirm without qualification the might and trustworthiness of the God who sustains the Christians amid suffering and calls them to eternal glory like in the case of His exhortation in chapter 4:19. Trusting God in the suffering community enables the people to cast their worries on God and remain steadfast, resist the temptation of greed, loading over, disrespect, and pride in the community. The Christian suffering communities were called to "get rid of their concerns, then, by the vigorous action of throwing them, every one of them, on God" (Gundry, 2010:954), who alone can exalt them in glory.

These two verses (10-11) explain the mind of God concerning the suffering community and what will be the hope of the leaders, young people, and the Christian community if they handle their tasks well in the spirit of selfless and humble service to God and each other despite their suffering in the communities. James R. Slaughter (1995:91) pinpoints that trusting God in all situations is a sign of maturity, and any time believers encounter unfair circumstances, their behaviour should reflect a spirit of deference in all relationships as they follow Christ's example and anticipate future glory. Therefore, the author of 1 Peter closed in verse 11 by calling the audience to praise God for his κράτος (dominion). The call to praise God implies that God is powerful, able, and willing to care for his people in all circumstances.

3.11 Conclusion

The historical and literary context of 1 Peter shows the epistle's recipients as marginalised people in the Asia Minor communities who suffered verbal abuse and ridicule because of their faith in Jesus Christ by their unbelieving relatives and neighbours. The vulnerable communities need a caring leadership that exemplifies the character of the chief shepherd; a leadership that protects

and nurtures the flock rather than seeking personal gain and behaving as superior over the communities. Respect and humility are the benchmarks for living in the suffering community because it strengthens love, cordiality, and confidence in God. Both leaders and members in the suffering communities will only overcome the stratagem of the devil if they keep watch, cast all their anxiety on the chief shepherd, and remain steadfast in their faith. Being steadfast and trusting God in every impossibility in life brings glory to God because pain and suffering in the community are temporary, and the glory of God's future blessing is the bedrock of endurance to the faithful all over the world. The chapter contains an absolute solution to the challenges that surround Christian leadership and suffering communities in NN. The scenario of Christians suffering in the Graeco-Roman context of 1 Peter and the quest for leadership that aimed at αἰσχροκερδῶς and κατακυριεύω has no difference from the Christian communities in NNC, as the next chapter tactfully addresses. Therefore, the text of 1 Peter 5:1-11 holds a lot to the church and Christian communities where the godly principle of leadership seems to be relegated to celebrating and accommodating secular forms of governance rather than the ones embedded in the Bible.

Chapter Four

The Condition of Christian Leadership in Northern Nigeria Context

4.1 Introduction

This chapter focuses on Northern Nigeria (NN) context by exploring what has been documented on the extent of poor Christian leadership and suffering among Christians. The findings seem to support the notion that poor Christian leadership and the suffering of Christians is due to the αἰσχροκερδῶς and κατακυριεύω form of leadership in the region. Based on such documented materials, the chapter undoubtedly builds on the fact that several scholars in Nigeria through their research findings have presented well and credible data that gives detailed information concerning the Christian community's experience, and the impact of Christian leadership in the region. Such findings by the scholars as the chapter unveils describe the uncompromised facts and reality on the ground concerning the present condition in NN and the challenges of poor Christian leadership therein. The chapter highlights and develops a theological principle of leadership that would consciously bring healing to the suffering community. Therefore, the chapter begins with a brief description of NN, then an explanation of the development of the Church from the advent of the first missionaries and her activities therein. It describes the Christian community's experience and the impact of Christian leadership by giving more attention to the mode and motivation for leadership in the church as related to the issues of poor leadership, the author of the epistle warns in 1 Peter 5:1-11.

4.2 Brief Description of Northern Nigeria

Nigeria (formally the Federal Republic of Nigeria) is a country on the Western coast of Africa. It shares borders with Benin in the west, Niger in the north, Cameroon, and Chad in the east (see the map in the appendix). Momoh Lawani Yesufu (2016:2) explains that Nigeria was amalgamated by

the British in 1914, granted political independence on 1 October 1960, and given republican status on 1st October 1963 by the United Kingdom. The country in 2020 celebrated its 60th years of independence, first under parliamentary democracy broken by military rule and then followed by a Presidential capitalist system of democracy since 1999 to date. Nigeria has 36 states and one federal capital territory Abuja. According to Jessica Olatunji (2018:1), between 1960 and 1963, Nigeria was only divided into three regions. The regions were considered as the eastern region, western region, and Northern region. In the years between 1963 and 1967, Nigeria had four regions instead of three because of the carving out of the mid-western region out of the old western region. Under the leadership of General Yakubu Gowon, the first 12 states were created in Nigeria between 1967 and 1975. These states are Rivers, Cross Rivers, East Central State (all from the old eastern state), Western State and Lagos (all three from the old western state), Benue-Plateau, Kaduna, Kwara, Kano, North-western State and North-Eastern State (all from the old northern region).

Leena Koni Hoffmann (2014:2) elucidates that the north of Nigeria is rich in natural solid minerals and agricultural potential. It is home to around 60 per cent of the country's population. It covers nearly two-thirds of Nigeria's landmass - approximately 711,828 square kilometres. Though the history of Nigeria's regions and states is sensitive and complex, the current classification of 19 of the 36 federal states as 'Northern,' specifically those within the country's middle belt, is not without contention. The inclusion of the region's southernmost parts under the label 'the north', according to Hoffmann (2014:2), has periodically been resisted by the mostly non-Hausa communities living there (especially the Christians). There is a preference for the term 'Middle-Belt' to describe the area that runs from Kwara through the federal capital, Abuja, and Benue State(s).

In line with that contention, NN is home to an ethnically and religiously mixed population. Across the region, Christians and Muslims have co-existed peacefully for decades, and they inter-marry even where identity is mainly shaped by regional culture and values. In fact, there is no doubt in saying that ever since living in the Northern part of Nigeria, the region has been untroubled as a result of the selflessness and integrity of both the religious and political leaders. The low cost of living is also another reason why there is a high influx of people moving to the north. However, according to Dubem Obinna-Esiowu (2018:1), the problem of terrorism in NN has caused people to migrate to other parts of the country for peace. Such development in recent times has momentously affected the relationship of the Christians and Muslims living in the region due to αἰσχροκερδῶς, κατακυριεύω strategy and improper religious ideologies being propagating by some Christian and Islamic leaders.

The largest groups in NN are the Hausa, Fulani, and Kanuri, and they are predominantly Muslims. Hoffmann (2014:5) expounds that the Muslim population is concentrated in the far northern states, but significant numbers of Christians also reside in those states. The region also has about 160 smaller ethnic groups that are mainly Christians and a considerable percentage of traditional religious practices. However, most of the northern population, ranging from about 70 per cent, live in rural agrarian communities, but historically significant urban centres such as Kaduna, Kano, Maiduguri, Sokoto, Jos, and Zaria have attracted diverse people from all over the country. Such has significantly helped boost the business activities and the growth of religious fellowship centres in the region. This is because the leaders of the region were demonstrating leadership by example.

4.3 Church and Leadership in Northern Nigeria

Christianity in Nigeria dates back to the 16th century when the Portuguese introduced Latin Christianity in Benin and Warri (Adamolekun, 1973:1). However, looking at the church from that early beginning to the present time, many development stages took place within the periods resulting in the planting and growth of churches in most parts of the country. Because of that, today, there are several Christian churches in NN. The church in NN is traced back from the first missionary activity, which is marked with a long and devastating story right from its inception. Missionary activities started in the region as far back as the seventeenth century. E. A. Ayandele reveals that by 1708, "there were not less than 100,000 Christian adherents in the kingdom of Kororofa and the sixty-bed hospital had been built by the Roman Catholic priests" (1966:503). History discloses that there was a strong interest by Rome headed by one Father Carlo de Genove as the prefect of the projected missions to introduce Christianity into Bornu with the aim of drawing and to Christianise NN. However, such efforts were feeble, and in the long run, unrewarding Christian missions did not withdraw attention from the region because it was a vast territory (1966:503). According to Ayandele (1966:503), not less than seven Christian bodies in Britain, the United States, Canada, and Italy expressed a desire to begin work in the territory in the second half of the nineteenth century. This is because there was a strong belief that the Hausa would be a providential instrument for the Christianization of even the less healthy and less enlightened parts of the African continent.

The leadership and activities of the missionary enterprise in NN have passed through three distinct phases, and each of these phases has its challenges and success story. However, in this part of the study, the focus was on the success story which the missionary leaders are devoid of αἰσχροκερδῶς, and κατακυριεύω form of leadership demonstrated. Ayandele (1966:504-505)

expounds that the first phase of the missionary enterprise, 1870-1888, was a relative success for missions. This is because their achievement, limited as it was, was owed due to the missionary leadership tactics in winning the affection of the traditional rulers. They also used the wealth of their experience through the Holy Spirit's guidance in convincing the later that the missions are not the torchbearers of imperialism. The second phase began from 1888-1900. In this period, the potentates or leaders and missionaries were discredited because the NN rulers considered the missionary enterprise and British imperialism as one because they had almost the same mission of exploitation.

The third phase, which began in 1900-1918, was marked by a sharp disagreement between the British administration and missionary enterprise leaders. The British administration leadership disassociates herself from the missionaries and declared opposition to missionary enterprise in all the predominantly Muslim areas and the pagan district. There was another success story of the missionaries' activity in NN after the three phases mentioned above. However, the result of such ungodly misunderstanding by the missionary leaders created a massive setback for the Christianization of most Muslim-dominated NN areas. The setback accorded in this third phase is due to self or greed and the desire to dominate one another instead of the gospel's cost. Though many churches in the present time continue to put much effort to evangelize the region with the gospel of Christ, they do not find it on a platter of gold because there is still resistance by the Islamic faith already dominant there.

The missionaries who evangelised part of NN came from different bodies but had the same mission agenda of Christianizing the region. Some of the missionary bodies according to Chika J. B. Gabriel Okpalike and Kanayo Nwadialor were the "Anglican Church Missionary Society (CMS.), the Wesleyan Methodist Missionary Society, the Foreign Mission Committees of the United

Presbyterian Church of Scotland, the Foreign Mission Board of the Southern Baptist Convention of the United States, and the Catholic Society of African Missions (SMA) of France" (2015:159). Okpalike and Nwadialor (2015:159) only mention five missionary bodies, but there were still other bodies that also worked tirelessly in NN, such as Sudan United Mission (SUM) and Sudan Interior Mission (SIM). Adamolekun asserts that "in 1904, the Sudan United Mission (SUM) joined the Sudan Interior Mission (SIM) in the mission work in the North, concentrating in the regions of Adamawa, Benue, and Bornu" (1973:4). Details of the SUM and SIM activities can also be seen in the work of Galadima and Turaki '*Christianity In Nigeria Part 1*,' where they expressed that:

> The Sudan Interior Mission (SIM) and the Sudan United Mission (SUM) were also born out of this "Burden of Sudan." This time not from an ecclesiastical organisation as the CMS of the Church of England or like other Church Mission Boards, such as, the Baptists, the Presbyterians, the Methodists, and the Catholics in the South, but from Faith Missions and certain individuals who felt the burden of Sudan. The challenge of the lack of missionary work in Sudan had consumed Dr. Karl Kumm, a Gennan and the pioneering founder of SUM. He went to England in 1902 after his earlier failures to enter Sudan through Egypt. He helped the founding of the Sudan Pioneer Mission, later known as the Sudan United Mission (SUM). In 1904 this mission entered Sudan with Kumm and his wife Lucy, Bateman, Burt, and Maxwell (2001:95).

The selflessness and effort of the missionary's leadership style in discharging their duty gave birth to most of the evangelical or the mainline churches existing and functioning in NN presently, especially the Church of Christ in Nations (COCIN). Consequently, the coordination and the selfless style of leadership demonstrated by the missionaries' bodies is devoid of αἰσχροκερδῶς and κατακυριεύω is enormous in NN as well as the entire country. This, according to Okpalike and Nwadialor (2015:163,164), including the building of churches on the denominational level, the building of schools, and teaching the English language became the common medium of communication of all Nigerian tribes. In this way, the Church became an integrative bond uniting individual of different and formerly hostile communities. Hospitals were built as well as some industries. In Africa the missionaries condemned the African religion, culture, and worldview and

so downgraded the leadership aspect of the continent. As explained by Martin Prozesky and John De Gruchy, that missionaries "condemned African customs and institutions and taught the social norms of nineteen-century Europe" (1995:65). Prozesky and Gruchy further express that the missionaries "dismiss the African way of life as evidence of religious and cultural depravity" (1995:65). Such character by the missionaries traps them within an imperialist cultural ideal and indifferent to African religious ideas.

However, considering their mission work in NN, the missionaries' leadership sacrificed their resources for the growth of the church and her community. They lived to show that leadership is not about being αἰσχροκερδῶς and κατακυριεύω but serving to be approved as good workmanship that is ready and willing to promote the cost of the gospel of Christ on earth. John H. Boer (1983:173), who wrote on missionary activities in NN, explains that the mission's purpose is to lead whole nations into light and liberty and shape their future aright. Boer's insight indicates that leaders in whatever capacity have the wilful power to enlighten and create an atmosphere of hope and peace despite their subjects or community's condition as the missionaries in NN did. The missionary's leadership and activity in NN succeeded in providing the intellectual, political, and skilled human resources for nation buildings both physically and spiritually. However, such zeal demonstrated by the early missionaries in NN has been relegated in the present-day church by some leaders who only pursue their own goals rather than the mission's reality.

The success story of the church's development in NN is in stages because the churches (Anglican, Roman Catholic, ECWA, EYN, Assemblies of God, Pentecostal, Methodist etc) in the region were not founded on the same day by the missionary bodies. The early converts started fellowshipping in their small units, groups, houses, or an agreed place of worship. Instead of embarking into

detailing the development of all denominations such as Anglican, Roman Catholic, ECWA, EYN, Assemblies of God, Pentecostal, Methodist etc., and pinpointing the nature of poor Christian leadership therein in NN, the study chooses, therefore, to concentrate on the Church of Christ in Nations (COCIN), the Church which the researcher belongs and serves.

4.3.1 The Development of COCIN

COCIN is the product of Sudan United Mission (SUM). According to Jordan Samson Rengshwat (2012:2), the SUM was an Evangelical Faith Mission. It was founded in Great Britain due to the influence of the German-born Dr. Hermann Karl Wilhelm Kumm. It started in 1902 as Sudan Pioneer Mission (SPM) to bring the Christian Gospel to the people of Sudan (now the Sahel) Savannah in Africa's interior. In 1904 the name of the Mission was changed to Sudan United Mission. The activities of that mission body were indeed a blessing to Nigeria in terms of mission. The pioneer missionaries of SUM Dr. Herman Karl Williams Kumm, according to Nanwul Gutip and Elias Nankap Lamle (1998:23), arrived in Nigeria on the 23rd July 1904 alongside Dr. Ambrose Bateman, Mr. John G. Bart, and Mr. J. Lowry Maxwell, who travelled by water on R.M.S Akabo for Sudan via the mouth of the Niger. When they arrived Lokoja, they had a friendly palaver with Lord Lugard at Zungeru, and Kumm was advised to start his Wase mission. Gyang D. Pam (2010:1) and Gutip and Lamle (1998:23) explain that after the missionaries settled in Wase on Saturday 8th October 1904, they started building a mission station near the famous Wase rock, which became the mapping point for reaching Plateau State with the gospel of Christ.

In the years 1907 to 1910, the SUM team left Wase mission station and extended its work to three other districts inhabited by three different ethnic groups due to the burning down of the station at Wase by the Muslims. As a result of that unfruitful work in Wase, the pioneer missionaries moved to "Langtang, Panyam, Foron in 1907 and Kabwir and Boi in 1910" (Yusuf, 2017:4; Gutip and

Lamle 1998:25). The acceptance of the missionaries in those districts boosted the missionaries' activities, and many souls were won to Christ Jesus. Then in 1938, the mission ordained the first three pastors Rev. Bali Macit (Langtang District), Rev. David Lot (Panyam District), Rev. Toma Tok Bot (Foron District). A few years later in 1946, another group of Pastors were ordained after training at Gindiri, including Pastor Damina Bawado, who became one of the church leaders and the longest-serving President of COCIN, and Pastor Dusu Lodam, the first Chairman of *Tarayar Ekklesiyar Kristi a Sudan* (TEKAS), that is the fellowship of churches of Christ in Sudan (Gutip and Lamle, 1998:140). Yusuf expresses that:

> In 1948, the indigenous Church was allowed to administer itself-for-itself with the name Ekklesiyan Kristi a Sudan. The Regional Church Council (RCC) was formed which brought the four Churches (Langtang, Panyam, Foron, and Kabwir) together under one organization known as Ekklisiyar Kristi A Sudan (EKAS) with Mr. W.M Bristow as Chairman and Rev. Arthur Burrough as the General Secretary. The Churches were later designated as District Church Councils with Chairmen and Secretaries. In 1959, the Church was registered under the Lands Perpetual Succession Act in Nigeria as the Plateau and Bauchi Church in Sudan (2017:4, 5).

After the registration of the church, COCIN continued to move from strength to strength following the tenet of her vision and mission with viable Pastors whose motive were on the expansion of the kingdom of God on earth rather than αἰσχροκερδῶς and κατακυριεύω as it is today (Pam, 2010:2, 3). Gutip and Lamle (1998:247) explain that on 1st January 1977, the name of the church was changed from *Ekklesiyar Kristi a Sudan* (EKAS) to *Ekklesiyar Kristi a Nigeria* (EKAN), with the English equivalent Church of Christ in Nigeria (COCIN) with Headquarters in Jos, Plateau State. It is not an overstatement, but the establishment of COCIN by Kumm and his team makes Plateau State a unique Christian state in NN and the country. Jan H. Boer describes that "Plateau is an important Christian centre, at least partially due to its central location and its favourable Mediterranean climate. It is the headquarters of several denominations, especially COCIN and Evangelical Church Winning All (ECWA) and other Christian organizations. It has recently

become an archbishopric for both the Anglican and Roman Catholic Churches. It is the base of at least three major seminaries" (2010:336). The state became the seed of mission for all nations. Boer further designates Jos, Plateau State thus:

> It is home to 3.2 million Christians, 95 per cent of which are said to be indigenous with "well over 100 denominations." It is regarded as "Nigeria's Jerusalem." "Because of the central role the State has played in coordinating Christian activities, locally and internationally, the perceived unity of the North, under the strong influence of the hegemonic Muslim Northern oligarchy, felt threatened by the stand of Christian Plateau installing their planned Islamization of the North and, by extension, Nigeria." So, there is every reason to highlight this state and this church in the sharia imbroglio (2010:339).

The above quotation further indicates the impact COCIN has made in the state and other parts of the country through her uncompromised standard of mission and passions for all citizenry's salvation. This could also be one reason why Satan keeps using the Boko Haram and Fulani Herdsmen to attack the church's seed on the plateau and other parts of the country; the way it used Emperor Nero in Peter's time to inflict pain amongst the Christians. This is because, in the collective consciousness and general belief of Christendom in NN, especially in COCIN, Satan or the devil is the foe of God and man, the master of witches, and the tempter of sinners or weak people (COCIN, 2020:60, 116; Pam, 2010:147-148). So, anything evil to people comes from Satan, and he uses both men and women, young and older adults who are aligned to his deception, to achieve its purpose in divers' communities. Given that, despite the forces of darkness (Boko Haram and Fulani Herdsmen) that surround the Christian faith, aiming to disrupt the fellowship of believers in NN, some church clerics failed to see the magnitude of such dangers to their vulnerable Christian communities. However, they keep on living their lives with less attention to the plight of the suffering community and ignoring the message of 1 Peter 5:1-11 due to their selfish reasons.

In 2017, with the zeal to fulfil the great commission as stated in Matthew 28:18-20, the church leadership, in line with her vision and mission statements, saw the need to take the gospel of Christ

to all parts of the world; having started in her Jerusalem (Acts 1:8). That determination led COCIN to change the name from the Church of Christ in Nigeria (COCIN) to the church of Christ in Nations (COCIN), with the global mission's purpose. However, with such remarkable growth and development being achieved by the church, she is still struggling with issues of αἰσχροκερδῶς and κατακυριεύω form of leadership amongst her Pastors, which is explained in the next section of this study.

4.4 Experience of the Church in NN

The experience of the church in NN can be likened to the scenario of the believers in Asia Minor, where the issue of poor Christian leadership resulting from αἰσχροκερδῶς and κατακυριεύω was being practised by some leaders in the churches and communities. The Christian communities were also suffering due to their faith in Christ by their unbelieving neighbours (Boko Haram and Fulani Herdsmen) almost the same way 1 Peter's recipients were experiencing. NN, in recent times, has been considered a dangerous place for Christians to live. This is because of the high level of αἰσχροκερδῶς and κατακυριεύω form of leadership by the political leaders and now being mimicked into Christendom by the Christian leaders. Rimamsikwe Habila Kitause (2017:33) explains that the magnitude and desire for fame and quest for money by leaders in the country is alarming and leads to churches' proliferation. Some people only set up churches today not to proclaim the gospel of Christ but just for commercial purpose, making merchandise of gullible worshippers. Some youths seek admission into Bible colleges with the sole aim of setting up churches just to defraud worshippers. The effect of such an unhealthy manner and motive of some leaders in NN is seen in the way people are being deceived, marginalized, and discriminated against. The ruthless killings of Christians by the people or neighbours who do not mean well for the growth and development of the church in the region is another effect.

The domination and discrimination against the church in NN is simply because of her faith in Christ Jesus. On several occasions, according to Sunday Bobai Agang (2011:96–97) and Matthew Hassan Kukah (2016:1), the church has experienced an outright denial of building permits and certificates of occupancy in the region. In fact, Churches have deliberately been marked out for demolition in NN. The persecution of the Christian minority has continued to be a problem in NN. John Bakeni, in agreement with the position of Agang (2011:96–97) and Kukah (2016:1), discusses that the discrimination of Christians "ranging from political exclusion and the refusal to approve the purchase of land for the building of churches to the kidnapping and forced marriage of young girls as acts of calculated violence. The attacks on Christians are growing more flagrant and more aggressive" (Bakeni, 2019:1). In some parts of the North, Christians are being treated as second class citizens. All that is happening with the Christians in NN results from some unbelieving leaders whose attitude can be likened to Emperor Nero and others in the Graeco-Roman context towards the Christian communities. Therefore, Jana Krause (2011:30, 37), who wrote on the church's situation in NN, expounds on the worrisome experience of Christians and how they had been subjected to many forms of discrimination and reprisal attacks in many parts of the region. The horrible experience of the church keeps increasing daily and surfacing in many different forms, especially since the emergence of Boko Haram and Fulani Herdsmen extremist in the North. The Christian community had undergone an indescribable experience and shock that will only take the grace of God for the church to recuperate from its loss and impediments.

4.4.1 Suffering under Boko Haram

Boko Haram, whose name means "Western education is forbidden," emerged in 2009 (Mantzikos et al., 2013:10, 11). According to Mantzikos *et al.,* the members of "Boko Haram prefer to be known by their Arabic name – *Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad*-meaning 'People

Committed to the Propagation of the Prophet's Teachings and Jihad'" (2013:10). The church in NN has always been at the receiving end in terms of suffering from every terrorist sect's activity that has its root in the Islamic religion. Though there has always been a saying that there is a freedom of religion in Nigeria for a decade, it is more in principles than in practice. All the attacks on the church in NN are not from any natural disaster, but from a particular sect that claims its root and commitment from the Islamic religion with the sole aim of wiping out the church and her mission activities from the face of NN as well as the entire country. The missions of such sects which claim allegiance to Islam have an equal connotation with the brutality of Saul against the church in Acts of the Apostles 9:1-2 as well as the attitude of Nero as discussed in the previous chapters.

Christian communities in NN before now, have suffered at the hand of several Islamic sects, such as *Maitatsine*. According to Abimbola O. Adesoji, *Maitatsine* is a "Hausa word meaning 'the one who damns;' it is derived from the regular cursing or swearing of Marwa and alluded to his frequent, bitter public condemnation of the Nigerian state" (2011:102). The *Maitatsine* movement, led by Muhammadu Marwa, a Cameroonian with a history of residence in Kano, had as its professed objective the purification of Islam. His declaration of himself as a prophet and his abhorrence of Western technology and its products marked him out (Adesoji, 2011:102). The activities of that sect created a massive loss in some Christian communities in Nigeria. Kamal-deen Olawale Sulaiman describes some of the group's activities as "notorious for inflicting severe religious violence on the people in the Northern part of the country. Between 1979 and 1983, two *Maitatsine* uprisings occurred. The classic case was the Kano uprising of 1980, which left between 4,000-6,000 people dead and property worth millions of naira destroyed" (2016:87). This had been the scenario Christians always faced in NN. Though, sometimes the moderate Muslim does suffer

too from such violence because of their resistance to the activities of such ungodly sects. This fact was expressed by Tobias Lehner *et al.,* that the "violence is not only affecting the Christians, for many Muslims are also falling victim to it. In some places, mosques have been burned to the ground, while the imams have had their throats cut for refusing to toe the line of Boko Haram" (2018:1). However, in most cases, the Christian communities have suffered beyond measure and always being the primary target, the way Christians in the Graeco-Roman context were. Christian leaders like the author of 1 Peter need to frown at such violence with sincerity.

Taking advantage of the flawed governance system in NN, Boko Haram began her radicalization with impunity and has no regard for anyone. Uwaifo Samuel Osaretin (2019:2, 3) explains that corruption and leadership failure in Nigeria, especially in the North East of the country, are responsible for the advent of the Boko Haram terrorist group to Islamize the Nation due to the let-down of the government in their constitutional tasks and obligations. Equally, Joseph H.P. Golwa (2013:86) elucidates that the armed conflicts in Nigeria have much to do with corruption being motivated by greed or grievances by the ruling elites and the marginalised politicians resorting to violence to maintain corruption and they use it to prolong their rule beyond legal mandates. This is because the "entrenched corruption of those in power motivates the pauperised and hopeless segments of the population or economic interest groups to support or participate in an armed rebellion, as has been the case in the Niger Delta, the Jos and Boko Haram conflicts" (Golwa, 2013:86). Though Boko Haram kill people based on some Islamic ideologies, their evil practices have been motivated by αἰσχροκερδῶς and ill motive to dominate the citizens due to leadership failure in the country as compared to the Graeco-Roman forms of governance. The group carries out its operation by looting valuable things before destroying the properties. Boko Haram's ill

motive shows that they have some backing from some corrupt elites leaders and marginalised politicians in the region (Olojo, 2013:5).

According to Charles Akujieze (2019:1), Boko Haram destroys Christian villages in Borno, Yobe, Bauchi, and Adamawa regularly. The group concentrates its attacks on Christian areas in the North East. Edward R. Royce *et al.* (2016:10) and Alex Thurston (2016:5) expound that Boko Haram is one of the most fearful deadliest terrorist organisations in the world alongside the Islamic State, al-Shabaab, and the Fulani herdsmen. Boko Haram, in 2015, pledged allegiance to the Islamic State of Iraq and Syria (ISIS). This same Boko Haram do not just stop at that; they attack villages, conduct drive-by shootings, use young girls as suicide bombers; they target politicians and clerics for assassination. It is focused on the symbols of western advancement such as schools, hospitals, churches, and the mosques that belong to the moderate Muslims (Muslims who do not share Boko Haram's ideology). According to Alexander Thurston (2019:227), Boko Haram prides in destroying the social infrastructure as a fighting tactics to gain control over territory and prevent escapees from returning because their actions have made hundreds of thousands of civilians flee from their places to safety areas.

Similarly, Boko Haram's damage in Christian communities in NN cannot be quantified and is beyond recovery. Evelyn Okakwu (2016:1) reported in 2016 the havoc that the sect had caused in the Church's life. She explains that over 13,000 churches were abandoned, closedown or destroyed, 2000 children abducted, and 10,000 boys forced to join Boko Haram, as well as 19,000 teachers displaced, 1500 schools closed, and 950,000 children denied the opportunity of accessing education. For example, in *Ekklisiyar Yan'uwa a Nigeria* (EYN) church alone, according to Robert Spencer (2019:1), Boko Haram destroyed a total of 1,125 of its church buildings and other structures over the years of insurgency. Okakwu (2016:1) further reveals in the same manner that

there were over 2.2 million Internally Displaced Persons (IDPs) in NN as of 2016. Since the Christian faith has been their primary target, Boko Haram always sought to kill or forcibly convert Christians to their Islamic rudimentary or ideology. In many cases, they forced the adopted Christians in their custody to spend time "praying and learning Qur'anic verses" (Thurston, 2019:227). These examples show how horrible the activities of Boko Haram have been among the Christian minorities in NN. With such devastating practice of Boko Haram, some Christian leaders in the region are still displaying αἰσχροκερδῶς and κατακυριεύω pattern of leadership to the vulnerable communities, who are in dire need of proper oversight than ever before.

Equally, Boko Haram have ravaged and incurred the deepest and unforgettable pain to Christian lives and some perceived moderate Muslims as well. The sect, due to their evil practice and quest for αἰσχροκερδῶς and κατακυριεύω in NN, has deprived many people of dwelling in their ancestral land, separated people from their belonging, increase the number of widows, orphans, and widowers as well (Unah, 2019:1). The effects of Boko Haram activities have increased the church's faith to some extent, but the drastic shock of it all is that it has created fear in the lives of most Christians (Je'Adayibe, 2018:34). Such fear is gradually, directly, and indirectly affecting the growth of the church in NN. Most church member's houses were "burned down, large quantities of food supplies were destroyed, and motorcycle and other valuables were as well destroyed" (Miller, 2019:1). The dilemma that surrounded or the church is facing in the present time is huge, and the question has always been where to begin and how to come out of such suffering experienced. That is why 1 Peter is essential in this study to enhance and revive the hope of the Christians in NN if the religious and secular leaders would shun αἰσχροκερδῶς and κατακυριεύω form of leadership in suffering communities and live like the author of 1 Peter who called on his fellow leaders in 5:1-11 to serve in the right manner and motive. Doing that will

greatly salvage the hopeless Christian to cope with the reality of the time by depending on God, who alone can vindicate all people from every circumstance.

4.4.2 Suffering under Fulani Herdsmen

Another horrible experience in the life of the church in NN is the re-emergence of the Fulani Herdsmen's deadly attacks in 2012 to date. Whereas, the existence of northern radical Islamist sects in the country has been a considerable tension since the country gained independence in 1960. However, the recent reign of terror inflicted by Fulani Herdsmen and the escalation of attacks by the sect against predominantly Christian communities in the middle belt region is homology with the activity of Boko Haram, and even worse. According to Ningxin Li, Fulani is an "ethnic group who are mostly shepherds and cattle herders. They are rural or pastoral, and they migrate from one area to another. They are mostly Muslims who speak the Hausa language" (2018:1). Most scholars such as Toyin Falola and Olajumoke Yacob-Haliso (2017:189); Krista Mahr (2019:1); Li (2018:2); John Foxe and *The Voice of the Martyrs* (2019:1); Christopher I. Ndubuisi (2018:3); Orji Sunday (2019:1); and Ewelina U. Ochab (2018:1), who wrote on the harmful activities of Fulani herdsmen only considered it merely as a clash or conflict between farmers and herders. However, they have their reasons for such expression, but anyone who lives or comes from NN, especially those in the middle belts, know that it is not a clash as being perceived even by some international communities. It is religious cleansing; this is because the Fulani Herdsmen are extremists. *The Associated Press* (2015:3) expresses that the attacks in central Nigeria are being mounted by extremists disguised as Fulani herdsmen who want to enforce an Islamic state in the country. Equally, Charles Akujieze suggests that the "Fulani militants are now so well armed that they are possibly fighting a proxy war for Boko Haram, with the shared agenda of driving Christians out of their homelands in Northern and Central-belt Nigeria"

(2019:1). The interest of the group and her leaders is to dominate other faith in the region and to wipe it out from the frontage of the world as a result of its cruelty behaviours.

Successively, even if the perception that the Fulani's killings result from the clash between them and the farmers is agreed, who are these farmers then? The farmers are Christians. Li explains that many farmers in the region are Christians, and these "Christian farmers saw the Fulani as an Islamization force. They view the Fulani as proxies for northern Nigeria's elites, while some Muslim Fulani's complained that they had been mistreated when they encounter Christian communities. The church in Nigeria criticized Fulani herdsmen who continue to carry out fatal attacks on Christians" (2018:5). The killing of Christians portrays that the Fulani herdsmen like Boko Haram are fighting Christians for their faith in Christ Jesus and land grabbing, which will pave the way for the Islamization of the Christian communities. Lela Gilbert explains that the two dominant jihadi groups (Boko Haram and Fulani herdsmen) in NN "fully intend to decimate Nigeria's Christian minorities. Their ultimatum is conversion to Islam or the imposition of Sharia law over any unconverted survivors. More often than not, they simply murder those who reject their demands" (2019:1). The malicious activities perpetrating in the Christian settlements by the Fulani herdsmen clearly indicate that they are not friendly to Christ's followers.

Equally, Fulani herdsmen focused on attacking Christian villages and destroying homes and churches in the region, especially in Plateau, Nassarawa, Adamawa, Kaduna, Taraba, Benue, and Kogi. Christine Graef (2015:63) elucidates that the Islamist herdsmen and their mercenary allies in NN had killed and mutilated many Christian villagers for months making life unbearable to them. Why are all these inhumanities carried out against Christian farmers? According to Graef, Christians are experiencing that merely because they are "believing in Jesus" (2015:64). With such development, it means that Christians in NN are suffering in the hands of their unbelieving

neighbours, not because of their land alone, but as a result of their faith in Christ Jesus, like in the case of the Christian communities of Asia Minor in the Graeco-Roman context which the author of 1 Peter wrote to encourage them. Although Christian leaders in NN suffered alongside their followers, some only protect their interests rather than that of the affected community.

Like the case of the Boko Haram terrorist sect, the level of damage and the kind of suffering Fulani herdsmen extremists have triggered in the life of Christians in NN even at the watch of their political leaders cannot be enumerated. Akujieze affirms this by saying, "Christian communities in the Middle belt are being wiped out, and the president is looking elsewhere" (2019:1). Life has continued to become unbearable for most Christians in NN due to the sorrow incurred by the Fulani Herdsmen. The Fulani attacks have an exacted effect on the Christian communities as the "Maitatsine religious conflict, OIC conflict, Sharia conflict, and Boko-Haram terroristic activity, which have adversely affected religious activities such as night vigils, midweek services, Sunday services, and open-field crusade" (Ndubuisi, 2018:5). Such development and reality are horrible mischiefs on the growth of Christianity in NN and the entire country; any factor that is forcefully affecting the great commission (Matthew 28:18-20) to a true Christian is barbaric and must be condemned in its totality. Since the church exists for peace, it should be given such an atmosphere to exercise its religious obligation to God and all humanity.

A critical analysis of the activities of *Maitasitne*, Boko Haram, and Fulani Herdsmen in NN is almost homologous to that of the Graeco-Roman emperors, leaders, and unbelieving neighbours whose missions was to tarnish the image of the Christians from the communities. As the Christian communities' enemies in Asia Minor, Boko Haram and Fulani Herdsmen are the unbelieving neighbours to Christians in NN. They aim at ruining the identity of the church in the region.

Alexander Lar, one of former COCIN presidents and Chairman Board of Trustee, lamented, as cited by Boer, that:

> Can you imagine that when Dr. Karl Kumm and his contemporaries came to the North of Nigeria in 1904, they were explicitly instructed by Lord Lugard not to evangelise the Muslims but to go to the Pagan tribes down the hills? These same Pagan tribes received the Gospel and brought education, hospitals, rural development, and total civilization to the North. Today, they are [considered] enemies enough to be wiped out. How can we accept this? (2010:335).

Given the above quotation, despite all the remarkable growth in COCIN and other denominations in NN, the church is still faced with a lot of unfathomable challenges from those who do not mean well for Christians in the region.

Furthermore, the leading cause of such sects in NN is poor leadership by her political, traditional rulers, religious leaders who put themselves ahead of service, and carelessness in protecting their people's well-being. This is because the political leaders have the power to use all types of machinery at their discretion to order and curtail the activities of such sects. Some of the traditional rulers and religious leaders are mute simply because of greed and their close associate with some of the political elites. Agbiji and Swart (2015:7) explain that some religious and traditional leaders in Nigeria were being bribed with money stuffed in briefcases to support ungodly schemes and agenda of some past military and political leaders. Instead of confronting such leaders' evil practices, religious leaders were used to covering up for the political elite due to greed. Osaretin (2019:2) affirms the facts mentioned above that religion contributes immensely to the prevalence of corruption in the Nigerian state and society. This is because some religious leaders, due to αἰσχροκερδῶς and κατακυριεύω motives, dance to the tune of the corrupt political leaders and become mute in confronting the evil practices of both Boko Haram and Fulani Herdsmen killings in the land. Such practice shows how some Christian leaders in NN's behaviour have been displaying their oversight function to God's people in the society.

4.5 Christian Leadership in NN

Church leadership embraces a fundamental place in the growth of the body of Christ in every society. This is because it plays a big role in all spheres of life, especially in the church's social, economic, political, and spiritual life and the entire society. Ferdinand Nwaigbo (2004:86) describes the unique role of Christian leaders in society and pinpoints that the role before leaders is a vocation, a task for which God has equipped them through their shared prophetic mission of Christ in the world. As far as Nwaigbo is concerned, the task before a leader permeates every dimension of human life; that is, the "family, education, economic, social, political, religious and spiritual life of the people" (2004:86). Miebaka Dagogo Tamunomiebi *et al.* (2018:48), pictured the importance of leadership in society and imagined how a society without leadership looks. For him, such a society or church will be like sheep without a shepherd, and there is bound to be lawlessness, disorderliness, confusion, and nothing positive can be achieved. The resultant equally means a Christian community or church without a leader will be like students without a teacher, a building without a roof, and a city without security. Imagine how dangerous such a church or community will be.

In contemporary times, church leader's expectation to perform well in taking oversight of God's people under their jurisdiction is vast, especially in NN, where the Christian life and faith have been tested and contested. Christians are treated with discrimination and unexpected attacks all the time by their unbelieving neighbours, like in the case of the Asia Minor churches. In NN, Church members honoured and regard their spiritual leaders as men and women who reflects God's image and likeness in their life. They see church leaders as God's anointed men and women loaded with all kinds of wisdom, charisma, and power to uplift their spiritual incapability. Christian leaders are sometimes considered people who have the modality to solve every problem and men or women

whose blessings hold a lot in rendering solace in the lives of the wounded members. Agbiji and Swart attest to this fact thus:

> As God's representatives in the eyes of the people and based on their divine calling, Nigerian Christian leaders are called to be with the people and for the people. Only then can they understand them and speak their language. Only then can they be heard by political and economic leaders as speaking for the people. Only then can they give hope to the hopeless who abound on the "black continent" and the world so battered by pain and poverty. The extremely high positions and titles such as "saviour," "protector," "child of God," "chief of the divinities" and "lord of earth and life" according to religious and political leadership will be more meaningful if they can be cherished as the bearers of a leadership ideology which is life-sustaining in all ramifications (2013:13).

However, with all those church members expectations of their spiritual leaders, the array of leadership in some NN Christian communities is disheartening in this era. According to the research done by these scholars in Nigeria (Iheanacho, 2009:106; Temitope, 2018:317; Dairo, 2014:48; Yaovi and Nwosu, 2018:50; Oderinde, 2014:27, and Danbaba, 2016:108) in their findings, they explain that the spirit behind rendering good service by meeting the need of the Christian community is diminishing in some churches due to the leader's αἰσχροκερδῶς and κατακυριεύω behaviour in leadership. Instead of focusing on the congregation's need as their primary goal of vocation, they are systematically and softly pursuing their 'cake' to the detriment of the members, even in their precarious moments. This is because "many Christian leaders count self-esteem and recognition as more important than the souls of their followers. They demand to be adored, honoured and catered for by their followers" (Oderinde, 2010:5). Such development has made some leaders put self-first in discharges of their duty instead of service.

Equally, Tamunomiebi *et al.* (2018:49) expound that there is an authoritarian and hierarchical leadership form in many Nigerian churches. Many church leaders want to be respected and acknowledged for their position as God's representatives, but they have nothing spiritually to offer for the church and the community's growth. Instead of being a source of hope and identify with

the congregation in their predicaments, they look for a comfort zone to stay in while the members wander in pain. Most leaders are not ready to lay their life for the sake of the members. In most cases, the leaders are not seen as the good shepherd that Jesus talked about in John 10:11-13 and are not rendering their oversight in line with the instruction in 1 Peter 5:1-11. Likewise, they celebrate and protect their interest rather than the suffering communities. Such misconception in Christian leadership signals the mode and motivation for leadership that Jesus censured among his disciples and is still being practised today. The danger behind such forms of leadership will lead to inadequate representation of God in the church and community and will add pain to the people.

4.5.1 Poor Christian Leadership in NN

Every nation and organisation in the world have laid down rules for the coordination of all her activities. Besides the rules, there are also laid down ethics and principles that are being put in place to countercheck the daily running and well-being of such establishments. Poor leadership in all spheres of life emerges when the laid down rules and principles governing an organisation or nation in line with her constitution are not dually and adequately followed. According to Anthony Eniayejuni and Nusret Sinan Evcan, the success of an "organisation, political system, or a nation depends on the ability of its leader to govern and manage its affairs" (2015:63). So, when men and women at the helm of affairs are not brilliant and prudent in handling and managing the human resources under their jurisdiction, it will result in the collapse and untold hardship on that organisation or nation.

Gloria Ehiaghe (2018:1) explains that Nigerians are suffering presently due to poor management and leadership. This is because some leaders create unnecessary political tension for their self-aggrandisement, which is doing the country and her good people much damage. It is not that they

are not aware; it is just because their "greed and selfishness override their piety and morality" (Ehiaghe, 2018:1). Similarly, according to Uwaifo Samuel Osaretin, Nigerian leadership has a "weak and selfish thinking mentality; hence, they are only conscious and mindful of themselves, family, tribes and religious belief" (2019:4). The selfish thinking mentality bespeaks a leadership that its mode and motivation only centres on greediness and selfishness without having a more comprehensive thought and concern on the country's common people.

Equally, according to Osaretin (2019:4) in his findings explains that some Nigerian leaders, instead of demonstrating good leadership as enshrined in their oath of office, they lay heavy "emphasis on titles; they love titles, name-calling and song of praises for non-performance and unproductivity via the award of honorary doctoral degrees and chieftaincy titles for mashing of ego and personal pride" (Osaretin, 2019:4-5). Such admirations by leaders are uncalled for as far as good leadership is concerned. It is in that direction that Oyeniyi Michael Barry asserts that "there are no doubts that greed is the major and most evidential cause of bad leadership in Nigeria. It is basically on the side of our leaders. When people are elected to lead, most of them use that opportunity to loot all the money they can, instead of doing what they were elected into power for" (2019:1). Such ungodly characters by the leaders portray that the quest for material things due to αἰσχροκερδῶς and κατακυριεύω has been the most significant cause of poor leadership in NN and the entire country.

Like in the case of the Christian leaders in 1 Peter's time who were mimicking the Graeco-Roman emperors and their elite's greedy and tyrannical form of leadership, the Christian leaders in NN according to Ejimabo (2013:3, 4), Iheanacho (2009:106), Temitope (2018:317), Bot (2016:83, 84), Bewarang (2018:44), Anazodo *et al.*, (2015:44), Agbiji and Swart (2013:12) and Danbaba

(2016:42) in their findings explains that some Christian leaders are doing the same in mimicking their political leader's way of leadership, which only focuses on self rather than the interest of the people. The biggest problem of many Christian leaders in NN is money and power. The author of 1 Peter warned the Christian leaders of Asia Minor to avoid these two things in discharging their duties in their communities (1 Peter 5:1-11). On the contrary, this is what some Christian leaders in NN are mingling into presently. The quest for such is drastically shifting the attention of many church leaders from their primary responsibility in the lord's vineyard. However, what does it mean for Christian leadership to be poor? Paul Cannings perceived poor Christian leadership as worldly leadership, and for him, such a leadership pattern is "self-driven and self-directed" (2013:67). This 'self-driven and 'self-directed' means that poor leadership is the misuse of priority. That is the diversion of priority from God to self-ego, putting personality first, then a vocation, neglecting the primary responsibility favouring the secondary. So, when Christian leadership becomes deficient, leaders will not carry out their primary task as required. According to Jesus in the gospel, a Christian leader is to serve others and not to be served; but the intense desire in this contemporary time is to rule over others and to be a superstar in Christendom.

In line with the above, Eniayejuni and Evcan (2015:64) explain that leaders are elected or called to lead the people in the right direction for them to achieve their various goals and ambitions; as such, they are expected to be tolerant, reliable, and of impeccable characters who are ready to serve and not to be served. So, when leaders are not leading well, the result will be poor leadership. The effect of poor leadership and the evil activities of Boko Haram and Fulani herdsmen insurgencies has contributed massively to the well-known suffering of Christians in NN and brought a setback to the church's growth. According to Danbaba (2016:108, 83), poor leadership in the church always lead to the abandonment of some members from a particular church to another; and when

that happens, there will be poor attendance in church activities, spirituality will go low, resulting in moral decline among members in the Christians community. Pete Scazzero (2017:1) also decries poor leadership in the church resulting in lousy leadership, and once it reaches that stage, it will negatively kill individuals, singles, and married people in the church, leadership development, and church mission. God has called leaders or pastors to proclaim and embody the glory of Jesus to the world. So, there is a tremendous requisite to systematically deal with such factors that intensify poor leadership in the suffering Christian community where good leadership is highly needed the most.

4.5.1.1 Examples of Poor Christian Leadership

This study strongly asserts that morality and values are vital issues that guide Christian leadership in all endeavours. A Christian leader is always expected to guard the gospel's truth against pervasion by maintaining godliness in all ramifications, yet there is much complaint on some Christian leaders who are representing the church in the government. Nichodemus O. Ejimabo asserts that some leaders have "misrepresented and ignored the voice of the people, the common good, peace, and stability of the country, and have equally hindered most people from economic growth and opportunities due to their race, lack of skill, greed, and power" (2013:3). Agbiji and Swart (2015:14) explain that religious leaders and the faithful are expected to perform their prophetic role as the bastion of morality in society by desisting from all forms of shameful acts mispresenting the body of Christ in all sectors. The Christians' bad representation in the political arena does not speak well of the church because unethical attitude on the part of religious leaders is inappropriate in every society.

There are cases of Pastors being labelled with corruption charges and some involved in dirty politics (Uwaifo So, 2018:5, 6). Adebimpe Adenugba *et al.,* laments on such development amongst some Christian Politicians and asserts that "many leaders during the oath-taking ceremonies swear to the Bible to provide faithful and honest governance and protect the integrity of the nation and such declaration ends at the point of the ceremony as actions immediately after that reek of corruption and dishonesty" (2014:525). The involvement of most Christian leaders in material pursuit, dirty politics, and other nonspiritual responsibilities make them stray from maintaining their integrity and faith in Christ; they conform to the standard of leadership that is against the biblical injunction (1 Peter 5:1-11). That is why, in this century, the form of secular leadership is gradually and simultaneously taking shape in the church and denting her integrity in NN. It is dangerous when leaders become αἰσχροκερδῶς and selfish in discharging their duties while their followers are being famished to death. Rex Reyes (2018:1) expatiates that in the quest for global justice, leaders of the Church must listen first to the voices of those on the margins: the vulnerable, the poor, and the oppressed. These are the people who have a moral claim to social justice. So, faithful Church leaders at all levels, as enshrined in their calling, need to stand with their Christian community against those who have the wrong manner and motive and abuse power in this contemporary time.

Otunba Jide Fadugba-Pinheiro and Femi Adeojo (2016:274) explain that history summons Church leaders today more than ever, to be ready to lead by the examples of their very lives in all spheres of endeavours in serving God's people. Poor Christian leadership arises when pastors put their interest above that of their members in the congregation. M. J. Bishop expatiates that church leadership is about "creating spaces for people to thrive. It is not about inspiration, motivation, or participation as a measurement of commitment. The goal of leadership is not to create an active

volunteer base. It is to equip regular people to embody the kingdom of God in their real lives" (2019:1). These go on to mean that a good leader provides a godly oversight to those under their care and lives to demonstrate it in the exercise of their service to the church in all ramifications. Churches in NN have as their vision and mission to have good leadership and membership to edify the kingdom of God on earth.

For example, COCIN exists to meet the need of the world holistically, and these facts are enshrined in her vision and mission statements, which states that "COCIN envision a Church in which leaders and members are maturing in Christ by obeying the word of God, living holy lives, united and committed to worshipping God and spreading the holistic gospel thereby impacting the world as light and salt of her time to the glory of God, till the return of Jesus Christ" (COCIN, 2020:4). This COCIN mission statement explains that the inspiration for having good leadership is so cardinal in the church setting in NN. However, Boer writes on the attitude of some Pastors in COCIN that:

> COCIN should not imagine itself beyond this law of life. I have in my files more than one comment of disappointment about corruption within the denomination. One member, whose anonymity I need to protect, wrote that, though COCIN condemns corruption, some of its leaders "are after a sordid gain at the expense of the well-being of the Christian community and the entire state. Some ministers are characterised by fear and greed, so they won't speak out even if their members are manhandled or tortured by the powers that be" (2010:80).

Pastors of the church are not living in line with the principles and ethics behind her Vision statement. The desire for faithfulness in leadership in this generation should be the mandate of every church denomination in NN. There are three central characters of a good leader from a bad one (whose attitude leads to poor leadership). A good leader (Pastor) does not look for leadership, he/she does not serve for his or her interest, and he or she is not a dictator.

Unfortunately, it is obvious that in NN, some Pastors are working directly and indirectly with some government agencies and political kingpins for their own benefits. They have had an opportunity to represent God and serve the community well as expected from them. This has contributed to poor Christian leadership, which is analysed below as coming from the undue quest for leadership, serving for personal interest and gain, and serving as a dictator.

4.5.1.1.1 Undue Quest for Leadership

Christian leadership becomes poor when a pastor is not contented with his or her position as a leader in charge of a congregation. In some denominations in NN, leaders seem not to be satisfied with their leadership position (Oderinde, 2010:4). The willingness to serve in their local congregations is shrinking and their quest for the leadership position is becoming high, and their primary responsibility is being neglected. Danbaba (2016:42) postulates that in NN, there are many Christian leaders in the church, just like the secular politicians, who struggle to get into leadership not really to serve humanity but to make money out of it. In line with Danbaba (2016:42), Agbiji and Swart also express thus:

> Like many politicians, some religious leaders conduct themselves arrogantly and practice ostentatious lifestyles with a thirst for power and wealth that can be hardly assuaged. Such an attitude has given impetus to the commercialising of religion as church leaders fight for positions in ecclesial settings and jostle to undo each other in the media and advertisements of religious programmes. Also, Christian religious leaders establish churches and run them as private businesses where their spouses, children, and close family members occupy strategic positions (Agbiji and Swart, 2013:12).

Such motive and struggle for leadership are dangerous and against shepherding's ethics in the suffering community as 1 Peter 5:1-11 admonishes. Such practices of leadership by some Pastors have systematically succeeded in creating a "poor self-identity among many Nigerian religious leaders as they tend to evaluate their success or failure in leadership in terms of material acquisitions instead of sound ethical standards" (Agbiji and Swart, 2013:12). COCIN is not an

exception in such development in the churches in NN. However, such leadership seems to be like an inherited spirit from the early church because there was such quest for leadership and popularity amongst some followers of Christ; the way it is gradually creeping into the church of God in this century. For example, the case of John and James, who wanted to sit at the right and left hand of Jesus (Mark 10:35-37) and the issue between Euodia and Syntyche (Philippians 4:2-3) were all examples of the struggle for leadership and popularity at the detriment of others. Such desire has given room for division and hence the proliferation of churches or ministries presently in NN.

According to the findings of the research done by Bewarang (2018:44), there are cases of some Pastors in COCIN who hate each other just for a leadership position. They do not want to remain as the leading Pastors in the local congregations but struggle and lobby to become regional church council (RCC) chairmen. The constitutions of the church do not support any quest for leadership. It holds tenaciously to good leadership and believes that leadership comes from God. Danoye Oguntola-Laguda discusses that many Pastors have taught and preached that "power and leadership positions are the prerogatives of God, and He gives it to whom He pleases" (2015:230). Despite that, some Pastors go in the name of prayer, using tribal line to campaigns (a term that many do not want to hear in the church) to make their way to leadership position either at the RCC, Provisional church council (PCC), or General church council (GCC) of the church. Other church denominations in NN have their leadership structure, which they also have a peculiar struggle for a position like in the case of COCIN. The spirit of συμπρεσβύτερος (co-elder or leader) in 1 Peter 5:1 is gradually giving way to self, blackmail, and hatred amongst the Pastors. Deme Bot, a Pastor with the Assemblies of God church, in his research findings, explains that people do many terrible things to attain leadership positions. Some church leaders who "seek for leadership and want to have it at all cost, use money, lies, deceit, blackmail, tribalism, campaign and every attempt to

destroy other aspirants to get the position" (Bot, 2016:83). Such manners and motives for leadership resulted in poor Christian leadership in the church and is against the biblical principle of leadership mentioned in 1 Peter 5:1-11. Udeme Udoh (2016:71) in his findings concludes that some church leaders in NN do not have good self-knowledge about their work. There is a reflection of very poor self-knowledge among the church leaders. So, the need for Christian leaders to comprehend the magnitude of their calling for ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ 'shepherding the flock of God' (1 Peter 5:2) will help in decongesting any struggle for leadership that will at the end of the day result in poor leadership instead of right and proper representation that draws the Christian community to God. There is a boundless need for the Pastors in this era to humbly respect their calling by God to care for the church and patiently wait upon Him who graciously gives all things (including positions) to all people without favouritism to elevate them at the proper time rather than clamouring for a leadership position and personal gain at all cost.

4.5.1.1.2 Serving for Personal Interest and Gain

Another issue that promotes poor Christian leadership in NN is the desire that some Pastors have towards God's church. According to Kitause (2017:33), they see the church as their business, and as a result, allow a sense of self to dominate them. Bot elucidates that some church leaders are "carried away by their pride, desires, and selfish interest for materialism; they tend to run the church like traditional and political organisations" (2016:82). The motive to serve only for material benefits instead of meeting the church's need as Jesus always do when he was with his followers is becoming an epidemic in some denomination in NN. Ngozi N. Iheanacho expresses thus:

> The contemporary Nigerian church is engulfed by the quest for materialism, prevalent in society. Rather than find solace in the Christian hope of eternal life, signs of total submission to capitalistic tendencies, especially in insatiable material acquisition, looms large in Nigerian churches. Spiritual growth and moral sanctity towards better eternity is

> fast giving way to the material craving, as the new idea of the fulfilment of life and ultimate reality (2009:106).

The above quotation by Iheanacho shows the nasty tendency about the motive of some church leaders. The drive for self-satisfaction over the church's interest and precarious condition presents a wrong image of the church's leadership in NN, which is against what 1 Peter presented. In 1 Peter 5:2, the author warned that the motivation for serving God's people should not be for αἰσχροκερδῶς (greedy for money or profit). However, many church members suffer in their affected communities due to Boko Haram and Fulani herdsmen, yet some Christian leaders are busy pursuing materials gain than giving hope to them (Bot, 2016:82).

Adenugba and Omolawal (2014:526) lament that something is wrong with some Christian leaders. At a time when Christian leaders should use the message of 1 Peter 5:1-11, based on the biblical teaching to challenge the 'gross materialism and extreme economic liberalism of the current society that is daily crushing the poor and give a deaf hear to the plight of the Christian suffering communities. However, what we see are "expensive churches harbouring stinking rich pastors whose mark of success are mansions, flashy cars, expensive dresses, shoes, wristwatches, jewellery the costs of which can feed thousands of hungry followers" (Adenugba and Omolawal, 2014:526). In this contemporary time, a great effort should be put in place for Christian leaders to critically have a second thought on what 1 Peter 5:1-11 reveals about Christian leadership. Danbaba (2016: viii) elucidates that leadership is a means of serving God and humanity instead of self. He then called on both members and clergy to live out the humility which Christ taught the church to do devoid of hatred and malice and be committed in prayers, in-depth personal Bible study, awaken the spirit of evangelism, and be dedicated to church activities. This is because Christian leadership is not about "considering your interest and decision as a leader without considering the interest and decision of your followers" (Tamunomiebi *et al.*, 2018:52). Leaders than ever before ought to learn how to put the

church's interest first in all their endeavours as Paul advises the church in Philippi to do (Philippians 2:1-5).

COCIN being an evangelical church, is well known for her desire to meet the need of people and her community both physically and spiritually. However, in recent times, some Pastors put their interests first rather than their primary task of rendering good shepherding and quality leadership. Dachollom C. Datiri, the COCIN President, and Iliya Mwoldam, in a 'COCIN Light Bearer Newspaper', expressed their worry over the spiritual decadence of the church as they called on the church leaders at all units to be Christ-like in their dealings of church's business. They lament that the "truth is dying in the church; tribalism and leadership tussle are on the increase" (Panye, 2021:15, 19), instead of the good spirit of leadership embedded in 1 Peter 5:1-11. Iheanacho speaking on Christian leadership and the motive therein, notes that "many of our church leaders consciously or unconsciously measure success in life in terms of wealth, prestige and power –three key principles of stratification, and social mobility the secular society" (2009:107). In addition to that, Bot expresses thus:

> The love of the world supersedes the love for God among contemporary Christians. Church leaders and pastors, who know the mortality of man and the temporality of material things, yet they are conspicuously seen seeking, struggling, and fighting for material possessions. They preach it, teach it, and make altar calls for it. They teach our members worldly riches, prestige, dignity, and vainglory are what matters now! They preach that God is not poor; therefore, His children should be the richest people in this world (2016:30).

The struggle or fighting for material benefits means that money and possession have become a problem in NN which gradually eaten very deep into the fabric of the church's life. It has become an object of preaching and worship instead of salvation in Christ Jesus. According to Nwadialor and Umeanolue, the "menace of materialism in contemporary Christian Churches in Nigeria has become so fertile that most Pastors and ministers of the Churches preach prosperity as part of spiritual salvation" (2013:29). What Nwadialor and Umeanolue say in their research findings,

explain the actual position of some churches in NN, especially in COCIN. The Pastors only focus on what they will get from the church as their foremost priority than caring for the congregation in her predicament.

In COCIN, some Pastors only want to remain serving at the biggest congregations in the cities and become unhappy and unfriendly when being transferred to the villages simply because of their αἰσχροκερδῶς for financial gain in the cities (Nden, 2017:66, 98). Some Pastors impose their allowances (outside the policy of the entire church) on the congregation, not minding the financial strength and what the members are passing through, especially at this critical time that the church's faith is threatened by the Boko Haram and Fulani Herdsmen jihadist. Bot further explains that some church leaders in NN "demand that church members automatically provide them with things they want, such as good salary, good house, foodstuff, mobility, among others, without considering the strength of the people and the source of the things they demand" (2016:49). Such motive and the undue quest for materialism by some of those leaders or Pastors have been the genesis of almost all the vices we suffer in our society. So, the desire for those material things instead of spiritual development significantly affects the efficacy and growth of the church, both physically and spiritually, in the contemporary time in NN. If both Boko Haram and Fulani Herdsmen jihadist fight in their ignorance of the right path of life in Christ Jesus to benefit from those material things by incurring more suffering on the populace, Christian leaders ought to desist from such ungodly quest and live as children of the light base on the teaching of the Bible on prudence and integrity.

The leadership of COCIN has been up and doing in maintaining the sanity of the church and refuse in totality any element that will dent the image of the church by disdaining the name of God in the world. As such, it has continued to discipline and even dismiss some of those Pastors who put

themselves over their primary goal of calling. For instance, on the 20th April 2016; 13th December 2018 and 18th April 2019, during the church executive/license council meetings, some pastors were disciplined due to the unfaithfulness in tithes remittance, misappropriation of church's funds and abuse of financial policy and fraud respectively (Vondip, 2019:n.p.n). The Church believes that such developments amongst God's workers are not in line with the teaching of 1 Peter 5:1-11 and the New Testament on leadership, especially on church leaders' responsibility towards God's flock under their guard. COCIN has frequently and repeatedly used the text of 1 Peter 5:1-11compared to other texts of the Bible in her Service Handbook for induction and ordination of Pastors and other functions and seminars in the church. Yet, the attitude demonstrated by some Pastors proved to deliberate ignoring the efficacy of the passage (COCIN, 2020:84, 86, 102). Such sinister motives of some Pastors promote poor Christian leadership in the church and make the church become secularised and lose her saltiness in the face of the world.

4.5.1.1.3 Dictatorship in Serving

The spirit of dictatorship is also spotlighted among some Christian leaders in NN, and such characters are gradually turning the church system to become like any secular organisation where leaders tussle for power to suppress others. Several scholars such as Bewarang (2018:44), Danbaba (2016:2), Peter Olanrewaju Awojobi (2013:2), and Bot (2016:52) conclude in their research that instead of using the authority bestowed on them by God to lead the church, some leaders abuse it and κατακυριεύω (lord over) their fellow leaders and the congregation as well. This has given birth to the broader struggle for power at all costs (whether it pleases God or not). In fact, the abuse of power has introduced politics and conflict in some denominations because leaders want to be in power and remain in it. Danbaba (2016:2) affirms that due to the quest for power and popularity, Politics has eventually found its route in the church. Awojobi expresses thus:

> Today in the Nigerian church leadership conflict is very common. No church tradition is immune to it. In most cases, this manifest whenever there is going to be a change of leadership…Thus, elections into leadership positions today in the church are sometimes marred with manipulations, use of charms, verbal assaults, and the like which eventually water down the spiritual lives of the members after elections. Thus leadership conflict has continued to have devastating effects on the total ministries of the church and the expansion of God's kingdom on earth (2013:2).

Such harmful and shameful development of leaders in some churches in NN promotes poor leadership in the Christian community. That is why leadership by example, as admonished by the author of 1 Peter in 5:3, is gradually given way to a tyrannical form of leadership in most churches. For example, in COCIN, some congregation fear their Pastors to the point that they find it difficult to approach them and share their burden with them. Some Pastors also fear their RCC, PCC, and GCC leaders because of their κατακυριεύω nature of leadership. In line with that, Bot explains that many church leaders "demand vain glory and dignity. They do not want to see themselves as servant leaders in the church, but as bosses" (2016:52). This demand for vainglory and dignity indicates the level of κατακυριεύω form of leadership in the church of God in the region. Such happening in some churches in NN would significantly hamper the church's growth and make it nominal, at such a time that the kingdom of darkness wants to wipe out the Christian faith from the region.

Given the above, the desire for financial gain (greed), selfishness, the quest for power and popularity, ungodly nursing of ambition, and envy of leaders are firmly on display among some Christian leaders in NN. This calls for an immediate methodical study and understanding of 1 Peter 5:1-11 to seek the solution to eradicate all elements that lead to poor Christian leadership and endangering the efficacy of the gospel of Christ. This is because poor leadership has contributed in making some Christian communities in NN so porous and hopeless, like a sheep without a shepherd. Theologians, as well as church leaders or heads of denominations in NN, as a matter of

urgency at this time that the church is sinking with different waves of doctrine and challenges, call on the church to revisit her pastoral ethics and provides a substantial oversight that will strengthen the faith of the suffering community amid the recent atrocities of Boko Haram and Fulani herdsmen in the region. The study affirms that the Church still has the power and God's anointing to radiate hope in situations where it is wearing thin. In the church, poor Christian leadership has resulted in leadership that is not reliable, authentic, and transformative. Leaders as God's messengers can do more in developing members and other leaders both physically and spiritually in the Christian suffering communities rather than putting themselves over their vocation and fighting one another for power or leadership position, like the secular leaders in their political arena.

4.6 Characteristics of Christian Leadership in NN

It cannot be denied that there are faithful church leaders in NN with the right perspective towards leadership. Such faithful leaders are always being motivated by love and compassion to provide good shepherding. Leaders who see leadership as service to humanity aim to pursue similar goals that the Lord Jesus Himself pursued. Leaders who day and night discharge their duties as servants of God, not in an αἰσχροκερδῶς and κατακυριεύω manner that seems to be the order of the present age. However, several leaders have continued to pursue their pre-occupation as a commercial venture and utilize any means to accumulate profits. The present economic situation in NN and the high unemployment rate have greatly affected the church's integrity in the country. Some unemployed youths see churches as another business organisation that they can go or partner with to make a living and not minding what the church stands for in society.

According to research conducted by Bot on the character of Pastors in the church, he concludes that "the economic hardship coupled with a burning desire for money and material things have immensely brought about gross malpractices, terrible vices and embarrassment in our society and the church. Mismanagement and misappropriation of church finances are found among some Pastors and church leaders" (2016:71). Such development does not mean well for the churches in NN, where many Christians are in dire need of salvation, hope, peace, leadership to overcome their day-to-day challenges caused by Boko Haram and Fulani herdsmen fanatic. The purpose which some Pastors join the ministry of the church is quite contradictory to the desire and well-wishing of the body of Christ in the region. 1 Peter 5:1-11 advocates good shepherding in the suffering community, but the array of the messages being preached in NN by some Pastors are no longer about salvation, faithfulness, hope, peace, heaven, and hell but the "acquiring of material wealth, by capitalising on the 'gross ignorance' of the people about the teaching of the Bible on wealth" (Dairo, 2014:87). This acquiring of material wealth recalls the driving force behind Christian leadership's mode and motivation in NN.

Equally, the church seems to become an avenue for many to hide and perpetuate their evil motives in the name of leading the people of God. Dairo (2014:87) laments bitterly on the credibility of leaders we have in this century. He expresses that many Self-made leaders who possess a form of godliness but deny God's power in their actions (Titus 1:16). True leaders, who are living examples in integrity, honesty, consistency, and are deeply spiritual, are so few. Bot also shares the same concern that the ideal spiritual leaders are scarce in the churches in NN. He expresses with dismay that we only have many leaders who cause "squabbles, fights, disunity, and divisions among their people due to their pride, ambition, worldliness and selfish interests" (Bot, 2016:85). This worldliness and selfish interests show how the drive for materialism has become the mode in which

some leaders operate and the motivation to ascend into a leadership position in some denomination in NN. Integrity should be the core value for shepherding in the Christian suffering community. Thus, the church in NN especially COCIN must strictly adhere to the text of 1 Peter 5:1-11 and other Biblical references on leadership and live a godly life, which would help to curtail such dangerous mode and motive for leadership in the country and the globe at large.

It is dangerous to the Christian community when church leadership is driven by self and becomes so difficult to differentiate from secular leadership. In NN and COCIN, according to these scholars Bewarang (2018:44), Danbaba (2016:2), Awojobi (2013:2), and Bot (2016:52), some ministers are only being driven by greed rather than God's spirit in them for the edification of the church. They see the church as an avenue of making money without counting the cost therein. There are cases of pastors in COCIN diverting church money in their custody for personal use, which in the end they cannot account for, and the GCC has no option as mentioned earlier than to place them under church discipline. COCIN believes that God has called and given every pastor the "responsibility to work faithfully in his vineyard" (COCIN, 2010:97). Hence, faithfulness in service should be the benchmark for every Christian leader. However, some denominations in NN still have a wrong perspective of leadership because they rate their pastors' performance based on the amount of money remitted to the synod, diocese, parish, general church council, and so forth. The best pastor among pastors preached and taught prosperity gospel to such churches, focusing on building infrastructure than caring for the community's dying souls. The best leader amongst leaders is one who remits at the end of the month or year a fair amount of money to a higher level of the church instead of paying careful attention to good shepherding as required in 1 Peter 5:1-11.

Furthermore, one has observed as a fellow pastor in COCIN how most of the local churches' reports to the church's headquarters are structured. The emphasis is on how the money is collected

and spent, not on the members' well-being as expected. When the church's focus is being shifted from its vision and mission, then morality will gradually give room for self-acclamation and glorification. The church in NN needs to recuperate her effort in preaching against negative mode and motivation for leadership that is step by step, tarnishing the church's image in the face of the unbelievers in the region. As people called by the chief shepherd, Christian leaders must ensure to inculcate a shepherding pattern to prove them as faithful people in society. The good motive of Christian leadership as enshrined in both the Old and New Testaments, especially that of 1 Peter 5:1-11, must be the mirror for excellent pastoring rather than running on leadership that will not edify the body of Christ. The spirit behind the chief shepherd leadership in Luke 4:18-21; 19:10 and John 13:1-17 ought to be the guiding principle for the Christian leaders of the time.

In the same vein, some pastors complain that they are the main target of attack in the community, but that would not stop them from exhibiting good character in service. This study does not deny that pastors also suffer the effect of attacks by the Boko Haram and Fulani herdsmen, but more is demanding from them as overseers of God's people. They are responsible for rendering complete care for their members, which they are all together suffering in the affected communities. Cannings (2013:68) elucidates that it is essential for Christian leaders to consciously realise that in the course of serving in the church, they will face many challenges such as persecution, false teaching, idleness, and apathy; but they are to be committed, stand fast and hold on to the truths that they have been taught through the word of God for an effective ministry. He further states that Christian leaders also know that "following Christ may be costly, but they are willing to deny themselves of selfish desires because they know that serving God is worth it" (Cannings, 2013:68). So, when pastors put those realities into practice, they will serve the Christian community well rather than

struggle for positions and prosperity at the church's detriment they were called, trained, and sent to bring sanity and orderliness.

4.7 Conclusion

The chapter discussed NN's context by exploring the history and social life of the people from its region to the aspect of leadership and its impact on the church and her community. Christian leaders ought to behave themselves as they discharge their paramount responsibility in the Christian suffering communities in NN. In NN, as far as history is concerned, the Christian religion has not been given a breathing space to enjoy reasonable freedom of expressing her faith and fulfilling the great commission as should. Poor leadership, both secular and religious, has proven to be a contributing factor in the challenges the Christian communities in NN undergo. Like in the case of the Graeco-Roman context, the spirit behind good shepherding in the Christian communities in NN has been relegated to the pursuance of leadership position, material gain, and becoming monocracy, which results in poor leadership instead of being an example in their services to the wounded flock of God under their jurisdiction. The application of 1 Peter 5:1-11 would remarkably serve as a springboard in addressing the challenges of poor Christian leadership in NN. As the next chapter will reveal, brave Christian's leaders have to work together, forming their communities into Christlikeness by dispelling all forms of intimidation and shame that the church is facing in NN and the entire country.

Chapter Five

Applying 1 Peter 5:1-11 through a Christocentric Leadership Model into NNC

5.1 Introduction

The task of this chapter is to apply the socio-historical appraisal of the mode and motivation of leadership embedded from the exegesis of 1 Peter 5:1-11 through a hermeneutical model constructed for this study mentioned in chapter one called the 'Christocentric Leadership Model' (CLM) to help reshape the character and behaviour of Christian leaders and meet the need of people in the church and suffering communities. The hermeneutical model of Christian leadership in conjunction with the behavioural theory of leadership (as mentioned in the theoretical framework) resonates that good leadership is the key to godly development in the church and society. Good leadership is rooted in behaviour as demonstrated by the leader and centred on αἰσχροκερδῶς and κατακυριεύω antagonistic tendencies in all spheres of endeavours. The chapter begins with the appraisal of the Christocentric leadership model and how such a hermeneutic of leadership would bring new meaning and aspiration to the reading and comprehension of the message of 1 Peter 5:1-11 in NN and Africa as a whole. It considers the dimensions of leadership and the ideal character and behaviour of a leader and how the epistles resonate CLM model of leadership in the words of the author of 1 Peter to the leaders of the churches in Asia Minor.

5.2. Christocentric Leadership Model in 1 Peter 5:1-11

The Christocentric leadership model (CLM) reveals how the Lord Jesus Christ was a chief shepherd in serving His people with the right motive regardless of the circumstances. The CLM is transformative and capable of rendering a new perspective and assimilation to the reading of 1 Peter 5:1-11 and solving the challenges of poor Christian leadership in NN. Understanding CLM

by Christian leaders in the church and society is the mark of irrefutable success and development. The author of 1 Peter knew that secret while still a fisherman and immediately when the great chief shepherd, Jesus Christ, calls him to become a fisher of men. Since that divine encounter with the flock's chief shepherd, Peter, served the Church of Jesus Christ as one of its most prominent Apostles. Thomas C. Oden (2011:112–113) explains that Peter's leadership position among the disciples is evident in the entire New Testament. The skeletal survey of the gospel accounts and Acts of the Apostles revealed Peter's close personal relationship with Jesus Christ and his services based on the task and relationship in all his journey in the New Testament era. For example, the following passages: Matthew 14:28-31; 16:18; Mark 1:16-18; 9:5; Luke 5:1-11; John 13:4-11; 18:10-11; 21:1-23; Acts 2-5 and 10-12 of the New Testament gives precise details on how Peter behaved in handling his tasks in developing his relationship with people as a leader. According to Holmquist (2018:89), the Bible contains two epistles of Peter, filled with doctrinal teaching, theological reflections, exhortations to Christians, and instructions on leadership. His encounter and relationship with Jesus Christ, exploring his leadership instructions in 1 Peter 5:1-5. The author's behaviour in discharging his tasks as a leader echoes the CLM model of leadership. The admonishment of the Christian leaders by the author of 1 Peter on the core values of leadership is worth emulating in this generation.

The behaviour of the author of 1 Peter regarding task and relationship in 1 Peter 5:1-11 resonates with those which constitute the pillars of CLM, which focused on good shepherding in the church and suffering communities. These pillars include leadership, integrity, hope, and ethics (LIHE). This model summarises 1 Peter's appraisal of what Christian leadership should be in the church and suffering communities. Anthony A. D'Souza sees leadership as a Christian affair. He reveals four points that describe what Christian leadership is all about. That Christian leadership "seeks to

be of service, rather than to dominate; encourages and inspires; respects rather than exploits others' personalities; reflects, prays, and acts on Jesus Christ's words" (1994:12), as indicated in Matthew 20:27-28 (καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔστω ὑμῶν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. 'and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many). He reasons that if the word leadership connotes power, authority, honour, prestige, or personal advantage, he is not a Christian leader. The tasks before every leader are enormous, and when Christian leaders get a real grip of such tasks with the right behaviour in place, then transformation will be accorded. Αἰσχροκερδῶς and κατακυριεύω practices would give way to integrity in all congregations and chaotic areas. So, CLM's efficiency in appraising the text of 1 Peter 5:1-11 is essential in appropriating an ideal transformative model for Christian leadership in the church and suffering community.

5.2.1 The Co-leader Image in the Suffering Community

The first thing that 1 Peter 5:1-11 reveals is leadership. The author identified himself with the churches' leaders in Asia Minor as a co-elder or leader (5:1). The expression is apparent solidarity with all Church leaders, which is a typical demonstration of the chief shepherd's purposeful leadership. CLM holds that a leader's behaviour is seen in the manner and way in which he or she leads others in the area of calling and the discharge of the tasks therein. Christian leadership is all about identifying with the people in their predicaments in all circumstances. As a leader, the author of 1 Peter did not assume any superiority over other leaders in the suffering community, but as one who knows his task well, he considers himself on the same level as the elders. He exhibits a key trait of Christocentric behaviour in the spirit of humility with the posture of serving. Kevin Leahy explains that "Peter is equating himself to the elders, humbling himself in his role as a 'co-elder,'

and acknowledging the maturity of the faith of the elders" (2010:5). Peter's action indicates a noble form of Christian leadership that is lacking in the suffering community in NN. The need to live and identify with other church leaders and communities is part of the pastoral calling and a key trait of purposeful and CLM. So, leadership in whatever capacity is all about people and identification. Such a model and character give a sense of belonging in the body of Christ because it is an essential mark of humility and cordiality.

Furthermore, in line with 1 Peter 5:1, the author sees leadership as an act of affectionateness and unity. The author's deliberate action for not distancing himself from the elders and how he refused to assume a κατακυριεύω form of leadership when exhorting the leaders shows the kind of CLM that Christian leaders need in discharging their duties in the church and her suffering environment. Equally, his sympathy with the leaders also reveals him as a leader who did not withdraw himself from his members in times of suffering. This fact is expressed by Holmquist that "as a leader, Peter had learned not to drawback, but move forward while under trial, and to become a 'partaker in the glory that is to be revealed' (5:1), the future glory he has discussed so much in this letter (1:4, 7; 4:13; 5:10)" (2018:91). These actions of Peter further portray the kind of behavioural attitude that is expected from a leader. A Christian leader ought to develop a sense of empathy and togetherness with those under his or her care in all situations. Since Christ as the model has suffered, and his Apostles have suffered, including Peter, then church leaders will suffer as well. They would need to lead in hard times and not drawback for the sake of the Church and their congregations (4:12-19). Warren W. Wiersbe (2010:141) enlightens that times of persecution and suffering demand that God's people have adequate spiritual leadership. If the judgment is to begin at God's house based on 1 Peter 4:17, then that house had better be in order, or it will fall apart due to the tensions' pressure. However, leaders who run away in times of difficulty and abandon the flock only prove

that they are hirelings and not true shepherds, as Jesus taught in John 10:12-14. Therefore, a Christian leader's involvement with other leaders or followers in the suffering community demonstrates a mark of maturity, respectable leadership, and CLM that would transform society.

Similarly, Myrnalyn Castillo describes four Cs of Christian leadership that every leader must align with if they would be achieving the tasks of their oversight in the Christian community. This includes "Calling, or doing the will of God; Competence, or doing what one ought to do well; Confidence, or knowing what you can do by yourself and what you can do with God's help; and Character, or living a life according to Old Testament and New Testament character values" (2018:1). The calling, competence, confidence, and character of a leader define the leadership role's depth that cannot be achieved outside the CLM. According to Steven R. Cook (2016:1), a Christian leader is marked by how he or she serves and treats others**.** He or she is known by the words he or she uses when speaking to others. The leader's impolite and offensive words reveal a corrupt heart, whereas wise and gracious words reveal a good heart. This was the kind of heart that the author of 1 Peter presented as he admonished the leaders of the churches on the need to be Christocentric in their service to the suffering Christian communities. Prasad (2000:111) proposes that, in a situation of suffering, leaders of the community and the flock should be of one mind. The leaders should have no other motive than service to the community.

5.2.2 The Task and Integrity of Christian leaders

Leaders were called not to abuse their position but to be responsible for shepherding the flock of God (1 Peter 5:2-3). The example of David, who, as a shepherd (1 Samuel 17:34-37), fought with lions to protect the ποίμνιον he was shepherding is didactic and worthy of emulation by leaders. According to Marshall, a true leader keeps his people from "wandering away in their stupidity; to protect them from dangers from wild animals and thieves; to feed them; to find them, even at

personal risk, when they are lost; to prevent one animal from taking advantage of others; to maintain unity within the flock, and to exercise individual care" (1990:162). Thus, when leaders comprehend their ministry well, they will ultimately have a willing heart and the right motive in discharging their duties. Equally, Bewarang adds that "Godly leaders inspire people by their commitments. They do not cajole, coerce or threaten their followers to obey God" (2018:28). So, identifying with others through a good character in serving God's people in the communities matters a lot in Christian leadership. This is because CLM's practice demonstrates godly behaviour, relationship, simplicity, and integrity in the community.

Integrity is the second aspect of CLM that focuses on virtues the Christian leader supposed to put on and off in the Christian suffering community (1 Peter 5:2-3). The word integrity includes many virtues, which we often mention in our daily interactions with one another, such as honesty, sincerity, faithfulness, fidelity, transparency, trustworthiness, and truthfulness. The author of 1 Peter called the leaders of the suffering community to tailor their focus on living a life of integrity as they take the oversight of God's flock (5:2-3) in desisting from αἰσχροκερδῶς and κατακυριεύω. Peter Nelson Cummins (1997: iii) explains that Christian leaders are expected to model integrity and genuine devotion to Christ, who called them to his vineyard. They have the responsibility of encouraging the congregation to be moral and ethical people. This is the quality of leadership that the author of 1 Peter commanded the leaders to inculcate in overseeing God's people under their care. When a leader becomes a man or woman of integrity, people have confidence in their oversight of them. Leaders with good behaviour towards their tasks live a life of integrity and overcome the danger of αἰσχροκερδῶς and κατακυριεύω in leadership.

According to Alexander Strauch (1997:22), the Christian leader's integrity is seen in the exercise of self-controlled in the use of money, the exercise of his or her pastoral authority, spiritual devout, righteousness, hospitable, and moral before the non-Christian community. In pastoral work, relationship skills are preeminent. Thus, a shepherd elder is called to be willing, gentle, stable, sound-minded, and uncontentious; because an angry, quarrelsome man or woman hurts congregations. A man or woman of integrity is always committed to overseeing, protecting, teaching, and caring for the people of God in his or her congregation. Equally, Walls (1999:89, 90) explicates that the author of 1 Peter did not suggest that Pastors should not be paid a salary for their shepherding ministries, but opposes a motivation for ministry driven by αἰσχροκερδῶς and κατακυριεύω for that is ungodly. Christian leaders, in whatever way, are not supposed to delight in the use of tyranny or flaunt his or her authority. For godly leadership in the Christian community can only serve as an example to the flock when it wholeheartedly involves "sensitivity to people's needs, affection for people, the authenticity of life, and enthusiastic affirmation, without deception, greed, flattery or authoritarianism" (Walls,1999:89, 90) to the people under their care in all ramifications.

Therefore, what 1 Peter 5:2-3 reveals is that a Christian leader is not supposed to exhibit or have a greedy and dictatorial spirit or be quick-tempered, aggressive, or self-willed. It is shameful as a Christian shepherd to serve in the church primarily for money. Serving as a church leader should be done eagerly, loving to serve, and willing to spend oneself (5:2-3). Leadership is not repression as some of the contemporary leaders ruminate, which makes things very difficult for the younger ones in the social and political sphere of influence in the Christian community. This is because, in every society in as much as leadership is essential, membership is also significant. Christian leaders are called to practised and encourage Christ's attitude (Philippians 2:5-11) and his

leadership principles in the Bible rather than allow pride to dominate them and tarnish their reputation amongst God's people. So, by the principle of CLM, Christian leaders are called to focus on serving those who follow them. They serve their followers and not the reverse.

Given the above, when Christian leaders heed to 1 Peter 5:1-11 exhortation and live a life of integrity in discharging their tasks well, they show good behaviour and become a living example for others to follow. Integrity was another core value of CLM that the author of 1 Peter 5:1-11 wants the leaders of Asia Minor to adopt and display in taking the congregations' oversight under their care (5:3*b*). Strauch elucidates that "if a man is not a godly model for others to follow, he cannot be an elder even if he is a good teacher and manager. The greatest way to inspire and influence people for God is through personal example. Character and deeds, not official position or title, is what influences people for eternity" (1997:22). So, being a man and woman of integrity is critical for accomplishing tasks and developing a relationship with no margin in the Christian community. CLM's inculcation in all spheres of life strengthens the hope of the vulnerable members of the church and suffering communities.

5.2.3 Hope for Leaders and Suffering Community

The promise of the crown of glory in 1 Peter 5:4 by the author features the hope which the CLM offers to the disheartened people in society. Hope is the confident assurance of future glory and blessing in Christ Jesus. Holmquist (2018:90) designates that the author of 1 Peter wrote the epistle to encourage Christians in the churches throughout the region of Asia Minor to persevere in their Christ-centred hope amid their current situation of suffering. The confidence for reward as mentioned in 5:4, glory in verse 1 and 11 have offered great "encouragement and comfort for leaders in light of the discussion in the preceding paragraph (4:12-19), a discussion about purification beginning with, and being concentrated upon, the Church and its leadership"

(Holmquist, 2018:91). A good Christian leader demonstrates excellent behaviour and cordial relationship in handling his or her task in the Christian community. He or she testifies and gives hope to the people under his or her jurisdiction; thus, the chief shepherd remains the pillar of hope to the church. The CLM concept gleaned from the displayed and encouraged of the author of 1 Peter (5:4) is worth emulating by Christian leaders worldwide who live in areas where Christian believers are suffering due to their faith in Christ Jesus (especially in NN). The reward of the crown of glory in 1 Peter 5:4 reveals the chief shepherd as an epitome of hope to the dispersed believers and leaders in the suffering communities.

Christian leaders being "stewards of God's flock, modelling the 'Chief Shepherd' for their followers who will receive God's help and hope in their faithfulness to him in their suffering" (Leahy, 2010:5). Instilling hope is a CLM in which Christian leaders are called to exercise and maintain amongst their people in the congregations and suffering communities. Matthew Mwangi Theuri *et al.* elucidates that there are significant needs for leaders in the Church and the Christian community to be "concerned with the plight of the poor, the oppressed, and the outcast. This will give hope for humanity to develop into a new and perfect society where people live in harmony, without greed, envy, nor being selfish anymore but community-minded" (2015:51). Good leadership strengthens people and reassures them of God's care and intervention if they remain steadfast in power and love of the chief shepherd regardless of the hostility. That will revitalise and instil balance, ethical conduct for good Christian living despite the hostility of the suffering communities.

5.2.4 Good Conduct in the Christian Community

The ethical overtones in 1 Peter 5:5ff reveal the dynamism of the CLM kind of behaviour the author's wished leaders of his time to adopt to serve and relate with one another in the suffering

community. Such ethical overtones rely on the fact that a Christian leader is always expected to encourage the right living and behaviour. He or she sets an excellent ethical standard in shepherding the flock of God in the community as seen in 5:1, where the author assumed the elders' position and enlarging that scope in verses 5 and 6, sue for geniality and humility amongst the leaders and younger people as well as the entire Christian community. Cam Caldwell *et al.,* citing Bass and Steidlmeier (1999:182), elucidates that the "ethics of leadership requires understanding, the moral character demonstrated by the leader, the ethical legitimacy of the embedded principles and processes of the leader's vision and the program which followers are expected to accept; and the morality of the actions and choices in which leaders and followers are engaged" (Caldwell *et al.,* 2014:28). Maintaining good conduct is essential for the suffering community's growth sustainability because if a leader is morally right, he or she motivates his followers to do the same. A leader cannot practice αἰσχροκερδῶς and κατακυριεύω form of leadership and expects to please the chief shepherd and as well have good followers in the Christian community.

The text of 1 Peter 5:5, 6 presupposed the right ethical conduct amid the pain. The author tactical focuses on the practice of good conduct and advice his audience on how to live out the Christian faith in a time of trial and suffering. The younger people in verse 5a are considered members of the household churches who are still growing in the faith; thus, they are tasked to submit to those matured in the faith. However, Peter's suggestion does not juxtapose the situation whereby the leaders are not representing the community well. In such cases, what should the younger do? Then, to what extent would the younger continue to submit to the ungodly leaders? However, he ends with an address in verse 5b to 'all of the people' (both the elders and younger) living in the suffering communities of the Asia Minor to live humbly towards each other for church cordiality.

However, the researcher firmly believes that the author of 1 Peter was not calling on the younger people to tolerate bad leaders discharging their duties. They have the right to speak out in humility and expose all corrupt leaders in the Christian community, just as Jesus, the chief shepherd, reprimanded such kind of leaders in his time.

Humility is the benchmark for cordiality in the Christian community. The Christian leader in the suffering community should be morally sound. His care ethics reflects his commitment to the relationships that strengthen the Church and its members (Caldwell *et al.,* 2014:27). As learned from the author of 1 Peter, such a fundamental leadership model is vital for a stabilised society in any form of trials and crises in the Christian community. Christian leaders are expected to lead by their life and teach by their behaviour in protecting the flock from danger and loss of hope in the community that seems hostiles to them. As the chief shepherd humble himself even to death based on Philippians 2:6-11, the Christians in the suffering community is to have full confidence in God by being royal to the ability of His Mighty Hand in every season of life (1 Peter 5:6-7). According to Leslie F. Church and Gerald W. Peterman (1992:763), the humbling of oneself under God's hand is the best way to deliverance and exaltation in all circumstances.

The Christocentric way of humility should be the prototype of the Christian of the suffering community because God hates the pride in all settings. People in the Christian community are expected to have undistracted minds that actively watch for dangerous situations. The leaders and the members of the entire Christian community are called to be alert and have self-control in their affinity so that they will not fall into the trap of the enemy, but as steadfast people, they are to resist him (5:8). The imagery of the roaring lion sound so scary in the suffering community, but trusting in God demonstrates the kind of CLM that would defeat every work of darkness in the

Christian suffering communities. In the Christian community, both leaders and the congregation seem to be ignorant of the devil's stratagem. There is a great need for Christians in NN to understand that the devil is not impossible to repel, so to resist him through firm faith in God's care is their paramount responsibility. For instance, in Matthew 4:1-11, when the devil tempted Jesus, He resists and repels him by trusting in the word and power of the Almighty God. Following the wisdom of Christ in defeating the devil would enable Christian leaders and her suffering communities in NN to overcome the power of κατακυριεύω and αἰσχροκερδῶς in discharging their service to humanity in all circumstances.

5.3 Petrine Concepts of Κατακυριεύω and Αἰσχροκερδῶς in the Light of NNC

Being κατακυριεύω according to Harrison and Picirilli (1992:205), means to exercise lordship and suggests ruling in a way that is dominating, exercising dominion over someone devoid of the principle of the leadership style laid by Christ in the gospel as well as Apostle Peter in 5:1-11. The κατακυριεύω in leadership, as mentioned earlier, occurs when the person in authority feels the need to dominate, subdue those under his or her authority rather than provide care, guidance, and service to them. The author of 1 Peter exhorted his recipients on that because it promotes tyranny rather than servant-hood and goodliness. It gives a bad reputation to Christ and his kingdom. The Christian leader should not embrace a dictatorial attitude because a domineering manner is "an unbridled ambition, an offensive strut, a tyrant's talk is no attitude that could fit for one who claims to be a servant of the son of God" (Sanders, 2007:49). The suffering church in the present era needs leaders who know the situation of their congregation and provide an appropriate leadership patterned after the life of the chief shepherd. The yearning of the time is on the selfless and exemplary form of leadership, demonstrated by Christ and taught by the author of 1 Peter.

Equally, like the focus of the author of 1 Peter in 5:2-3 on the right behaviour in shepherding, there is a great need now to draw the attention of the church and community leaders in NN on the magnitude of their negligence to the precious flock of God under their care. The primary disease that is gradually affecting leadership in the North, according to Agbiji and Swart (2013:12) is the exercise of undue power over the people and the desire to make it in life by all means, which is against the behavioural theory and how the author of 1 Peter preached it. Such attitudes and quests have developed selfish and uncaring leaders in some affected Christian suffering communities and churches in NN. It is amazing that instead of the world system to learn from the church, but on the contrary, some church leaders in NN are busy copying the ungodly form of leadership to their congregations. This fact is clearly explained in Phiri's words that "some church leaders after learning from the political leaders and environment, they also became autocratic and thereby bringing about nominal Christianity, divisions and uncaring leaders in the church because people followed them out of fear" (2009:23). Such practice and character bespeak a terrible signal to the body of Christ if tyranny and aristocracy have become the weapon for leading the flock to the detriment of the good behavioural and excellent pattern taught by the author of 1 Peter.

Furthermore, a person cannot be the best leader in the Christian community without being in a good relationship with Christ, the chief shepherd. An autocratic leader always thinks he or she is the best and that he or she alone can direct the church or nation's activities satisfactorily. Leaders with such attitude, according to Bewarang, "wield power over followers beyond its intended use to view special privileges as their rights. Their leadership style is more reflective of a chief than a shepherd" (2018:44). In fact, to leaders like that, they believe it is through their excellent knowledge and ability, the church can achieve the best result alone (Phiri, 2009:23). An authentic leader lives and leads by example. He or she uses the position of authority to provide care, security,

and solace to those under his or her jurisdiction; because he or she believes that good leadership is only rooted in behaviour.

There is no doubt that the church and her communities in NN have suffered a lot beyond measure, socially, economically, spiritually, and organisationally due to self-centred leaders who hate what is good and find comfort in dictatorial and subjugating their followers. In a time like this, there is an immense need than ever before for leaders like Apostle Peter, who will provide quality and efficient leadership to the suffering populace rather than clamouring for prestige and popularity. Pam (2010:146) explains that a wise leader guards himself against the pitfalls of success, self-assertiveness, and over-confidence. He or she inspires and motivates rather than intimidating and manipulating. So, in NN, there is a great need for Christian leaders who are conscious of their oversight and the appearance of the chief shepherd than their self-esteem. Christian leaders that care for the flock when they are traumatised rather than those that take advantage of the flock in their predicaments. Servant leaders who defend their subjects' rights when they are still alive than those who fight and defend the subjects when they have already fallen victim. Christian leaders that dearly have an utmost concern for the lost souls than those who contribute to destroying them. Selfless Christian leaders who recognise and appreciate human beings' giftedness and diversity as God made them and sought a collective blessing and achievement rather than personal ends in all endeavours. These are kinds of leaders that have the church and her suffering communities in mind. Such leaders are the type that citizenry desire at the precarious conditions of the time. This is because they exhibit the kind of character and behaviour that the author of 1 Peter expects to see in the churches of Asia Minor (1 Peter 5:1-11).

The αἰσχροκερδῶς form of leadership is what the author of 1 Peter warned his recipients against; nevertheless, it is becoming an epidemic in NN in this contemporary time. Flint elucidates that the potential leaders waste their God-given skills and abilities when they are corrupted both physically and spiritually by allowing "selfishness, greed, and desire for power to drive their leadership motives. These are things that can easily result in poor dominion effect and failure both for the leader and the organisation" (2011:126). When Christian leaders focus on the quest for materialism more than their primary duty, it distorts the efficacy of their vocation. It promotes pseud messages that will affect the church's integrity. Bot (2016:54) explains that church leaders should not use their congregations as business enterprises, nor be defrauded, exploited, and overcharged for selfish reasons. This is because a true Christian leader thinks about bringing food to the table of those in dire need rather than taking it from their table. He or she finds joy and fulfilment in feeding the flock rather than the flock in their precarious conditions feed him.

As the author of 1 Peter in 5:2, it is high time for leaders in NN, especially in COCIN, to develop and practice a behavioural theory of leadership that has to do with achieving tasks through a relational attitude that portrays Christ to the outside world. Christian leaders are expected to provide leadership that guarantees hope and tranquillity to the people rather than clamouring for material gain. Wiersbe (2010:143) explains that the Pastor of the local assembly must be a man or woman who walks with and grows in his or her spiritual life. For if the church leaders are not diligent and moving forward, the church will not be diligent and move forward. This means that good and bad leaders produce their kind in the church and society. Bot enlightens that an ideal Christian leader is one who "pursues moral standards, discipline, and honour above selfish ends, aggrandisement, self-enrichment, and opulence. He or she sees himself or herself as called by God for the position. He or she has come to serve but not to be served; to give and not to take" (2016:86).

So, as a matter of urgency, Christian leaders in COCIN and NN need to sit up and provide good leadership for the suffering communities rather than empowering themselves at the detriment of the subaltern in their churches and localities. This is because the church and communities in NN require leaders who will wholeheartedly eschew the spirit of competition and mimicry in their oversight and inculcate the excellence spirit of the chief shepherd in providing solace, hope, and leadership to the dying generation.

There are two dangers that Christian leaders in all walks of life must be very cautious of in providing leadership to the suffering communities. The first is the danger of lording or dictatorship while the second danger is that of greed or selfishness in leadership.

5.3.1 The Danger of Lording or Dictatorship Leadership

If there is anything that has a positive or negative influence on its citizen's life is leadership. Leaders affect their members through their behaviour and how they exercise their legitimate powers and authority in the areas of their calling. The author of 1 Peter warns that the exercise of such power and authority is critical and limited by Christian leaders' model emulate from Christ. Being a chief of all shepherds, he demonstrated proper leadership behaviour and was a man of integrity from the beginning to the end of his ministry. He laid down his life and presented himself as an epitome for all to follow. Phiri explains how Jesus humbled Himself and became a servant of the people He served. He lamented on the way Christian leaders in African ministry are lording over the flock of God. He reiterates that this "kind of leadership is contrary to Christian leadership expectation and is unacceptable in the church. Christian leaders lead as servants, not as bosses in their functions" (2009:113). This serving as bosses by leaders indicates that imperialism or dictatorship in leadership negates the right behavioural leadership style laid by Jesus Christ. Jesus

has all the power to lead in such a manner in his days here on earth, but he chose the path of humility and service as the only principle for successful leadership.

The danger of lording over in leadership affects the church and affects the behaviour and integrity of the leader. This is because when a leader, instead of leading God's people as expected of him or her by the chief shepherd, decides to manipulate and take advantage of the flock, he or she disobeys the one who called him. This would eventually affect his or her relationship with God. He or she will no longer hear from God because self has become his or her model instead of Christ. For example, both king Nebuchadnezzar (Daniel 4:25-33) and King Herod (Acts 12:21-23) suffered the danger of lording over their subject in leadership and taking the place of God instead of imitating his examples. The leadership behaviour, power, and authority Christian leaders ought to demonstrate should certainly take after Jesus' style of leadership that He tasked Peter in John 21:15-19. Peter, in turn, puts the responsibility on the shoulders of the leaders of Asia Minor churches as a message to the universal church. Bot explains that "the power of the church cannot be the power of human reasoning and human endeavour. The power of the church is the supernatural power that comes from the Holy Spirit" (2016:55). Lording over members is apparent disrespect to God, who called leaders to such prestigious positions. Leaders who take the oversight of God's people with autocracy dishonours the chief shepherd and bring shame to the body of Christ; because they are leading in opposition to the mandate and principle of leadership exemplified by Christ and teach by the author of 1 Peter. In this contemporary time, I have keenly observed as a Pastor during my eleven years in service that when a leader becomes so autocratic in serving people, he or she creates the following impediments in their lives and these could be some of the reasons why the author of 1 Peter brings the claim on being an example to them:

5.3.1.1 Fear

Members develop fear towards their leaders when they operate and serve as dictators. When members fear their leaders, it degenerates them from the purpose and the power of God in them. It removes God's spirit in human beings (2 Timothy 1:7) and promotes self instead of the spirit of power that dispels timidity and embraces the spirit of love and self-discipline in the Christian communities.

5.3.1.2 Loss of Hope

Church members need leaders that are humble to strengthen their hope in Christ. This is because autocracy stunts the faith of any meaningful community. Followers want to see actual behaviour being demonstrated by the leaders and hope to grow and utilize their gifts when called upon to lead. It is dangerous when membership loses optimism and hope for their leaders. It kills their morale and makes them vulnerable to the enemy (1 Peter 5:8).

5.3.1.3 Contempt for the Body of Christ

Church members will no longer have an interest in doing the things of God. They will doubt God's power and the authority in the manifesto of Jesus in Luke 4:18 for the emancipation of the church. Dictatorship destroys the zeal for the work of God in the life of the members. This would lead to the disrespect of God and leadership by the congregation since leaders fail to be an embodiment of integrity and hope to them.

5.3.1.4 Mediocrity Gains Ground Instead of Expertise

This will hamper the development and empowerment of generational leaders. The talented and prospective young leaders will be afraid to speak, and the wrong people will continue to be used, resulting in mediocrity in leadership. An autocratic and aristocracy system will leave all zealous young members behind and abandon them altogether.

5.3.2 The Danger of Greed or Selfishness in Leadership

Greediness or selfishness in leadership is an attitude directed towards embezzlement and acquisition of more possessions. Jesus, in Luke 11:39, says that the good life has nothing to do with being wealthy, so he warns against greed. Like Jesus, the Apostle Paul warned believers to stay away from those who think godliness is a means to financial gain (1Timothy 6:5). The author of 1 Peter here was also more concerned about leaders who are more interested in making money than teaching God's true word. The proliferation of churches and the tussle for leadership in this generation, especially in NN and COCIN, is a clear indication that most leaders love money above souls yet presume their preaching will win souls.

Some Christian leaders in NN and COCIN feel that their theological knowledge is a tool that gave them the mandate to rule, but that should not become an inducement for making money at the detriment of those under their care as leaders. Todd emphasises that "leadership is not about self-preservation but self-denial through obedience, following Christ's example of unselfish, sacrificial service" (2015:134), as found in Mark 8:34-36. Wayne laments the level of crime performed by both church and political leaders. He affirms that "I feared that the selfishness and greed among our leaders would be our undoing" (2009:77). Christian leaders must resist the spirit behind greed or selfish act because it dented and ruin the credibility of any good leader and creates room for unfaithfulness instead of prudence and transparency in the household of God and the entire community. The danger behind greedy or selfish leadership encourages the following unbearable phenomenon in the church and society.

5.3.2.1 Corruption

Instead of being eager to serve, when a leader develops an unethical attitude of greed or selfishness in overseeing God's flock in his or her domain, it encourages corruption. Corruption kills the spirit

of any good organisation and promotes godlessness amongst its well meaningful members. According to Rhule, the quest that leads to selfish behaviour, greed, and corruption contributes to creating division and separation in society, and the results are what we see in the world today (2013:49). This ungodly craving calls for leaders to desist from undue desire and admiration for money that leads to the negligence of the service expected of a shepherd in the suffering community.

5.3.2.2 Underdevelopment

Members need the motivation to exploit the expansion of God's kingdom, but when their shepherd is greedy or selfish, this hampers the vision and development of the church. Christian leaders are the agents of development when they eagerly serve well by disdaining greed and embrace contentment as taught in 1 Timothy 6:6; then growth and development both physically and spiritually will be witnessed in the oversight of their responsibility.

5.3.2.3 Unfaithfulness

The chief shepherd hates unfaithfulness in all ramifications. Unfaithfulness puts the church and the community in disarray and promotes a nominal organisation. It disconnects the relationship between the leaders and the followers from the chief shepherd. Leaders must disassociate themselves from greed and selfish acts that make them unfaithful before their Creator and people. They must all be leaders who have the eagerness to decolonise all forms of domination that stimulates greed or self in the oversight of their vocation in all areas of life.

5.4 The Remedy for Αἰσχροκερδῶς and Κατακυριεύω forms of Leadership in NN

The motive and manner for Christian leadership in the suffering community should not be independent of the CLM concept described in 1 Peter 5:1-11. For Godly leadership should centre

on humility, willingness to serve, selflessness, and being an example to the flock in all ramifications (1 Peter 5:1-3). To avert both the dangers of αἰσχροκερδῶς and κατακυριεύω in Christian leadership, Christian leaders in NN should inculcate CLM as a principle of biblical leadership in their oversight. The integration of LIHE as enshrine in the CLM is based on the fact that leadership is a call from God, and once a leader understands the magnitude of his or her calling, he or she will live a life of integrity. The purpose of God's calling is for the leaders to build and strengthen human beings' faith by giving them hope in the power of salvation and the glory that awaits every believer in Christ. For Christian leaders to achieve that goal, they are expected to dedicate themselves to teaching and admonishing all humanity in practising what is right before God and their fellow human beings because such behaviours are a crucial objective for ethical standards of living in society.

The principle of CLM calls on Christian leaders in NN to consciously and deliberately identify with the one who called them and redefine what they were called to do. Christian leaders become victims of αἰσχροκερδῶς and κατακυριεύω form of leadership when they forget God and their tasks to the unsaved society in which they were called and sent to save. When Christian leaders are not mindful of their calling to leadership, there is a great tendency for them to start running their course, thinking it is the will of God for them. Bot elucidates that an ideal Christian leader is a person who "builds up the people or the organisation. He or she is God-fearing, honest, truthful, trustworthy, dependable, faithful, and one with integrity with humility. He or she is a person of principles and a model to those that he or she leads" (2016:86). As the principles of CLM holds, Christian leadership is all about leadership that builds up people with integrity and is a suitable model in all ramifications in the community.

Wiersbe upholds that "everything in the local church rises or falls with leadership. No matter how large or small a fellowship might be, the leaders must be Christians, each with a vital personal relationship with Christ, loving concern for their people, and a real desire to please Jesus Christ" (2010:149). Christian leadership is a noble task that requires both horizontal and vertical relationships in all seasons because God calls the leaders from all works of life into the ministry. The call by God is a noble course that no leader should afford to take for granted by discharging his or her duties as a hireling's shepherd. The Christian leader is expected to demonstrate the kind of God's leadership of love and care rather than being αἰσχροκερδῶς and loving to exercise κατακυριεύω to the detriment of service to the suffering Christian community. So, when a Christian leader understands well his or her calling, he or she will live to overcome the danger and spirit behind αἰσχροκερδῶς and κατακυριεύω in his or her service in the Lord's vineyard.

The principles of LIHE advocates that good leadership is mirrored from a dimension in which the leader handles his or her service in humility in the congregation or community. Humility in service is a task-related and relationship-related behaviour in leadership. Boring and Craddock (2004:734) expound that a good leader exercises his or her authority by being an example (1 Peter 5:3) in a spirit of humility (1 Peter 5:5). When leaders are humble, they will not be to a certain extent κατακυριεύω to the point of becoming prey to αἰσχροκερδῶς in their service to humanity. This is because a humble leader in the heart has the capacity to care for and serve God's people. They draw the flock close to God and guide them appropriately through their behaviour to pursue their spiritual destiny in Jesus Christ. Such kind of behaviour and quality of leadership as enshrined in the principle of LIHE will enable the faithful Christians to live above the attraction of κατακυριεύω and αἰσχροκερδῶς in their congregations and the suffering communities.

Furthermore, to overcome the practice of κατακυριεύω and αἰσχροκερδῶς in line with the principle of LIHE, Christian leaders should be men and women of integrity in discharging their duties in the Christian community. Good leadership embraces integrity because it is a deep commitment that involves acting and doing the right thing to serve others, regardless of their circumstances. Michael Ray Hopkin explains that "People who live with integrity are incorruptible and incapable of breaking the trust of those who have confided in them" (2012:1). Wiersbe explicates that "people are willing to follow a leader who practices what he preaches and gives them a good example to imitate" (2010:147). The life of a Christian leader matters a lot in discharging his or her responsibilities, because when he or she genuinely grasp the intensity of his or her calling and inculcate integrity as a roadmap in serving the people; the temptation for αἰσχροκερδῶς and κατακυριεύω will coercively disappear in his or her life.

Given the above, the integration of LIHE as a remedy for the dangers of αἰσχροκερδῶς and κατακυριεύω form of Christian leadership cannot be overemphasised in this century. This is because it takes a Christian leader in NN who consciously believe that leadership is a call from God for him or her to render good shepherding in the suffering Christian community. The mode and motivation for Christian leadership should echo and centre on the principle and integration of LIHE. Every Christian leader needs the concept of LIHE in discharging his or her service well both to God and His people in the society. It will be impossible for Christian leaders to complete their tasks without the integration of LIHE faithfully. This is because the integration of LIHE will enable every Christian leader not only to overcome the temptation and consequence of αἰσχροκερδῶς and κατακυριεύω but will help them to be partakers of the glory and as well receive the unfading crown of honour by the chief shepherd (1 Peter 5:4 and 10-11). Therefore, it is pragmatic for the Christian leaders in NN, especially in COCIN, to inculcate and integrate the

principle of LIHE like Apostle Peter in their oversight for the restoration and stability of the dangling faith of the people in the suffering Christian communities in the region.

5.5 The Theological Application of 1 Peter 5:1-11

The author of 1 Peter in 5:1-11 reveals Jesus as the Chief Shepherd who owns every human being, called, sent, and rewards accordingly. The shepherd and the flock both belong to Jesus Christ (1 Peter 5:1-2). This explains and harmonises John 1:1-5 that He is God, and He is the Creator of all creatures (Genesis 1 and 2). The author of 1 Peter presented God as one who loves and cares for His people even amid their hostility (1 Peter 5:7, 10-11). God cares for the vulnerable and demands good leadership (1 Peter 1:1-2; 5:2-3). God is the chief shepherd that opposes arrogance and gives grace to the humble leaders, younger people, and the entire Christian community (1 Peter 5:5-6). God knows the devil's stratagem and gives both the leaders and followers power to be self-controlled and resist the roaring of the enemies in all circumstances (1 Peter 5:8-9). Apostle Peter's theological stands in this passage indicate that the tasks for Christian leaders in the suffering communities are enormous and demanding.

The Christian leaders are expected to exhibit such attributes of God that the author of 1 Peter revealed in their oversight of God's people because they are His representative to the congregations and communities worldwide. As a loving God, Christian leaders are also called to love and care for the people under their jurisdiction willingly, cheerfully, and eagerly with the same manner of God's passion for the people devoid of αἰσχροκερδῶς and κατακυριεύω. Wiersbe (2010:146) explains that in every sphere of endeavours, when a man or woman has a Pastor's heart, he or she loves the sheep and serves them because he or she wants to, not because he or she has to. So, Christian leaders as God ambassadors are expected to be men and women of integrity and pillars

of hope to their followers the way God has been the source of humanity's hope and strength both in the Old and New Testaments. The motif of God's leadership as a good shepherd in both the Old and New Testament should be the watchword of the Christian leaders in this contemporary time. Christian leaders are expected to be an epitome in exercising their oversight to the hostile and vulnerable communities in the spirit of humility and sincerity. In the community, God should be the centre and goal of Christian leaders' teaching and preaching rather than self because the chief shepherd will reward the faithful with the crown of glory.

The text of 1 Peter 5:1-11 indicates that no condition can limit God's leadership, love, and presence towards His people both in the Old and New Testaments. Amid the hostility and suffering that surrounded the Christian community, the chief shepherd wants the residents to enjoy good leadership and relationship. The Christian leaders serve with eagerness as God wants them to do (1 Peter 5:2). The effectiveness of the Christian leader depends on his or her obedience and relationship with God. To feed the flock of God well as Christian leaders demands a right spiritual relationship with God because the flock belongs to Him, and He alone knows their needs and the kind of shepherding that will strengthen them to remain focus despite their circumstances. The flock condition should not make them disregard their Christian leaders and anyone who deserves to be honoured in the Christian suffering communities. This is because it is the duty of flock to obey their leaders and follow their good steps in serving God (Hebrews 13:7, 17). As the Christian leaders discharge their services in fear of God, the entire Christian community is called upon to respect them in honour of God (1 Peter 5:5). Such cordiality in the community honours God and dispels the enemy's power if both the leaders and the Christian suffering communities cast all their anxiety on God. So, in all situations, God deserves the honour and believers' total dependence on Him.

5.6 The Relevance of 1 Peter 5:1-11 to Christian Leadership in NN

The text of 1 Peter 5:1-11 holds a lot to this century. The text does not address church leadership issues alone, but it cuts across leadership in whatever capacity. It bespeaks the fundamental role of leaders and membership in any given community in the world. Leadership in the church or secular exists because there are people and no people, no leadership. So, the text's relevance to the church's leadership, Christian suffering community, and even secular or national leadership cannot be overestimated. This is because the text's relevance is also capable of addressing some contemporary ethical issues that tarnishes the church's image in general –issues like family life, hospitality, love, Christian relationships, unholy living, Christian duty, respect for elders, living the Christian life in a hostile society, and obedience to civil authority.

5.6.1 Church's Leadership

The entire universe is governed by God, the Father, the Son, and the Holy Spirit. He called men and women from different nationalities to serve as intermediaries in piloting every facet of life in the world. The insufferable and unprecedented increase in the experience of Christian communities in NN, like in 1 Peter's time, calls for a proactive and visionary leadership that will eschew self and stand in the gap for the suffering communities. The need for good leadership without the practice of αἰσχροκερδῶς and κατακυριεύω in all spheres of life is the central theme of 1 Peter 5:1-11. No church in NN and the world exist and operate without a leader, and there is no Christian leader assuming leadership position either as a Pastor, Reverend, Prophet, Evangelist, Bishop, President without God placing him or her there. God entrusted to those He called to a leadership

position the responsibility of leading in His stead the church and her community. The promotion of self in service contradicts the norms and principles of Biblical leadership and Christian faith in its entirety. PLO Lumumba elucidates that there is a great need for the "farmer, doctor, lawyer, engineer, agriculturist, economist, artisans, market women, fisherpersons, politicians, indeed, all sons and daughters must rise with one accord and take a solemn vow to worship at the altar of integrity and excellence" (2010:34). Living a life of integrity in leadership and all levels of existence are so dear for every community; and so important to God, the Creator of human beings, and all things on earth.

Biblically, we have some leaders who had demonstrated their leadership integrity and qualities in a suffering community –leaders like Moses and Joshua, who led the nation of Israel in their huddles in the desert, Nehemiah, who willingly gave up his rights and stood with the people in rebuilding the wall of Jerusalem, and Amos, who spoke against corruption and injustice. Jesus, the great leader par excellent identified and met the need of people in their predicaments. Apostle Paul and Peter also demonstrated such leadership affection towards the people and churches in the suffering communities. In this contemporary time, the church of God in the universe, especially in NN, is called upon to take a challenge from the leaders above and identify with the suffering Christian communities of the time. Church leaders in NN, especially in COCIN, need to reflect on the leadership motifs laid down by the author of 1 Peter. This is because effective leadership is well defined in times of need, tension, and catastrophe, and the goal is to create value where there is no value to lead people to know their rights in every situation. Helping them live and overcome any horrible condition in life as the author of 1 Peter beseech the Asia Minor churches' leaders to inculcate in their oversight. Christian leadership's mode and motivation should not go less or beyond what 1 Peter 5:1-11 outlined.

The text of 1 Peter 5:1-11 reawakens the Christian leaders in NN whose leadership lack integrity. It also reawakens leaders who are weak and sleep over their God's given responsibility as if they are compelled to serve. It will enable them to see leadership as service to humanity in their dilemma and not in αἰσχροκερδῶς and κατακυριεύω purposes, but as the service to the glory of the chief shepherd who rewards those, He called in every field of endeavour. The leaders will comprehend that leadership functions not in a theoretical form but in a practical and transformational way. It is not about self but serving and meeting others' needs as one would expect them to do to him or her. Leadership is more than being willing; it is a calling that is so demanding to give than to receive. It considers the reluctant attitude and κατακυριεύω nature in serving as an enemy but humility and caring as a friend. Furthermore, the text of 1 Peter 5:1-11 serves as a key for transforming Christian leaders as well as membership because there are no rewards for the practice of αἰσχροκερδῶς and κατακυριεύω and the display of arrogance and lack of admiration in serving. Christian leaders should consciously do and practice what is worth doing rather than clamouring on what would not award them anything at the end of their services on earth.

There is no doubt about NN being blessed with many churches, a significant number of men and women of God, a great number of the higher and the lower super-apostles or prophets, a significant number of knowledgeable, and well-respected people, but little in being salt and light in all her endeavours. Christian leaders as God's representative to the churches in the suffering communities must boldly come out and say no to the spirit of αἰσχροκερδῶς and κατακυριεύω in their oversight and embrace the spirit of servanthood both in character and deed. The faithful Christian leaders should raise their voices, pointing fingers, and call what is a speck a speck for the kingdom's sake and not the stomach. Accountability and transparency must be preached to political holders,

workers and businessmen and women, youths, and children at every level of life to eschew any form of αἰσχροκερδῶς and κατακυριεύω leadership at home, village, church and live out their faith. Since they have the responsibility to pray for them as 1 Timothy 2:1-4 says, "first of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that they may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God, our Saviour, who desires all men to be saved and to come to the knowledge of the truth" (RSV). The faithful church leaders have the responsibility to encourage them on right living. Therefore, faithful Christian leaders should discourage their members in politics from the practice of αἰσχροκερδῶς and κατακυριεύω from the local to the national governments. Church leaders should not take chances to build cathedrals and mansions with stolen money and lose their God-given members to the devouring devil. This is because the church is a mind training community, assisting men and women to learn, shun evil, develop, and establish values based on the highest principles possible in pleasing God.

5.6.2 Christian Suffering Community

The Christian communities in NN should see themselves as strangers in this world. They are called to be separated from the world and submit to the leadership of God and their spiritual leaders. God wants them to live such good lives among the unbelievers in the communities that, though they accuse them of doing wrong, they may see their good deeds and glorify God (1 Peter 2:11-12). The Christian suffering communities in NN may have leaders who only focus on αἰσχροκερδῶς and κατακυριεύω and pay little attention to their precarious condition. The world (liken to Boko Haram and Fulani Herdsmen) may also kill and falsely accuse them of all sorts of things, but Christians should not lose heart and hope because God's grace is sufficient for them (1 Peter 5:9-

10). They are expected to be an example in conduct by distinguishing themselves from the hostile world or the environment they live in.

The Church is God's means of revealing the character of Jesus Christ to the world so that God will be glorified (1 Peter 2:12). God's plan for Christians suffering communities is to be alert and self-control to resist the devil from society. Suffering should not make the Christian communities lose their identity or compromise their faith in Christ, who called them (1 Peter 5:9-10). Instead, as M. Fehintola Akangbe explains, "the Christian must be the cleaning antiseptic in any society in which he happens to be. He must be the person who, by his presence, defeats corruption and makes it easier for others to be good" (2001:18). Maxie Dunnam expounds that in the world, Christians are "little Christ" (1997:101). So, as Christ suffered for the believers, the world system would also suffer His followers. This is because being a Christian also involves what Christ has been and done because no condition is permanent here on earth. Bruce Milne holds that "the Church of today stands in Spiritual succession to the first generations of the believers only as it commits itself to similar witness" (2009:304). Therefore, God wants Christian suffering communities to be steadfast and light for all in a dark world in spite of their horrible experience in the hands of the unbelievers. Christians living in an unbelieving and believing society should not give up on their suffering. They are to live and avoid sinful desires and continually maintain good life patterns just as the chief shepherd who calls them did (1 Peter 1:1-2; 5:10).

5.6.3 National Leadership

As mentioned above, the issues of Christian leadership the author of 1 Peter addressed in 5:1-11 are not only peculiar for church leadership. They are as well relevant to the diverse contemporary and recurrent political and traditional leadership challenges in NN. Secular leaders in NN are being

charged with evil characters instead of godly governance. Corruption practices by the political and traditional leaders are antidevelopment of every community and give birth to αἰσχροκερδῶς, envy, selfishness, tussle for power, and κατακυριεύω against the good ethical values of the society.

5.6.3.1 Political Leaders

God ordains every office, authority, and leadership positions (Romans 13:1-3; 1 Peter 2:13-15), and political leadership is not excluded. Like in the spiritual leaders' case, political leaders are sent by God and elected by His people to care for them in society. They have the responsibility of caring for and protecting the community in all circumstances. The motif for Christian leadership encouraged and underlined by the author of 1 Peter (5:1-11) is the key fundamental principle that would guide every leader that wants to finish well either in the church circle or political sphere. As God's image and likeness, political leaders are expected to run the government in fear of the Lord. They are expected to discharge their leadership in the spirit of humility and knowing fully that their subjects or people under their constituency, state, and country belong to God.

A political leader in NN has no excuse for not providing good governance to his or her constituents. As a leader, they are expected to willingly and eagerly serve the people who elected him or her without any grudges (1 Peter 5:2). He or she should be seen as a man or woman of integrity by desisting from the spirit of αἰσχροκερδῶς and κατακυριεύω while serving his or her people. Lumumba (2011:5) explains that society is in disarray today because of poor leadership that is associated with greediness, selfishness, weak ethical values, an omnipotent state, lack of accountability, and transparency. The practice of αἰσχροκερδῶς and κατακυριεύω leads to corruption. Kunhiyop sees corruption as "making someone morally corrupt or becoming morally corrupt oneself" (2008:165). In view of that, corruption is a devilish act done by one person, which

affects others and holds an incessant consequence on the one who initiates it. Corruption pervert's integrity and give birth to nominal Christians in the sight of God, being wise and arrogant to oneself and shameful in the eyes of the society that elected him or her into such a prestigious position of leadership.

Kunhiyop (2008:165) further elucidates that bribery, extortion, fraud, and nepotism are all forms of corruption. It manifests itself in outright theft, match-fixing, examination fraud, kickbacks, illegal awarding of contracts, and the like. In the political sphere, corruption manifests itself in vote-rigging, the purchase and sale of votes, and the alteration of election results. Julius Kithinji explains that corruption is "practiced in both the high and low offices of government and private sectors; it practiced by the state officers as well as the common citizen" (2021:42). Equally, Elizabeth Nduku discusses that corruption affects the "proper running of governments, distorts the correct functioning of economic and political institutions, hampers transparency, exploits the human person for selfish interests, and renders respect for rules obsolete is a manifestation of structural sin" (2015:9). Serving with the motive for αἰσχροκερδῶς and κατακυριεύω which leads to corruption cut across every sphere of life, including the social, legal, economic, political, and religious; aim at ruining every system that will benefit humanity in the suffering communities. So, political leaders are expected to be pillars of hope to their constituencies and not be careless in their governance, or else they will fall prey to the devil's trap and be devoured by him.

5.6.3.2 Traditional Leaders

No form of leadership can under-read the decree of the message of 1 Peter 5:1-11. Like the political leaders, traditional rulers in NN have authority over the communities they have been assigned or inherited to oversee. They are expected to live exemplary life by being an instrument of hope for their suffering communities. However, most times, some of them run at parallel lines with secular

political leaders by not being a solace source to the people under their districts. Instead of protecting the communities, they take advantage of the vulnerable subjects and give a deaf ear to their cry and suffering. Traditional leaders are expected to be people of integrity in ruling their domain in fear of God by shunning all form of αἰσχροκερδῶς and κατακυριεύω leadership. As leaders chosen by God, they learn humility from the author of 1 Peter and embed the spirit of unity, love, and peaceful coexistence by relating well with their community's members.

Both the traditional and political leaders in NN are also the devil's target, just like in the case of the Christian leaders. They ought also to be alert and exercise self-control so that the devil will not use them as a result of their ambition for αἰσχροκερδῶς and power to κατακυριεύω adds more hardship to their suffering communities. They are expected to work and rule for their well-being rather than their personal and family interests. The desire to do evil and try to make it at all costs must be addressed. Their leadership should be marked by faithfulness like Daniel, who distinguished between what is ethically right and wrong in Babylon by setting his daily affairs and heart on God while discharging his service in the king's palace. It is suitable for all leaders in whatever capacity to learn from the life of Daniel, as seen in chapter 6:1-5 thus:

> It pleased Darius to set over the kingdom a hundred and twenty satraps, to be throughout the whole kingdom; 2 and over them three presidents, of whom Daniel was one, to whom these satraps should give account so that the king might suffer no loss. 3 Then this Daniel became distinguished above all the other presidents and satraps because an excellent spirit was in him, and the king planned to set him over the whole kingdom. 4 Then the presidents and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom; but they could find no ground for complaint or any fault because he was faithful, and no error or fault was found in him. 5 Then these men said, "We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God." RSV

Daniel was taken to Babylon as a slave but allowed God to use and transform him into the pagan kingdom and administration of the Babylonian domain. As a worker, Daniel has the opportunity "to make it in life" as a famous NN today slogan. However, Daniel made up his mind to please

God. He was a faithful worker, accountable and transparent in all his transactions, and no αἰσχροκερδῶς or corruption was found in his administration. Traditional leaders and leaders in all sphere of endeavours in NN should learn from Daniel, who did not just say no to αἰσχροκερδῶς but fought it to the point of his death. The likes of Daniel indeed are the type of people needed in NN and all over the globe to curtail the disastrous epidemic of αἰσχροκερδῶς and κατακυριεύω that is removing God in our daily affairs and leading many to be devoured by the devil.

5.7 Conclusion

The chapter has shown that 1 Peter 5:1-11 exposes Jesus Christ as the chief shepherd who calls men and women to leadership positions. Through the Christocentric leadership model, it has shown that 1 Peter 5:1-11 discards the αἰσχροκερδῶς and κατακυριεύω form of leadership. It holds that leadership is rooted in good behaviour, as demonstrated by the leader based on CLM's pillar. Its exposed Peter's presupposition that in as much as leadership is essential, membership is also significant. Christian leaders are called to be role models in providing oversight devoid of hegemony, dictatorship, and clamouring for financial gain. At the same time, members should listen to them through submission and humility as a benchmark for cordiality and tranquillity in society. For the Christian leaders and political and traditional leaders to finish their tasks well, their mode and motivation for leadership must embrace CLM as their ultimate and guiding principles in serving God's people under their guardianship. Like in the era of Peter, the church in NN needs proactive and visionary leaders who will disdain self (personal interest) and employ all their wealth of experience to epitomise Christ's dedication and sacrificial service to the general populace regardless of tribalism, sectionalism. Godly leadership centres on appropriate behaviour in a practical and transformational manner as 1 Peter 5:1-11 reveals. This now leads to the next chapter, which draws into a conclusion of this study and the general recommendations that will

enhance the stability and vitality of Christian leadership in NN suffering communities and the globe at large.

Chapter Six

Summary of Findings, Conclusion and Recommendations

6.1 Introduction

As mentioned in the previous chapters, some Church leaders in NN, especially COCIN, mimic the secular form of leadership and seem to concentrate on personal gain and are not proactive in taking proper care of the people they are called to lead despite 1 Peter 5:1-11, which serves as instructional guide for the church's ordination. Therefore, the embedded challenge and question therein in this study is how a socio-historical appraisal of the mode and motivation of leadership in 1 Peter 5:1-11 in its Graeco-Roman context helps transform and reshape a leader's behaviour; as well as eradicate the problem and practice of unethical nature and the form of leadership and unwarranted suffering caused by Boko Haram and Fulani Herdsmen, gaining ground in NN. The study sought out to show what could be the possible root causes of αἰσχροκερδῶς and κατακυριεύω form of leadership in the Graeco-Roman and NN contexts. Through a socio-historical appraisal conjunction with BTL and CLM, the study argues and holds that tracing the root causes of the unethical form of leadership in NN. In line with the teaching of 1 Peter 5:1-11 on Christian leadership in a suffering community, the study will help in reshaping leaders' behaviour in the contemporary time.

This final chapter aims at summarising the findings, conclusion, and recommendations of the entire work. The chapter focuses on proposing ways that will enable church leaders in NN to view the hub of 1 Peter 5:1-11 as the only solution to the issues of αἰσχροκερδῶς and κατακυριεύω form of leadership, which has negatively affected the spiritual growth and causing economic hardship in the church and communities in the region-thereby relegating the Christian faith to nothing in the unbelieving neighbours' face in the suffering Christian communities.

6.2 Summary of Findings

Objective 1 of the study sought to examine the Socio-Historical context of 1 Peter concerning leadership in the Graeco-Roman background. In a critical examination of the Graeco-Roman context, the study found out that such a context had an indelible influence on the writing of 1 Peter 5:1-11. Respect for human dignity was lacking, and leaders contribute to making life unbearable to their followers. The Graeco-Roman leaders were highly involved in αἰσχροκερδῶς and κατακυριεύω form of leadership. In line with BTL, the Graeco-Roman leaders did not act as "mentors to their subordinates" (Morley, 2018:1). It appeared that the emperors, the elite, and the rich people and priests in the society dominate the poor citizens, such as the widows, orphans, and slaves. Due to imperial worship, some Emperors took advantage of that to suppress the Jews nationality and the Christian movements in the Empire. Several of Christ's followers were being harassed, ridiculed, discriminated against, and even killed just to stop the spread of the faith. The study in objective 1 further revealed, based on the findings, that the early Christians in the diaspora were struggling amid greedy and tyrant leaders of the Graeco-Roman context, and such leadership development had become a usual way of life. Then serving for αἰσχροκερδῶς and κατακυριεύω become the ultimate mode and motivation for leadership for most emperors and elite groups, which the Christians leaders tend to be mimicking into their congregations. Such development into the Christian communities of Asia Minor prompted the writing of 1 Peter, especially 5:1-11, with the sole aim of drawing the attention of the church leaders on the right mode and motive for their oversight to God's people.

In line with objective 1, objective 2 discussed the literary context of 1 Peter 5:1-11 and an exegetical study of Christian leadership's mode and motivation. The study found out that the author of 1 Peter wrote to exhort the suffering Christians in Asia Minor to remain steadfast in the

faith, for they will one day share in the glory and live with Christ. The Christians were marginalised and suffered verbal abuse and ridicule because of their faith in Jesus Christ by their unbelieving relatives and neighbours. The study discovered that the author of 1 Peter wrote 5:1-11 specifically to address the unethical behaviours that were going on in the Christian communities and is tantamount to endangering the efficacy of their relationship with one another. The leaders, which the author of 1 Peter called 'elders' were admonished not to take oversight of God's people under their care with wrong motives. The study found out that the motive and manner for the ministry should be for leaders not to behave like superior to others and seek worldly gain but to exemplify the character of Christ to those under their charge.

The study in the second objective further found out that although the younger people in the suffering community were called to submit and respect their elders and leaders, they have the right to speak out in humility and expose all corrupt leaders in the Christian community, just as the chief shepherd Jesus Christ reprimanded such kind of leaders in his time. Equally, humility is the benchmark for cordiality in the Christian community. Both leaders and members of the community were called upon to see it as a garment that ought to be always worn in their daily endeavours by putting the needs of others first before themselves. This is because pride in leadership and amongst God's people jeopardises the divine plan for harmonious living in the Christian community. The study also found out that the author of 1 Peter desired the people in the Christian community to have minds that are undistracted and that actively watch for dangerous situations because the devil is more capable of using leaders whose goal, mode, and motive for leadership are on αἰσχροκερδῶς and κατακυριεύω in discharging their task, as well as weak members in the community to destroy each other. However, total reliance on God, being alert and watchful, and steadfastness would

enable both the leaders and the entire Christian suffering communities to resist and overcome the devil's stratagem.

Objective 3 explored the extent of poor Christian leadership and suffering among Christians due to the αἰσχροκερδῶς and κατακυριεύω form of leadership in the NN context. The study found out that the root cause why some Christian leaders in NN focused on αἰσχροκερδῶς and κατακυριεύω form of leadership is because they seem to put self and personal ego above their calling, and as such, they mimic the secular leaders to the detriment of their godly services to the congregations under their care. They fail to key in to the fact that good leadership rooted in behaviour demonstrated by the leaders. It also revealed that, like in the Christian case in 1 Peter's time, the followers of Christ in NN do not have reasonable freedom of expressing their faith because of the suffering incurred on them by their unbelieved neighbours (Boko Haram and Fulani Herdsmen fanatics). The undue quest for materialism, which led to corruption, has made the political and traditional leaders careless in protecting the citizens' right in the region amid the Boko Haram and Fulani Herdsmen fanatics as such, Christians who are in the minority continue to experience marginalisation, discrimination, insults, attacks, which resulted in killings and kidnapping of well-meaningful people in the communities. The study further discovered that the spirit behind good leadership in the Christian communities had been relegated to the pursuance of leadership position, material gain, and becoming despotism, which gives rise to poor leadership instead of being an example in service to the wounded flock of God under the leader's jurisdiction. So, issues of αἰσχροκερδῶς and κατακυριεύω form of leadership, which the author of 1 Peter warned leaders in Asia Minor not to inculcate in serving God's people, are what some church leaders in NN (especially in COCIN) systematically gets entangled with to the detriments of the suffering Christians in their congregations.

Objectives 4 aims at applying 1 Peter 5:1-11 through a constructed hermeneutical leadership model that would help in reading and inculcating the application of 1 Peter into the NN context. A Christocentric leadership model was constructed and proving a capability to render a new perspective and assimilation to the reading of 1 Peter 5:1-11 in solving the challenges of poor Christian leadership in NN. The model in conjunction with the behavioural theory of leadership showed its potentiality and transformative nature in extracting the hub of Peter's instructional insight on leadership to a suffering Christian community. The study found out that outstanding Christian leadership is rooted in the good behaviour the leader demonstrates in serving the people under his or her oversight in the church and society. Christian leaders are called to be role models in providing oversight devoid of hegemony, dictatorship, and clamouring for financial gain. Then, as members of the Christian communities listen to the leaders through submission and humility, cordiality and tranquillity would exist in the society. The study further found out that 1 Peter 5:1-11 through the CLM discards the αἰσχροκερδῶς and κατακυριεύω form of leadership amongst Christians leaders. It focused on the fact that Christian leaders in NN would only finish their tasks well if they grasp the hub message of 1 Peter 5:1-11 and epitomising Christ's dedication and sacrificial service, which metaphorically hinges on appropriate behaviour, that is practical and transformational in manner.

Given the above, the study finally notes that the Socio-historical appraisal of Christian leadership's mode and motivation in the Graeco-Roman and NN contexts are similar. Both Christian leaders in such contexts were busy focusing and pursuing the secondary tasks and relegating the primary ones to the background. They are gradually adopting the secular form of leadership into the congregations of God's people. The willingness to meet the need of the vulnerable communities with the gospel of Christ has been turned into meeting personal needs. The practice of

αἰσχροκερδῶς and κατακυριεύω form of leadership by the Christian leaders was in display. Christian leaders are to desist from any form of leadership that will affect the efficacy of their oversight in the CSC. Christian leaders are to respect the magnitude of their calling and emulate the behaviour of the chief shepherd as 1 Peter 5:1-11 unveiled. Inculcating the principle of LIHE as embedded in CLM based on 1 Peter 5:1-11, Christian leaders in NN will overcome the temptation for αἰσχροκερδῶς and κατακυριεύω form of leadership in discharging their duties.

6.3 Conclusion

The study based on the perimeter of the findings therein concludes that: first, there is no doubt about the text of 1 Peter 5:1-11 as an epistle which provides a guideline for leadership in the "midst of suffering" (Byrley, 2017:1). The study concludes in line with Horrell (2008:58) that the Christian's situation at that time epistle of 1 Peter was written is one of the suffering that resulted from hostility towards the believers at both the informed and the imperial level. It was felt at the level of antagonism, slander, and social ostracism from whom they live. The suffering of Christians has practical, spiritual, physical, and economic consequences and emotional and social ones. The author of 1 Peter cautioned the leaders of the five churches in Asia Minor on the manner and motive of oversight they ought to exhibit in the Christian suffering communities. The author's concern was on the display of αἰσχροκερδῶς and κατακυριεύω form of leadership that the Christian leaders seem to be mimicking from the Graeco-Roman context into their congregations. The involvement of the priests alongside the emperors in αἰσχροκερδῶς and κατακυριεύω form of leadership post a perpetual danger to the Christian Suffering Community. The warning against αἰσχροκερδῶς by the author of 1 Peter became mandatory because the elders (leaders) were often in charge of the church's purse and were frequently given financial earnings for their support. They were enticed to misuse the funds for personal reasons, justifying their gain, which 1 Peter

condemned. The author of 1 Peter was so concerned about the condition of the church at that time, and if leaders were serving for gain and as well, being αἰσχροκερδῶς, they would make much demand and be a burden to the suffering churches, which in turn would add to their suffering. Therefore, the leaders were called to serve willingly like Jesus, who came to serve the people rather than to be served.

Secondly, the author of 1 Peter in 5:1-11 reprimands the Christian leaders on the issues of κατακυριεύω. He speaks on a model of leadership that opposes local churches being dominated by their leaders. The study concludes with Crawford's view (2012:62) that when power-seeking shepherds in the Christian communities pursue their agenda and pollute the very plan of God for personal prestige, power, or financial gain, this relegates the efficacy of the gospel and put the church leadership on the same page with the secular form of governance. The study further concludes in line with the theoretical framework and the CLM that a decent behaviour in service is the best analyst of leadership influence and success in every facet of life because it concentrates on what leaders do rather than on their qualities as the way people tend to hold in the contemporary time. The fundamental concern for Christian leaders is that the suffering community needs exemplary leadership rather than κατακυριεύω which is an ungodly form of leading God's people. That was why Jesus in Mark 10:42-45 called on his followers to render their oversight as servants, not bosses; as ministers, not executives, the way leaders in the Graeco-Roman context domineer the people they led and expect obedience, not minding the precarious condition of the people. The author of 1 Peter envisions a church in which both leaders and members would have a cordial relationship in serving God and one another without being greedy for money and domineering so that they will build respect and tranquillity in the Christian suffering community. The two forms of leadership (αἰσχροκερδῶς and κατακυριεύω) that the author of 1 Peter warned leaders of Asia

Minor are dangerous to the growth of any church in NN and Christian suffering communities in the world.

Thirdly, the study concurs with Mali (2012:14) that there is significant abuse of church leadership in NN. Church leaders seems to be preoccupied with the love of money and personal aggrandisement, leading them to discontent within the Christian community. When the church deviates from its ideals when church leaders fail to take responsibility for internal corruption, the church begins to decay; if there is anything that the Christian suffering communities in NN desire in the present time are leaders, they would have confided in them. Christian leaders whose goal is the wellbeing of the congregation rather than their ambition. Leaders who demonstrate their teaching and preaching through their character and attitude. The study upholds that a Christian leader is called to live a life of integrity and instil hope amongst the people in the suffering community by setting an ethical standard of living. The moral life of a leader enables him or her to teach sound doctrine in the congregation. A moral leader leads and prepares his or her followers to greener pasture and pleasing God, no matter the degree of the situation at hand. An ethical Christian leader has the capacity of overcoming the temptation of αἰσχροκερδῶς and κατακυριεύω in the church and community. The lack of morality and spirituality makes some Christian leaders in NN pursue their course in serving God's people (especially in COCIN) and neglected what God required and sent them to accomplish in the world.

Fourthly, the study concludes that suffering communities need leadership characterised by concern, motivational hope, and right ethical behaviour. Such leadership will, in turn, strengthen the Christian suffering communities to cope up and maintain their relationship with God and one another. This is because Christian leadership, whose mode and motivation centred in the

atmosphere of integrity, enables people to gain new strength and hope even amid their catastrophe. It takes a man or woman of integrity to be an embodiment of hope and tranquillity in the Christian suffering community. The willingness of a leader and hope in God who called him or her to strengthen the hope of his or her followers in the congregation is fundamental for the growth and development of any suffering community. The Christian leader becomes a pillar of hope to those under his or her oversight when their hope is deeply rooted through faith in the love and power of the chief shepherd of the church and community. The chief shepherd expects Christian leaders to desist from αἰσχροκερδῶς and κατακυριεύω forms of leadership and willingly serves the people by instilling hope and assuring their followers of the crown of glory that is beyond decay waiting for them in Christ Jesus. It is dangerous when the hope, motive, and manner of Christian leaders in the congregation and community is centred merely on the pursuance of the material things to the relegation of the spiritual act, as being the primary goal of their calling by the chief shepherd. It takes a leader who is hopeful in God to overcome the enticement of αἰσχροκερδῶς and κατακυριεύω in the Christian suffering community.

Fifthly, the study further concludes that the socio-historical appraisal of 1 Peter 5:1-11 exposes every unethical form of Christian leadership in the church and community. The challenges of αἰσχροκερδῶς and κατακυριεύω amongst Christian leaders in NN will be smarted and derogated if only leaders redefine the ultimate tenet of their calling into the ministry. Therefore, Christian leaders should distinguish themselves from the secular mode and motivation for leadership because the Christian community belongs to God. He only entrusted it to those He called to the leadership position, the responsibility of leading the church and her community on His behalf. Christian leaders' behaviour towards their task is measured based on the driven motive they attach to their oversight. When they confuse their need for an ego boost, their quest for power, and their

thirst for greed with leadership, the body of Christ will suffer. The demand for authentic leadership as taught by the author of 1 Peter and the entire Bible cannot be compared with anything in the world because lack of it affects every facet of life. Poor Christian leadership is like the prescription of wrong drugs to a patient. This is because it causes damage in the church and society and results in crippling the norms and principles of Biblical leadership and Christ's gospel. It also cripples businesses, ruins economies, destroys families, affects people's relationships with God and one another, and can cause the expiration of Christian faith in the community.

Finally, in line with the BTL and CLM as discussed in chapter one and five, this study concludes that it will be unethical for the Christian leaders to run after the material things to the detriment of the precious flock of God to which they were all called to give care. Christian leaders in NN as God's representative ought to stand the path of justice and dispel the worldly pattern of leadership whose goal is αἰσχροκερδῶς and κατακυριεύω. The mode and motivation for leadership that has the plight of the masses in mind should not be jeopardised for self-ego and pride. The teaching of the Bible on the mode and motive for Christian leadership, especially 1 Peter 5:1-11, is to be the mirror and standard in which leaders in NN should derive their inspiration and expertise in serving God's people. Any attempt to deviate from Biblical leadership's behavioural principles will expose both the Christian leaders and the suffering Christian community into danger. So, Christian leaders are to set the pace for transformation and development of the church and her suffering environment through the right ethical behaviour devoid of αἰσχροκερδῶς and κατακυριεύω pattern of leadership.

6.4 Recommendations

Given the findings and the conclusion mined through the socio-historical appraisal of 1 Peter 5:1-11, in its Graeco-Roman and NN contexts, the study juxtaposes that the mode and motivation of Christian leadership being practised by some leaders in NN is against the teaching of 1 Peter 5:1-11. The αἰσχροκερδῶς and κατακυριεύω pattern of leadership are secular and have its roots in the Graeco-Roman, unbelieving leaders. Some Political and traditional leaders in NN use such forms of leadership with impunity in disregarding the plight of the masses and the suffering therein, which was caused by the Boko haram and Fulani herdsmen terrorists in the region. Christian leaders are called by God not to mimic the worldly leaders in their unworthy quest for material benefits but to imitate the Chief Shepherd in building the spiritual church and preparing them for eternity and the crown of glory that would never fade away. The mode and motivation for Christian leadership that biblically integrate the behavioural theory of leadership and principle of LIHE as drives from 1 Peter 5:1-11 are models for transformations both physically and spiritually in the suffering community.

In line with the above, this study is highly recommended for biblical scholars as a model and resource material in researching the New Testament principle of Christian leadership that its mode and motivation centred on good behaviour and integrity of the leader using the behavioural theory of leadership. Secondly, the guideline for Christian leadership provided in 1 Peter 5:1-11 is devoid of αἰσχροκερδῶς, and κατακυριεύω are instruments for transforming and shaping leaders' behaviours regarding their oversight amongst God's People in the suffering Christian communities. Church leaders should see leadership as God's calling that one cannot compromise for mere material benefits. As God's representative on earth, Christian leaders can transform the suffering communities' spiritual, physical, economic, emotional, and social challenges. This is

because the current uprising of Christian suffering in NN and the entire world indicates the lack of complete care and response to the needs of their citizens. Therefore, the CLM principle derived from the socio-historical appraisal of 1 Peter 5:1-11 is strongly recommended as the solution to the problems of poor Christian leadership in NN.

Thirdly, Christian leaders in NN are to live above the temptation of αἰσχροκερδῶς and κατακυριεύω form of leadership by desisting from mimicking the secular way of governance. They should not compromise the honour bestowed on them to lead and protect the flock under their care for personal aggrandisement. Christian leaders are to use their God-given offices to exposed internal corruption in the church and society. Christian leaders in NN need more boldness to confront the Government on how to tackle and end the killings of people by the Boko Haram and Fulani herdsmen extremists in the region. There is also a great need for church leaders across denominations to create a relief committee that will care for the needs of the dispersed Christians in NN from the local to the national level of the churches. The church should not depend on the local churches to handle it alone, especially in COCIN. An office should be created in the church's headquarters, and a leader whose model and motivation are in line with the principle of CLM should be assigned to oversee the relief program. Such an office will help strengthen the faith of the suffering communities and draw them closer to God.

Fourthly, the church can provide solutions on how to overcome every challenge and discrimination against the Christian minority in NN. However, the church is not doing that because most churches' leadership is mixed and many leaders put their personal needs above the missions of God. Rather than allowing their social context to transform them, Christian leaders should transform it by proving integrity in their duties. They should learn contentment and depend on the

chief shepherd, who called them to such noble tasks. In their teaching and preaching, they should also emphasise morality and spirituality rather than giving without minding the precarious condition of the congregations and the affected communities, especially in COCIN. Therefore, the study is a general warning to all Christian leaders in NN and the globe at large that the chief shepherd would certainly not reward those who do not take heed to the principle and guideline for Christian leadership embedded in 1 Peter 5:1-11 and the entire Bible.

Fifthly, for further research, this study recommends a thorough investigation of the word Πρεσβυτέρους in 1 Peter 5:1 and 5 to ascertain whether the author used it to address the elders or leaders only in the sense of their maturity or age in service. Also, further research on the imagery of the roaring lion in 1 Peter 5:8 to establish whether the devil is the cause of suffering as well as luring Christian's leaders into αἰσχροκερδῶς and κατακυριεύω in the church and society or it is the leaders themselves who chose to practice it. Finally, this study recommends that all institutions of human endeavours should desist from αἰσχροκερδῶς and κατακυριεύω pattern of leadership in the church and communities by inculcating the pastoral and CLM style of governance to ensure peace, transformation, and tranquillity in the regions where Christians are suffering and the entire nation.

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APPENDIX A

Map of Nigeria showing the 36 states and the Federal Capital Territory Abuja (Source: Kelvin Brown Bomah, 2014:10).

