

**Appraisal of Transformational Leadership Style as a Strategy for Human Resources
Management towards Sustainable Growth in Oyo Baptist Conference**

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Certification

This is to certify that **Grace Olufunke AFOLABI**, with matriculation number **LCU/PG/002799**, carried out this research titled “**Appraisal of Transformational Leadership Style as a Strategy for Human Resources Management towards Sustainable Growth in Oyo Baptist Conference**” in the Department of Politics and International Relations, Faculty of Social Sciences, Lead City University, Ibadan, Oyo State, for the award of Doctor of Philosophy Degree (PhD) in Intercultural Studies and that this has not been previously submitted to any institution

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Dedication

This research work is dedicated to God Almighty.

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Abstract

The study examined an appraisal of transformational leadership style as a strategy for human resources management towards sustainable growth in Oyo Baptist Conference. Previous studies revealed that some pastors in churches and church organisations are well-educated in spiritual formation but lack administrative aspects and, therefore, face administrative challenges. However, this study explored how transformational leadership can be utilised in managing human resources for sustainable church growth in Oyo Baptist Conference.

A descriptive survey research design was adopted for the study. The sample size was 300 respondents, comprising fifty (50) pastors, fifty (50) deacons, fifty (50) church workers, and one hundred and fifty (150) church members. They were purposefully selected randomly from fifty (50) Baptist churches from ten (10) selected Baptist Associations out of twenty-two (22) in Oyo Baptist Conference whose responses were subjected to descriptive statistics. The research instruments used for this study were a self-structured questionnaire and an interview guide administered to some leaders in the selected churches.

The findings revealed the negative effects of mismanagement of human resources in churches of Oyo Baptist Conference. These effects include youth migration to other denominations (86.7%), reduction in numerical growth (89.7%), stunted growth (88.4%), lack of resource personnel (86%), delay in goal actualisation (94.7%) and so on. The study revealed that the means to manage human resources for sustainable church growth in churches of Oyo Baptist Conference are: utilising recognition system for church workers (96.6%), church workers review and evaluations (87.4%), involving members in church activities (97.7%), effective delegation of duties (91.7%), leadership development (86.7%), accountability (82.6%) and continuous mentoring (86.7%). Transformational leadership approach affords everyone involved in the organisation to move at the same pace and get the goals and the missions of the organisation achieved.

The study, therefore, recommends that churches in the conference ensure that human resources are adequately motivated by praise and honest appreciation.

Keywords: Human Resources, Management, Baptist Churches, Transformational Leadership

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Lists of Acronyms

Abbreviation	Meaning
BSF	Baptist Student Fellowship
CC	Church Council
CSR	Corporate Social Responsibility
HR	Human Resources
LBCs	Local Baptist Churches
LCU	Lead City University
MMU	Men's Missionary Union
NBC	Nigerian Baptist Convention
NBTS	Nigerian Baptist Theological Seminary
OBC	Oyo Baptist Conference
ORA	Operation Reach All
SBC	Southern Baptist Convention
WMU	Women's Missionary Union

Chapter One

Introduction

1.1 Background to the Study

Leadership practices are as old as human civilisation. As an inherent aspect of human society, leadership features in various aspects of human endeavour. Leadership is one of the fundamental components of life in any human community, and its absence can obliterate the essence of life. Furthermore, leadership is an integral part of any organisation and no organisation can function optimally without competent individuals at the forefront of its operations. Against this background, leadership issues must be approached with utmost seriousness because they are required for an organisation's growth, maturation, and attainment of its intended goals. Indeed, it is incontrovertible that the success of any organisation depends on its leadership. Leadership can be defined as the process by which an individual influences others to achieve a valuable or shared goal, or the process of persuasion and example that motivates an individual to take actions that are consistent with a leader's objectives on behalf of all¹.

A systemic look at the church today will show that it has become a big Christian business organisation with its attendant problems of growth, development and sustenance. The church at any time should be both an organism (living, active and growing) and organic (vibrant, organised and proactive) as she seeks to serve God and His people². Leadership is indispensable in the development of society, including the church. Every serious and critical situation anywhere will either end up being a disaster due to a lack of leadership or be saved by someone showing leadership qualities. At the point a crisis emerges,

individuals are either incapacitated or vulnerable on the grounds that there is nobody to give a lead or offer the required initiative. Recognising and accepting that leadership is ingrained in the very fabric of life and purpose is essential³. It has been so from the beginning and, in principle, has operated in every realm, not least in the church. The church is an organised system in which functions and responsibilities are shared among the informed workers who fill the various departmental positions created as necessities for moving the church forward.

A source states that one of the essential qualities of God's kingdom is growth.⁴ The church is a living organism and any healthy organism must essentially grow. This is reflected in the teachings of Jesus about the principles of fruitfulness, the commission to go and make disciples, and His parables about growth in the kingdom of God⁴. There is no doubt that the church worldwide has experienced substantial growth from its inception in the first century till now. What started with just over a hundred people in Judea has now grown to millions of people globally⁵.

Subsequently, an organised local church must have a structure that, apart from keeping the church alive, ensure that it grows and develops numerically, spiritually and continuously. The clergy and laity are expected to direct the affairs of the units under their influence by providing result-oriented leadership. Where the clergy or laity lacks the knowledge of what his job entails, and does not endeavour to seek the knowledge and understanding required of the office, such a person cannot be called a leader. Such a person is a time server, a vision killer and a purpose drifter. Leadership is a must and only chaos, confusion and frustration will ensue where there is no leadership.

The existence of the ability to establish a setting where everyone is fully committed to performing to the highest standard and knows what is expected of them is what it means to be a leader. Leadership is an essential skill for managers that include the local church leaders to learn and practice regularly. A good leader will definitely turn out to be a good manager⁶. An organisation's vision and capacity to make it a reality are derived from its leadership. Leadership enables the clergy and laity to do the work of the local church; they guide and direct the local church to utilise her profound, human, physical and monetary assets to push a local church towards contacting her goals and declared reason⁷. Effective leadership is more than just task and plan management. It gives the local church a new direction and looks to the future. Influential leaders gather all available resources, both human and material, and they excite and encourage everyone in the local church to support the new mission. Human Resources (HR) management is widely recognised as an essential way to improve organisational performance. Many companies have adopted a number of human resource management policies and practices to more clearly reflect the contribution of their employees to the bottom line. However, the goals and practices of human resource management are not without criticism, and while there are many ethically-oriented analyses of various aspects of human resource management, there is little evidence of the role of human resources in church organisations⁸.

Human resource management is used as an umbrella term that encompasses all aspects of human resource practices such as: recruitment and selection, performance evaluation, personnel policy, personnel philosophy, and practices aimed at attracting, retaining, motivating, and developing employees⁹. Therefore, it is imperative to understand human

resource management in the context of religious organisations, particularly in light of both internal and external factors prevalent in organisations.

Scholars point out that within the church's unusual structure as an institution symbolically referred to as the body of Christ, the church still needs to be managed in the same way as other secular institutions¹⁰. Scholars agree that the church is both an institution and a spiritual entity, and that church leaders need to understand both aspects of this definition. Therefore, it is sufficient to say that church leaders, such as the top clergy of the church, should be aware of the need for specialised expertise in the church's HR management function¹¹.

The church which is the gathering of believers has goals that are clearly stated in the Bible which is the expected level the local church should be operating. No local church can grow and be sustained beyond her leader. How leaders put plans and strategies into action to achieve a given goal while taking into account the expectations of stakeholders and the well-being and soundness of their team is known as a leadership style. In an effort to determine the most appropriate or most effective leadership style that inspires and motivates others to achieve predetermined objectives, a variety of leadership styles have been studied. The degree to which a leadership style builds followers' trust is its most important tenet¹².

There are different types of leadership styles and the focus of this research is on the transformational leadership approach. The process by which a person interacts with others and is able to establish a strong a connection that yields a high degree of trust is called transformational leadership. This will later lead to an increase in intrinsic and extrinsic motivation for leaders and followers alike. The essence of transformational

leadership is that inspirational personalities and leaders transform their followers. These traits give a feeling of having a place with the supporters as they can undoubtedly relate to the pioneer and its motivation. The transformational leadership approach affords everyone the opportunity to be involved in the organisation to move at the same pace and get the goals and the missions of the organisation achieved.

It has been observed that the primary reason the growth of the local church is not sustained is because of poor leadership in the area of resource management of human resources of the local church level. The ideal approach to leadership in managing human resources for sustainable church growth has been a major challenge for the church. Churches are generally reluctant to apply management science in church administration¹⁰. Also, it has been contended that the church's lack of management science training poses challenges in performing basic administrative tasks, including personnel management¹³. In addition, some pastors in churches and church organisations are well-educated in spiritual formation but lack administrative aspects and, therefore, face administrative challenges¹⁴. Such deficiencies lead to inefficient management of the church's human resources, resulting in problems such as poor performance.

There is the need for the leaders to utilise transformational leadership approach in managing the human resources for the sustainability of the local church growth. Decadence in the growth of the local church is one of the reasons that motivated the researcher to examine transformational leadership approach in the light of managing human resources to have a sustainable growth of the local Baptist church. In the light of the foregoing, the study tends to appraise transformational leadership style as a strategy

for human resources management towards sustainable growth in local Baptist churches (LBCs) of Oyo Baptist Conference (OBC) of the Nigerian Baptist Convention (NBC).

1.2 Statement of the Problem

Despite the crucial role of human resources management (HRM) in achieving sustainable church growth, some local Baptist churches in Oyo Baptist Conference face challenges in effectively managing their human resources. This has led to inefficient use of human talent and inadequate strategic planning for church growth. However, the aforementioned studies have not sufficiently explored how transformational leadership can be utilised to enhance ways to managing human resources for sustainable church growth. Therefore, this study explores issues that lead to mismanagement of HR for lack of sustainable church growth. It also examines how transformational leadership can be used for effective utilisation of HR which can bring about sustainable church growth in the Baptist denomination. Lastly, this study interrogates the place of transformational leadership between human resources management and sustainable church growth.

1.3 Aim and Objectives of the Study

The study aims to appraise how transformational leadership can be utilised in managing human resources for sustainable church growth in local Baptist churches (LBCs) in Oyo Baptist Conference (OBC). The specific objectives of the study are to:

- i. identify the root causes of mismanagement of human resources among LBCs in OBC;
- ii. assess the negative effects of mismanagement of human resources among LBCs in OBC;
- iii. ascertain how human resources can be managed for sustainable church growth among LBCs in OBC;

- iv. explore the strategies of a sustainable church growth among LBCs in OBC; and
- v. assess the impact of transformational leadership style on church growth among LBCs in OBC.

1.4 Research Questions

The following research questions were addressed in the study:

1. What are the root causes of mismanagement of human resources in LBCs in OBC?
2. What are the negative effects of mismanagement of human resources in LBCs in OBC?
3. How can human resources be managed for sustainable church growth in LBCs in OBC?
4. What are the strategies of a sustainable church growth in LBCs in OBC?
5. What are the impacts of transformational leadership style on church growth in LBCs in OBC?

1.5 Significance of the Study

This study would be of immense benefits to the leaders, most especially leaders of LBCs, in OBC and other places as regards the proper management of human resources for the sustainability of the growth of the church. The research would help leaders as findings could be used to encourage leaders to engage transformational leadership approach in order to manage the human resources properly for the growth of the church in LBCs in OBC and other places. The findings of this study would shed light on the significance of sustainable growth of the LBCs in OBC and other areas. The research also exposes the leaders to maximising their leadership skills and responsibilities for the growth of the church.

The result of the study would sensitise leaders in Baptist churches and other Christian denominations on the importance of human resources and the need to properly engage them for the sustainability of church growth. The study would help church leaders to gain a vital understanding of the fact that the church should not be limited to temporary growth but her growth must be sustained continuously. The research would further help the leaders to pay more attention to HR and intimate themselves with it such that their efforts can be very productive. Finally, the study will help the church leaders to be aware and informed about the importance of managing human resources for the growth of the church.

1.6 Scope of the Study

The study examined fifty (50) local Baptist churches that had experienced stunted growth in OBC. OBC is one of the 32 conferences of the Nigerian Baptist Convention. The conference is composed of 22 Baptist Associations with 287 organized and 38 non-organised churches¹⁵. The organised LBCs are chosen over unorganised because the former is composed of pastorate, diaconate, and leaders of functional ministerial organs (such as Men's Missionary Union (MMU), Women's Missionary Union (WMU), Youth Fellowship, Baptist Student Fellowship (BSF), and Church-in-Conference) which form the focus of this study.

1.7 Operational Definition of Terms

The researcher's usage and comprehension determine the definitions of the following terms:

Baptist Association: A Baptist Association is a group of churches in the Nigerian Baptist Convention that share a common faith and work together to carry out the Great Commission in their context. The churches that comprise a Baptist Association are autonomous, independent and self-governing under the leadership of the Nigerian Baptist Convention.

Church Growth: Church growth refers to the process by which a church attracts and retains new members and expands its influence and impact in the community. Church growth is a complex and multifaceted process that requires intentional effort and commitment towards the expansion of the church as a whole.

Conference: This is the third unit of the Nigerian Baptist Convention. It consists of local Baptist churches in a given wider geographical area or state, organised into at least six Baptist associations with not less than 18 full-time Baptist trained pastors of whom at least 12 shall be ordained. It is headed by a chairman.

Human Resources: Human resources refer to the people who work for an organisation or company and are considered to be the most valuable asset. It involves every individual who brings their skills, knowledge and expertise to help the organisation achieve its goals and objectives.

Local Church: This is a group of believers who have been baptised and are bound together by a covenant in the faith and fellowship of Jesus Christ. They are also committed to making the world a better place for God's kingdom.

Local Baptist Church: A local Baptist church is a religious organisation that belongs to the Baptist denomination and is located in a specific community or region. A local Baptist church is a religious organisation that plays a vital role in the spiritual, social and cultural life of its community. It provides members with a safe place to worship, learn, and grow in their faith as well as a platform for community service and involvement.

Nigerian Baptist Convention: It is a group of local churches that are willing to come together under the Lordship of Jesus Christ for the purpose of propagating the gospel within and beyond Nigeria and empowering cooperating churches. It is bounded by typical articles of faith and practice, and these churches cooperate at Association and Conference levels.

Sustainable Church Growth: A comprehensive, scripturally-grounded explanation of how each church's ministry ought to naturally develop around each and every one of the Spirit-filled disciples of Jesus within that local body is provided in sustainable church growth.

Transformational Leadership: This is about cultivating change in organisations and people. Motivating team members to step outside of their comfort zone and accomplish far more than they think they are capable of achieving is how the transformation is completed.

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1 Concept of Leadership

There is no universally-adopted definition for the term “leadership,” but for the purpose of this thesis, the researcher will be considering the ideas of some scholars to have a broad view of the leadership concept. Scholars have defined leadership as the process of social influence in which one person can enlist the assistance and support of others to complete a common goal¹. As stated above, leadership has to do with a person who stands as a motivator of others to achieve an objective. Likewise, pastors are leaders who also stand as motivators of people to attain divine objectives.

Leadership is ultimately about creating a way for people to contribute to making something extraordinary happen². Leadership role is now shown clearly to be a way of creating opportunities for people to make their own contribution to simplify or make possible something that is believed to be difficult or impossible respectively. Effective leadership, as stated by scholars, is the ability to successfully integrate and maximise available resources within the internal and external environment for the attainment of organisational or societal goals³. This implies that leadership should be able to utilise the available resources properly, both internal and external and use them in a sensible way to achieve the organisational objectives or goals.

Leadership is a relationship that occurs between leaders and the followers which raise them to have visions, to value it and have aspirations for achieving that vision. “Leadership is a relationship”. On this basis, a scholar argues that everybody is born to

lead and our relationship with others must be built in order to be able to influence the behaviour of others⁴. Scholars submit that leadership consists of doing less and being more⁵. Leadership is influence; everybody is born to lead with a certain measure of influence⁶. Research corroborates that there are no universal definitions for this concept but emphasise the power of influence of the leader on the people led⁷. A scholar argues that leadership is not a theory but a practice and this practice involves instructing, directing, inspiring and going beyond others⁸. The idea of leadership is more prominent in all these views, but for effective influence to happen, leaders need to understand the place of relationship and should have the mindset of being practical in their approaches.

The word 'leadership' is synonymous with a great variety of images such as director, manager, delegator and so on. Although there are many definitions of leadership, the church constantly struggles to select leaders. The purpose of leadership selection is to help reduce ambiguity and uncertainty in human lives. It is also to add clarity and direction to life and make life more meaningful. God wants to use men on earth to fulfil His divine purposes. God does not rush in selecting leaders; He takes time to prepare every vessel before He presents him or her to men as His mouthpiece on earth. Though John the Baptist was born with a prophecy that he would prepare the way of the Lord, God took him to the wilderness to prepare him ahead of the task. Even Jesus went through the process of preparation before He began the work of the ministry⁹.

No matter the urgency for the need of a leader in God's work, God does not become nervous and feverish in putting unprepared, untrained and untrimmed men into the helms of affairs in His church; He rather selects leaders among those who have undergone the

process of preparation. The scholar goes on to provide a few widely-held notions or definitions of leadership, such as these:

- a. A leader is the person designated to lead a team, organisation, or group.
- b. A charismatic individual with the ability to make wise choices and motivate others to accomplish a common objective is a leader.
- c. The ability to inspire and speak with assertiveness is what is known as leadership.
- d. Leadership is the capacity to persuade people¹⁰.

A leader is someone who can motivate others, make decisions that have a positive impact on the organisation, and unite a diverse team to achieve a common objective. Some of the qualities that set leaders apart are:

- i. *Knowledge*: A leader is someone who can inspire others, make choices that benefit the company, and bring a diverse group of people together to work toward a common goal.
- ii. *Trust*: You will instil a sense of mistrust in your employees if they have the impression that you are constantly looking over their shoulders. Don't make team members feel like "Big Brother" is watching them, but be aware of what they're working on.
- iii. *Integrity*: Ineffective leadership results from a lack of trust between superiors and subordinates. The group quickly learns to avoid dealing with a leader who is unreliable or breaks promises. Even though the difference may not seem significant to you, a leader who tells his staff one thing but acts differently may be seen as untrustworthy.

- iv. *Standard:* Your private and public lives should be examples of leadership. Set a good example. Respect can be lost by a leader who does not uphold the same code of conduct but expects certain behaviours from his or her staff. The quality of the work produced by an employee who does not respect the leader will decrease. A staff who does not respect the leader will suffer a loss in work quality.
- v. *Decisiveness:* Decision-making skills are highly regarded in leaders, particularly under pressure. When faced with a difficult choice, refer to the information previously mentioned in this list. When all the information is at hand, the best decisions are made.
- vi. *Results:* A leader has a track record of solid decisions and outcomes to point to. If you've been managing for some time, try to compile a list of successful decisions and events that you're responsible for. Not only can you point out these successes to others, but you can use them to build your own confidence in your abilities.
- vii. *Vision:* A leader is expected to set goals that will guide an organisation in a specific direction. A leader must think broadly and far into the future to set those goals and help the team grow in the right direction¹⁰.

Leadership is one of the most critical issues faced by Christians nowadays. Christian leadership contains distinguished characters as seen in the Bible. Leadership is a gift that is given to an individual by God and the responsibilities should be taken very seriously¹¹. Leadership is deeply rooted in the Bible because God placed leadership of everything that

He made into the hand of man, which makes man to be significant as a carrier of power to rule the world.

2.1.1 Types of Leadership Style

Leadership styles refer to the behavioural approach employed by leaders to influence, motivate, and direct their followers. A leadership style determines how leaders implement plans and strategies to accomplish given objectives while accounting for stakeholder expectations and the wellbeing and soundness of their team. Leadership styles have been studied in various forms to establish the appropriate or most effective leadership style that motivates and influences others to accomplish set goals. The central tenet of effective leadership style is the degree to which it builds follower trust². Studies carried out indicate that followers who trust in their leader are more likely to follow through with the leader's instructions over and above the expected. In turn, they will accomplish set goals while being allowed to speak freely to air their ideas and suggestions on the direction of the projects at hand.¹²

Leadership style is a factor that determines the effectiveness of the organisation as well as that of its leader. Considering the influence of leadership on the administration of the church, it is important to examine different leadership styles since each leader is unique in the kind of leadership skills employed. Leaders need to adopt a style that fits the team's particular personalities, as well as the task and the circumstances in which the team finds itself. Knowing the right style to use at particular time, the leader could achieve optimum effectiveness and efficiency¹³. Scholar avers that a leadership style adopted by any leader is usually a combination of their personality, life experiences, level of emotional intelligence, family dynamics, and way of thinking. Thus, leaders should be

able to understand their leadership style in relation to a combination of traits listed above and determine how best they can be more effective¹⁴.

Effective leadership has more to do with leadership style. Hence, a leader's ability to take charge and know whether a situation requires an executive decision or a more consultative one is vital. Furthermore, a leader needs to have the ability to know the most effective leadership style that is suitable for an organisation or situation to succeed¹⁴. Understanding one's leadership style allows a leader to take ownership, control, and responsibility for the size and scope of the tasks ahead. An understanding of one's leadership style and the ability to be flexible based on changing circumstances will likely result in the additional benefits such as improvement in communication and collaboration, increase in employee engagement and strengthening of team effectiveness⁴. It is necessary to study some of the leadership styles that have evolved over the years.

2.1.1.1 Democratic Leadership Style

A democratic government is typically defined as one that is run by, for, and by the people. In a democratic leadership style, all policies are derived from group decisions. The leader participates in the formation of policies but does not dominate group actions. The group may decide with whom they work and what tasks are to be done and accomplished, but the formation of policies usually involves those affected by the policies. The democratic leadership style implies professional competence and personal sincerity, accountability and integrity. Individual growth is fostered through participation in all organisation's operations.

Delegating authority to others to determine work assignments is another component of democratic leadership. It accomplishes tasks by drawing on the abilities and experiences

of team members. Team members' creativity and engagement are stoked by democratic leadership, which frequently results in high levels of job satisfaction and output. Be that as it may, laying out an agreement among colleagues can be tedious and exorbitant, particularly in situations where choices should be made quickly¹². The ultimate goal of democratic leadership is team work. This means cooperation and mutual discussion, thus typifying a democratic control at all levels of aspirations¹⁵.

This leadership has gained more popularity than the rest for years due to its emphasis on group participation by all members of the organisation or institution in the formation of policies. Experts in the field have opined that this method is the most acceptable because most practitioners have achieved great success in running their organisations, institutions of learning or business enterprises with it. Besides, employees have been known to be satisfied with it because their opinions, comments and suggestions are needed for decision making. This participative tendency gives them a sense of oneness and belongingness and it also increases their effectiveness. Furthermore, decisions reached through consultations as scholars have observed, received more loyalty and acceptability than those imposed by a dictator¹⁶. By involving the staff members in the decision-making process, their wealth of experience is exploited to the benefit of the institute or enterprise.

Group interaction, creativity, and self-expression are all encouraged under this leadership style¹⁷. Delegating power to others who decide on job assignments is another aspect of democratic leadership. It makes use of the abilities and backgrounds of team members to complete tasks. Democratic leadership fosters team engagement and creativity, which frequently results in high productivity and job satisfaction. But reaching an agreement as

a team can be expensive and time-consuming, particularly when decisions need to be made quickly¹².

2.1.1.2 Charismatic Leadership Style

This leadership style is usually closely linked with the “trait theory” in that it postulates that certain individuals are born with some qualities which predispose them to succeed in their eventual leadership roles. According to scholars, charisma is the ability to exercise and diffuse an intensive influence over the normative or ideological orientations of others to achieve the set goals. The followers of the charismatic leaders have a high degree of loyalty, commitment and devotion to their leaders. They identify with them and their mission; emulate their values, goal and behaviours; see them as sources of inspiration and derive a sense of high self-esteem from their relationship with them and their mission. Exceptionally high degree of trusts is accorded¹⁸. The leader focuses attention on himself. The charismatic leader is loved and adored and his command is unchallengeable, and the authority is legitimatised through the overwhelming devotion vowed to him by his subordinates. This type of leader has the following qualities as ambition, dependability and force of endurance, wisdom, humility and patience which are the special traits that the leader shows or exhibit in the organisation he administers. In addition to this, the leader has the charisma to carry everybody along without using force. He is loyal and has respect for the members of the organisation¹⁸.

2.1.1.3 Laissez – Faire Leadership Style

In this leadership style, complete permissiveness is allowed. The groups lack directions because the leader does not help in making decisions. He merely supplies materials or contributes when asked to contribute. The group is given too many responsibilities to proceed in any direction¹⁵. Laissez-faire is a derivation of a French word which means *allowed to do*. The origin of the term is uncertain but researcher suggests that it is derived from the answer Jean-Baptiste Colbert, the Controller-General of Finance under King Louis XIV of France received when he asked industrialists what the government could do to help business, "Leave us alone." The doctrine is associated with the economists known as Physiocrats who flourished in France from about 1756 to 1778. In a situation where the subordinates are allowed to do just as they please, without the leader actually exercising any direct influence but simply enjoying the status, privileges and benefits of a high position while carrying little or no real responsibility; or where there is no procedure to be followed but everyone is left on his own, there would be no positive impact in such an organisation. The down side of this leadership style is that it is not ideal in situations where group members lack the knowledge or experience they need to complete tasks and make decisions. A laissez-faire leader finds it difficult or considers it unnecessary to use the authority and influence his position confers on him to perform certain tasks as rewarding or punishing people for their performance¹⁹.

Some critics call it the "Zero leadership" style. It is a philosophy of non-interference²⁰. A hands-off or passive approach to leadership is accurately referred to as laissez-faire leadership. Instead, leaders equip their workers with the information, resources, and tools they need to complete their work tasks. The let-them-be leadership style requires a leader to step back and allow team members to plan, organise, make decisions, solve problems,

and complete assigned tasks without supervision. The free enterprise authority approach is enabling to workers who are imaginative, talented, and self-propelled. The degree of trust and freedom given to the group can end up being inspiring and useful and can prompt work fulfilment. The team's lack of organisation can quickly lead to chaos and confusion, so it is critical to control this kind of leadership. Contrary to the leader's expectations, the team might carry out completely different actions. Laissez-faire leadership, according to research, is the least satisfying and most ineffective¹². However, if the team is disorganised, chaos and confusion can quickly break out, so it's critical to maintain control over this kind of leadership. In contrast to what the leader expects, the team may wind up doing entirely different things. Research indicates that laissez-faire leadership is the least productive and satisfying style.

2.1.1.4 Transactional Leadership Style

The best way to describe transactional leadership is as a give-and-take transaction, which is focused on the short term. When a team member accepts a job, they agree to follow their leader; consequently, this is a transaction involving payment for services provided. Employees are rewarded precisely for the work that they would have done⁴. Each team member's roles and responsibilities are defined by transactional leadership, which also promotes timely completion of tasks. Incentive programmes can be used in situations where regular pay is insufficient. To govern how work should be done, penalties are also in place in addition to incentives. With transactional leadership, there is no misunderstanding between the leader and the follower because the tasks are explicitly stated by the leader. It is a more direct style of leadership. But because of its strict

guidelines and unambiguous expectations, it might stifle originality and creativity. It may also result in a high employee turnover rate and decreased job satisfaction¹⁰.

2.1.1.5 Team Leadership Style

Team leadership is the fastest-growing area of current research. Team–organisational groups are composed of members who are interdependent, who share common goals, and who must coordinate activities to accomplish goals. According to research, the effective team performance begins with the leader’s mental model of the situation. This model consists of both the problem confronting the team and the environment. A good team leader is flexible and has a wide repertoire of actions or skills to meet the team’s diverse needs. The leader has special responsibility for functioning in a manner that will help the group achieve effectiveness. Leadership behaviour is seen as a team-based problem, solved by analysing the internal and external situation and then selecting the appropriate behaviours to ensure team effectiveness²¹.

Teamwork is about synergy. It is about harnessing the abilities and skills from multiple individuals into a combined body that, when working together, operates more effectively than any effort from one individual. According to academics, a team is a small group of individuals with complementary skills who are dedicated to a shared objective, performance standards, and methodology for which they accept mutual accountability²².

Team leadership approach provides leaders with a comprehensive roadmap that allows them to monitor and assess their teams’ concerns to determine how they can best help their followers achieve shared goals. In this model, leaders must determine whether their most appropriate action is to monitor their teams’ problems or to take corrective action. A

team is a specific type of group composed of members who are interdependent, who share common goals, and who must coordinate their activities to accomplish these goals²¹. Given the definition of team, it seems that the team theory of leadership may be useful in any situation where groups are chasing a common goal. The concept of teamwork is biblical. When conflict arose in the early church over who the most influential leader was, Paul made it clear that leadership in ministry is a team effort. He might have planted the seeds of the gospel, but Apollos watered them and God provided the ultimate increase. In team-based leadership, all members participate. Each has something unique to contribute to the effort (1 Cor. 3:4-6). This comprehensive approach to leading groups provides a roadmap to take corrective action when the leader deems necessary. The team theory is relevant in many situations including leadership within families.

2.1.1.6 Cross – Cultural Leadership Style

It is fair to say that a good deal of the activity with respect to cross-cultural studies over the last years has focused on cross-cultural leadership. Culture plays an important role in many aspects of how leaders develop and implement their leadership styles and how they interact with those persons who look to them for guidance²³. Acceptance of cross-cultural leadership as a distinct and distinct field of study and research distinct from the most well-established and well-known fields of cross-cultural research and leadership research has been noted by researchers²⁴.

The impact of cultural values on a leader's authority, personal traits (such as the leader's image in the eyes of their followers), interpersonal interactions between leaders and followers, and relationships between leaders and different groups within their organizations have all been the subject of leadership research²⁵. For instance, how leaders

and their followers perceive the authority they are entitled to and expected to exercise is clearly influenced by the applicable cultural values regarding power distance. In societies with a lot of power distance, it is assumed that leaders will have a lot of authority that can be used and will be used without much input from followers about possible strategies and solutions. What is more, social inclinations in regards to "ideal" initiative styles and characteristics that are verbalised by devotees can act as the reason for the picture that a pioneer endeavours to create to have all the earmarks of being compelling in that job²⁵.

2.1.1.7 Stewardship and Servant Leadership Style

The term was believed to have been coined by Robert Greenleaf in the 1970s and it is believed to be the greatest Christian influence on leadership theory²⁶. Leadership teaches that the leader is first of all God's servant before he can effectively serve the people in his group²⁷. Jesus consistently modelled this leadership style through his teaching and lifestyle. This is the image of the Christian leader in the New Testament. A scholar opines that to be able to understand servant leadership style, one needs to learn from the Lord Jesus Christ who, shortly his death, arranged for one last time of fellowship with his beloved disciples in which, as the meal was served, he arose, removed his outer clothing, wrapped a towel around his waist and washed their feet, a task normally allotted to the lowest of servants. He washed the feet that had spent the day walking through dusty, unpaved roads splattered with animal excrement²⁸. Servant leadership requires a leader to be humble in all his doing.

Jesus had a much different leadership strategy. On more than one occasion after a miracle, he told those who had witnessed it, "tell no one what you have seen" (Matt.8:4, 16 20, 17:9; Mark 7:36, 8:30). Servant leadership is more about being than doing. Without a

serving heart, it is almost impossible to become a servant leader²⁹. There are different ways to grow servant leaders, although a leader may need a “conversion experience” in order to become a servant leader. In any event, the highest priorities should be given to help servant flow more easily. The servant leader must be a “learning servant” who wants to especially from God through prayer, Bible reading and communication with spiritual mentors and from the people served. One way to start a feedback process with the people being served is simply to ask how the leader can best serve them³⁰.

True servant leaders are those who are prepared to take initiative³¹. However, before embarking on a course of action, they listen to God and to the voices around them to determine what God requires of them. They are committed to the long haul by maintaining faith and hope, patience and fortitude. They also make time, no matter how busy the schedules, to withdraw from the relentless demands of daily life in order to focus and renew their strength. Such discipline enables servant leaders who are all aware of their limitations to demonstrate foresight and anticipate the next steps. As they exercise discernment, servant leaders are constantly making connections between isolated pieces of information by looking for a coherent pattern to emerge. Nonetheless, some academics argue that competitive scenarios where servant leaders face off against one another might not be the best fit for servant leadership. More ambitious leaders can quickly overtake servant leaders. Another criticism levelled at the servant leadership style is its lack of adaptability to fast-paced environments and organisations³².

2.1.1.8 Autocratic Leadership Style

The opposite of democratic leadership is autocratic leadership. In this scenario, the team's leader makes all decisions on their behalf without their input or suggestions. All authority and responsibility lie with the leader. They control everything and tell everyone what to do. Before making a decision, employees are not consulted. Everyone is expected to support the leader's decision once it has been made. The team frequently has some fear of the leader²⁰. Because most decisions would not be in the best interests of employees, the autocratic style of leadership can be very retrogressive because it makes employees more dissatisfied. A unilateral increase in working hours or a modification to other working conditions that are unfavourable to employees but initiated by leadership in order to boost production are examples. The manager may have to resort to a forced increase in working hours because they may not fully understand why production is not increasing without employee consultation. It may result in high employee turnover and persistent absenteeism³³.

Scholar remarked that autocratic leaders typically make choices based on their own ideas and judgment and rarely accept advice from followers. The style could be equated with the authoritarian and dictatorial styles where the mood of control is domineering and it is exemplified by the dictation of all policies and procedures. The leader imposes tasks and methods to be followed on the subordinates and in the group; they are always nagging and suspicious of each other³⁴. The leader threatens with the policies. Such leaders want to stay in offices by forcing themselves on the people. Nonetheless, absolutist authority can be a successful methodology in situations where the pioneer is capable and educated about the conditions encompassing the choice being referred to and where the choice

should be made quickly. It is also ideal in other situations, such as when a decision does not require team input or agreement to be successful³³.

2.1.1.9 Strategic Leadership Style

The normal use of the term key is connected with the idea of methodology basically a strategy for achieving an objective. The word "strategic" has both broad and narrow meanings. The most basic definition of the term is "operating directly against an enemy's industrial or military installations during the course of a war with the intention of destroying his military potential"³⁵. In today's world, the term "strategic" is used more frequently in a wider sense (e.g., strategic leadership, bombing, decisions, and planning). It is, therefore, used to relate something's central significance or essential feature—for example, the most beneficial, intricate, challenging, or possibly harmful threat to a country, organisation, culture, people, place, or object³⁶.

Strategy, as previously stated, is a plan that aims to connect means, ends, and ways. The troublesome aspect includes the reasoning expected to foster the arrangement in view of questionable, equivocal, complex, or unpredictable information, data, and information. Making decisions across diverse cultures, agencies, agendas, personalities, and desires is part of strategic leadership. It necessitates the formulation of plans that are attainable, desirable, and acceptable to one's organisation as well as one's partners, whether they are multinational, joint, or interagency. Strategic leadership necessitates the capacity to make well-thought-out decisions, particularly those that have significant repercussions.

The goal of strategic leadership is to ascertain the ends, select the best ways, and employ the most efficient means, since strategy's purpose is to link ends, ways, and means. The plan is the strategy; the thinking and decision-making necessary to create and implement

an effective plan is known as strategic leadership. Although there are differences between the tactical and operational levels of leadership, the skills required for strategic leadership are more intricate. To put it briefly, strategic leadership is the capacity of a seasoned, a senior leader with vision and wisdom to develop and carry out plans and make important choices in a complex, uncertain, volatile, and confusing strategic environment³⁶.

2.1.1.10 Transformational Leadership Style

The goal of transformational leadership is to transform an organisation or group by motivating members of the team to continually raise their standards and accomplish things they never imagined they could³³. Transformational leaders hold their team members to a high standard and relentlessly push them until they achieve significant improvement or a transformation in their work, lives, and businesses. The goal of transformational leadership is to foster change in both individuals and organisations. Motivating team members to step outside of their comfort zone and accomplish far more than they think they are capable of accomplishing is how the transformation is accomplished.

Transformational leaders should have high levels of integrity, emotional intelligence, empathy, a shared vision of the future, and effective communication skills in order to be successful. Organisations that are highly growth-oriented and push the boundaries of innovation and productivity are frequently associated with this kind of leadership. In practice, such leaders frequently assign employees tasks that become more challenging over time and set deadlines that are ever-tighter¹². However, because some team members might not receive the proper coaching and guidance to get through difficult tasks, transformational leaders run the risk of losing track of individual learning curves.

Transformative leaders can also result in high levels of engagement and productivity by fostering a shared vision and trust between themselves and their workforce.

2.1.2 Concept of Transformational Leadership

A transformational leader is someone who can identify and meet a potential follower's existing need or demand. Transformational leader looks for potential motives in the followers, seeks to satisfy higher needs, and engages the full person of the follower. The result is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. Because it raises the level of human conduct and ethical aspiration of both the leaders and those being led, transformative leadership becomes "moral." Gandhi, who raised the hopes and demands of millions of Indians and improved his life and sense of responsibility, as a result, is perhaps the best contemporary example³⁷.

However, because some team members might not receive the proper coaching and guidance to get through difficult tasks, transformational leaders run the risk of losing track of individual learning curves. Transformative leaders can also result in high levels of engagement and productivity by fostering a shared vision and trust between themselves and their workforce³⁸. Transformational leaders transform followers by creating changes in their goals, values, beliefs and aspirations³⁹. The scholar then discusses these leaders' behaviour, actions, roles, and influence, pointing out that these leaders act in accordance with transformational leadership principles and become admired, respected, and trusted role models. The way a leader prioritises the needs of others over their own is one of the most important ways to build credibility. They can be counted on to do the right thing, demonstrating high standards of ethical and moral

conduct; they avoid using power for personal gain—and only when necessary—and share risks with followers. By giving their followers' work meaning and a challenge, leaders act in ways that inspire and motivate their followers. Optimism, enthusiasm, and team spirit are displayed. Leaders involve followers in imagining appealing future states³⁹.

Scholar equally posits that transformational leaders engender trust, seek to develop leadership in others, exhibit self-sacrifice and serve as moral agents, focusing their attention and that of their followers on objectives that transcend the more immediate needs of work groups. Transformational leadership can produce significant organisational change and results, because this form of leadership fosters higher levels of intrinsic motivation, trust, commitment, and loyalty from followers than do most leadership practices. Transformational leadership is measured by both the leader's performance and development, and by the degree to which associates are developed to their full leadership potential. The associates are encouraged to use the techniques of effective leadership³⁹.

2.1.3 Features of Transformational Leadership

The specific feature of transformational leadership is the ability to achieve the needed transformation in any organization. Scholars observe that, if one understands leadership to be transforming situations, environments and organisations to a more desired state, then the question is: 'What are the essential qualities in a leader that enable him or her to influence others in such a way that they collectively contribute to transformation?' As mentioned above, transformational leaders generally look beyond their personal achievements. They are not intent on using their power or influence to make themselves look good⁴⁰. The essence of leadership as argued by scholars, is to focus on the needs of

others and then apply one's talents, technical, rational, and emotional as well as one's visualising abilities to address those needs⁴¹.

Leaders see themselves as catalysts and facilitators in the creation of something that is only possible with collective effort and the talents of diverse people, something that represents further possibilities for growth. The focus of their approach is to facilitate the process where a growing number of members have internalised shared values that motivate their contributions. Thus, people motivate themselves and the relationship with the leader become interdependent and not dependent. It furthermore implies the leader's willingness to enable and to empower others⁴². Transformational leadership is, therefore, a kind of leadership that is selfless and ethical in intent, in behaviour and in action. A transformational leader uses his or her own skills, qualities and values as well as those of others to positively influence the lives of the followers who, in turn, grow into solid transformational leaders capable of transforming individuals, organisations and communities.

Contributing to the development of the required leadership from within the very community that needs the leaders will demand church leaders to know their church members who can contribute to leadership development and who can also effectively use their expertise for this purpose. They will equally need to understand community potential and problems as well as cultural issues which can create unnecessary clashes.

2.1.4 Dimensions of Transformational Leadership

Four elements of transformational leadership have been identified by research: idealised influence, intellectual stimulation, individual consideration, and inspirational

motivation⁴³. The transformational leader moves the followers beyond their innate self-interests and through these four dimensions described briefly in the following sections.

Individualised Consideration: Transformational leaders are highly sensitive, respectful, and attuned to their followers' individual needs and aspirations. They use their good listening skills to leverage quality personalised interactions in order to address, support, mentor, and coach the development and growth of their followers. Individual differences are recognised and celebrated; special attention is given to small but meaningful gestures such as remembering names and conversations as well as fostering two-way communication. This trait is well captured by scholars as they described the need for leaders to be caring by telling the truth with compassion, looking for others' loving intentions, disagreeing with others without making them feel wrong, avoiding suspiciousness, and recognising the qualities in each individual regardless of cultural difference⁴⁴. This concept is also allied with servant leadership, which highlights the need for individual consideration.

It was further asserted that transformational leaders who utilize individual consideration strengthen their followers' socio-emotional foundation, remain unrelenting in empowering and moving them continually towards development of higher levels of potential⁴³. This dimension of transformational leadership also triggers a sense of mutual commitment to advancing both the leader's and the follower's level of self-actualization. This characteristic suggests that leaders in collectivist cultures possess a moral responsibility to take care of their followers. The followers, in turn, have a moral obligation to reciprocate with unquestioning loyalty and obedience. This result makes

transformational leadership far more prevalent in collectivist societies compared to the individualistic societies of the West⁴⁵.

Intellectual Stimulation: Compared to the other three dimensions that appeal to the followers' emotions, intellectual stimulation is the only transformational component that primarily evokes the rational and none motional side of the followers. At the intellectual dimension phase, transformational leaders entice their followers to become more creative and innovative by creating conditions in which the followers feel compelled to think about old problems in a new way. Transformational leaders appeal to the followers' intellect by creating "problem-awareness" and "problem-solving, of thought and imagination, and of beliefs and values"⁴³. As a result of this intellectual stimulation, "followers' conceptualization, comprehension, and discernment of the nature of the problems they face, and their solutions" are radically altered. As a result of involving followers in the problem-solving process, they take full ownership of the decision and become more committed to the achievement of the collective goal. In essence, intellectual stimulation fosters the followers' cognitive potential by challenging their innermost beliefs, principles, biases, and stereotypes to further their personal and professional growth and maximise their potential⁴³.

Inspirational Motivation: Transformational leaders who are inspirationally motivating arouse their followers' desires and aspirations to reach big, audacious goals that might have been considered unreachable in the past⁴⁶. This distinction is clearly drawn by researchers from the idealised influence by stating that inspirational motivation employs or adds non-intellectual, emotional qualities to the influence process⁴³. The difference, as noted, is that the leader raises followers' expectations and inspires action by

communicating confidence that they can achieve these ambitious goals. Because the leader believes and envisions the followers as capable of reaching those ambitious goals, and by exhibiting utmost faith and confidence that those high results will be realised, the followers are inspired and motivated to achieve above and beyond normal expectations. Hence, what is referred to as self-fulfilling prophecy occurs.

These inspirational leaders also exemplify what team spirit is all about. They are masterful at expressing optimism and enthusiasm, drawing the context, meaning, and challenge associated with the work, and creating the conditions of commitment toward the accomplishment of the shared vision, aims, and mission of the organisation. In the same vein, scholars have suggested that inspiration refers to the extent to which a leader stimulates enthusiasm among subordinates for the work of the group and says things to build subordinate confidence in their ability to perform assignments successfully and attain group objectives⁴⁷. Using the context of inspirational motivation, which is sometimes referred to as the inspirational leadership component of transformational leadership, it is important to note the difference between inspirational leadership and charismatic leadership. The main distinction lies in the way followers accept and comply with the leader's initiatives⁴⁸. If the followers' motivation for following is based on their leader's goals and purposes, their feelings of connection with the leader's social philosophy, and their sense of empowerment due to the leader's aspired goals and the belief that they could achieve them -- rather than simply following because of the powerful leader per se-- then the leader is more inspirational and not charismatic⁴⁹.

Idealised Influence: Idealised influence, or charisma, has been defined as the emotional component of leadership, which is used to describe leaders who by the power of their

person have profound and extraordinary effects on their followers⁴³. These transformational leaders are role models. They are revered, trusted, and admired. Followers connect with and perceive them as extraordinary, highly persistent, and strongly determined. Idealised influencers are risk takers and innovators yet uncompromising of their high moral and ethical standards. They paint a clear picture of the desired future, illustrate the roadmap to get to that destination, set an example for the followers, and model the high standards of performance, determination, competence, and confidence for their followers.

This influence has been referenced over ideologies and ideals or the act of “going beyond self-actualization” as the “selfless ideals embedded at the highest level of morality to which leaders and followers may dedicate themselves”⁵⁰. By 2003, scholars began to substitute the words *idealised influence* with *charismatic leadership* for several reasons. The word *charismatic* can represent multiple meanings and is highly associated with negative connotations including but not limited to flamboyance, malevolent dictators, and more importantly, with pseudo-transformational leaders such as Mussolini and Hitler⁵⁰. Additionally, researchers repeatedly used the word charisma to be an all-inclusive term for transformational leadership referring to all its components, namely inspiration, intellectual stimulation, and individualized consideration.

2.1.5 Principles of Transformational Leadership

This section discusses seven principles of transformational leadership.

1. Principle of Simplification

Successful leadership begins with a vision, which reflects the shared purpose. This is the ability to articulate a clear, practical, transformational vision which answers the question,

"Where are we headed?" Talking about the vision, goals, and objectives of a team helps to bring everyone together⁵¹.

2. Commitment of Other People to the Vision

Once the transformational leader is able to bring synergy to the organisation, he must then use various means to energise (motivate) the staff. A common way to motivate others is to challenge them, provide ample opportunity to join the creative process, and give them the credit⁵².

3. Principle of Facilitation

This is the ability to effectively facilitate the learning of individuals, teams, and other reliable and reputable resources. The essential occupation of authority presently is to work with the learning's of others. Leaders' greatest asset in addressing organisational challenges is the inborn desire of employees (staff) to learn more. The sacred trust of being stewards of their staff members' intellectual capital has been given to transformational leaders⁵².

4. Principle of Innovation

Members of a productive and successful organisation must welcome change rather than be afraid of it. Change must be initiated by leaders, and they must act swiftly. Because the transformational leaders have established trust and encouraged teamwork, members of the team are able to successfully try to convince one another to accept change⁵¹.

5. Principle of Mobilisation

The capacity to recruit, equip, and empowers others so that the vision can be realised. Transformational leaders look for willing participants, both among those who have assumed formal leadership roles and those who have not. They look for ways to invite

and ignite leadership at all levels because they want leadership at all levels. They acquaint straightforward gradual steps with enrol bigger members⁵¹.

6. Principle of Preparation

This is the capacity to continuously learn about oneself, both with and without external assistance. Transformational leaders understand that the change they seek is a mirror of their own spiritual journey and that, in order to fully accomplish their life's purpose, they must use their gifts to serve the world. When one adopts this perspective, times of stagnation give way to times of complete reliance on God. Transformational leaders need to be in healthy relationships with other people who are also pursuing transformation because this is such a demanding learning path⁵². These essential relationships are where opportunities and challenges in life are soaked with love and support.

7. Principle of Determination

A leader's journey is frequently lonely, and it can be challenging at times. To complete each day, leaders rely on their endurance, courage, and strength. Transformational leaders frequently experience periods of self-doubt, grief, and exhaustion due to the fact that their primary focus is not only on improving their own leadership but also on the growth of others—the most difficult and humiliating of all human endeavours. To maintain their high level of commitment to their cause, transformational leaders need to cultivate spiritual, emotional, and physical disciplines. Therefore, transformational leaders raise people's awareness and see strategic initiatives as opportunities to solve problems that are in line with their own spiritual life mission. They also make commitments to their own emergence when they pledge leadership support for those strategic initiatives. The world changes in tandem with the leaders' transformation⁵¹.

2.1.6 Concept of Human Resources

Human Resources (HR) is the set of people who make up the workforce of an organization, business sector, industry, or economy. A narrower concept is human capital, the knowledge and skills which the individual's command. Similar terms include manpower, labour, or personnel. The Human Resources department (HR department) of an organization performs human resource management, overseeing various aspects of employment, such as compliance with labour law and employment standards, interviewing and selection, performance management, administration of employee benefits, organising of employee files with the required documents for future reference, and some aspects of recruitment (also known as talent acquisition) and employee offboarding⁵³.

Human resources serve as the link between an organisation's management and its employees. The duties include planning, recruitment and selection process, posting job ads, evaluating the performance of employees, organising resumes and job applications, scheduling interviews and assisting in the process and ensuring background checks. Another job is payroll and benefits administration which deals with ensuring vacation and sick time are accounted for, reviewing payroll, and participating in benefits tasks, like claim resolutions, reconciling benefits statements, and approving invoices for payment⁵⁴. Human Resources also coordinate employee relations activities and programs including, but not limited to, employee counselling.

Pioneering economist John R. Commons mentioned "human resource" in his 1893 book "The Distribution of Wealth" but did not elaborate⁵⁵. The expression was used during the 1910s to 1930s to promote the idea that human beings are of worth

(as in human dignity); by the early 1950s, it denoted people as a means to an end (for employers)⁵⁶. Among scholars, the first use of the phrase in that sense was in a 1958 report by an economist E. Wight Bakke⁵⁵. One major concern about considering people as assets or resources is that they will be commoditised, objectified, and abused. Human beings are not "commodities" or "resources", but are creative and social beings in a productive enterprise.

2.1.6.1 Management of Human Resources

Human Resource Management (HRM) is defined as a strategic and coherent approach to the management of an organisation's most-valued assets; that is, the people working there who individually and collectively contribute to the achievement of its objectives⁵⁷. From this definition, one can deduce that HRM or simply HR is a function in organisations designed to maximise employee performance in service of their employer's strategic objectives⁵⁸. The management of people within organisations is the primary focus of human resource management, with systems and policies at the forefront⁵⁹. Human resource departments and units in organisations are typically responsible for a number of activities, including employee recruitment, training and development, performance appraisal, and rewarding (e.g., managing pay and benefit systems)⁶⁰. Human Resource is also concerned with industrial relations, that is, the balancing of organisational practices with regulations arising from collective bargaining and governmental laws⁶¹.

Human Resource Management (HRM) is a product of the human relations movement of the early 20th century, when researchers began documenting ways of creating business value through the strategic management of the workforce. The function was initially dominated by transactional work, such as payroll and benefits administration, but due to

globalisation, company consolidation, technological advancement, and further research, Human Resources now focuses on strategic initiatives like mergers and acquisitions, talent management, succession planning, industrial and labour relations, ethical considerations, diversity and inclusion. These, among other initiatives contribute to the understanding of HRM as a contemporary issue owing to their sustained evolutionary nature⁶².

2.1.7 Concept of the Church

The church is used to apply to all those whom Christ died to redeem, all those who are saved by the death of Christ. But that must include all true believers for all time, both believers in the New Testament age and believers in the Old Testament age as well. So great is God's plan for the church that He has exalted Christ to a position of highest authority for the sake of the church: "He has put all things under his feet and has made him the head over all things for the church which is his body, the fullness of him who fills all in all" (Eph. 1:22-23).

Church is a local area of the recovered, a get-together of individuals who have acknowledged Jesus Christ as Ruler and Friend in need of their lives. However, the mission of the church goes beyond redeeming the people, it involves caring for people who are financially incapacitated and needs to be attended to physically, spiritually and financially. As established in Acts 4:32-35, "All believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them. For

from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need.”

According to research, church is meant to be a meeting that had been called, a summoned assembly. It was used in the earliest days of democracy in the Greek city-states where every citizen had a say in public affairs⁶¹. The herald used to go through the streets calling the people out together to some public place where they would debate whatever was on the agenda. The resulting assembly was the “*ekklesia*” (from two Greek words meaning *call* and *out*)⁶³. In the opinion of an author, a church is an autonomous, organised assembly of baptised believers, together with their elected leaders, who gather for worship, edification and the practice of the ordinances, and who function as salt and light, go out into their community to practice good work and to witness to the unbelieving world⁶⁴. A researcher posited that Christians are called out from the world system to be in Christ “called to be saint”. The Christian church is a New Testament institution beginning from Pentecost and ending probably with the rapture, that is, the second coming of Christ⁶⁵.

2.1.7.1 The Imageries of the Church

Although the word “church” is used to describe those who are believers in Christ, other terms are used to express the relationship existing between the head of the church (Christ) and the body which is the church. Some of the terms are as follows:

a. The Body of Christ

The exaltation of Christ is a concept in itself. Christ has not left the earthly scene in order to escape. He has left complement of himself on earth; the church is His body, and fullness⁶⁶. A researcher avers thus;

Just as the body is the complement of the head the church is complement of Christ. Just as the ideas, thoughts, and the discoveries of the mind cannot become effective work of the body, the tremendous secrete and glory which Christ brought to this world cannot be made effective without the work of the church. Church as the body of Christ means that, she represents Christ in this world⁶⁷.

A scholar indicates that the church is the body of Christ, the instrument through which Christ acts throughout the world. It is on the church that the fulfilment of God's plan depends⁶⁸. An author corroborates that the church is showing the kind of relationship between Christ and the church members⁶⁹.

b. The Bride of Christ

This image has its root in the Old Testament where God speaks of Israel as his bride (Isa. 54). Unfortunately, Israel proved unfaithful. Jesus took up the metaphor, referring to himself as the bridegroom whose presence among the wedding guests made fasting inappropriate (Mark 2:18-20). Christ embodies God's husband love for the church, expressed supremely in his self-sacrifice for her, so that the church might be presented to her heavenly bridegroom⁶⁷.

c. The Temple of the Holy Spirit

Paul's understanding of the church goes beyond the idea that it is the Body of Christ, or the Bride of Christ. It also includes the idea that the church was founded by the spirit of Christ at Pentecost, when he baptised the disciples and converted 3,000 people, thus founding the church. And he has continued to populate the church. A researcher posits that "the church is now indwelt by the spirit, both individually and collectively"⁷⁰. Paul writes to the Corinthians in I Cor. 3:16-17 that they are not their own but belong to God. The believers are the houses where he showcases the characters of God's kingdom to the world.

d. The Light of the World

This image of the church was pronounced by Jesus Christ in the Book of Matthew 5:13. This means that the church must be transparently honest so that the people will see Christ in her and declare loyalty to Christ⁶⁷. Jesus came to this world to show the light of God for people to see it in Him. Therefore, believers must follow His example in manifesting the light of God to the world.

e. A Royal Priesthood

Every believer in Christ is a priest according to I Pet. 2:9-10. As a priest of the living God, every believer in Christ is expected to have direct access to God through the only mediator Jesus Christ⁶⁹.

f. The House of God

In the Old Testament, God dwelt in the blood sprinkled in the holy of holies of the temple. From the Book of Ephesians 2:19-22, it is found that believers in Christ are constructed collectively by the Spirit on the foundation of the prophets and apostles, with Christ serving as the primary cornerstone, for God's dwelling place⁷¹.

2.1.7.2 Purpose and Functions of Church

One may assume that people know why the church exists. However, many times church members do not know the church's purpose. As the 20th century church attempts to be all things to all people, it may find that it is irrelevant to almost everyone⁷¹. Researchers further stress that, in this highly-complex society, the church can find her activity driven. One may misinterpret this to mean that activity means progress whereas many times it means just the opposite⁷². Author of the book, *Kingdom Principles for Church Growth*, presents what he calls the 1-5-4 principle. The author suggests that the church has one

command: The Great Commission; and five essential functions: evangelism, discipleship, ministry, fellowship, and worship. The foregoing, according to scholar, will result in four outcomes: numerical growth, spiritual growth, ministries expansion, and mission advancement⁷³.

The New Testament is very clear on the main purpose of the church. Jesus stated the most important thing for the church to do right before He left earth. He said:

I have all authority, both here on earth and in heaven. Go therefore and make disciples of all peoples, teaching them to obey all that I have commanded you and baptizing them in the name of the Father, the Son, and the Holy Spirit. Without a doubt, I will be by your side until the very end of time. (Matthew 28: 18-20, NIV).

A scholar writes:

The Great Commission defines God's mission (which is our mission) in the world. The Commission is the Lord's marching orders for every believer and church. Understanding the meaning and full implication of the Commission is crucial if we are to do the work of the God's way, he (God) has been on mission to redeem lost humanity since the fall of Adam and Eve in the Garden of Eden. He is wise in the ways of winning people. If we are wise, we will adopt his way embodied in the Great Commission rather than seeking to devise our own. We tend to substitute things that are important to us for things that are important to the Lord. Nothing is wrong with techniques methods, and hard work. Few in the kingdom of God are wearing out from over work, but are working at things that do not work. We dare not become enamored with the latest techniques and forget the Great Commission⁷³

Further research affirms that, "the nature of the church can be described as the called people of God"⁷³. The primary function of the church is service. Service is not to be separated from worship since one's service to God is his spiritual worship according to Romans 12:1-12. The purpose of the church is partially fulfilled through the ministry of carrying the gospel to the world. The first activity of the church, then, is to serve or worship God by witnessing or sharing the gospel⁷⁴. A scholar suggest that worship requires a conscious effort of the individual, seeks to move beyond itself, directed towards God, Christ centred and evokes a response from the worshipper⁷⁵.

Further research indicates that the mission of the local churches is to bring people to Jesus and into the general body of Christ⁷⁶. The church is primarily a divine institution and not human institution; it is God who is the king over it. Jesus, therefore, came to proclaim the kingdom of God⁶⁵. Therefore, the church needs to discover her mission on earth and the place that the mission occupies at the very centre of all her plans and programmes, so that she can fulfil her purpose of existence. In a strict sense, the word "mission" refers to an activity of God arising out of the very nature of God. God out of love (His very nature of God) sent the prophet to Israel and that is His mission. His Son also first sent out the 12 apostles, then the 70 and afterwards the whole church through a directive; that is, His mission. Therefore, the mission of the church arose from the mission God. And it is to be moulded out of that mission of God and of Christ⁶⁵.

2.1.7.3 Biblical Concept of the Church

In the New Testament, the term "church" is primarily translated from the Greek word "*ekklesia*." The verb *kaleo*, which means "to call," preceded by the preposition *ek*, which means "out," is the source of this Greek noun. *Ekklesia* in this manner has the meaning of somebody being called out by another person for some expressed reason or mission. To fully comprehend this significant word from the New Testament, one must investigate both its Hebrew origins through its appearances in the Greek Old Testament and its use in the Greek world.

The Greek Background

Ekklesia was utilised to depict the gathering of the residents of a city to examine a matter vital to the entire local area. The citizens were called to a gathering by a herald⁷⁷. At least one New Testament reference uses the term "*ekklesia*" with this meaning. In the Asian

city of Ephesus, Paul preached the gospel of Christ during his third missionary tour. The Ephesians were faced with a religious and economic dilemma by Paul, and the city was called to an assembly to address the matter. Acts 19:32–40 uses the Greek word *ekklesia*, which means assembly, to refer to a gathering of a Greco-Roman city called to address a major issue. This particular assembly was entirely secular in nature. There is no strong indication in classical Greek that any religious assembly was referred to by this term⁷⁷. The intriguing thing about this peculiarity is that the early Christians had various strict terms by which they might have decided to depict themselves. The agnostic religions might have provided them with quite a few words to serve their phrased needs. They chose a term with only a secular history over each of these Greek terms that already had a religious connotation. On the other hand, the Greek Old Testament translators used this term to translate a Hebrew word with a significant religious history.

The Hebrew Background

The idea of a group gathering together or being forced to do so is conveyed by the Hebrew verb *qahal*. The Greek verb *ekkaleo* is the translated equivalent of the Hebrew verb *qahal* in the Septuagint, which is the Greek translation of the Hebrew Old Testament⁷⁶. The corresponding Hebrew noun, which may have derived from the verb "to speak," refers to a gathering, company, or congregation⁷⁸. The word "qahal" was used to refer to a variety of gatherings, including those for bad advice or deeds (Gen. 49:6; Psalm 26:5), which is used to conduct civil affairs (5:14; 26:26; Job30:28) or for planning for war (Num. 22:4; Judg. 20:2). Nations and even the dead are gathered (Prov. 21:16), as recorded in Genesis 35:11 and 48:4. Although numerous assemblies are mentioned in the

Old Testament, this word is used specifically to refer to religious gatherings. This expression means the gathering of Israel called to show up before God as His kin⁷⁸.

In closing, it should be emphasised that the Christians selected a Greek name that had no prior unseemly pagan connotations and was instead associated with a Hebrew term that defined the group as God's people. Thus, there is both continuity and discontinuity between the Old Testament and the New Testament church, or *ekklesia*. This researcher concurs with academics that the ancient community's decision to form the *ekklesia* was a purposeful attempt to assert their identity as God's authentic people, carrying out his plan for the gathered people as described in the Old Testament⁷⁹. Others are additionally right when they underline the new subjective nature of the Christian church. The church is not an extra-Christian or pre-Christian institution. It for sure outgrew the redemptive mission and message of Jesus⁸⁰. The *ekklesia* is primarily an institution of the New Testament. Its earliest history, pattern, and origin can be found in that document.

Church in the New Testament

This Greek word appears between 110 and 115 times in 17 of the 27 books of the New Testament. *Ekklesia* is not found in Mark, Luke, John, 2 Timothy, Titus, 1 and 2 Peter, 1 and 2 John, or Jude, according to the concordances. It has been noted that a city-wide assembly of citizens is mentioned in three of those more than 100 instances (Acts 19:32, 39, and 41). It refers to Israel twice as the faith community of the Old Testament (Acts 7:38; Hebrews 12:22). It is, accordingly, utilised in by far most of these times to allude to the New Confirmation individuals of God connected with God through confidence in Jesus Christ. In the New Testament, it is never used to refer to a structure or place of worship⁸¹.

Finally, let me reiterate that the Greek name chosen by the Christians had no prior unseemly pagan associations; rather, it was associated with a Hebrew word that defined the people as God's people. The *ekklesia*, or New Testament church, and the Old Testament are thus both continuous and discontinuous. The researcher concurs with scholars who assert that the ancient community's decision to form the *ekklesia* was a purposeful attempt to assert their identity as God's chosen people, carrying out the Old Testament prophecy of the gathered people⁸¹.

The book of Acts and Paul's writings contains the word the most frequently. Paul and Luke use the term in the context of specific Christian groups that reside in a single household or house-church congregation (Acts). 16:5; Col. 2), a single city (Acts 8:1; 11:22; Revelation a province (Gal. 16:1; 1 Cor. 1:2) 1:2,22; 1 Thess. 2 Cor. 2:14, 1 Cor. 16:19). *Ekklesia* is frequently accompanied by the phrase "God" (1 Cor. 1:2; 10:32; 11:16; 2 Cor. 1:1, 13, Gal., 1 Thess., Titus 3:5 and other passages). The concept of "the church of God," or the church as the group that God has called into existence, is implied even when this phrase is not used⁷⁷. In contrast to every other organisation in society, only the church belongs to God. This is because the church is made up of people who have given their lives to God by putting their faith in Jesus Christ. In his letters to the Ephesians and Colossian congregations, Paul used *ekklesia* in the sense of the larger concept of the redeemed of all of the ages. Paul declared happily that God placed all things under his feet and appointed him to be head over everything for the church which is his body, the fullness of him who fills everything in every way (Eph. 1:22-23). He went on to say that to Him (Christ) be glory in the church throughout all generations, forever and ever! Amen (Eph. 3:21). Then Paul encouraged the Ephesians men to love their wives "just as

Christ loved the church and gave himself up for her” (Eph. 5:25). In Ephesians, *ekklesia* is not confined to the local assembly meaning but is given its most comprehensive and general sense to denote “a great spiritual fellowship including all of the redeemed”⁸².

This comprehension of the congregation as the whole group of devotees to Jesus Christ from all time is the exceptionally one that Jesus implied in one of the two significant sections in Matthew's gospel. The only three instances of *ekklesia* in any of the four gospels are found in Matthew 16:18 and 18:17, which both contain two instances. When Jesus said, "I will build my church" (Matt. 16:18), he used the word "ekklesia" to mean everyone who would trust him with their lives throughout time. It is interesting to note that the one other time Jesus used that word, he did so in reference to a particular congregation or local congregation (Matt. 18:17)⁸³. Therefore, the teachings of Jesus provide justification for both meanings of the word. The universal church or the church without distinction can be referred to as the church of Jesus Christ. The whole group of people who have been, are, or will ever be gathered to God in Christ is the church, as only God can see it⁸⁴.

Additionally, the term "church of Jesus Christ" refers to a physical assembly of believers in a specific location at a specific time in history. Baptists for the most part accept that both the neighbourhood articulation and the general articulation are the congregation. The phrase "the whole body of those who through Christ's death have been saving reconciled to God and have received new life" is used by a scholar to sum it up. It incorporates every single such individual, whether in paradise or on the planet. Even though it is universal, it is expressed in local groups of believers who share the same characteristics as the body of

Christ⁷⁰. Every local church is the universal church in its entirety in its particular location; it is not merely a "part" of the universal church.

2.1.7.4 The Early Church

Based on Jesus' life, ministry, passion, death, and resurrection in the first century AD, the church was founded in Judea. The church gradually spread through the Roman Empire and outside it, gaining major establishments in cities such as Jerusalem, Antioch, and Edessa⁸⁵. Scholar adds that the Christian church can be rightly described as an offshoot of Judaism. This is because neither Jesus nor His peripatetic bunches of evangelical disciples were really Christians in the general usage of the word during their three and half year's evangelical campaign in Palestine. Jesus had, at a point in time, given this note: "I will build my Church" (Matt 16:18). Following the Greek text, Jesus did not speak of building a *kuriakon*, that is, "a house of worship", but an *ekklesia*, that is, "a called-out people of God" from the thralldom of sin unto holy living, or, in a nutshell, "a redeemed community". Hence, it had been in the master plan of Jesus that His was a unique party which would eventually metamorphose into a church at the end of the day⁸⁶. Researcher argues that the nature of the church has been a matter of significant debate, particularly since the time of the Reformation. The earliest form of the debate had to do with the possibility of identifying the institution with the company of elect souls. In the later period, there was considerable sentiment for the view that a proper understanding of the church excludes any institution superior to the local congregation⁸⁷. After the crucifixion of Jesus, His followers went forth to preach the gospel and developed facilities for those who were converted. With time, Christians established their own communities, modelled on the Jewish synagogue. Gradually, the church worked out a

governmental system based on the office of the bishop (episcopacy). Various controversies threatened the unity of the church from its earliest history, but, except for small sects that did not ultimately survive, it maintained unity for several centuries. Since the schism of the Eastern and Western churches in 1054 and the disruption of the Western church during the 16th century Protestant Reformation, the church has been split into various bodies, most of which consider themselves either the true church or at least a part of the true church⁸⁸.

The attributes of the church which are unity (oneness), holiness, catholicity and apostolicity are ascribed to her in the New Testament and it was distinguished in the Nicene Creed. The oneness or unity appears to be contradictory by the divisions in the church. It has been held, however, that since baptism is the rite of entry into the church, the church must consist of all baptised people, who form a single body irrespective of the individual's denomination. The holiness of the church derives from its creation by the Holy Spirit. The term "catholic" originally meant universal church as distinct from local congregations, but it came to imply the Church of Rome. Finally, "apostolic" implies that, in both its church and ministry, the church is historically continuous with the Apostles and, thus, with the earthly life of Jesus⁸⁹.

A scholar asserts that the organisation of the early church was, at the outset, somewhat informal. The various church functions were exercised by those, endowed through the Holy Spirit, with suitable qualification such as prophets (preachers), apostles (travelling evangelists), healers, teachers, administrators, etc. In practice, this amounted to self-government by each local church, that is, congregationalism, since the congregation endorsed the sagacity of its weightier members. Although local churches as self-

governing units were congregational, still a conference of leaders meeting at Jerusalem issuing decrees regarding the procedure suggests a Presbyterian polity in which a collegiate body has a measure of jurisdiction over several local congregations. Paul's supervision of all the churches he founded, in turn, corresponded functionally with the role of a modern bishop and, thus, suggests an episcopal polity⁹⁰.

2.1.7.5 The Universal and the Local Church

There are two concepts to be considered when studying the church: the universal church and the local church. Scholar argues that the concept of the local church is most difficult to comprehend, for it is neither visible nor noticeable. It is usually designated as "the church of the redeemed of every age". There is, indeed, a company of those who have been redeemed out of every age and who are in the Kingdom of God of which the church is a visible part. The idea of the universal or invisible church is not often directly mentioned in the New Testament⁹¹. However, there is the concept of the universal invisible church. In today's Christendom, the phrase "universal, invisible church" is used frequently. The universal, invisible church refers to the "invisible" body of the elect who are known only to God, and contrasts with the "invisible church", that is, the institutional body on earth which preaches the gospel and administers the sacraments⁸⁵.

The invisible church is acknowledged by Roman Catholics, but the invisible church does not precede the visible church. In addition, Protestants are bound to the idea of the "widespread, imperceptible church" since it is explicitly expressed in the Westminster Admission. Besides, this idea has penetrated the Baptist philosophy and practice. By practicing ecumenicism, Baptists also apply this idea in their lives. Also, some Baptists say that the idea that believers are baptised into the "universal, invisible Body of Christ"

by the Holy Spirit is not in the Bible. In Baptist ecclesiology, this concept of "church" not only undermines the local New Testament church's theology and practice, but it also undermines the Baptist heritage to which Baptists ought to adhere⁸⁵.

Since there is no mention of the "universal, invisible church" in the Bible, the obvious question is, "Where did the terminology come from?" To respond to this inquiry, it should be perceived that this phrasing is the consequence of the advancement of ecclesiology tracing all the way back to the subsequent 100 years. Two scholars claim that the Ante-Nicene Fathers' ecclesiology was influenced shortly after the last apostles left office by the term and concept "catholic (universal) church." The embrace of biblical progression by Irenaeus, and the various levelled advancements in ecclesiology brought about by the over-accentuation on and the unscriptural thought of the church district prompted the deceptive idea. Concerning the latter, Cyprian emphasised that local church bishops were more than just the "*benne esse*" (well-being) of the church; rather, they were the "*esse*" (the very existence) of the church. In addition, the only requirement for membership in the church was support for the bishop and obedience to him⁹².

As a result, the researcher comes to the conclusion that these misconceptions contributed to the idea of the "catholic" or "universal, visible church." Ignatius was the first person to combine the words "church" and "catholic" to describe this idea. Because of this, some of the early fathers applied their misinterpretations of the Bible to their ecclesiology, which led to the spread of error. As a result, the need to redefine "church" arose as ecclesiastical hierarchicalism developed. *Ekklesia* was used to refer to more than just local gatherings; it also included the idea of Catholicism. And certain expressions like Cyprian's "*extra nulla salus ecclesiam*"—"outside the church there is no salvation"—continue to support this

idea. This contributed to the early church fathers' understanding of the relationship between soteriology and ecclesiology. The term "catholic church" was firmly established in ecclesiastical writings and practice by the end of the fourth century. Soteriologically and ecclesologically, water baptism thus integrated the individual into the visible "universal body of Christ"⁹³.

However, it was not until Augustine that ecclesiology diverged even further from Scripture. Scholar argues that Augustine, who was greatly influenced by Neo-Platonism, encountered a controversy with the Donatists. The Donatists criticised the "visible church" because of its lack of pure membership, asking if the church was actually split into two churches, the mixed church of the present and the pure church of the future. In seeing the Donatists' legitimate criticism of the impure "visible church," Augustine was forced to couple his concept of the predestination of the elect with his Cyprianic concept of the "catholic church"⁹⁴. Thus, the "church" is the *communic sanctorum*, likened by Augustine to an enclosed garden of ... predestinated number of saints. Augustine's position is that the "...real unity of the saints and, therefore, of the church is an invisible one"⁹⁵.

His theological ingenuity resulted in two outcomes. Not only did it help Augustine avoid the Donatists' criticism, but it also led to ecclesiological errors. Even though Augustine did not use the term "invisible" when referring to the "catholic church," he did invent the idea of the "invisible, catholic church" due to a need in theology. So, by the fifth century, there were, at any rate, two distinct ideas to "chapel". The true church was both universal and invisible to the "catholic," who believed in baptismal regeneration and, as a result, unregenerated membership in the church. The Donatists, on the other hand, held that the

true church was the local church that followed church discipline and other New Testament concepts and demanded and practiced believer's baptism and pure church membership⁹⁵.

The idea of the "church" had at least two meanings prior to the Reformation. The Anabaptists believed in a local church, while Catholics believed in a "universal (catholic) church." Also, the roots to the "imperceptible catholic church" began in Augustine. However, prior to the Reformation, his idea was not required for advancement. Despite his departure from the "Catholic Church," Luther retained some of its doctrines⁹⁶. The researcher adds that Luther asserted that the "Catholic Church" could be found in the realm of the universal, despite his denial that the "Catholic Church" was primarily external. In this way, to Luther, the "undetectable, catholic church" was remembered for the outside chapel through which God administers His effortlessness. The Reformed, on the other hand, deviated yet further from the ecclesiology of the New Testament and maintained that the "invisible, catholic church" extended beyond the boundaries of the "visible catholic church." Therefore, all saved people are included in the ecclesia universalis, regardless of whether they belong to an external church⁹⁵.

As a result, the church fathers are the source of the concept of a "universal, invisible church." In addition, the "established church" has contributed to its growth throughout history, deviating increasingly from New Testament ecclesiology. It very well may be promptly seen that the idea of "catholic apparent church" prompted "catholic imperceptible church". The Protestants had an invisible internal ecclesiology, and the Anabaptists had a pure visible ecclesiology, while the Roman Catholics had a visible external ecclesiology. Because Augustine used his ecclesiology to undermine the

Baptists' ancestors' local church ecclesiology, scholars conclude that Baptists should avoid incorporating Protestant ecclesiology into their local church ecclesiology, which was a theological necessity against Roman Catholic ecclesiology based on the Platonic philosophy of Augustine⁹⁷.

In the context of Christianity, the word *ekklesia* has two meanings in the New Testament. First, it is used to refer to a visible, local congregation of Christian disciples who meet for worship, instruction, and service in its literal sense. All besides, it is utilised, in an optional and metaphorical sense, to assign the imperceptible widespread organisation, remembering God's actual individuals for earth and in paradise. Accordingly, there is the noticeable neighbourhood church and the imperceptible widespread church⁹⁸. There are a few reasons for the neighbourhood church. Fellowship, strengthening believers' faith, serving God and humanity, and funding Christian work are all goals of the church. It is likewise independent and interdependent⁹⁹. The "invisible church," as God sees it, is a possible definition of the church. This is made up of every name that appears in the Lamb's book of life (Rev. 21:27). The "congregation apparent", then again, is from our perspective, the group of devotees. This distinction prevents people from mistaking public identification with God's people for salvation or from equating membership in the "church visible" with salvation¹⁰⁰. The church can be said to be local, which means that only the local church is the true church and that larger gatherings can only be groups of Christians or churches. Additionally, the local church may only be a portion or part of the universal church. The church can also be viewed as an organisation in which the various Spirit-given gifts are utilised and as an organism in which each member functions and associates with other members.

2.1.8 Concept of Church Growth

According to scholar, Church growth is a discipline, which is concerned about the planting and continuing health of local churches and groups of churches. It cares deeply about anything that may engender or hinder the starting and continuing of local churches¹⁰¹. Church growth is the discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the effective implementation of God's commission to make disciples of all people (Matthew 28:18-20). The scholar adds that "church growth" refers to everything that goes into bringing people who do not have a personal relationship with Jesus Christ into leadership roles and responsible church membership¹⁰². Growth is an essential quality of the Kingdom of God that Jesus proclaimed and taught. Both Jesus short and long parables; principles of fruitfulness; commission to go and make disciples; and more examples, all make it clear that growth is not negotiable. The book of Acts is a story of mission, church planting and church growth and underlines that growth through the church is a significant part of the wider kingdom growth. Church growth thinking is often criticised as just about numbers and head counting¹⁰³.

Church growth in missiological studies is a complex concept with diverse models and strategies. It is God's purpose that churches grow¹⁰⁴. Church growth can be defined as the process by which changes are realised in the church whether by size or volume. In other word, it is the way by which the church is experiencing positive change within the church. This can be actualised physically (in the sense that the church experiences growth in number or in material) and spiritually (in the sense that the church has deeper knowledge of God and His word --that is, they have spiritual changes in their life positively)¹⁰⁵.

Church growth is a biblical concept since church as a congregation of believers needs to grow just as the believer is meant to grow until they reach maturity in Christ Jesus. Church growth is, therefore, an activity of God through men in the salvation work of redeeming men. Church growth began with God through the person of the Lord Jesus Christ. Jesus also explained the basic concept of church growth in the parable of the Kingdom of God which Jesus linked to a mustard seed. The seed when planted grows up to become the greatest of all shrub (Luke 13:20-21; Mark 4:30-32) which point to the fact that church growth is an act of God which must be carried out through the instrumentality of men, using God's way and method. Since the kingdom of God will grow regardless of the tactics of Satan. It then means, church of God will grow when it is planted and continue to nurture, using God's way and method, more so when in obedience to God commandment¹⁰⁶.

Historically, church growth can be traced to the beginning of the ministry of Jesus Christ from the conversion of the first believer in Christ Jesus to the time Jesus selected twelve disciples and the formation of the congregation of believer (the first Church in Jerusalem). The growth of the church then continues with series of activities and through events in history, that tries to activates and reformed the church to meet up with the challenges of the time. Such is the early period of 1500s, with the Reformation started by Martin Luther, when Martin Luther noticed that the church seemed stagnant and corrupted with wrong doctrine. This Reformation stirred the people up to the need to turn to the Bible as the basis for the active life of the church. As the church returned to the Bible, it became renewed and came alive. Hence, the church freed herself from death of holding to

salvation by work and became dependent on God's grace which sufficiently paid for man's sin in Christ Jesus once and for all¹⁰⁶.

While the Reformation of Martin Luther called the church back to the Bible, many other Reformers made an attempt to help the church to have the right interpretation of God's word and to do away with theological heresies. Such theological reformation has helped the church to evaluate their scriptural beliefs and doctrines; it also led to the formation of evangelical groups like the Protestants. The Protestant's statement of belief has also contributed to church growth effort. Many of the believers became more committed and closer to God due to the following: they believe that salvation is by grace, the concept of priesthood of all believers and the belief is making the Bible available for all to read¹⁰⁶. The effort continued and helped to enhance the growth of the church until the early 1960s when the church growth movement began. Therefore, many people believe that the Reformers set the stage for the growth movement¹⁰⁷.

However, as the Reformers brought about the theological reformation, it is believed that the church growth movement is making attempts to bring about a reformation of practice¹⁰⁸. This reformation of practice which had started long before late 1950s produced a movement called the Church Growth Movement which originated with Donald McGavran. This movement came up as a result of his activities while serving as a missionary to India. McGavran's experience of over 30 years led him to produce some books. The first one was 'the Bridges of God' (1958, Friendship Press), which resulted to church growth in the area of world evangelisation, awakening national and international attention. The second book was titled *How to Grow* which gave the principle applying to church growth in America. This book was later reproduced as a booklet titled *Do Church*

Grow? The publication of these books aroused people's interest in church growth principle, as explained by McGavran, and this led to the formation of an institution to foster church growth, hence the commencement of the Church Growth Movement¹⁰⁸.

McGavran developed the theory of church growth, by setting up a definite objective which made more effective the propagation of the gospel and multiplication of churches on new ground. The scholar believed that church growth principle has a universal application. He started with the mission field and later spread to America. Again, he disputed the non-Biblical position held by American churches, a position that glorifies quality¹⁰⁷. Two people that influence McGavran were Rolland Allen and J. Wasikan Pickett. In fact, the pragmatic approach to mission, proclaimed by Pickett is still being advocated today. However, from the 1970s, critics began to gain ground against the movement. One of the charges against the movement was "deficiency of shallow hermeneutics"¹⁰².

McGavran activities in church growth movement decreased after 1970. But McGavran continues to make contribution until his death in 1990. From 1981 to 1988, especially with publication of his book in *Church Growth and the whole Gospel*, Wagner began to identify as a spokesman for church growth Movement. Although the movement is still seeking identity and purpose. Therefore, church growth movement had contributed a lot to the understanding of the principles of church growth. Many churches and denomination have joined the efforts of the church growth movement in seeking for biblical church growth principles. Following the Reformation, church disciplines and growth began to appear setting forth the statements of faith and conviction of personal moral obligations their respective positions¹⁰².

The definition of church growth given by scholars is further as follows: "Everything that is involved in bringing men and women who do not personally know Jesus Christ into fellowship with Him and into responsible church membership"¹⁰⁴. This definition appears to characterise evangelism, yet it is excessively expansive for chapel development in light of the expression "all that is involved which could incorporate the areas of Christian training, peaceful philosophy, missiology, or different disciplines." The scholar writes in a subsequent definition that church growth is "the science that investigates the planting, multiplication, function, and health of Christian churches as they relate specifically to the effective implementation of God's commission to "make disciples of all nations" (Matthew 18:19-20)." Using the Bible's eternal theological principles for church growth as its starting point, church growth aims to combine the best insights of current social and behavioural sciences with those of the Bible.¹⁰⁷

According to scholars, church growth science studies the establishment, expansion, growth, operation, well-being, and demise of churches. The application of biblical and social principles is its goal as it gathers, analyses, presents, and defends the facts related to carrying out the Great Commission¹⁰⁹. In the light of the foregoing, one can understand that church growth has nothing to do much with fantasy of the church or numerical possession. Church growth in real sense is more than that. Church growth is, therefore, a unique discipline in that it is a selfless service to God. It requests for self-sacrifice and it is also a task demanding business. Church growth in the researcher opinion, therefore, is a progressive development or increment of a local body of Christ in physical structure, mental, numerical and spiritual.

2.1.8.1 Strategies to Church Growth

There are many strategies to church growth enumerated by scholars. According to research most of these strategies, keys, vital signs, and steps to church growth are simply hunches. They are often based on careful observation and are usually plausible, but they have not been tested or verified. Church growth strategies are like food or nutrients needed by the body to grow, if body will grow normally, it must not lack any nutrient needed. In this study, the researcher will examine the outstanding or popular strategies that have contributed to the growth of the church at large. These strategies include the following:

Outreach and Evangelism: Outreach and evangelism are essential strategies in growing a church. There are many programmes in the church such as revival, funeral, birthday, thanksgiving, meetings, teachings and so on. They are like a running engine of an automobile. Though, the engine when working does not mean growth and increase; until it is channel towards a particular direction then, growth will occur. Growth will not occur by simply keeping the machine oiled and running but growth must be the destination. And this takes a strategy which ensures that growth producing activities are integral part of the pastor and laity¹¹⁰. In order for a church to grow, each member must see it as their duty to make the church to grow through making efforts to attract and persuade non-members to visit and join the congregation. Evangelism is any attempt to draw people to the church with an aim to win such person to Christ¹¹⁰. Most of the churches that grow rapidly from being plateau churches associate their growth to evangelistic activity. Hence, it is the duty of churches in urban areas to embark on rural evangelism in order to help churches in rural areas to grow.

Prayer: There is a saying that a prayerless church is a powerless church this shows the essential role of prayer in the Christian faith. In the scripture, most especially in the New Testament, whenever the disciples encountered any problem, they called on God, and experienced the power of God. Before Pentecost, the small band of believers “joined together constantly in prayer” (Acts 1:14) to receive the promise of the Father. In the New Testament, there are many emphases on essential role prayer played. For instance, in Acts of Apostles, the chiefs and rulers opposed the growth of the church but when the disciples prayed to God, the Lord liberated them and set them free. Also, in Acts 6:4, the disciples laid an emphasis on prayer and the word of God. Apostle Peter said, “but we will give ourselves continually to prayer, and to the ministry of the word”. Therefore, prayer is a tool for a growing Christian and a growing church. A researcher reiterates, “the more deeply I dig beneath the surface of church growth principles, the more thoroughly convinced, the real battle is a spiritual battle and that our principal weapon is prayer”¹¹¹. Scholar posits that, a prayer ministry will be effective only when the pastor and other church leaders themselves are prayer warriors. And the first step to a dynamic prayer ministry is evaluating our prayer life¹¹⁰.

The second step is teaching the biblical priority of prayer. The pastor of a growing church must bring his congregation to the knowledge and biblical understanding and its necessity in a Christian life. This can be done through message, teaching, seminar and special revivals programme in the church. The second step will lead the church to the third step which is establishing a prayer ministry. Individual church has its own that are peculiar to her. The prayer ministry should be well planned. This ministry may lead the church to

establish such as intercessory prayer room, prayer cards, prayer groups, pastor's intercessory prayer partners and prayer emphases¹¹¹.

Leadership: Scholar simply defines a leader as someone people follow¹¹². Because the leader determines the vision and the growth of the congregation, leadership roles are crucial to church expansion. Strong pastoral leadership is the first of many church growth signs of health: vital sign of a healthy church is a pastor who is possibly thinking and whose dynamic leadership has been used to catalyse the entire volume to the subject of pastoral leadership. Therefore, it is the duty of church leaders to mobilize church members for rural ministry which will aid church growth in the area. Furthermore, scholar recognises leadership role as an important task committed into a person. Before a leader can be successful, such a leader must be disciplined, focused and understands the grace of God upon his life that the Lord has invested resources and power upon Him. Such a leader must act like a person who is under higher authority and one day he will give an account of his stewardship to God¹¹³. Therefore, pastors should understand the key position God has given to them. Pastors are the key church growth leader. The majority of breakout churches in the survey (59 percent) called a new pastor in the same year or in the year before they began to grow off the Plateau¹¹². A good leader must have vision and action, share the ministry, good steward, and be confident, decisive and optimistic.

Laitie Ministry: Ephesians 4:12, reveals how God has given several gifts to the church in order to build up the whole body of Christ into full stature of Christ. Laitie ministry is the total contribution of lay people to the growth of the church. Pastors, along with other leaders such as apostles, prophets, evangelists, and teachers were given by God to the

church for the specific function of equipping¹¹². The lay people liberation movement began in the 1960s when the charismatic movement began to trickle out of institutional Pentecostalism into many of the denominations that had previously opposed it¹¹⁴. This movement believed that the church members are given one responsibility or the other to minister to the fellow brethren. All Christians are ministers. Particularly in rural ministry, it is the pastor's duty to see that those grace and gifts are directed toward the advancement of the body of Christ.

Church Planting: Church planting according to scholar is “the single most effective evangelistic methodology under heaven”¹¹⁴. Most of the denominations that experienced a rapid growth have traced it to church planting. Southern Baptist Convention has this or their church planting emphasis. Researcher opines that, it is not by accident that the Southern Baptists have become the largest protestant denomination in America. One of their secrets is that they constantly must substantially resources of personnel and finances in church planting on all level from local congregation to Associations to state Convention to their home mission board in Atlanta. Although they will be the first to admit they do not do enough, every year they strive to start more churches¹⁰⁷. Therefore, the churches need to rise to this task, more importantly the pioneer church planters should be mobilized in the area of witnessing and evangelism especially in the rural areas.

Worship: Worship is a response to God and this is true of the whole of liturgy, whether it be praise, thanksgiving, supplication, or repentance whether it is Eucharist or baptism or liturgical prayer or celebration of the church's year. The pastor is identified with the liturgy by his people. Few pastors know how to preside in the graceful, knowledgeable, organized and sensitive way by the pastor stands between God's people and God to lead

them in worshipping God in spirit and truth. Scholar alludes that pastors are leaders in worship¹¹⁵. It implies that pastors are responsible to lead people to experience the presence and power of God in worship services. Scholar further emphasises person of a pastor by citing “The American Trace Society Dictionary” describing pastor as the shepherd, one whose office it is to feed and guard the flock of Christ. The apostle Paul in Eph. 4:11 attested to this fact, likewise Peter the apostle in 1 Peter 5:2. He is the one who is in the leadership position of the church. He sees to the smooth running of the affairs of the church through the Holy Spirit guidance coupled with the synergised roles of other members of the church who are at the leadership helms of different ministers of the church. However, the importance of the pastor depends on the value of the sheep¹¹⁶. Researcher argues that the common designation for believers both the Old and New Testament is that of “sheep” (Ps.95:7, Jn.10:3-5, 11, 14, 16, Heb.13:20; 1Pet5:2)¹¹⁷. Researcher further stressed that it is not a flattering designation, for a sheep is very important in many respects. It is in the constant need of the care of shepherd, and so are the believers in Christ pasturing a church; the Lord’s flock¹¹⁸.

Visible Unity: Scholar opines that in the days of the apostles the believers in Christ were literally one visible body on earth. God and man both could see them as one body. There were no divisions among them¹¹⁵. However, “visible unity” supported by them as a common principle, needs to be reconsidered. This is because recent researches and books emphasise “the unity of diversity” rather than “visible unity” as a factor of church growth. It comes from the fact that complicated cultural and sociological situations by influence of globalisation have kept churches from being one united group. In addition, diversity of

race, culture, or social factors has recently made churches to examine a new approach for church growth¹¹⁸.

Fellowship and Hospitality: The highest foretaste of heaven here on earth is the fellowship that Christians have with one another. Fellowship is an intimacy in Christian community with loving, caring, and sharing. Such loving fellowship is very therapeutic. It breaks barriers of cultural background, racial, and sexual factors. And is the first step of influential. It includes testimony, hospitality, and kindness. A true Christian will look forward with keen anticipation to his next contact with other Christians. All the programmes of the church through Christian Drama are planned with the aim of fellowship with one another. It indicates the importance of support of other believers or togetherness to grow a church. Fellowship in forms of social, emotional or spiritual support has been indicated as the main principle of church growth continuously¹¹⁹.

Leadership of Pastors and Laity: Leadership of pastors and laity is one of the prevalent and popular principles for church growth in these days. It was recognised that all Christians are responsible for fulfilling God's redemptive purpose. Scholar is of opinion that ordinary people have extraordinary abilities. The later scholar claimed to have great confidence in ordinary Christians: teachers, businessmen, typists, housewives, students. What a tremendous number of contacts these Christians have¹²⁰. According to this point of view, not only pastors and lay people should have an intimate relationship to activate or stimulate church growth, but also lay people have to be prepared for church growth by programs or strategies provided by pastors. The one visible thing is that ministry for church growth is not limited to pastors, but proceeds to cooperative works. Cooperative ministry for mission is a key tool of congregational revitalisation¹²¹.

Developing and Training Lay Leaders: The major task of theological institutions is to train people who will serve God as Leaders in churches, Christian organisations and the larger society. Researcher explains that the primary task of theological education is shape the lives of those who are followers of Jesus so that they can be used by God as leaders' influencers for the good or His Kingdom¹⁰⁷. These sets of trained pastors are expected to in turn raise godly offspring for God. If a church leader perceives as mature minds who are inquiring more deeply into the Christian way of life, he will proceed in ways that help them discover meanings which they may appropriate personally and communicate in their relationships with others. According to scholar, one's perception of people determines in a very large way his attitudes and procedures toward the church members. There is a large variety of people in the church. They represent many levels of maturity and development. Therefore, flexibility and adaptability in relating to them is paramount, this solely on Church Administration and Management¹²². As functions of churches have been expanded to meet people's social and cultural needs, church administration and management are considered as a more important principle for church growth. According to scholar, a serious constraint of a growing church may be a physical facility that is, a building limiting their growth as well as their vision but can now diversify into building church¹⁵.

Work of the Holy Spirit: Church growth is the work of the Holy Spirit. Especially, signs and wonders are considered as an important role of the Spirit with spiritual gifts stimulating church growth. The dominant primacy of the Holy Spirit is an assumption of this book. The Holy Spirit is the most important and most powerful in all local church. Without Holy Spirit, the church is nothing. God and humanity are in partnership in the

church enterprise. Therefore, God is operating in and through the church through the Holy Spirit¹²¹. Signs and wonders have a close relationship with church growth and are the miraculous way God attests His church through spiritual gifts which have a great impact on the growth of the church.

2.1.8.2 Types/Dimension of Church Growth

A congregation might develop by one or a mix of the accompanying ways as featured by various researchers in this way; natural development, move development and change development¹²².

1. **Biological Growth:** The birth of children by church members results in this kind of church growth. From the standpoint of church growth, biological growth is the least interesting factor because, as responsible fruit-bearing church membership attests, the newborn is not a disciple of Christ.
2. **Transfer Growth:** This happens when one church develops as to the detriment of another congregation. On the off chance that an individual was idle in their previous church, or on the other hand assuming that that individual had little an open door for profound development, move development would be positive by chapel development guidelines. The new member's discipleship might get deeper as a result of such a move. In contrast, "sheep swapping," which rarely results in more deeply committed Christians, benefits many churches whose primary growth source is transfer.
3. **Conversion Growth:** It happens when someone decides to accept Jesus Christ as their Lord and Saviour. The majority of church growth researchers are primarily

concerned with this commitment, as demonstrated by responsible church attendance.

4. Internal Growth: It refers to the members' spiritual maturity. The corporate body strengthens as the individual members of the body develop spiritually through worship, Bible study, prayer, service, and the display of the fruit of the Spirit.¹²².
5. Expansion Growth: is the expansion of a local congregation's membership. Conversion growth is the kind of expansion growth that the church growth movement most frequently discusses. Followers of Christ go forth into the world, winning others to Christ and converting them to church membership.
6. Extension Growth: The mother churches gather new converts from the same culture to form new congregations. Evangelism can lead to the expansion of an extension¹²².
7. Bridging Growth: It is a type of church planting, but the new believers come from a different culture than the evangelists. Depending on the cultural distance between the evangelized and those who are evangelising with them, evangelism may result in bridging growth. A church may expand as a result of evangelism, but it may also expand as a result of biological development and the influx of additional Christians.¹²³.
8. Expansion/Numerical Growth: According to scholars, this growth is the congregation's intentional use of evangelical drama to attract new members through baptism and gain new converts. A more thorough examination reveals that numerical growth encompasses increase in the number of active members, activities, budget size, Sunday worship attendance, Sunday school attendance, and

Disciples' Lifestyle attendance. Rather than the total number of members on the book, the most significant figure is the number of active members. Analysing a church's growth trend is more significant than focusing on a single point in time because it enables one to monitor participation trends and connect them to community growth¹²³.

9. Internal/Maturational Growth: This could also be referring to biological development. It indicates that the church expands internally. That is, "the offspring of Christian families growing ready through the particular framework concocted. Each member's stature and religious maturity, as well as their capacity to nurture and be nurtured, are all examples of maturational growth. It includes the cycle by which Christians particularly serves fill in service. A congregation that is growing and healthy gives its members the freedom to use their individual skills and abilities for the benefit of the community as a whole. People using their own special talents and gifts and challenging others to use theirs in order to minister to one another and the community as a whole is another example of maturational growth in a congregation. If a church is to remain relevant and continue to expand, this concept of ministry is crucial. According to the researcher, the congregation must be able to challenge, support, and encourage each member to develop their spiritual roots, expand their religious imaginations, and mature in their faith¹²⁴.

10. Organic Growth: It is the congregation's development into a functioning community. The congregation is able to continue functioning as an institution that can collaborate with other social institutions. Having healthy internal

organisational systems is necessary for organic growth. Natural development assists the hierarchical designs of the gathering with turning into a take-off platform for both inside and outside services. It can make it easier or harder for a congregation to get new members to actively participate in its ministry¹²³.

11. Incarnational Growth: it is the capacity to take the implications and up sides of the Unitarian Universalist confidence and make them genuine on the planet and the general public external the gathering. The gathering fills in its capacity to, "socially manifest" what is genuinely going on with the Unitarian Universalist confidence. To have an effect on the planet, a gathering should have the option to both development and send forward. It needs to develop into a religious community where members can hone their spirituality and be pushed to live morally upright lives¹⁰⁴. A congregation can impact lives and the social climate in the greater community by embodying its message and values and making a difference in the world through incarnational growth.

2.1.9 Concept of Sustainability

Sustainability is the most-exciting and cutting-edge subject for researchers, managers, consultants, rivals, and customers of modern businesses. But structural integration and modernisation have made sustainability more important. The fact that the term "sustainability" is not widely accepted is the only feature that cannot be disputed. In point of fact, almost all potential performers' benefits and aspirations are covered by a large number of definitions, which include local and international applications, development and environmental goals, and a wide range of institutional contexts. It is understandable that there is some misunderstanding about the definition of sustainability given the

various ways in which the term is used. Understanding the term's mainstream origins is a crucial first step in developing empathy for the different aspects of sustainability. The discussion surrounding sustainable development received a lot of attention from the United Nations World Commission on Environment and Development (WCED) of the United Nations gave a lot of attention to the debate about sustainable development¹²⁵.

The phrase "sustainability" encompasses a wide range of concepts and is ambiguous. The term "sustainability" refers to all aspects of a decision, including its social, economic, and environmental effects. However, the concept of organisational sustainability is widespread in contemporary businesses. The capacity of businesses to deal with sustainability has significantly increased, and an increasing number of graduates and employees possess skills and knowledge in this area. However, it may not be right to assume that businesses will care about sustainability simply because they can. This is particularly evident when the economy is battling. A culture within an organization that is conducive to sustainability and has underlying common assumptions, attitudes, and beliefs regarding the resolution of sustainability issues drives organizational sustainability. Through corporate decision-making and organisational practices, it influences organisational behavior¹²⁶.

Therefore, cultural sustainability and sustainable development are intertwined. Cultural sustainability entails the preservation of cultural values, customs, and legacy as well as the question of whether a particular culture will endure. Sustainable development, on the other hand, is a strategy for arranging people so as to guarantee their survival over the long run. This necessitates taking into account imperatives that are both immediate and long-term, like social and economic equality or the preservation of the environment and

natural resources. Being sustainable means having the required amount of energy, strength, mental capacity, talent, time, resources, or opportunity to accomplish a task¹²⁷. To meet the needs of the present generation without jeopardizing or reducing the ability of future generations to do so is the objective of sustainable development¹²⁸. Growing or moving up from a lower to a higher state or level is the primary focus of development. Growing or moving up from a lower to a higher state or level is the essence of development. Therefore, "sustainability" refers to preserving current levels of development while ensuring that these levels of development can be maintained in the future. Every significant advancement needs to be maintained.

2.1.9.1 Sustainable Church Growth

One of the essential qualities of God's kingdom is growth. The church is a living organism and any healthy organism must essentially grow. This is reflective in the teachings of Jesus about the principles of fruitfulness, commission to go and make disciples and his parables about growth in the kingdom of God¹²⁹. There is no doubt that the church world-wide has experienced a substantial and exponential growth from its inception in the first century till now. What started with a few above hundred people in Judea has now grown to millions of people globally. However, sustainable church growth is geared towards attracting new people and repelling those who remain. This is why a scholar emphasises the balance of qualitative and quantitative growth in the definition of church growth. All that goes into bringing men and women who do not personally know Jesus Christ into fellowship with Him and into responsible church membership is known as "church growth"¹¹¹. This appears to give a good picture of a sustained church growth. People are brought to become part of the church and then made to become responsible

church members who are committed to following the Lord in all its ramifications. Also, if organisational and structural development is neglected, growth will be hindered. When new people are not effectively absorbed into the church because of poor or lack of leadership development of programmes to meet their needs, the church will keep experiencing growth problem.

On the other hand, if organisational development is emphasised without careful attention to quantitative and qualitative growth, the church will not be distinguishable from the average social club. The church is a living organism, the body of Christ; and it should grow in size, in effectiveness, in faithfulness and in outreach¹³⁰. Scholar argues that sustainable church growth requires three balances: balancing the five-fold purpose of God for His church, balancing the eight areas of church growth and balancing the natural and supernatural dimensions of church growth. Balancing the five-fold purpose of God for His church implies that the church must increasingly experience the power and presence of God in worship (worship); increasingly reach out to the lost and winning them (evangelism); become deeper in mutual love (fellowship); become more and more like Christ, grow into deeper maturity as more disciples are raised in the church (discipleship); and increasingly give opportunities of service to members as they all affect the community more and more (ministry)¹³¹.

Balancing the eight areas of church growth means that the church must simultaneously and correspondingly increase in size and number; adding more structures as well as material resources to create more conducive environment; planting more churches; growing in grace and knowledge of Christ; increasing in income, and sharing love more and more. The natural dimension of church growth refers to the need for the pastor and

church workers to make efforts and put some things in place for the church to grow. The supernatural dimension is for God to bring the actual growth by releasing His power and grace upon the pastor and church workers, blessing their growth efforts and supernaturally causing the growth to occur. In actual fact, sustainable church growth is ensuring the three balances are sustained and maintained¹³¹.

Sustainable growth requires the church making all necessary adjustments to catch up with technological advancement. Sustainable church growth also requires the church to help workers in performing the described role by learning to assign responsibilities and select church workers based on their SHAPE (spiritual gifts, heart, abilities, personality and experience). For sustainable church growth, church workers in pastoral leadership, diaconate leadership, new members' assimilation, and all committees'/ministries' heads must appreciate the importance of every member's involvement¹³¹.

2.1.9.2 Features of Sustainable Church Growth

Scholar asserts that, not only is church growth essential, but it is the will of God for every church to grow. The will of God from the scripture is obvious –that is, He does not want any to perish but that all should come to repentance (2 Pet. 3:9). God desires that every human, both male and female, should come to Him through the church. For this reason, God wants the church to grow. Equally important is the picture of the church that was birthed in the day of Pentecost at Jerusalem. According to the Bible, there were 3,000 additional people added to the 120 on the day of Pentecost. These people were baptised, fellowshiped together, increased in understanding of Christian doctrines, shared resources with each other and exercised spiritual gifts. This is the sign of a healthy church. However, quantity is never enough without a corresponding quality. A healthy church

will have both quality and quantity as their emblem¹¹¹. The principles are, therefore, discussed as follows:

1. Prayer

Though several church growth writers know that prayer is essential to the growth of any church, yet many of them often fail to give it prominence in their writings. Luke in the book of Acts place great emphasis on prayers as the prominent principles in the early church. It all started when they waited ten days in the upper room for their father's promise (Acts 1:15)¹⁰⁰. The first fellowship of disciples is consistently engaging in prayers (Acts 2:42). Unfortunately, today, church meetings have been reduced to entertainment and not an arena of prayer. The church that wishes to grow must, as a matter of necessity, give attention to praying¹³². The Sanhedrin threatened the disciples not to speak again in the name of Jesus but the disciples had a great impulse to share the gospel and they replied the Sanhedrin (Acts 4:18). A prayer meeting was called thereafter by the church that God should grant them boldness to declare the gospel. They were bold in prayers and, through this, the gospel had its great course (Acts 4:31). No church can grow it her activities without prayers¹⁰⁰. Again, when Peter was apprehended by Herod and was kept in the prison in order to murder him. The early church was passionately interceding for Peter and the weapon of prayer of the church defeated all the weapons of the world. Peter was released and the gospel began to spread without hindrance. The principle of united prayers runs through the operation of the early church. Therefore, the church has the responsibility of praying all kinds of prayer if there will be experience of growth¹³².

2. The Holy Spirit

The Holy Spirit of God is the only foundation upon which any church can grow. Many times, writers have criticized the idea of church growth as man-centred and mechanistic without the ultimate consideration of the power of the Holy Spirit. It must be understood that the church is a living organism which must grow and God is the only source of growth. Jesus said that if you don't stay in me, you can't produce fruit., apart from me, you can do nothing (John 15:4). Paul said I planted the seed and Apollos watered it but God made it grow (1Cor. 3:6). No effort of man can make the church to grow. The church can only grow through the power of the Spirit which is the source through which she is birthed¹³³. There is no any effective principle adopted in the early church except the power of the Holy Spirit. The New Testament teaches that the church grows through the workings of the Holy in and through Christians. Following their filling with the Holy Spirit, the disciples preached, winning 3,000 people to the kingdom of God (Acts 2:41). Through the Holy Spirit, they spoke for Jesus with great boldness. Stephen witnessed with the power of the Spirit (Acts 6:5-8, 7:55). Also, it was said of Barnabas that he was full of the Holy Spirit and several souls were added to the church (Acts 11:24-26). The power of the Holy Spirit is indispensable to church growth. When every believer is anointed with the power of the Holy Spirit, souls will be won to the church and the church will experience exponential growth¹⁰⁰.

3. Outreach

The Great Commission as recorded in the gospels (Matt. 28:18-20, Mark 16:15, Luke 24:46- 47 and Acts 1:8.) reveals that it is made up of three components which are: going to seek for the lost souls, evangelising them and disciple them for the master's use. The

first component of the Great Commission is a command to go. It means there must be a deliberate act of pursuing those who are lost. In this end time, the church must be aggressive in her approach to seek the lost. A church that fails to seek the lost is sick and has failed in her purpose¹³⁴. We read of Philip who took the courageous step of going to preach to the Samaritans. Though Samaritans had been in existence for hundreds of years, yet the gospel made a great turning point. Philip went to preach to the Samaritans and evangelised the Ethiopian Eunuch in the process (Acts 8:1-40). It is important to see how the disciples filled the whole Jerusalem with Christian doctrines going from place to place to evangelize people for the Lord (Acts 5:28, 42). They engage in what is called aggressive and strategised evangelism.

Scholar opined that witnessing was one of the defining marks of authentic Christianity¹³⁵. Paul the apostle made use of different strategies to evangelise both Jews and the gentiles. To the Jews, he said he became like a Jew, to win the Jews. To those under the law he said he became like one under the law. To those not having the law, he became like one not having the law. To those who are weak, he became weak, to win the weak. He summarised his strategy for evangelism when he wrote, "I have turned into everything to all men so that by all potential means I could save some" (1 Corinthians 9:20-22). He devised every means to reach both the Jews and gentiles with the gospel of salvation. Consequently, gentiles were accepted and allowed into the church after Cornelius was converted (Acts 10:1-46) which made the Jewish community of faith to praise God that God has even granted the gentiles repentance unto life (Acts 11:18). This was how the gentile mission began to spread to other Greek communities (Acts 11:20). The church cannot do less today; workable strategies must be adopted to evangelise people from all

works of life, races and culture. Our evangelism must be goal oriented and purpose driven¹³⁵.

4. Dynamic Worship

This is the third purpose of the church which is the praise and exaltation of God. Worship in the New Testament involves the meeting of the church at a set place on a regular basis (1Cor.16:2). The elements of worship include prayer (Acts 12:5), scripture reading (Acts 4:24-26), singing (Eph. 5:19) and the observance of the Lord's Supper (1Cor. 11:23-26)¹⁰⁰. Worship is one of the effective strategies of church growth. It was initiated through God's revelation and invitation to mankind. There are many people that come to the church for the very first time and worship becomes the channel through which they were won for Christ. Worship is fundamental to the growth of any church¹³⁶. According to scholar, worship is a meeting between God and His people. In this meeting, God manifests His presence to His people, who respond with praise and thanksgiving. Thus, the worshiper is brought into personal contact with the One who gives meaning and purpose to life; from this encounter, the worshipers receive strength and encouragement to live with hope in a fallen world¹³⁶.

The implication of the above allusion is that worship helps the worshippers to be drawn to their maker in anticipation to receive His blessing and strength for their lives. To fall short of this is to miss the purpose of worship. It is in this same thought that Johnston asserts that the church has the responsibility of helping the member to grasp the significance of worship as they walk daily with the master. When people understand the differences between self and God, it helps to realise the necessity of redemption (Is. 6:1-8). This will lead to thanksgiving to Christ which, on the final run, will propel believers

to serving God in the church and in the community. This will then make the church to be strengthened in growth¹³⁵.

2.1.10 The Coming and the Establishment of Baptist Mission Work in Nigeria

Baptist mission in Nigeria had been on the path of development since the pioneering work of Thomas Jefferson Bowen of 1850, which however keeps growing from era to era by diverse leadership who drove the vision for decades. Nigerian Baptist Convention was born as a result of Baptist missions and the growth gives birth to several developed and highly-intellectual foreigners and nationals to sustain the vision and mission on how to propagate the kingdom of God through evangelism. Decision was made to appoint a promotion Secretary and inaugurate a Home and Foreign Mission Board and a missionary for the mission department and Rev. John Mills was appointed as the first secretary of the Mission's Department. After him was Rev. W. N. Claxon who was succeeded by Rev. Dr. Paul Ehbomielen, a national, who took over the leadership of the department¹³⁷. Researcher further writes about the testimony of Cecil Roberson on the progress of the board as at that time that Home Missions Fields in the country and the Foreign Mission Fields in Sierra Leone and Ivory Coast bear testimony to the work of this department in the period covered by this history¹³⁸.

The Southern Baptist Convention was organised in 1845 as a missionary convention to promote foreign and domestic missions and other important objects connected with the Redeemer's kingdom. This vision prompted the convention to take up with the assignment of the Lord by training and sending able missionaries across other continents with full support and funding¹³⁹. However, Thomas Jefferson Bowen was sent to pioneer Baptist work in Nigeria and to plant churches with indigenous self-governing

congregations. He came alone without anyone to receive him, yet he worked among the natives smoothly, learnt the language, assisted in making peace during war, and later founded Baptist work in Ijaiye and Ogbomoso¹⁴⁰.

The arrival of Mr and Mrs Phillips of Georgia, and Mr Beaumont of Alabama who went to Ogbomoso strengthened the mission work there. In 1857, they arrived on the field with their wives Messrs S. Y. Trimble, J. H. Cason and R. W. Priest. Mr Clark, and during this period, Mr J. C. Vaughan was baptised in Ogbomoso by Mr Phillips, but he himself was soon forced to retire from the mission field. Also in 1857, his fellow, Rev. J. H. and Mrs Cason and Rev. J. T. Beaumont stopped the work of mission, while Rev. S. Trimble and Rev. R. W. Priest with their wives do the work for only two years longer¹⁴. In 1874, another missionary, Rev. W. J. David was sent to Nigeria together with Rev. W. W. Colley, a black minister. David visited mission stations in Lagos, Abeokuta, and Ogbomoso.

In 1875, the total number of native workers and missionaries was 16. W. J. David established First Baptist, Lagos with the support of 52 baptised members. On January 25, 1877, Moses L. Stone, one of the native workers, began to serve as the pastor of the Ogbomoso station. Colley left the Lagos church, resigned his appointment with Southern Baptist Convention (SBC) and led the black churches to form the National Baptist Convention (NBC). In 1881, the Foreign Mission Board commissioned Mr and Mrs Eubank, Mr and Mrs Harvey, S. M. Cook and C. E. Smith. David opened Baptist Academy in Lagos with Mrs Sarah Harden in 1886. Disagreement between David and Stone led the native, Ladejo Stone, to withdraw his membership from First Baptist Church, Lagos and SBC to start another church, Ebenezer Baptist Church, not far from

the first one¹⁴². In 1894, Mojola Agbebi assumed the pastorate of Ebenezer Baptist Church. He started Independent Group to evangelise fellow Africans.

Educational department of the Southern Baptist Convention noticed that the Abeokuta Baptists enjoyed the ministry of Rev. and Mrs W. T. Lumbley while Mr C. E. Smith directed work in Ogbomoso. Under Smith's leadership in 1897, he established the Theological Training School which served as a training school for the native workers, mainly teachers and preachers. In the same Ogbomoso, Dr George Green opened the First Baptist Medical Centre in the basement of his house in 1907. Three years later, Dr Lockett brought his skill as a surgeon and later established the Camp of Hope for treating leprosy. In 1920, Miss Ruth Kersey joined the hospital staff and later started her great work of mercy in establishing the "home for the motherless children." Finally in 1912, A. Scott Paterson opened the Baptist Academy at Ogbomoso but which was later moved to Iwo as a teachers' college in 1939¹⁴³.

The first foreigner to head the Home and Foreign Missions Board, John E. Mills noted that reports from churches and schools all over the convention territory during the first Home and Foreign Missions Week were encouraging. The suggested programmes were carried out as planned with keen interest. Many people gave generously to the mission work in their places. The widespread interest in this new work shows a bright future for the mission work. The board started with a week of mission emphasis which was observed on 13th-19th of July, 1953, when sound motion picture films on the life of Jesus Christ and on stewardship were made available. The attempt was made to translate the films to Yoruba language by Mr E. A. Tugbiyele who studied in America. The board made the projection gadgets available for use.

It was reported that evangelism should be done by the members in diaspora. Therefore, evangelism was facilitated in the north through Rev. I. A. Adejunmobi, the convention evangelist, who visited Northern Nigeria and reported good result from the church there. It was that June that the board moved its base to Baptist Headquarters in Ibadan. Due to the support of the system of Home and Foreign Missions Board, Mills stated that the board was making definite plans to begin its home mission work in January, 1954. Mills conducted services of revival in southwestern Nigeria, also embarked on social ministry through medical evangelism¹⁴⁵. In December 1953, Rev. Ayo Bello was appointed as the first missionary of the Home and Foreign Missions Board of the convention beginning in January 1954, and served in Kafanchan to work among the Soso people of that area.

According to the book of reports of Nigerian Baptist Convention, it was reported that Rev. J. A. Ajani was also appointed as a mission field worker for the west. Kafanchan's mission work was improved with the support of Rev. R. A. Adegboye who also joined the mission work on the field. There were increase of 10 more preaching stations with 40 stations on ground, primary school was established and 15 different tribes or dialect preaching points were also organised in the land. In Boriya mission field, there was progress in spirit of friendship and love among members. The field cared for school children, motherless babies, and also gave gifts of soap and clothes to people during Christmas period. In 1956, Ishan mission field was opened with alarming increase in attendance, open air crusade was organised in villages, Baptist friends, both Africans and Americans, visited the village and a church building in Uromi was built.

Baptist Hospital in Eku gave more popularity and recognition to the work in Ishan. The mission works at this time made the converts committed in giving all and be part of the

work. It was reported in 1960 that the church at Boriya had begun to give cheerfully for the Lord's work. However, the need for more workers was still higher in the era. Basically, mission in Ibadan continued with Hausa people living in Ibadan, they were Moslem. They reached them for conversion and in the process of migration back home they will influence their people to Christ¹⁴⁴.

Book of reports of 1961 states that most care for the outcast was done at the missionary's house, especially Lawoyin in Batonu. Converts were encouraged to enter seminary. The mission work in Kafanchan grew to the level of establish sixty preaching stations with erected buildings. However, the instruction came from the board to transfer missionaries to Shendam for full concentration among the Ankwoi people. It was favourably considered and followed due to confusion over responsibility and administration, because the Ankwoi people were in serious need of helping hands. Roman Catholics were the only Christians working in the area. Opening of new station makes possible expansion of Baptist work into an area not yet reached with gospel. Foreign Mission work in Sierra Leone was started with Rev. and Mrs I. O. Badejogbun and Rev. and Mrs F. P. Boyo in Bumbuna which they travelled to by sea on 24 January, 1961¹⁴⁵.

Sierra Leone missionaries approached chiefs, people and other missionaries and with government permission for the briefings. Church, schools and mission residence were in good condition. However, missionaries from Nigeria visited Sierra Leone to encourage those who were there for mission work. In spite of that, home mission field progressed among the Hausas in Ibadan with help of lay leaders. Ijaw field where Rev. and Mrs H. C. Igwe served started in 1962, while Igbe-Matoru was chosen as the site of the first station.

New converts on scholarship to seminary finished and returned to the field to serve. In Shendam, Olatunde reported that adult literacy classes had started¹⁴⁶.

The Southern Ijaw mission field, which was the youngest then, had made a good beginning though Rev. H. C. Igwe lost his wife soon after getting to the field, and he had continued the mission work alone. During this period, the board planned to open a Baptist Community Centre in the Mokola area in Ibadan as a “pilot project” to provide a spiritual, social and recreational ministry to a group of people from all parts of Nigeria in that area and not being definitely ministered to; however, lack of funds disallowed them from starting the plan in 1962. In 1963, opportunities for expansion came for the board had opportunities of extending their mission work to Dahomey as part of Foreign Mission and also had opportunity of receiving invitation to North Sierra Leone. Student pastors had volunteered to enter new areas such as Calabar, and other closed area, but they had to secure approval from the board before they could make any attempt. John E. Mills went on furlough in 1963 while Claxon W. Neville took over the position of secretary of the board from J. E. Mills until the latter’s return from furlough¹⁴⁶. In 1964, it was reported that the board indicated its willingness to go to Dahomey if and when funds were available. Also, the Community Centre project was abandoned due to lack of fund and commitment¹⁴⁶.

In 1965, the history of the Home and Foreign Missions Board changed, as, for the first time, a Nigerian, Rev. P. O. Ebhomielen, was elected as the executive secretary of the board. The board reports that churches in this period gave both financial, physical and spiritual support to both the home and foreign missions. The board approved the recommended policy for operating mission fields and also requested for more support

from the convention churches. The money which was realised were paid according to the needs on the fields. The year 1966 was characterised by national crises, making it a trying year for missions. There was the fear of reaching the goals for the year because there were economic challenges in the country. In Batonu, some of the people who were scared of the 'Moslem war' of 1965 were coming back to the church at Boriya. Crises in the land positively increased the mission work among Hausa in Ibadan, and spread to Abeokuta with hope of starting Shagamu station. In Foreign Mission, USAID assisted the board in supplying material in building a primary school in Sierra Leone and, as part of effort, the board spent considerable sum of complete the building¹⁴⁶.

From 31st January to February 2nd 1968, a retreat was organised for the missionaries at Ikogosi Youth Camp for the first time in the history of the mission board. In Batonu, believers support the mission board financially to sponsor an outcast child. However, the Hausa mission work was stopped in Abeokuta because Hausa people moved out of the town. In 1967, Shendam under the board reported that usual crisis among the workers had been resolved¹⁴⁶. The board appointed Pastor & Mrs. Akano as Home Mission missionary to Batonu to replace Rev. Lawoyin who had resigned from the mission work. Ishan remained a very strong and highly developed Home Mission field with gospel proclamation increasing from 17 preaching stations in 1966 to 27 in 1968. It was reported that, in Shendam, one of the two trained pastors on the field, Pastor David Bali, died in October 1968¹⁴⁶.

The board meeting progressively changed into 3 times in a year. Convention had another evangelist, J. A. Ebo, who conducted revival services, but later resigned to pastorate, which made the board review the necessity to replace the idea of evangelist. That the post

of Evangelist was scrapped from Mission and Evangelism Department and Rev. Gordon E. Robinson assumed the new post in July 1971.

In 1969, Ogori Home Mission field was opened and Rev. and Mrs P. O. Adebani were sent. Because of the war in southern Ijaw mission field Rev. H. C. Igwe left the field, but his family were protected in the process of war. Yet more believers were sent to help them on the field. It was reported that the end of the civil war in January 1970 brought hopes that it might be possible to have free access to all fields and workers. It was further reported that the transfer of Rev. and Mrs S. A. Akande to replace R. A. Adegboye in Shendam field while Rev. Igwe left the work of the board totally due to war in the area. Rev. & Mrs Etim A. Udoh and Rev. & Mrs E. O. Odebunmi accepted the Lord's call to Sierra Leone field¹⁴⁶.

During the year, the board addressed the burden of expenses on the existing fields which, in a way, was affecting the growth of the new areas; however, the board placed some breaks on expenditures by increasing the financial responsibility of the local congregations to the pastors. The board in her effort for the first time put out booklets, stating certain needs on the Home and Foreign Mission fields, hoping that churches, societies and even individuals would respond and meet the needs. Also a new method of administering the Week of Prayer Programme was introduced that orders should be made through Moderators, including the list of churches compiled in the associational budget to send the money in bulk. Deadlines were placed on the orders. The board came up with conditions of service for missionaries at home and abroad¹⁴⁶.

In early 1972, Arogbo/Ijaw field was adopted and the board's responsibility was limited to the support of the missionary pastor, Pastor J. Monday, an indigene of the area. Batonu,

the board's oldest field was manned by Rev. and Mrs Thomas Akano. In Shendam, smooth growth of the mission work in Shendam was affected by the crisis aroused from Shendam township Baptist church. Crises raged around spirit of '*ruhu*' movement, church management and tribal dissension. Convention officials went there to resolve the dispute which was done partially. That year ended without any mission activity. In Sierra Leone, the arrival of Udoh and Odebunmi made the mission work in that country to develop rapidly because they stirred revival in the hearts of the people of Magburaka. However, the board faced financial recess because their expenditure was greater than the money realised¹⁴⁶.

From February till December 1973, the board was engaged with evangelism campaigns in several cities in Nigeria with the support of laymen and American friends who rendered good and selfless services during the campaign. According to 1974 convention report, the board adopted for 1974 a budget of N40, 000.00 that covered the eight Home Mission and a Foreign Mission field. The board decided to drop Arogbo/Ijaw from the list of convention's home mission fields on the ground that such a term would restrict the activities of the associational consultant. The field had implied greater responsibility on the part of the Board than she actually agreed to bear¹⁵². It was dropped for administrative convenience, but the board continued to pay the salary up to September 1975 when he resigned. Moreover, a crash programme undertaking limited mission work on new mission fields which had long been appealing for adoption was approved by the board¹⁴⁶.

In 1975, there were crises in Ishan and Sierra Leone mission fields. The Ishan crisis was caused by the misconception on the procedure for the discipline of a pastor and that of the Sierra Leone arose from the argument about the convention Sierra Leone mission

field should join. Two missionary couples were of the opinion that mission field should join Sierra Leone Baptist Convention but the other couple kicked against that motion, but the board resolved the issue amicably. In January 1976 the board appointed a missionary, Rev. J. A. Pajiah for the Afenmai mission field. In 1975, the home mission fields had been reduced to seven¹⁴⁶. Church auditoriums were erected in Shendam and Ishan mission fields; church auditorium was constructed by Ukpilla Baptist Church under the leadership of Pastor Gabriel Ojebunmi. As at 1976, the board had 53 paid missionaries and pastors on the field¹⁴⁶.

In September 1977, after 12 years of his meritorious service as secretary of the Missions and Evangelism Department and many more years of missionary experiences under the Board, Rev. P. O. Ebhomien went for further studies. This left a vacancy that would be extremely difficult to fill¹⁴⁶. Recognising the pioneers, Rev. Dr. V. L. Seats, the Rev. John E. Mills, the Rev. Neville Claxon and the Rev. P. O. Ebhomien, letters of appreciation and commendation were written to them all. Batonu field was annexed to Boriya Mission Field.

However, home missionaries requested for better condition of service, reduction on rate of pastoral aid deducted and increase in office and motorcycle allowances; the board did not change deduction rate on pastoral aid but increased allowances of missionaries' wives from N30.00 to N60.00. As from April 1st 1978, N6.67, motorcycle allowances increased from N12.00 to N24.00 of annual office allowance. Rev. and Mrs Udoh left Sierra Leone to create a wide vacuum and the field was void of ordained missionary preacher. All appeals for missionary volunteers yielded no fruit. Later, Pastor and Mrs Justina Ozurumba applied and got approved for the post¹⁴⁶.

First Baptist Church, Kaduna founded Idoma and Funtua mission work and wanted to transfer them to the board, but the board tactically redirected the responsibility to the concerned conferences¹⁴⁶. As at 1980, the board was coordinating 158 churches and preaching stations in the home mission fields. In June, 1980 the board appointed a couple missionary, Pastor and Mrs Akolah Ogulaza to serve in the southern Ijaw Home Mission Field; and Pastor E. M. Foloki was also appointed to serve in the Arogbo Ijaw Home Mission Field in July, 1980. The board granted missionaries opportunity of having car and motorcycle loans. Rev. A. Adegoke was transferred to Sierra Leone from Funtua to serve as an interim missionary while the Ozurumbas went on furlough¹⁴⁶.

There was crisis in 1980 which split over to 1981 yet the body was not depressed; these included the crises of resignation, fund transfer and others. In 1984, Idoma field was recommended to be part of Home Mission Field and that Kaduna church partner with the board based on 50% basis from 1983 till final take over by the board, while Igala case was pending till sufficient fund was realised. The board accepted the report of a committee that secretary of the board should make appeal to strong churches within the convention to adopt some stations in the home mission fields as their own mission station to render financial assistance where necessary¹⁴⁶.

The missionary residence at Shendam had been electrified by Benue/Plateau Conference. Ohori field was to be declared foreign mission field as soon as the board concluded on the matter. Regrettably, Rev. Adegoke refused to give account of spending during his stay in Sierra Leone to the board from November 1980 to April 1981. All attempts on persuade him to submit the account ended in deadlock. Therefore, the case was passed to the executive council of NBC³¹. Rev. E. Oku was allowed to attend Itinerant Evangelism

Conference in Amsterdam, July 12 to 21, 1983. Since the tenure of his office, he had not been privileged to attend oversea meetings. The board also passed a motion in cooperation with Southern Baptist Convention to join hands in Sierra Leone mission work. Rev. John Mills, the Director General of Southern Baptist Mission for West Africa, put down the proposals of the partnership between the two bodies into writing¹⁴⁷.

It was also reported that guidelines for withdrawal of Convention financial support in the Home Mission fields were done to enable the board to reach out to other geographical areas of the country where there were needs, thus rendering the old mission stations self-supporting. That mission stations which had existed for 15 years from the day they were declared home mission fields would have 50% of convention financial support withdrawn. This was done to enable them to be self-supporting. Also, 16-year-old mission fields would have 60% of convention financial aid withdrawn; 17-year-old mission fields would have 70% of financial aid withdrawn; 18-year-old mission fields would have 80% of financial support withdrawn; 19-year-old mission fields would have 90% of aid withdrawn; 20-year-old mission fields would have 100% of financial support withdrawn. This took effect after December 1986, but three years notice of withdrawal of financial support would be given beginning in 1987 January as the board ratified and accepted it¹⁴⁸.

In 1998, Nigerian Baptist Convention celebrated the centenary of the establishment of the Nigerian Baptist Theological Seminary, Ogbomoso. Also, the name of the Home and Foreign Missions Board of the Nigerian Baptist Convention to Global Missions Board occurred in the same year. In 1999, Rev. Professor Yesufu Ameh Obaje, the President of the Nigerian Baptist Theological Seminary, Ogbomoso, was appointed as Chaplain of Aso Rock Villa, the seat of Nigerian government. Obaje retained his office as president

of NBTS until 2003 when he handed over the Seminary headship to late Rev. Professor Joseph Abiodun Ilori. Year 2000 was the celebration of 150 years of Baptist work in Nigeria and which was targeted for the spread of the gospel to all nooks and crannies of the country through the Operation Reach All (ORA 2000) programme.

Past and Present View on Evangelism

Evangelism that the early church started has yielded fruitful results despite vigorous persecutions, exterminating afflictions, and other inhuman treatments suffered by the church. Around the world, efforts were increased to spread the Great Commission to all nooks and crannies of the globe before the turn of AD 2000. Towards this end, about 300 evangelistic churches and para-church organisations met in Singapore in January 1989 to deliberate on reaching the goal of world evangelisation. For example, in its board of mission trustees, of the Southern Baptist Convention (SBC) set a goal for 50,000 churches by A.D 2000. The NBC had decreased before the advent of Operation Reach All. It was reported that, within a decade (1971-1981), NBC churches planted about 463 churches. Many of the churches planted remained static for years. There was no appreciable growth. Some were not even organised after many years of their establishment¹⁴⁹.

Operation Reach All was determined to increase the population of the NBC churches from 3,200 churches to 10,000 churches by AD 2000 through evangelism. The crucial issue then was “how do we evangelize and plant six thousand and eight hundred viable churches within ten years (1990-2000) compared to how the convention churches do evangelism and planted churches in the seventies”. Mission board of the NBC helped the convention in planting and evangelism/mission strategies which helped the convention

achieve its goal of having 10,000 churches by AD 2000. It discussed and appraised some present methods of evangelism. It also gave recommendations on other strategies churches could adopt in reaching the Operation Reach All target. It must be pointed out here that effective evangelism during the operation of Reach All areas in the NBC was more interested in the quality and not the number of churches planted. The goal set for A.D 2000 was to direct the convention.

An Operation Reach All, coordinator for each conference, representative from each theological institution, Baptist hospitals, the National Youth Conference, Baptist Mission and Women's Missionary Union. Two methods of evangelisation were emphasised. These are personal evangelism and planting new churches. The first Operation Reach All coordinator reported that, of the 75 million unreached people in Nigeria, the NBC should accept responsibility for reaching a worthy portion of 5,000,000. Many would be converted, but a minimum of 1,000, 000 would be baptised by AD 2000. They would be reached mainly through churches and other evangelism strategies. Therefore, it was determined to increase its churches from 3,200 to 10,000 by A.D 2000¹⁵⁰.

Objective of the Nigerian Baptist Convention

The Nigerian Baptist Convention's mission is to inspire Christian leaders and churches to pursue the Great Commission (Matthew 28:18-20) in a spirit of service. The Nigerian Baptist Convention wants to encourage societies and service organisations of all kinds to collaborate on this goal. The anticipated outcome is the establishment of a global movement for mission-oriented church planting in rural and urban areas. According to John 13:34–35, this will guarantee that everyone will have a legitimate opportunity to experience the love, truth, and saving power of Jesus Christ in fellowship with other

believers. Only the gospel can bring lasting peace and reconciliation to people in the face of widespread racism(Ephesians 2:14, Galatians 3:28)¹⁵¹.

The Strategies

The Nigerian Baptist Convention plays the role of a catalyst for divinely-inspired initiatives. NBC will accomplish this, if God permits, by disseminating information, facilitating cooperative missionary efforts, leadership development, compassionate care for the physically ill, social justice, and evangelism among the least evangelised, and by making everyone aware of groups of people all over the world who have not yet heard the gospel¹⁵².

The Commitment

The powerful Korean Student Mission, which devoted themselves to obeying the Great Commission, have vividly portrayed the enormous potential of the movement from 2000 to the present. The authority that comes from above must empower the Nigerian Baptist Convention. As a result, NBC ought to give their lives to Jesus Christ and be completely reliant on the Holy Spirit. The NBC anticipates the day the gospel will finally be preached throughout the world (Matthew 24:14) and the redeemed of the Lord will be gathered from every tribe, language, people, and nation to forever praise Him (Revelation 5:9), despite the difficulties. When the finished church will be presented to the Father in all the beauty of His holiness, and every knee will bow and every tongue will declare that "Jesus Christ is Lord, to the glory to God," the NBC's commitment to world evangelisation directs energy toward this goal¹⁵².

2.1.10.1 Concept of Local Baptist Church

The word, 'Baptist' comes from the Greek word *Βαπτιστης* (baptistes, Baptist). It was used to describe John the Baptist. According to a scholar, the Baptist's name is as divine as the Baptist Church. Both came from 'heaven'. That is, both came from God. John was the name given to the forerunner of Jesus at his birth. He was called John the Baptist because of his mission. God had called him before he started to preach. He was not called "The Baptist" because he baptised but because God called him "The Baptist". This was before he went to Jordan to preach and baptise people¹⁵³. The people called "Baptists" have their roots within what may be called the Free Church movement, which has found variant expressions throughout the history of Christianity. Although the term cannot be defined strictly, on the basis of its name, an effort is made to describe it by using varying theological beliefs and ecclesiastical backgrounds to restore the New Testament emphasis upon a spirit-filled community of faith. In essence, the Free Church ideal stresses the necessity of a person-to-person interaction with God, and so places only secondary emphasis upon liturgy, formalism, organisation, and creedalism in its hardened form.

A local Baptist church (LBC) is a body of baptised believers (baptism by immersion) who share a common believe in the Lord Jesus Christ and have covenanted to worship, fellowship, teach and evangelise, and cooperating with the NBC with the sole aim of propagating the gospel of Jesus Christ. An organised local church shall not comprise less than 25 baptised members, and trained pastoral leadership. It must be self-governing, self-funding and self-propagating; and must have functional key ministerial and educational organs of a local Baptist Church. In Baptist life, the first unit is the local church, which is an independent, sovereign and autonomous body of scripturally-baptised believers in the Lord Jesus Christ. There are two types of churches: the organised and the

unorganised churches. An organised church would normally have a trained pastor and at least 25 baptised members in good standing. Unorganised churches are mostly preaching stations¹⁵⁴.

Talking about the local church, one can define it as the congregation of people who live in a particular locality. There are many reasons a body of baptised believers is constituted into a local Baptist church. Some of them are as follows:

- a. When a church is organised, it becomes autonomous and independent from the mother church.
- b. It has the right to elect its own officers according to its needs.
- c. It has the right to call a pastor and appoint other church workers that may be required from time to time.
- d. It has the right to plan and execute its own services such as church services, baptismal services, ordination services, burial services. It also has the right to conduct marriage services after obtaining “Marriage License” from the Federal Government.
- e. The church has the obligation to pay its dues to the Association, Conference and the NBC.
- f. The church could join ecumenical bodies like Christian Association of Nigeria (CAN) and Bible Society of Nigeria¹⁵⁵.

2.1.10.2 Structure of Leadership in Local Baptist Church

Some think that leadership is power holding and exerting a force on people, this is not so in the NBC. A Baptist leader receives power only as a result of positive influence on others and profound trust by fellow Baptists, which agrees with Jesus’ perspective of

leadership (Matt.20: 23-28)¹⁵⁶. The Nigerian Baptist as a denomination absolutely believes in the biblical truth in its operations and practices. Then as a result, the leadership system in LBCs is structured to follow the biblical pattern: a democratic and a servanthood style of leadership (Mk.10:43-44). One of the practices of the Baptist is the autonomy of a local church; this gives power to each local Baptist church to call or appoint its leadership and to terminate the appointment. Leadership in the Baptist context is subjected to accountability and not absolute decision-making, except in some cases where the leader must exercise his authority.

Major leadership offices in LBCs are the offices of the pastor and the deacon. Both the pastor and deacons are expected to work together to ensure the spiritual and physical progress of a church, even when their roles are designated and specified. They are as follows:

(a) The Pastor: The pastor is the spiritual head and the administrator of the church. In the Baptist policy and practice, it is believed that the pastor is appointed by God and elected by the local assembly. Thus, a scholar concludes by saying that the church has the power directly from Christ to select its leaders and order its affairs. A vote represents an effort to discern the will of Christ in any matters under consideration, including the selection of ministers. The minister in turn examines his own call and accepts or rejects the invitation to the church. Hence, the relationship is not established unless both the church and the pastor respond affirmatively.

Closely related to the above is the associate pastor. The associate pastor is an assistant to the senior pastor who can be saddled with any responsibility within the church. According to a scholar, the need for an associate pastor or pastors in some local churches

is very important in contemporary times. No pastor can manage a church of one thousand and five hundred (1,500) members effectively without the assistance of associate pastors. When a church decides to have an associate pastor, his duties must be clearly stated. In other words, a job description must be prepared to avoid any clash that might ensue because of unclear job descriptions¹⁵⁵.

(b) The Diaconate: The word “deacon” has its root word in the Greek *diakonos*, which means minister. A researcher affirms that the literal word comes from the idea of hurrying in order to meet someone’s need. The word itself pictures someone running down the road with a cloud of dust behind him. The idea of meeting needs- ministry, service- is crucial to the understanding of the deacon. A deacon is one who hurries to meet the needs of people. He is a servant-minister¹⁵⁷. Deacons are usually chosen among members who have demonstrated exceptional Christian qualities, and rendered their services without pay¹⁵⁸. The deacon’s office is based on election among the congregation following the principle practiced by the apostles at the church in Jerusalem (Acts 6:1-7). Therefore, the office of deacon is scriptural and, when rightly understood, presents a real opportunity for service¹⁵⁸. This also implies that, deacon as a leader in a local Baptist church can be an advantage to the church, if elected according to the biblical injunction presented by apostle Paul in his letter to Timothy (1Tim.3:1-13).

However, when deacons are wrongly elected in a local church the consequences will be too unpleasant on both the pastor and the church. “There are churches where deacons have appropriated to themselves authority which is contrary to the New Testament concept”¹⁵⁹. This is oftentimes based on the mis-interpretation or mis-use of the autonomy of a local church. Moreover, deacons are church servants under the pastor, for

the leading of the flock under the authority of Jesus Christ¹⁶⁰. The deacons are free to hold meetings at various levels of the denominational organisational structures (Association, Conference and the Convention). These meetings should strive towards enabling the pastors to fulfil their responsibilities. In the local Baptist churches, the meeting may be called deacons' fellowship, the diaconate committee, the body of deacons or the board of deacons. However, the term "board of deacons" has caused conflict between the pastorate and the diaconate due to the fact that the word "board" suggests a group of people chosen to make executive decision for an organisation. This is, however, contrary to Baptist polity of congregationalism¹⁵⁶.

When the ministry of deacon is effective in a local church, there will be little or no troubles in the church except; if the pastor is weak in church administration or in handling the diaconate of the church either in the area of relationship or in allocation of duties. Furthermore, there are different ways by which God, through the deacons, can make the church work to positively progress. They have the duty of visiting members (new or old), christening ceremony, assisting in church training classes (discipleship, Sunday school). Also, they have the duty of ensuring peaceful and cordial relationship between the church and the pastor¹⁶¹. Other officers in the local Baptist church are the Church Secretary, the Assistant Secretary, the Financial Secretary, the Treasurer and the Auditor.

Moreover, other units and committees that are equally important in the leadership of the church are the Youth Fellowship, the Men's Missionary Union (MMU), the Women's Missionary Union (WMU), the Church Council (CC) and the Church-in-Conference.

(c) The Men's Missionary Union: The name, "Men's Missionary Union (MMU)", was changed from Men and Boys' Department in 1986. Several groups and societies claim to be the originators of the organisation. According to reports, several resolutions were sent to the convention on how to set up the Men and Boys' work. In 1975, a meeting for men and boys' work was held at the Sapele Convention. The following year, Rev. S. Ola Olaniyan was appointed as the first Secretary and Head of Men and Boys' Department, which later metamorphosed to Men's Missionary Union. The MMU existed in all local Baptist churches as a wing of all men in the church¹⁶².

(d) The Women's Missionary Union: In the early days of the convention, the women were conspicuously absent in the scheme of things. The Baptist Women's League was born in 1916 through the instrumentality of Mrs Adeotan Abgebi. Missionary Scott Patterson lent support to this move in 1917. In that year, a committee, comprising three natives and three missionaries, was set up to consider the desirability of Women's Union. In 1919, the Women's Missionary Union (WMU) of Nigeria was formed. This union spread to the conferences, the associations and the local Baptist churches¹⁶².

(e) The Youth Fellowship: The mobilisation of the youths for church activities stemmed from the concern of the Training Union Department for the development of the youths. Before the Youth Committee was formed, the Training Union Department organised Youth Week activities annually in Baptist churches. The Youth Fellowship is one of the main units in the local Baptist church. It is headed by the youth president, who leads the youth in various church activities and work hand in hand with the church pastor. The youth is recognised as the mainstay of the church¹⁶².

(f) The Church Council (CC): The first church council came together in Acts 15 (the Council at Jerusalem). The purpose was to discuss issues that arose as a result of the extension of the gospel to the Gentiles, most especially, the issue of whether the Gentiles should undergo circumcision according to the law of Moses before they could be saved or not. The issue was resolved amicably. Thus, there are issues that may not be handled by the congregation because of their delicate nature. Hence, the need for church council is crucial¹⁵⁶.

Some local Baptist churches use the term Executive Committee (EC) while some use the term Church Council (CC). Both mean the same thing. Although in the NBC structure, Church Council is preferable. Scholars lend credence to this fact by stating that an executive committee has the power to execute without making reference to the congregation, and the church council reports her decisions to the church-in-conference for final ratification¹⁵⁶. Thus, any resolution taken by the Church Council on any matter pertaining to the church must be presented to the Church-in-Conference for final approval.

(g) The Church-in-Conference: This is the highest decision-making body of a local Baptist church. It is the general session of all members of the church that have been baptised. The meeting of all members in the church is called business meeting which holds quarterly. Decisions on all matters are determined by majority vote after opportunity for full discussion has been given to the congregation. Also, all church officers are to present their reports in the business meeting where the congregation will deliberate on it. Also, adequate discourse, dialogue and consultation will be done on how to run the church. By doing this, ownership of decision-making rests on the congregation

and this will create confidence-building in the members in which they will see themselves as part of the leadership in the church.

2.1.10.3 The Coming of Baptist to Oyo

The need to reach people with the gospel of love and peace, missionaries became even more obedient to the Great Command of the Bible which says: “Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded” (Matthew 28:19-20 NIV). To that effect, the Baptist missionaries went out with a common burden, sought to obey the command of God. In spite of all odds, the faith of these young pioneers remained firm and resolute¹⁶². In 1850, the Foreign Mission Board of the SBC of the United States of America sent three pioneer missionaries to Nigeria, particularly to the Yoruba-speaking areas. These were T. J. Bowen, H. Goodale and R. F. Hill¹⁶³. T. A. Reid arrived in Ogbomoso in September 21, 1857. They were to work with Clarke and his wife in Ogbomoso. But Reid’s wife died suddenly on May 17, 1858. Thereafter, Rev. Reid was assigned to Oyo after the death of his wife to start the Baptist Mission works in Oyo. Earlier on March 18, 1857, Clarke, Carson and Philips visited Oyo and secured a plot of land at Lahan, Isokun quarters as a gift from Alaafin Atobatele Atiba.

T. A. Reid worked in Oyo from May 25, 1858 to June 1864. Reid faced many difficulties as a pioneer missionary. During this period, the people of Oyo were mainly Muslims and traditional religious worshippers. But Reid was able to make few converts. He had to leave Oyo station for America on June 10, 1864 on health ground¹⁶³. There was no missionary for Oyo station between 1864 and 1889. This was as a result of inter-tribal wars among the Yoruba in the period of 1860-1889. Rev. and Mrs P. A. Eubanks were

transferred from Abeokuta to Oyo to reopen the station in 1890. Their journey from Abeokuta was fraught with challenges. The fact that their journey coincided with the rainy season caused them to endure numerous inconveniences along the route. Many of the rivers were in full flood. They got to Oyo at nightfall and went straight to the Wesleyan Mission House (A Methodist Mission) in Oyo. After a few days' rest, they went to the site earlier occupied by T. A. Reid to erect a building there¹⁶⁴.

S. G. Pinnock joined the Eubanks to work on the building in January 1891. Eubanks and his wife went back to America in 1891 because of ill-health and never returned to Oyo. S. G. Pinnock was the third pastor of Isokun Baptist Church. The first recorded convert through S. G. Pinnock was one Ola, an Ibadan youth. S. Pinnock took charge of the station from 1892 to 1909. It was during the period of 17 years that the foundation for a strong Baptist religion movement was laid in Oyo and its environs. It should be remarked that Alaafin Adeyemi I, was on the throne when S. G. Pinnock arrived Oyo¹⁶³. Alaafin Adeyemi I was very friendly with S. G Pinnock, but the era of Alaafin Lawani who reigned after Oba Adeyemi I was very hostile. The conflict arose mainly from the cruel treatment meted out to the poor by the king. Many of the wrongdoings during the king's reign were spread to all the nooks and crannies of the Yoruba kingdom by the king's messengers. An oppressed victim was sent to the British commissioner, in Ibadan by S. G. Pinnock. This annoyed the king and so he sent for S. G. Pinnock. The king then queried Pinnock's work in Oyo. A few months after this incident, S. G. Pinnock was in Ilorin when he received letter that he should leave Oyo in March 1909¹⁶⁴.

S. G. Pinnock, on many occasions, acted as a political adviser to Alaafin Adeyemi I. In 1892, he got the news that the Alaafin was to put eight of his wives to death, one at each

entrance of the town because of the unfaithfulness of one of them. By the time the news got to Rev. Pinnock, four of them had been put to death. Pinnock consulted with Samuel Johnson, an African minister of the Church Missionary Society. He therefore went to the palace to advise the king to spare the lives of the remaining four wives out of the eight and the king took the advice¹⁶³. In 1895, an Iseyin chief who misbehaved was disciplined and disgraced by the British commissioner. To avoid a similar fate, the Alaafin sent to Pinnock to come to the palace to write a letter to the Queen Victoria so that he (Alaafin) might not be treated like Iseyin Chief. Pinnock advised him to write to the Governor in Lagos, who was the representative of the Queen in Nigeria. The Alaafin agreed to this advice and a letter dictated by the Alaafin was written to the Governor on 1st October 1895¹⁶⁴. There were many occasions when slaves and the oppressed citizens ran to the mission house for safety. He was never found wanting on such occasions. With the help of Rev. Pinnock, they were all freed. He also played the role of a medical doctor. He treated very many sick people. Rev. Pinnock was ejected from Oyo in 1909. The Yoruba land then comprised both Oyo and Ibadan provinces and Ibadan province which included Ogbomoso. This meant that the Pinnock's would have to leave and go to another town not included in Yorubaland¹⁶³.

2.1.10.4 History of Oyo Baptist Conference

The genesis of Baptist churches in the Oyo Conference is traceable to the work of Rev. Thomas Jefferson and Henrietta Laurena Bowen in 1854. The seed of Baptist work in Oyo came from the efforts of Bowen, who came from the United States of America on a missionary journey to Africa, especially Nigeria. The steps started at Ijaye Orile, via Ibadan, where he planted his first missionary seed. Traditionally, Oyo land was

characterised by idolatry and traditional worshippers for many decades before the advent of Christian missionaries¹⁶⁵.

According to research, Oyo West Baptist Conference came to being in the year 1977¹⁷³. After the sixth annual session of the conference held at Ijaye Abeokuta between 11th and 13th of July, 1977, the recommendation made received approval that the conference be dissolved. In the dissolution of the conferences, Ondo had seven associations, Ogun with seven associations, Oyo East with 12 associations, Oyo West 15 associations¹⁶³.

Moreover, the first annual general meeting of Oyo West Baptist Conference was hosted by Ibadan Baptist Association at First Baptist Church, Idikan, Ibadan in 1978,¹⁶⁴ while subsequent meetings were held from the 4th to 14th annual general sessions systematically till the regrouping of OBC from Ibadan and Ibarapa which was decided on August 29, 2012 in the annual Conference-in-Session at First Baptist Church, Igboora¹⁶⁶. Nevertheless, the founding of Joints Pastors' School, Oyo is also remarkable; in this historical respect, the Oyo West Baptist Conference founded the school jointly with the old Western States Conference (Oyo, Ondo, Ogun, and Kwara). The idea came not long after the 1974 Convention Session, and the Western States Conference took it upon itself to contact Lagos and Kwara conferences to know their thinking about the convention's decision on establishing a joints pastors' school¹⁶³. There was a delay in the response from Lagos Conference after which they agreed alongside Kwara Conference to support the school morally and financially.

However, the Baptist church was temporarily closed down in 1862, as a result of war between Ijaiye and Ibadan which began in 1860 and ended in 1865 and reopened in 1939. Nevertheless, over time, through the work of other missionaries who arrived after the

Bowens, the indigenes and other Christian workers, Baptist churches have multiplied in the geographical location of Oyo and environs. The efforts gave birth and transitioned to Oyo West Baptist Conference after which there was regrouping of conference and this gave rise to the prestigious OBC from 2013 till date. The multiplication has been progressive from a church to number of churches, from churches to associations and the conference¹⁶⁷.

In addition, the advent of associations in Oyo could be traced to what has been called "sectional group meetings" which started in 1912. The church leaders at Ilora, Awe and Isokun converged in Isokun to share experiences and pray together before returning to their various stations for Sunday worship services. It became necessary to form an association. The initiative came from Dr B. L. Lockett, a medical missionary in charge of Oyo Baptist Mission at the time. The event was painstakingly recorded in the diary of Lockett¹⁶⁸.

At the annual Oyo West Baptist Conference held on August 26-30, 2000 at Orita Mefa Baptist Church, Ibadan, approval was given for the creation of Oke-Ogun Baptist Conference. It was initiated in 1990 through Oke Ogun community which comprised all Baptist churches in Oke-Ogun. The idea was raised in the executive committee of OBC in 1994, but the idea was kept waiting till 1996 when it was raised again. The approval eventually came in 2000 after the creation of Oke-Ogun Baptist Conference, making Oyo West Baptist Conference to comprise Ibadan, Oyo, and surrounding towns and Ibarapa¹⁶⁷. Nevertheless, efforts to widen the horizon of Oyo West Baptist Conference led to the passion for mission which gave room for planting of more churches in the conference. Oyo and Ibadan Baptist Conference further germinated from former Oyo West Baptist

Conference. As reported in the historical accounts of the OBC book, the resolutions that led to the regrouping that gave birth to OBC are as follows:

A letter to support the split of Oyo West Baptist Conference to new Conferences was written and presented by Ibadan and district Baptist Ministers Fellowship to Oyo West Baptist Conference executive committee on November 4, 2010. The letter was returned in the first instance due to lack of proper representation. The letter was later received for consideration after corrections have been made. Subsequently, a committee was set up and recommendations for dissolution of Oyo West Baptist Conference were made at the annual Conference in session at Igboora, on August 29, 2012 and it was officially approved by the whole house¹⁶⁷

Upon the approval, the following decisions were made:

1. That the two Conferences should jointly host the convention-in-session of 2014 which is the NBC centenary celebrations.
2. That no one of the Conference workers' appointment be terminated; but to be shared between the two new Conferences.
3. That the then Conference secretary (Rev. Dr Matthew Oladosu Olaniyan) be retained with OBC but be jointly responsible for his emolument till December, 2015, when he would complete his tenure.
4. The send-forth of the then Conference secretary be jointly financed by the two Conferences¹⁶⁷.

To kick-start the newly-regrouped OBC, a fund raising of N500 million was held at Immanuel Baptist Church, New Akeetan, Oyo. In attendance was the erstwhile convention president, Rev. Dr Samson Olasupo Adeniyi Ayokunle, who gave the report of the convention on the approval of the new conference. The preacher of the day was Rev. Dr A. O. Oguntade, and the first annual Conference-in-Session was jointly hosted by the following associations: Aanu- Oluwa; Ayo-Oluwa; Atanda; Bowen; Iyanu-Oluwa; Okediji; Oyo East; Oyo North; Oyo South, and Oyo West Associations; and the venue

was Zion Baptist centre Eleekara, Ilora, the conference secretariat between 24-28 August, 2013. The conference had her pioneer executive committee members. It is no doubt that Baptist work in Oyo is still in progress with the ongoing regrouping plans for the associations for wider mission enterprise and planting of churches in Oyo and environs¹⁶⁷.

2.2 Theoretical Framework

2.2.1 Theories of Leadership

The concept of leadership has been a part of the ancient world and was often passed down in sagas or retold in biblical stories. Through this process, the study of leadership theories emerged in order to discern the role of individual leaders and their traits. The strong contention among philosophers and theorists is that leadership can be best understood through the life and times of the individual leader¹⁶⁹. Therefore, the early leadership theorists focused on the traits and qualities that distinguish leaders from their followers while more contemporary theorists identified with the role of the followers and the contextual nature of leadership. This study examines the following leadership theories

- 1. Great Man Theory:** One of the earliest leadership theories (i.e., the great man), asserts that the leader is inherently different from the follower based on personality traits, such as intelligence, perseverance, and ambition. The concept of the superior leader as genetically endowed with unique qualities and abilities is depicted as heroic, mythical, and destined to lead¹⁷⁰. The use of the term, *man*, was deliberate since the earlier concept of leadership, prior to the 20th century, was primarily male, military, and Western. A scholar noted in his review of the theory that history is shaped by the leadership of great men¹⁷¹. The great man theory of leadership prevailed throughout the first half of the 20th

century. The view that women could be equally as competent as men in leadership positions did not gain much headway until the 1960s (e.g., the civil rights era)¹⁷².

2. Trait Theory: The trait theory is similar to the great man theory in some ways but assumes additionally that great leaders are born with inherent traits and that the right amount and combination of traits and attributes make them better suited to become a leader. It also emphasises attributes of leaders, such as personality, motives, values, and skills¹⁷³. Many studies were conducted to discover the traits of successful leaders, but most of them initially failed due to lack of mitigating variables for explaining delayed outcomes. Two scholars unanimously contended that both person and situation have to be included to explain the development of leadership¹⁷⁴. Interestingly, researchers have continued to pursue this line of inquiry. For example, it is widely believed that the most effective leaders are emotionally-intelligent and possess a blend of personal humility and confidence. Research into charismatic theories of leadership parallels these arguments¹⁷⁵. Such theories often overlap between the boundaries of behavioural theory and trait theory. By the 1950s, the notion that a person's inherent traits could explain or predict leadership effectiveness had faded considerably¹⁷⁶.

3. Behaviour Theory: The behaviour theory focuses on what leaders do rather than their qualities. Its underlying assumption is that leaders can be made; they are not born, and therefore, this theory does not seek innate traits. Instead, leadership success is a definable and learned behavior¹⁷⁷. Research on this theory examines how leaders spend their time in performance of their leadership role and functions as well as how they cope with demands, constraints, and conflicts. Another way it supports the study of leadership effectiveness is by focusing on effective leadership behaviours. The two primary types of

behaviour exhibited by leaders are concern for people or concern for production. This theory has attracted most attention from leaders at the managerial level as it generally contends that people can learn to become leaders by teaching and observation¹⁷⁸.

While research on leadership behaviour focuses on the two dimensions of relationships and tasks up through the 1970s and even the early 1980s, it is important to note that a third behavioural characteristic emerged over the past 30 years that accentuates the construct of spirituality. As used in leadership research, the theory of spirituality is not related to one's religious views, but rather to behaviours that inspire others to rise above individual perspectives and towards a commitment to the common good in organisations. These are also described as aspirational, empowering, and transformational behaviours as concluded by researchers¹⁷⁸.

4. Situational Theory: This theory claims that the leader is a product of situations and circumstances, not self-made, and not a product of personality, drive, or ability¹⁷⁹. This theory further outlines the major contextual variables that influence the leadership process, which include the characteristics of the followers, the nature of the work performed by the leader's unit, the type of the organisation, and the nature of the external environment¹⁸⁰. Similarly, two scholars have identified three forces that lead to the leader's action that are very similar to the proposition discussed above: forces in the situation, forces in the followers, and forces in the leader¹⁸¹. This concept validates what the situational theorists argue, that leadership is conceived in relation to a given time, the function of the occasion, the societal context, or as determined by the nature of the group and the problem it had to solve¹⁸². The main assumption of Situational Theory is that the

best action of the leader is based on a range of situational factors and that an effective leader does not rely on a single preferred style.

5. Contingency Theory: According to scholar, the effectiveness of the leader is contingent upon the demands imposed by the situation. It assumes, like Situational Theory, that there is no one right way to lead and that situations must be taken into account. The theory postulates that some aspects of leadership are appropriate in one context but not in another¹⁸². Scholars have postulated two types of contingency theory: descriptive and prescriptive¹⁸³. The descriptive contingency shows how the leader's behaviours change from one situation to another, while prescriptive contingency identifies the most effective leadership behaviour for a given situation. Although this theory contends that no leadership approach is universally ideal, viewpoints on its ramifications are still divided¹⁸⁴.

Some theorists suggested that leaders must be developed to adapt best to the needs of the situation and others suggest that organisations must place leaders in situations that best suit them¹⁸⁵. Another important point is that, with contingency theory, theorists presume that most leaders possess relatively static and idiosyncratic styles that only work well when there is a close fit between the environmental circumstances and the leader's style. In contrast, with Situational Theory, proponents presume that most leaders have the capacity to develop and deploy a variety of leadership styles that allow them to adapt to changing circumstances and environmental forces¹⁸⁶.

6. Participative Theory: The Participative Leadership Theory poses that the optimal leadership approach is one that allows and encourages the voice of the followers to be taken into account. The leader determines when it is fitting to seek the followers'

input.¹⁸⁷ According to scholars, the leader must reach out to the followers to participate and engage in pertinent decision-making opportunities; specifically, when they possess more information than the leader, their commitment and acceptance are of paramount importance if they have evolved to that level of trust where the company's interest is their utmost concern¹⁸⁸. On the other hand, leaders must exercise a directive leadership approach when the followers do not have an adequate knowledge base to engage in decision-making.

7. **Path-Goal Theory:** The Path-Goal Theory was grounded on two work motivation theories, namely Goal-Setting Theory and Expectancy Theory. Goal-Setting Theory posits that people are motivated when challenging yet realistic goals are set, and there are rewards for achieving those goals. The Expectancy Theory construes that people will be motivated to work for attainment of goals if they think they are capable of performing the work, believe that their efforts will result in certain outcomes, and that the payoff for doing their work is worthwhile¹⁸⁹. The term path-goal suggests that leaders define the paths for their subordinates to achieve their goals by employing behaviours that promote the attainment of those goals while simultaneously exhibiting behaviours that eliminate barriers that prevent goal attainment¹⁹⁰. In a later reformulation of the Path-Goal Theory, scholars propose that leaders need to choose a leadership style that best fits the needs of subordinates and the work they are doing¹⁶³. This proposition parallels another scholarly perspective that the Path-Goal Theory's emphasis lies on the relationship between the leader's style and the characteristics of the subordinates in a work setting¹⁸⁶.

8. Transformational Theory:

While encouraging followers to perform better is important, the theory of transformational leadership focuses more on helping followers reach their full potential by attending to both their individual and group needs¹⁹¹. Due to their emphasis on the connection between the leader and the followers, transformational leaders are also referred to as one of the relationship theories. They exhibit high moral and ethical standards. They rouse and propel their devotees to seek after the worth of everyone's benefit instead of the singular reason. Changing administration brings about shared excitement and rise that change devotees into pioneers and may change pioneers into moral specialists. More leadership may occur if the higher-level needs of the followers are genuine. This phenomenon is analogous to the idea of distributed leadership and is essential rather than detrimental to the success of the organisation¹⁸⁸.

2.3 Review of Empirical Studies

An author discussed the required resources for the growth of the church. The author conceptualised the phenomena of the experience that each church leader has, and extracted pertinent characteristics from questionnaire generated in the course of the study and constructed a theory based on the experiential interpretation of the data. The hypothesis that emerged as a result is an interpretation of the core evidence that is consistent throughout as 20 church leaders from eight different areas in rural Nigeria were interviewed for the primary data collection. An examination of the data based on percentages reveals that the type of leadership technique exhibited by church leaders, as well as the frequency with which they employ such leadership techniques, may be a

factor in determining the level of growth and development experienced by their respective churches¹⁹².

A source suggested that church growth should be viewed from the perspective of the church's mission. Even though they are distinct from one another, the new missionary movements that are springing up around the world share a number of commonalities. The result of this is the emergence of a learning field for the development of churches, which demonstrates the ability to nurture religious literacy as well as religious transformation¹⁸³. Using historical methodology and taking a social religion approach, an author explores the impact that the growth of the charismatic church has had on the Christian community in Semarang City between the years 1970 and 2015. The charismatic church in the city of Semarang has been a significant force in the development of the Christian community in the area ever since it was established in 1970. The charismatic church has been quite popular among Christians living in large cities like Semarang as a result of a number of contemporary reforms that have been implemented into worship and evangelism practices inside the church. The growth in the number of charismatic churches in the city of Semarang is evidence of the growing interest among Christians in the charismatic branch of the Christian church. Injil Kerajaan is one of the charismatic churches that is undergoing tremendous growth currently. There was a total of 25 people that were a part of the congregations at the beginning. After another 10 years, it had reached 3,557 people and then proceeded to rise, reaching 13,324 people in the next 10 years. The lives of Christians in the city of Semarang have been significantly altered as a result of the tremendous development that has taken place there. It may be seen, among other things, by the rise in the number of charismatic churches that are packed during worship sessions.

On the other hand, the presence of a Charismatic church with a new pattern of worship caused a less-harmonious relationship between charismatic churches and non-charismatic churches as a result of the high increasing number of original church people who moved to the charismatic church. This was the result of the high number of people who moved from the original church to the charismatic church. The reason for this is that the majority of Christians in Semarang are more interested in attending services held by charismatic churches.¹⁹⁰

Thus, the study investigates the role that churches play in the process of achieving sustainable national development and peace. The responsibility of the church to preach freedom, peace, and justice for the benefit of the people is a fitting complement to the three ideas of globalisation, good governance, and democracy that have dominated recent discussions on the topic of international relations. However, the church is generally seen as nothing more than an organisation that promotes spiritual development and there is scant information available on the part it plays in maintaining peace and fostering sustainable development. The wide range of socio-economic, political, and environmental starting points has proven to be a barrier to the achievement of sustainable development. Strong and devoted leadership, which is not always present in a society, is always the driving force behind any anticipated social and economic progress in a nation. The current circumstances in Nigeria involve political and administrative institutions and structures that, on their own, are not sufficient to bring about the concept of sustainable development. If churches play a role in the community through their value systems, which embrace the concepts of sustainable development, then these gaps can be filled.

Another author investigated the relationship between churches, sustainable development, and world peace. It has come to light that there are several circumstances that has made it more difficult for the church to achieve its goal of world peace. It is possible that the church is a catalyst of social change because it instils cultural ideals that have the potential to combat weak governance, which is associated with problems such as rampant corruption, particularly in African countries. The research makes several recommendations, which include the need for religious institutions to educate their followers and make them more aware of the world around them to pave the way for individuals to feel genuine serenity. Moreover, peace is an essential component for the nation to reach its goal of long-term, sustainable development¹⁹¹. Academics have long been interested in the leadership paradigm known as transformational leadership. Transformational leadership prioritises the inner growth of followers above transactional leadership, which prioritises reward and punishment. Because a leader with a transformational leadership style would seek to intellectually challenge the followers, the change of an organisation would begin with a shift in people's perspectives. The dominant theological stance in this article is Christian leadership, which is founded on library research. The focus of Christian transformational leadership is God as the agent of transformation, and the Christian leader's ability to transform people is viewed as a horizontal expression of the Christian leader's personal experience with God's transformative power. In other words, internal change influences how the external environment changes. Transformational leadership is more vital than ever today. The various obstacles of the Covid-19 pandemic, as well as the rapid advancement of technology, may be a personal development opportunity or a challenge. Other leadership

theories may place a larger emphasis on variables outside of the leader, whereas transformational leadership focuses on how leaders can personally affect their followers. Christianity has the potential to improve the underlying philosophy of transformational leadership by employing Christ as the major role model. A Christian leader who practises transformational leadership recognises that God, not the leader, is the source of transformative power¹⁸⁶.

In another related study, the researcher explored the effectiveness of transformational leadership style in secondary schools in Nigeria. The study found that transformational leadership style of the principals does not significantly transform the teachers in school organisation¹⁸⁷. This implies that, no matter how the transformational leaders try, some teachers will not improve. The result also discovered that the principals and the teachers did not compromise the fact that idealised attributes and intelligent stimulation serve as agents of positive change.

Jordanian university academic deans and department heads' intrinsic job satisfaction were also examined in relation to the transformational leadership of university presidents. The outcome showed that there is an earth-shattering impact of ground-breaking initiative as regards its aspects on fulfilment among the senior members and heads of scholastic divisions according to their points of view. Statistically, the result shows that practising the four dimensions of transformational leadership accounted for 22.6% of the changes in the level of job satisfaction among the deans and heads of departments of the academics. The result further stated that idealised influence accounted for 21.9% of job satisfaction and individual consideration accounted for 22.7% changes in job satisfaction. The

implication is that the deans and heads of departments will experience job satisfaction if the presidents of the universities in Jordan display transformational leadership¹⁸⁷.

Transformational leadership's effect on organisational learning in Jordan's ministry of communication and information technology was also the subject of another study. The researcher added that the findings demonstrate that the dimensions of transformational leadership have a significant impact on organisational learning in Jordan's Ministry of Communication and Information Technology. The researcher further claimed that the result obtained was credited to the fact that there is high interest of the Ministry of Communication and Information Technology in Jordan in applying transformational leadership style, which involves correcting mistakes and enlightening the employees on how to handle problems and continuous communication and provide atmosphere of freedom between the leaders and the employees so that the employees can express their opinions which reflect in their ability to learn¹⁸⁸.

Furthermore, another research investigated the influence of transformational leadership on organisational performance with Indonesia as a case study. The study found that readiness to change plays an intervening role in the achievement of the direct impact of transformational leadership on organisational performance¹⁸⁹. The implication is that, as long as the employees show readiness to change within the organisation, better performance is certain.

2.4 Conceptual Framework

This study's conceptual framework was derived from Bass's transformational leadership model. This model, which was based on conceptualisation of transformational leadership, reflects the complementary dimensions of transformational and transactional leadership

and contains subscales to further distinguish leader behaviour. The conceptual model of Bass's full range of Leadership Theory outlines the hypothesised relationships between the constructs as illustrated by two scholars¹⁸⁷. As the name implies, the full range Leadership Theory suggests the aggregate spectrum of leadership styles ranging from non-leadership, such as laissez-faire, to the more transformational leadership styles, such as idealised influence.

Additionally, the transactional and transformational leadership outcomes and performances model depicts what scholars denote as the "new paradigm," wherein the impact of the type of leadership on followers' effort and performance becomes much more evident. Scholars posit that transformational leadership augments transactional leadership in predicting effects on followers' outcomes¹⁹⁰. Explicitly, transformational leadership accounts for those "strong forces," of leadership that motivate followers to perform to their full potential over a period of time not just for themselves, their leader, but for the greater collective good¹⁸⁸.

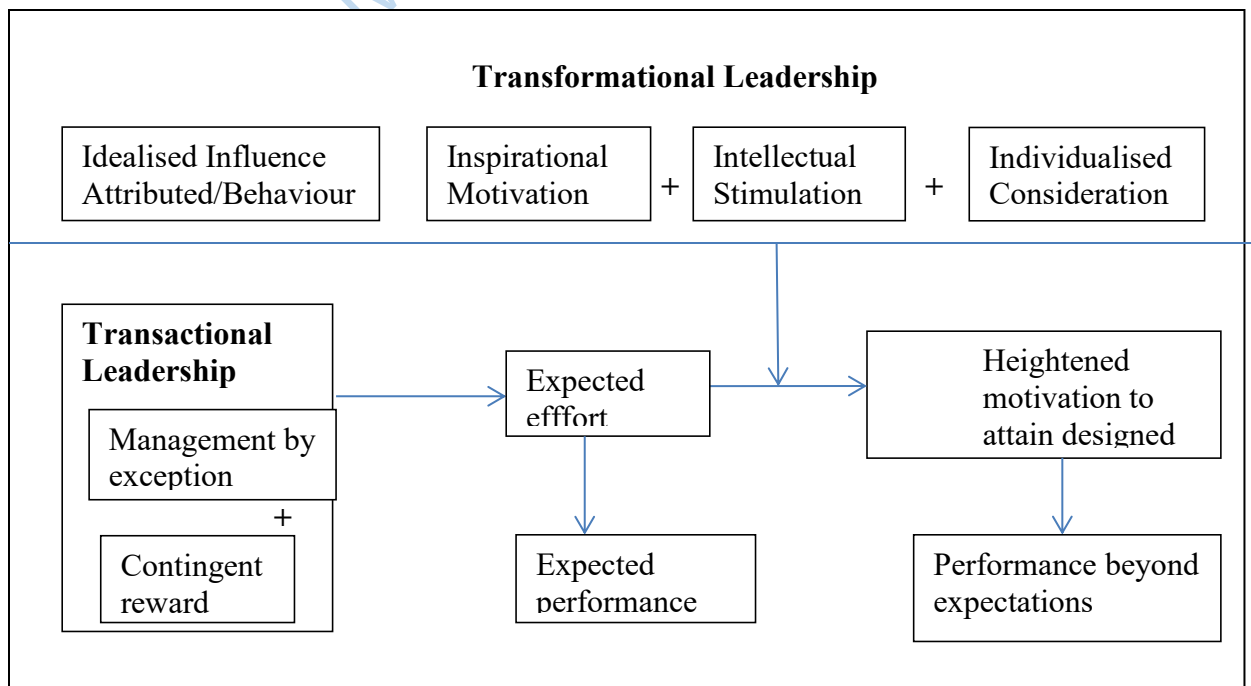


Figure 2.1: Dimensions of transactional and transformational leadership

2.5 Summary of Literature Reviewed

Various categories of existing scholarly works were reviewed in this study. In the first category, the scholars focused on the concept of leadership and leadership styles. It is clear from the plethora of works reviewed that there are gaps in the existing studies. For instance, none of the scholarly works takes into consideration how leaders can manage human resources for sustainable church growth through transformational leadership approach. Also, the styles of leadership examined by the scholars do not leave room for exploring new ways to manage human resources for church growth. In addition, although much research has focused on transformational leadership practices, major gaps in the literature remain. These include a need to better understand the practices best associated with transformational church leadership as well as the extent and manifestation of its influence; the processes used by a church to identify the critical few leadership-based traits and practices that most represent the core values of the church, and the ways in which a church creates the conditions to build and nurture a transformational leader-based church. The congregational polity, which is a democratic style of leadership in a local Baptist church, has its demerits in the sense that there would be difficulty when decisions are needed within a short period or at the moment. Also, the platform can be used by some members to gang up against the leadership of the church which sometimes can lead to chaos. In addition, it is expected that members should be led by the Holy Spirit before making any decision. However, this is not true in most cases. Moreover, the

researcher suggests democratic-transformational leadership and team leadership as ideal leadership styles for the local Baptist church.

The church is blessed with human resources; however, the scholarly works under review focus on the management of human resource in a business organisation, creating a gap in the management of church human resource that could be utilised for church growth. Most of the scholarly works in the third category examined diverse concepts of the church and church growth. Their examination helps to have a deep understanding of the concepts. However, most studies neglected the concept of a local church, most especially the local Baptist church. Also, none of the scholarly works examined discuss the management of human resource as a strategy for church growth and sustainable church growth.

The scholars focused on Baptist coming and formation of Baptist in Nigeria and Oyo, leadership structure in a local Baptist church and history of OBC. The scholarly works offered constructive insights into the coming of the Southern Baptist Convention Foreign Mission Board to West Africa, most especially to Nigeria, to begin evangelical work in establishing Baptist denomination and putting extra efforts in the formation of the NBC. It is evident from the research that there is leadership structure in local Baptist church. In a nutshell, useful information was retrieved from various scholarly works; however, they had gaps that necessitated further research. For instance, no attention was given to leadership styles in the local Baptist church. Also, various works reviewed did not sufficiently explore the leadership styles that could be used in managing human resource that could be annexed for church growth in a local Baptist.

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Chapter Three

Methodology

3.1. Research Design

Descriptive survey research design was adopted for the study. It involves collecting data that accurately and objectively describe how things are in their present situation. This design affords the researcher the opportunity to gather data in the study from a large number of people.

3.2. Population of the Study

The population of this research comprised all leaders, workers and members in all churches in OBC. The total population was 300 individuals included all leaders, workers and members of the selected churches in OBC.

3.3. Sample and Sampling Techniques

The sample size of the study was 300 respondents comprising fifty (50) pastors, fifty (50) deacons, fifty (50) church workers, and one hundred and fifty (150) church members¹. They were purposefully selected randomly from fifty (50) Baptist churches from ten (10) selected Baptist associations out of twenty-two (22) in OBC. A total of six (6) respondents were drawn from each of the fifty (50) local Baptist churches in the designated sample. These associations include Oyo Central, Oyo North, Oyo East, Oyo South, Oyo West, Ayo Oluwa, Bethel, New Height, New Heritage, and Oore-Ofe Oluwa. Purposive sampling technique was used to reduce bias, as churches with at least 200 members were sampled. In addition, 30 in-depth semi-structured interviews was conducted with fifteen (15) pastors, five (5) deacons, ten (10) departmental heads which

include youth president, Men's Missionary Union Chairman, Women's Missionary Union President across the selected churches and five (5) officials of the OBC.

3.4. Description of the Research Instruments

This study utilised a self-structured questionnaire and interview guide to collect data from some leaders in the selected churches. Interview guide was designed to obtain information on the root causes of mismanagement of human resources, identify the effects of mismanagement of human resources, management of human resources, strategies of a sustainable church growth. Other questions focused on the impacts of transformational leadership style on church growth in LBCs in OBC.

A five-section questionnaire was designed by the researcher to elicit information from the respondents. The first part of the questionnaire asked questions about sex, age, month and year when the respondent joined the church, position in the church, year of establishing the church. Section A of the questionnaire with ten (10) item statements was designed to find out the root causes of mismanagement of human resources in LBCs in OBC. Section B of the questionnaire with eight (8) item statements was designed to find out the effects of mismanagement of human resources in LBCs in OBC. Section C of the questionnaire with twelve (12) item statements was designed to find out on the management of human resource for sustainable church growth in LBCs in OBC. Section D of the questionnaire with ten (10) item statements was designed to find out the strategies of a sustainable church growth in LBCs in OBC. Section E of the questionnaire with seven (7) item statements was designed to find out the impacts of transformational leadership style on church growth in LBCs in OBC. The instrument was based on a four-point Likert scale. The respondents were asked to indicate the extent to which they agree or disagree with

the statement in the questionnaire with the ratings of Strongly Agree (SA), Agree (A), Strongly Disagreed (SD), and Disagreed (D).

3.5. Validity of the Research Instruments

The validity of the instruments was ensured by the supervisors of the researcher before the final draft was administered for the desired purpose. This was to guarantee that the content of the instrument was comprehensive enough and aligned with the expressed targets of the review. In addition, the supervisors were consulted by the researcher throughout process of the instruments' evaluation, editing, and subsequent modifications until they were confirmed valid.

3.6 Reliability of the Instruments

To determine the reliability of the instruments, a pilot study was conducted in one local Baptist church and reliability was obtained. Data collected was subjected to a reliability test using the Split-Half method. Also, Pearson Product Moment Correlation (PPMC) statistics was used to test the two sets of data collected in order to determine the co-efficient of the reliability of the questionnaire used. A reliability co-efficient of 0.71 was obtained which makes the instrument reliable for the study.

3.7. Administration of the Research Instruments

The researcher employed two research assistants to administer the questionnaire. Also, the researcher conducted interviews with the respondents to validate the responses to the questionnaire. However, letters of introduction seeking permission to conduct research was taken to the churches to administer the instruments. A total of 300 copies of the questionnaire was distributed randomly among members of the fifty (50) LBCs selected. Six (6) copies of the questionnaire were administered to each local Baptist church. The

researcher and the research assistants took the questionnaire to the respondents in their churches. The questionnaire was retrieved by the researcher and the research assistants. The number of the questionnaire retrieved was noted and percentage calculated. In-depth interview was conducted among the church leaders in the selected LBCs. Fifteen (15) pastors, five (5) deacons, ten (10) departmental heads including the youth president, Men's Missionary Union chairman, Women's Missionary Union president across the selected churches and five (5) officials of the OBC.

Three hundred (300) copies of the questionnaire were distributed and 300 were returned.

The calculation was based on 100%.

$$\frac{\text{Number of returned copies of questionnaire}}{\text{Number of copies of questionnaire sent}} \times 100$$

$$\frac{300}{300} \times 100 = 100\%$$

3.8. Methods of Data Analysis

Once the related and available document of information are collected, the researcher interpreted and analysed the evidence contained in them by cross-checking one particular source of information with another to ascertain the fact. In addition, scores for the data analysis were generated from the rankings of different components of the instrument. Responses gathered through the questionnaire were subjected to descriptive statistics. Also, the interviewees' responses on the matter are presented.

Endnote

1. Details of the sampled population are listed in Appendix D

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Chapter Four

Results and Discussion of Findings

4.1 Demographic Data Analysis

The data were collected through questionnaire while the findings were simply posted in tabular form in accordance to the sequence of the research question. The respondents to the questionnaire were fifty (50) pastors, fifty (50) deacons, fifty (50) church workers, and one hundred and fifty (150) members from OBC as indicated earlier. They were purposefully selected from churches in Oyo Central Baptist Association, Oyo North Baptist Association, Oyo East Baptist Association, Oyo South Baptist Association, Oyo West Association, Ayo Oluwa Baptist Association, Bethel Baptist Association, New Height Baptist Association, New Heritage Baptist Association, and Oore-Ofe Oluwa Baptist Association.

Table 4.1. shows the distribution of the associations purposefully selected from 10 out of 22 Associations in OBC. Thirty-six respondents, representing twelve per cent (12%) were from Oyo North Baptist Association; (24) respondents (8%) from Oyo Central Baptist Association; 30 respondents (10%) from Oyo West Baptist Association; 30 respondents (10%) from Oyo South Baptist Association; 36 respondents (12%) from Oyo East Baptist Association; 24 respondents (8%) from Oore-Ofe Oluwa Baptist Association, 30 respondents (10%) from Ayo-Oluwa Baptist Association, 36 respondents (12%) from Bethel Baptist Association; 24 respondents (8%) from New Heritage Baptist Association; and 30 respondents (10%) from New Height Baptist Association. The gender distribution of the respondents shows that 106 (53.3%) of the respondents were male while 140 (46.7%) were female. The respondents were of different age ranges. Seventy-nine (79)

which represents 26.3 per cent were between the age range of 25-35 years; 114 (38%) fell within the age range of 36-50 years; 84 respondents (28%) were 51-60 years old; and 23 respondents (7.7%) were of age 61 years and above. The respondents' position in the church shows that 50 respondents (16.6%) were church pastors, deacons and church workers respectively while 150 (50%) were church members.

Table 4.1: Demographics of respondents in the survey (N = 300)

Variables	Number of Responses (%)
Respondents in the Associations	
Oyo North Baptist Association	36 (12)
Oyo Central Baptist Association	24 (8)
Oyo West Baptist Association	30 (10)
Oyo South Baptist Association	30 (10)
Oyo East Baptist Association	36 (12)
Oore-Ofe Baptist Association	24 (8)
Ayo-Oluwa Baptist Association	30 (10)
Bethel Baptist Association	36 (12)
New Heritage Baptist Association	24 (8)
New Height Baptist Association	30 (10)
Age (in years)	
18-24	0 (0)
25-35	79 (26.3)
36-50	114 (38)
51-60	84 (28)
> 61	23 (7.7)
Gender	
Male	160 (53.3)
Female	140 (46.7)
Position in the Church	
Church Pastor	50 (16.7)
Diaconate	50 (16.7)
Church Worker	50 (16.7)
Member	150 (50)

Source: Field work, 2024

4.2 Presentation of Data

The presentation of data was based on the research questions raised in chapter one.

Research Question One: What are the root causes of mismanagement of human resources in churches of OBC?

The response of the respondents on the root causes of mismanagement of human resources in churches of OBC is shown in Table 4.2. It reveals that poor leadership and inefficient administration is a contributing factor for mismanagement of human resources in churches of OBC as agreed by 94.7% of the respondents. Lack of delegation of authority is another cause of mismanagement of human resources as agreed by 82.6% of the respondents. 88.4% of the sampled population agreed that lack of insight on the part of leaders is a cause of mismanagement of human resource in churches of OBC. Also, the table shows that 89.7% of the respondents agreed that poor communication skill between the leader and members is one of reasons for mismanagement of human resources in churches of OBC. In the same vein, 87% of the respondents agreed that clergy/laity conflict resulted in mismanagement of human resources in churches of OBC.

Table 4.1 further reveals that hectic schedules and overwhelming workloads on both the leaders and members is a cause for mismanagement of human resources with 94% respondents agreeing to the statement. Moreover, 86.7% of the respondents agreed that lack of accountability is a cause for mismanagement of human resources. Item eight of the table shows that 82.6% of the respondents agreed that slow or lack of technology adoption is cause for mismanagement of human resources in churches of OBC. Another cause of mismanagement of human resources as is little or no motivation for church workers as 86.7% respondents agreed with the statement. The last item of the table shows

that 89.7% of the respondents agreed that power tussle between leaders and members is cause for mismanagement of human resources in churches of OBC.

Table 4.2: Root Causes of Mismanagement of Human Resources in Churches of OBC

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
		Frequency				
		Percentage (%)				
1.	Poor leadership and inefficient administration	156	12	83	13	300
		52	42.7	1	4.3	100
2.	Lack of delegated authority	150	98	36	36	300
		50	32.6	8.7	8.7	100
3.	Lack of insight on the part of leaders	171	94	10	25	300
		57	31.4	3.3	8.3	100
4.	Poor communication skill between the leader and members	172	97	10	21	300
		57.3	32.4	3.3	7	100
5.	Clergy/laity conflict	148	113	20	19	300
		49.3	37.7	6.7	6.3	100
6.	Hectic schedules and overwhelming workloads on both the leaders and members	152	130	10	8	300
		50.7	43.3	3.3	2.7	100
7.	Lack of accountability	136	124	22	18	300
		45.4	41.3	7.3	6	100
8.	Slow or lack of technology adoption	150	98	26	26	300
		50	32.6	8.7	8.7	100
9.	Little or no motivation for church workers	136	124	22	18	300
		45.4	43.3	3.3	2.7	100
10.	Power tussle between leaders and members	172	97	10	21	300
		57.3	32.4	3.3	7	100

Source: Field Work, 2024

Others underlining causes of mismanagement of human resources in churches of OBC as revealed by the finding are ego, selfishness ambition, lack of unity among church council, deviation from the faith and good doctrine, no submissiveness to leadership, economic hardship resulting in unwillingness to sacrifice oneself to the services of the church, and unregenerated heart.

Research Question Two: What are the negative effects of mismanagement of human resources in Local Baptist churches in OBC?

The negative effect of mismanagement of human resources in churches of OBC is highlighted in Table 4.3. The table reveals that mismanagement of human resources in churches leads to youth migration to other denominations as 86.7% of the respondents agreed with the statement. Invariably, 89.7% of the respondents agreed that there will be reduction in numerical growth when human resources are not well-managed in the church. Therefore, 88.4% agreed that this resulted in stunted growth of the church.

Similarly, 94.7% of the respondents are of the opinion that mismanagement of human resources causes delay in goal actualisation. As a matter of fact, when human resources are not well-managed in the church, 86% of the respondent agreed with the statement that there will be lack of resource personnel. Furthermore, 94% of the sampled population agreed that lack of trust in the management team of the church is an effect of mismanagement of human resources in churches of OBC. Another related effect to item 6 of the table, as agreed by 86.7% of the respondents, is lack of physical or non-human resources.

Table 4.3: Negative Effects of Mismanagement of Human Resources in LBCs in OBC

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
		Frequency				
		Percentage (%)				
1.	Youth migration to other denominations	136 45.4	124 41.3	22 7.3	18 6	300 100
2.	Reduction in numerical growth	172 57.3	97 32.4	10 3.3	21 7	300 100
3.	Stunted growth	171 57	94 31.4	10 3.3	25 8.3	300 100
4.	Delayed in goal actualisation	156 52	128 42.7	3 1	13 4.3	300 100
5.	Lack of resource personnel	148 49.3	113 37.7	20 6.7	19 6.3	300 100
6.	Lack of trust in the management team of the church	152 50.7	130 43.3	10 3.3	8 2.7	300 100
7.	Lack of Physical resources or non-human resources	136 45.4	124 41.3	22 7.3	18 6	300 100

Source: Field Work, 2024

Figure 4.2.2 in the appendix shows that delay in goal actualisation has the highest percentage among others negative effects of mismanagement of human resources in LBCs of OBC. Other negative effects of mismanagement of human resources in churches of OBC in the results of the findings include, but not limited to, crisis within the leaders and members, disorderliness in the church management, buried talents, non-recognition of members' initiatives, factions in the church, inefficient administration, disorganised

coordination, project failure, assigning of non-competent personnel as qualified candidate are not readily available, members avoiding responsibilities, and lack or no zeal among the youth.

Research Question Three: How can human resources be managed for sustainable church growth in local Baptist churches in OBC?

The perception of the respondents on the management of human resources for sustainable church growth in LBCs in OBC is revealed in Table 4.4. The first item reveals that 96.6% of the respondents agreed that utilising recognition system for church workers is one of the ways for the management of human resources. Church workers reviews and evaluations is another way for the management of human resources, as agreed by 87.4% of the respondents. Item 3 reveals that 97.7% of the respondents agreed that involving members in the church activities is one way of managing human resources in churches of OBC.

Subsequently, 91.7% of the respondents agreed that effective delegation of duties is a means of how to manage human resources in the church. Item 5 to 8 reveals that 92%, 94%, 86.7%, and 82.6% of the respondents are of the opinion that unity of purpose, good relational skills/communication, good leadership and administration, and accountability respectively are the practical ways to effectively well manage human resource in churches of OBC. Table 4.4 further shows that 86.7% of the respondents agreed that continuous mentoring is a way to manage the human resources in the church. Right orientation to the kingdom service is another way of how to manage the human resources in the church as agreed by 89.7% of the respondents. 87.4% of the respondents agreed that effective budgeting and implementation is also a means for the management human

resources in the church. The last item of the table shows that fostering a complimenting spirit is one way for human resources to be well-managed in the church as 87% of the respondents agreed with the statement.

Table 4.4: Management of Human Resources for Sustainable Church Growth in LBCs in OBC

S/N	Items	Strongly Agree	Agree	Strongly Disagree	Disagree	Total
		Frequency				
		Percentage (%)				
1.	Utilizing recognition system for church workers	198 66	92 30.6	5 1.7	5 1.7	300 100
2.	Church workers reviews and evaluation	203 67.7	59 19.7	16 5.3	22 7.3	300 100
3.	Involving members in the church activities	176 58.7	117 39	1 0.3	6 2	300 100
4.	Effective delegation of duties	172 57.3	103 34.4	4 1.3	21 7	300 100
5.	Unity of purpose	148 49.3	128 42.7	5 1.7	19 6.3	300 100
6.	Good relational Skills/communication	152 50.7	130 43.3	10 3.3	8 2.7	300 100
7.	Good leadership and administration	136 45.4	124 41.3	22 7.3	18 6	300 100
8.	Accountability	150 50	98 32.6	26 8.7	26 8.7	300 100
9.	Continuous mentoring	136 45.4	124 41.3	22 7.3	18 6	300 100
10.	Right orientation	172 57.3	97 32.4	10 3.3	21 7	300 100
11.	Effective budgeting and implementation	203 67.7	59 19.7	16 5.3	22 7.3	300 100
12.	Complimenting spirit	148 49.3	113 37.7	20 6.7	19 6.3	300 100

Source: Field Work, 2024

Other ways to utilise human resources in churches of OBC, as indicated by the respondents include: ensuring fair employment conditions for all employee, regular incentives for workers, leaders being role models to members, salvation-based preaching, discipleship, teamwork, seminars and in-service training, effective monitoring or supervision.

Research Question Four: What are the features of a sustainable church growth in local Baptist churches in OBC?

Table 4.5 shows the features of sustainable church growth in churches of OBC. The table reveals that 97.7% of the respondents agreed that community engagement is one of the strategies of sustainable church growth in churches of OBC. Small groups or house fellowship is another feature, as agreed by 87.4 of the respondents. 88.4% of the sampled population agreed that outreach is a feature of sustainable church growth. Setting long-term and short-term goals is another means to sustain church growth as 86.7% of the respondents agreed with the statement.

Also, the table shows 87% of the respondents agreeing that church planting is a feature of sustainable church growth in churches of OBC. 96.6% of the respondents agreed that discipleship and effective mentoring is another feature of sustainable church growth. Moreover, the table shows that 86.7% of the respondents are of the opinion that effective communication by the pastorate is a means of sustainable church growth. The use of social media is agreed to by 82.6% of the respondents to be a feature of sustainable church growth in churches of OBC. Item 9 of the table shows that 92.7% of the respondent agreed with the statement that converting visitors to members is one of the features of sustainable church growth. The last item of the table shows that church

technology such as live streaming and virtual services is a feature of sustainable church growth as 89.7% of the respondents agreed with the statement.

Table 4.5: Features of sustainable Church Growth in Churches of OBC

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
1.	Community engagement	176 58.7	117 39	1 0.3	6 2	300 100
2.	Small groups or house fellowship	203 67.7	59 19.7	16 5.3	22 7.3	300 100
3.	Outreach	171 57	94 31.4	10 3.3	25 8.3	300 100
4.	Setting long and short-term goals	136 45.4	124 41.3	22 7.3	18 6	300 100
5.	Church planting	148 49.3	113 37.7	20 6.7	19 6.3	300 100
6.	Discipleship and effective mentoring	198 66	92 30.6	5 1.7	5 1.7	300 100
7.	Effective communication by the pastorate	136 45.4	124 41.3	22 7.3	18 6	300 100
8.	Use of social media	150 50	98 32.6	26 8.7	26 8.7	300 100
9.	Converting visitors to members	156 52	128 42.7	3 1	13 4.3	300 100
10.	Church technology (e.g., live streaming virtual services)	172 57.3	97 32.4	10 3.3	21 7	300 100

Source: Field Work, 2024

Other features of sustainable church growth include: leaders identifying their member's potentials, establishment of empowerment programme for the widows, youth and unemployed graduates in the church, missions, leadership development, and discipleship.

Research Question Five: What are the impacts of transformational leadership style on church growth in local Baptist churches in OBC?

The impact of transformational leadership style on church growth in churches of OBC is highlighted in Table 4.6. The table discloses that 97.7% of the respondents agreed that transformational leadership style will bring about a well-organised management of resources in churches of OBC. Item 2 of the table reveals that transformational leadership brings about increase productivity as agreed by 98.4% of the respondents. Also, 96.6% of the respondents agreed that transformational leadership improve team building. 87.4% and 87% of the respondents also agreed that increase in spiritual and numerical growth of the church respectively are impacts of transformational leadership style on church growth in churches of OBC.

Furthermore, the table reveals 86.6% of the respondents agreeing to the statement that actualization of church goals is achievable through transformational leadership style. Therefore, 86.7% of the respondents agreed that transformational leadership brings about increased commitment from members. As such, 82.6% of the respondents agreed that transformational leadership encourage creativity and innovation.

Table 4.6: Impacts of transformational leadership style on church growth in churches of OBC

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
		Frequency		Percentage (%)		
1.	Well-organised management of resources	219 73	74 24.7	4 1.3	3 1	300 100
2.	Increase productivity	212 70.7	83 27.7	2 0.6	3 1	300 100
3.	Improve team building	171 57	119 39.6	5 1.7	5 1.7	300 100
4.	Increase in spiritual growth of the church	203 67.7	59 19.7	16 5.3	22 7.3	300 100
5.	Increase in numerical Growth of the church	148 49.3	113 37.7	20 6.7	19 6.3	300 100
6.	Actualization of church goals	198 66	92 30.6	5 1.7	5 1.7	300 100
7.	Increase commitment from members	136 45.4	124 41.3	22 7.3	18 6	300 100
8.	Encourage creativity and innovation	150 50	98 32.6	26 8.7	26 8.7	300 100

Source: Field Work, 2024

Responses from the interviewee further reveals that transformational leadership has a very significant role to play in church growth. Respondents affirmed that transformational leadership leads with clear vision. Such a leader has the ability to set new goals and introduce new ideas for sustainable church growth. Transformational leadership allows teamwork for maximum result. There will be cooperation as people will be ready to work, and getting results will not be difficult.

4.3 Discussion of Findings

From the analysis in Table 4.2, the findings on research question one identified the root causes of mismanagement of human resources in churches of OBC. The result of the findings revealed that poor leadership and inefficient administration is one of the root causes of mismanagement of human resources. Every church has real possibilities for growth but the major responsibilities rest on pastoral leadership. Human resources management poses a challenge to the church. Part of the wastage which the church is experiencing is on human resources. There are so many untapped human resources waiting in the pews of the church today. This calls for administrative improvement¹. The church cannot grow as expected without good and effective leadership and efficient administration. The pastor of any church has several administrative functions to perform in the church as the minister responsible for such duties². Lack of delegation of authority is another cause identified in the course of study for the mismanagement of human resources among member churches in OBC. A scholar maintains that many leaders would willingly share their responsibilities with others by delegating. However, they would feel reluctant to share the authority needed for the delegated tasks or duties. Such leaders would want their subordinates to constantly seek permission to perform various tasks, or even to use commensurate resources for the job³. Therefore, church leaders, departmental heads, and even the executives of OBC should embrace delegation of authority as to enhance human resources available for sustainable church growth.

The result of the findings to research question one further affirmed that lack of insight on the part of leaders and poor communication skill between the leader and members are causes for the mismanagement of human resources (HR) in churches of OBC. A man of

vision is a leader who has a mission and knows what to do to accomplish the mission. On the other hand, a leader with no insight has no goal and as such could not manage human resources. A scholar has affirmed that a team (church) leader must communicate himself and his leadership style effectively to the team. However, communication fails when a leader (pastor):

- a. ignores some details in the message he is supposed to pass across.
- b. allows sycophants' voices to influence his thoughts more than the Spirit of God.
- c. fails to hold himself accountable for what he says to the team (church).
- d. fails to take responsibility for his poor communication to the team.
- e. builds everything around himself rather than team².

Subsequently, the analysis in Table 4.2 revealed slow or lack of technology adoption by churches as a root cause for the mismanagement of HR in OBC. However, the church, being a human organisation, cannot be a passive observer of the vast array of developments in communication technology. This is because she has to adequately use the developments for effective and efficient management, administration and evangelization of people in the world. The church must make use of every valuable and available technology to present Christ to the dying world. Effective usage of technology requires the church to know her authority as the Bible mandates to make disciples of all nations. Therefore, member churches in OBC need to utilise the technology for church growth. Thus, there is the need to engage the youths who are digitally literate for sustainable church growth.

Findings to research question two assessed the negative effects of mismanagement of human resources in churches of OBC. Table 4.3 segmentally highlights results of the

findings based on the variables thus: youth migration to other denomination, reduction in numerical growth, stunted growth, delayed in goal actualisation, lack of resource personnel, lack of trust in the management team of the church, and lack of physical resources or non-human resources. The itemised variables are obvious effects of mismanagement of human resources in churches of OBC. As stated above, Baptist as a denomination in recent times has experienced youth migration to other denominations. Mismanagement of HR in the church has led to youth exodus to other denominations with their potential that could be harnessed to enhance sustainable church growth.

Indeed, youth migration in the church will definitely reduce the numerical growth of the church. Thus, the need for leaders in OBC to utilise the HR available for sustainable church growth. Numerical growth is measurable. The church does not automatically grow without positive effort to thrive. Part of the efforts on the part of the leader is to manage church resources, human resources inclusive. Lack of trust in the management team of the church and lack of resource personnel are other effects of mismanagement of human resources as affirmed by the findings. Report from the fieldwork affirms that, when HR are been mismanage in the church, there will be disorderliness in the church management. The work of missions and church planting will experience a terrible set back. The spiritual and physical growths of the church will surfer a setback. Numerous talents will be buried. Subsequently, another respondent indicated that assigning of non-competent personnel is one effects of the mismanagement of human resources as qualified candidates are not readily available.

Research question three ascertained how human resources can be managed for sustainable church growth among churches in OBC. A larger percentage of the

respondents attested that utilising recognition system for church workers, and church workers reviews and evaluations are ways to manage human resources for sustainable church growth. It is corroborated by a scholar that any activity in the organisation from the beginning to the end stage depends on human resources development. Therefore, any organisation aiming at achieving some of their goals must ensure not only maintaining constant and supply of human resources but also ensure they are adequately motivated¹². This is because the motivated HR would deliver their best towards organisational growth and development. It is easy to change people's attitude and behaviours, and it is always better to begin with praise and honest appreciation⁵. This is a motivational approach to grow the church. People should not be disrespected or disparaged. There is truth in the assertion of a scholar that continued lack of recognition can have deteriorating effects on personnel⁶.

Effective delegation of duties is another identified means to manage human resources for sustainable church growth. According to a scholar, delegation is the process of assigning responsibility to another person and the creation of accountability for performance. Once a leader's job grows beyond his personal capacity to achieve, his success lies in his ability to teach others (that is, multiply himself through others), and share the jobs with the capable ones, so that he can perform greater jobs because of his unique organisational placement³. Delegation is probably the most important of all the skills a leader must possess -- the ability to get results through others. Delegation is important because it is both the gauge and the means of a leader's accomplishment. The church pastor and indeed, church departmental and unit leaders must take cognisance of the fact that the world is not static; it is fluid with so many changes in human advancements; hence, it is

necessary to ensure church management of the continually changing environments. Continuous mentoring is another way, as disclosed by the findings of the study, as a way to manage human resources for sustainable church growth. According to a scholar, mentoring is about identifying persons who could stand tomorrow to defend yesterday and today. It is about continuity. Mentoring is about ensuring the sustainability of particular system(s), that is, its sustainable development along with the challenges and opportunities⁷.

The results of the findings in Table 4.3 further reveal accountability as a way to manage human resources. The bane of organisational ineffectiveness and decay is non-accountability. Whether in government, private or religious institutions, organisations face tremendous problems when system operators are not asked to give accounts of their stewardships. Therefore, the church leader, and indeed, the church must make it clear to the workers that they would be held accountable for achieving the desired results envisaged from the work assigned to them. Involving members in the church activities is no doubt one of the ways to manage human resource in the church as members contribute their quota for sustainable growth of the church. Scholars have also affirmed that, since corporate worship is congregational, the planning that goes into church operations must be involving. The planning that goes into all aspects of worship, for example, must be inclusive and not exclusive. It cannot afford to be selective³. The leader should involve members at the early stage of planning and assigning tasks to build their commitment to achieve results.

Good leadership and administration are also identified means by which human resources can be utilised or managed for sustainable church growth. There is substantial wastage in

many churches as a result of bad administration. Good administration will stop wastage. A close study of contemporary trends in church growth clearly shows that new generation churches take advantage of poor administration or administrative loopholes of the older churches to draw the members of the latter. The level at which a church would make an impact is greatly determined by the level of administration in existence. No church can grow beyond the administrative capacity or administrative sensitivity of the leader. Hence, the need for good leadership and administration for the management of human resources for sustainable church growth in churches of OBC. The response of the interviewees further affirmed that the ways to manage human resources in churches of OBC are building a strong relationship; allowing teamwork; always put round a peg in a round hole when selecting church workers, organising seminars and in-service training, providing effective monitoring or supervision and giving room to appreciation and reward.

Research question four examined the strategies of a sustainable church growth among churches in OBC. Table 4.4 segmentally highlights results of the findings based on the variables thus: community engagement, small groups or house fellowship, outreach, setting long and short-term goals, church planting, discipleship and effective mentoring, effective communication by the pastorate, use of social media, converting visitors to members, and church technology (e.g., live streaming, virtual services). The itemised variables align with the thought of other researchers. Responses from the interviewees further corroborated that strategies of sustainable church growth in OBC comprise discipleship training, outreach ministries, study and understanding of the community,

inclusive social ministries in the community, online and digital activities, “live stream” services, leadership development, and involving volunteer workers.

The church as a corporate entity exists within places where there are people. In fact, individuals make up the church. Many significant things occur where the church is located. Therefore, Corporate Social Responsibility (CSR) should be seen as a logical response of the church to situations of need especially within her vicinity. The CSR is a voluntary decision to make society a better place to live. Many churches have independently identified what the community lacks and proffer a lasting solution. A scholar has averred that a church that is not community-conscious cannot have a stable growth⁸.

Discipleship as a feature of sustainable church growth is affirmed by researcher in that discipleship is a force to sustain the church movement in Africa. It is further affirmed that utilising discipleship principles of incarnation, reproduction, mentoring an apprentice, community and a strong coaching system would constitute a combined force to sustaining the church movement in Africa⁹. The small groups and house fellowship have been an existing strategy of sustainable church growth for decades. The Korean churches, though not the first to make use of small-groups or what is called cell system, utilised the approach to grow several churches into mega fellowships. The model is using the small groups or, as some call it, “house churches” to meet in various communities or localities during the week days of Bible study and prayers¹⁰.

Therefore, church leaders, departmental heads or units should accept and deploy small groups and house fellowship as a potent means to sustain growth of the church. Furthermore, a researcher opined that the new form of social media is used for numerous

purposes including sending of devotionals, motivational statements, prayer lines, and even video recordings of sermons and other devotionals to those interested in them¹¹. In several African Pentecostal churches, it is now standard practice for whole church services and prayer sessions to be sent out to people who for some reasons cannot be physically present at such meetings. This trend has also been incorporated by member churches in OBC through the use of church technology such as live streaming, virtual services and social media such as Facebook, WhatsApp, and YouTube channels. Therefore, the extensive and innovative use of media technology by the contemporary Christian community has had quite a big influence on how Christianity and church life have evolved over the years.

Research question five assesses the impact of transformational leadership style on church growth in churches of OBC. Findings from Table 6 show that transformational leadership style improves team building. This aligns with scholar assertion that effective transformational leaders are constantly encouraging and building the confidence of their team which counteracts all the negative things they either think about themselves or the negative information they are bombarded with via media and relationships¹⁰. The results of the findings also reveal that adopting transformational leadership style by church leaders will cause increase in both spiritual and numerical growth of the church. Scholars contend that transformational pastoral leader focuses primarily on the spiritual transformation of the people in a manner that enables them to fulfil their God-given destiny¹¹. Transformational pastoral leaders lead through the consciousness of their responsibility to guide the people towards God, and influence them to make a difference in the world. In this way, they use their God-given knowledge, the Bible, spiritual gifts

and training to nurture and transform the people through care, encouragement and motivation. Scholars state that the ability of a pastoral leader to effectively inspire and stimulate transformation in the attitude and behaviour of the congregation and the church as a whole makes the transformational pastoral leadership style a catalyst for growing a healthy church¹². Other impacts of transformational leadership style on church growth, as revealed by the findings, are increased productivity and the encouragement of creativity and innovation. Scholars have also posited that transformational leadership style enhances gift development¹³. Transformational leadership provide this through individual members to achieve their potential through coaching and mentoring.

Therefore, this researcher infers that transformational leadership style is an appropriate model to adopt by church leaders in the management of human resources for sustainable church growth in OBC.

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Chapter Five

Conclusion

5.1 Summary of Findings

The study examined management of human resources for sustainable church growth through transformational leadership style in the churches of OBC. The ideal approach to leadership for the management of human resources for sustainable church growth has been a major challenge for the church. Churches are generally reluctant to use management science in church administration.

Also, it has been contended that the church's lack of management science training poses challenges in performing basic administrative tasks, including personnel management. In addition, some pastors in churches and church organisations are well-educated in spiritual formation but lack administrative acumen and therefore face administrative challenges. Such deficiencies lead to inefficient management of the church's human resources, resulting in problems such as poor performance.

The study was aimed at examining how transformational leadership can be utilised in the management of human resources for sustainable church growth in local Baptist churches in OBC. The objectives of the study were to identify the root causes of mismanagement of human resources, assess the effects of mismanagement of human resources and examine the strategies of sustainable church growth among churches in OBC. Other objectives were to ascertain how human resources can be managed for sustainable church growth and find out the impacts of transformational leadership style on church growth among churches in OBC.

Descriptive survey research design was adopted for the study. The sample size of the study consisted of 300 respondents as follows: fifty (50) pastors, fifty (50) deacons, fifty (50) church workers, and one hundred and fifty (150) church members. They were purposefully selected randomly from fifty (50) Baptist churches from ten (10) Baptist associations out of twenty-two (22) in OBC whose responses were analysed using descriptive statistics. The research instruments used for this study were a self-structured questionnaire and an interview guide which were administered to some leaders in the selected churches. From the information gathered, the study affirmed that the root causes of mismanagement of human resources in churches of OBC are poor leadership and inefficient administration, lack of delegation of authority, lack of insight on the part of leaders, power tussle between leaders and members, and slow or lack of technology adoption among others.

Subsequently, the findings revealed the effects of mismanagement of human resources in churches of OBC. These effects include youth migration to other denominations, reduction in numerical growth, stunted growth, lack of resource personnel, delayed goal actualisation and so on. However, the findings ascertained how human resources can be utilised for sustainable church growth in churches of OBC. The means of managing the resources are utilising recognition system for church workers, church workers review and evaluations, involving members in the church activities, effective delegation of duties, leadership development, accountability, continuous mentoring, and so on. Furthermore, the findings identified the strategies of sustainable church growth in churches of OBC. These strategies include community engagement, small groups or house fellowship,

outreach, church planting, use of social media, church technology such as live streaming and virtual services, discipleship and effective mentoring, and so on.

Therefore, the study affirmed that well-organised management of resources, increase in productivity, improved team building, increased spiritual growth of the church, creativity and innovation, actualisation of church goals as the impact of transformational leadership style on church growth in churches of OBC.

5.2 Conclusion

Leadership enables the clergy and laity to carry out the work of the local church; it also directs the church's use of its spiritual, human, physical, and financial resources to advance the church's goals and declared mission. Successful leadership goes beyond management of plans and tasks. It envisions the future and sets a new direction for the local church. Successful leaders mobilise all possible means and human resources; they inspire all members of the local church to support the new mission and execute it with enthusiasm. Human resource management is widely-recognised as an important way to improve organisational performance. No local church can grow and be sustained beyond the capabilities of her leader.

The way leaders execute plans and strategies to achieve specific goals while taking into consideration the expectations of stakeholders and the safety and well-being of their team is determined by their leadership style. Transformational leadership approach affords everyone involved in the organisation to move at the same pace and achieve the goals and missions of the organisation. It has been observed that the major reason the growth of the local church is not sustained is because of poor leadership in terms of the management of the resources of the local church, especially human resources. There is the need for the

leaders to utilise transformational leadership approach in managing human resources for the sustainability of the local church growth. The degree to which a leadership style fosters follower trust is a fundamental principle of effective leadership.

5.3 Recommendations

Based on the research findings, the subsequent recommendations are proposed as follows:

1. Given the disclosure that inadequate leadership and ineffective administration contribute to the mismanagement of human resources in local Baptist churches (LBCs) of the Oyo Baptist Conference (OBC), it is imperative for churches and conference leaders to acquire proficient leadership and administration skills through specialised seminars and conferences focused on human resources management.
2. In light of the fact that the migration of youths to other denominations is a repercussion of the mismanagement of human resources in LBCs of OBC, it is essential for church leaders to harness the potential of the youth by involving them in church activities and delegating responsibilities accordingly.
3. The study validates that implementing a system of recognition for church workers is a strategic approach to enhance human resources for sustainable church growth. Consequently, churches, associations, and the conference must ensure that human resources receive adequate motivation through commendation and sincere acknowledgment. Such motivated individuals are inclined to contribute their utmost towards organisational advancement and progress.
4. Considering that community engagement is a fundamental aspect of sustainable church growth, Corporate Social Responsibility (CSR) should be perceived as a natural response of the church to address prevailing needs, particularly within its vicinity. Thus, the

churches of OBC in various locations should autonomously identify areas where the community lacks and propose enduring solutions.

5. The study affirms that embracing a transformational leadership style by church leaders will result in amplified spiritual and numerical growth of the church. Hence, leaders at all levels within churches, departments, and units should embrace a transformational leadership approach for effective human resource management in fostering the sustained growth of churches in OBC.

5.4 Contribution to Knowledge

1. The study has informed decision-making for Oyo Baptist Conference leadership.
2. The thesis provides empirical evidence on the effectiveness of transformational leadership and human resources management practices for sustainable growth in local Baptist churches in Oyo Baptist Conference of the Nigerian Baptist Convention.
3. The study provides insights into effective human resources management practices for sustainable church growth.
4. It enhances understanding of transformational leadership in religious organisations.
5. It contributes to the development of guidelines for sustainable church growth.
6. It contributes to the development of a leadership framework for Baptist churches in Nigeria.

5.5 Suggested Areas for Further Studies

Further studies could explore the specific characteristics and behaviours of transformational leadership exhibited by church leaders that have led to amplified spiritual and numerical growth in churches. Additionally, research could investigate the impact of transformational leadership on volunteer retention, member satisfaction, and overall church health. Furthermore, a comparative study could be conducted to analyse the effectiveness of transformational leadership versus other leadership styles in achieving sustained growth within churches.

A study could be conducted to examine how the principles of transformational leadership apply across different cultural contexts within the church setting. Understanding how cultural nuances influence leadership effectiveness could provide valuable insights for developing culturally-sensitive leadership approaches that resonate with diverse congregations.

Future research endeavours could investigate the long-term sustainability of transformational leadership practices in churches. This could involve longitudinal studies tracking the impact of transformational leadership on church growth and member engagement over extended periods to assess its lasting effects and potential challenges.

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Appendix A:

Questionnaire

Department of Religious Studies
Faculty of Management and Social Sciences
Lead City University, Ibadan, Oyo State, Nigeria

Request to fill a Questionnaire

The researcher is a doctoral student of the above-named institution. The questionnaire is designed to carry out research on the “Management of Human Resources for Sustainable Church Growth through Transformational Leadership Approach in Local Baptist Churches in OBC”. You are implored to kindly answer the below questions. Your responses will be treated with high degree of confidentiality. Thanks for your cooperation.

Background Information

Instruction: Please tick (√) as appropriate and fill in the gaps where required.

1. Sex: Male () Female ()
2. Age: 18-24 () 25-35 () 36-50 () 51-60 () 61+ ()
3. Month and year you joined the church.....
4. Position(s) in the church.....
5. Year of establishment of the church.....

Please tick as appropriate: Strongly Agree---SA; Agree-- A; Undecided ---UD Strongly Disagree --- SD; Disagree --- D

Section B: Root Causes of Mismanagement of Human Resources in Local Baptist Churches in OBC

S/N	Variables	SA	A	SD	D
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1.	Poor leadership and inefficient administration				
2.	Ineffective and or lack of delegation of authority				
3.	Lack of insight on the part of leaders				
4.	Poor communication between the leader & members (no relational skill)				
5.	Leader-members conflict				
6.	Hectic schedules & overwhelming workloads on both the leader & members				
7.	Lack of accountability or poor financial management				
8.	Slow or lack of technology adoption				
9.	Little or no motivation & rewards of church workers				
10.	Competitive and power tussle between leader & members				

Others (Please explain)

Section C: Negative Effects of Mismanagement of Human Resources in Local Baptist Churches in OBC

S/N	Variables	SA	A	SD	D
1	Youth migration to other denominations				
2	Reduction in numerical growth				

3	Lack of technical know-how				
4	Static growth or no rapid growth				
5	Delayed in goal actualization				
6	Lack of resource personnel				
7.	Lack of trust in the management team of the church				

Others (Please explain)

Section D: Human Resources Management for Sustainable Church Growth in Local Baptist Churches in OBC

S/N	Variables	SA	A	SD	D
1	Utilising recognition and rewards of church workers				
2	Church workers reviews and evaluations				
3	Involving people in the church activities				
4	Effective delegation of duties				
5	Unity of purpose and complimenting spirit				
6	Good relational skills/communication				
7	Good leadership and administration				
8.	Transparency and accountability				
9	Continuous mentoring				
10	Right orientation and widen horizon				

11.	Effective budgeting and implementation.				
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Others (Please explain)

Section E: Features of a Sustainable Church Growth in Local Baptist Churches in OBC

S/N	Variables	SA	A	UD	SD	D
1.	Prayer					
2.	Holy Spirit					
3.	Outreach					
4.	Dynamic Worship					
5.	Church Planting					
6.	Discipleship and Effective Mentoring					
7.	Building of Human Resources					
8.	Active Participation of Youth in the decision making					

Others (Please explain)

Section F: Impacts of Transformational Leadership Style on Church Growth in Local Baptist Churches in OBC

S/N	Variables	SA	A	UD	SD	D
1	Well-organised management of resources					
2	Increase in productivity					
3	Improved team building					
4	Increase in numerical & spiritual growth of the church					
5	Actualisation of church goals					

Others (Please explain)

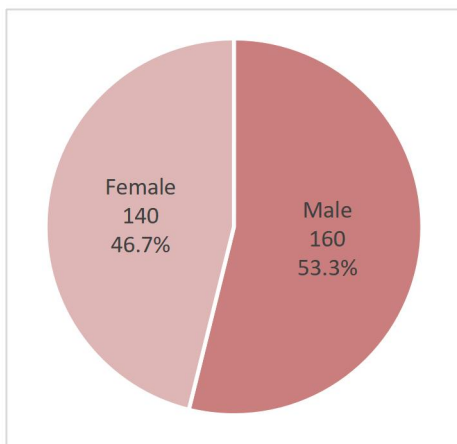
Appendix B

Interview Guide

1. What is your opinion on leadership?
2. What is your perception on church/Christian leadership?

3. What is/are the leadership style(s) or approach used by the leaders in a local Baptist church?
4. What is your opinion on transformational leadership?
5. What is your perception of church growth?
6. What are the features of a sustainable church growth?
7. Are human resources in local Baptist churches in OBC well-managed?
8. If no, what do you think are the root causes of the mismanagement?
9. What are the negative effects of mismanagement of human resources in local Baptist churches in OBC?
10. Suggest ways human resources can be effectively utilise or manage for sustainable church growth in local Baptist churches in OBC?
11. What are the features of a sustainable church growth in local Baptist churches in OBC?
12. What are the impacts of transformational leadership on church growth in local Baptist churches in OBC?

Appendix C



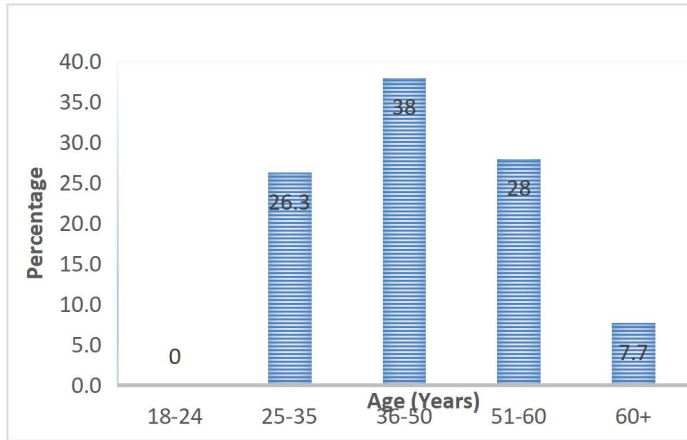


Figure 1: Sex and age distribution of the respondents

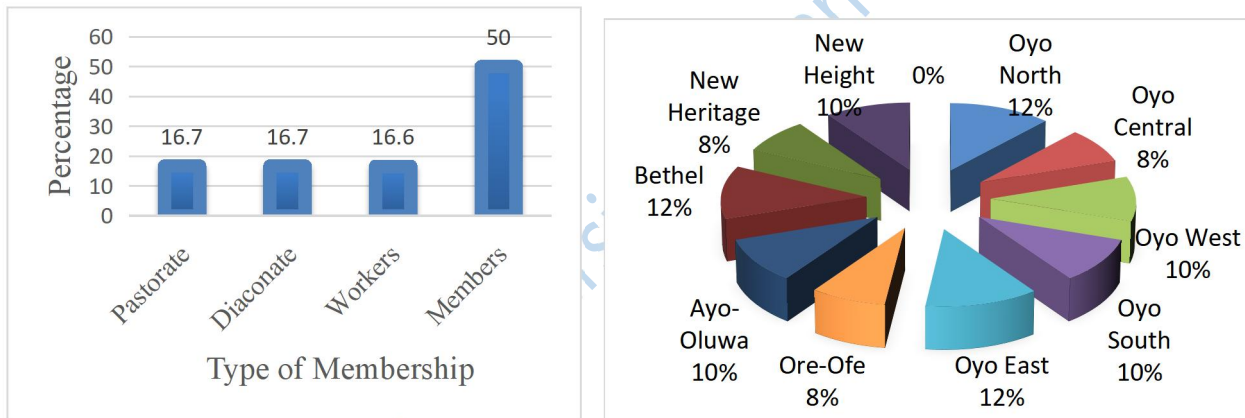


Figure 2: Distribution of type of membership & number of respondents in sampled associations

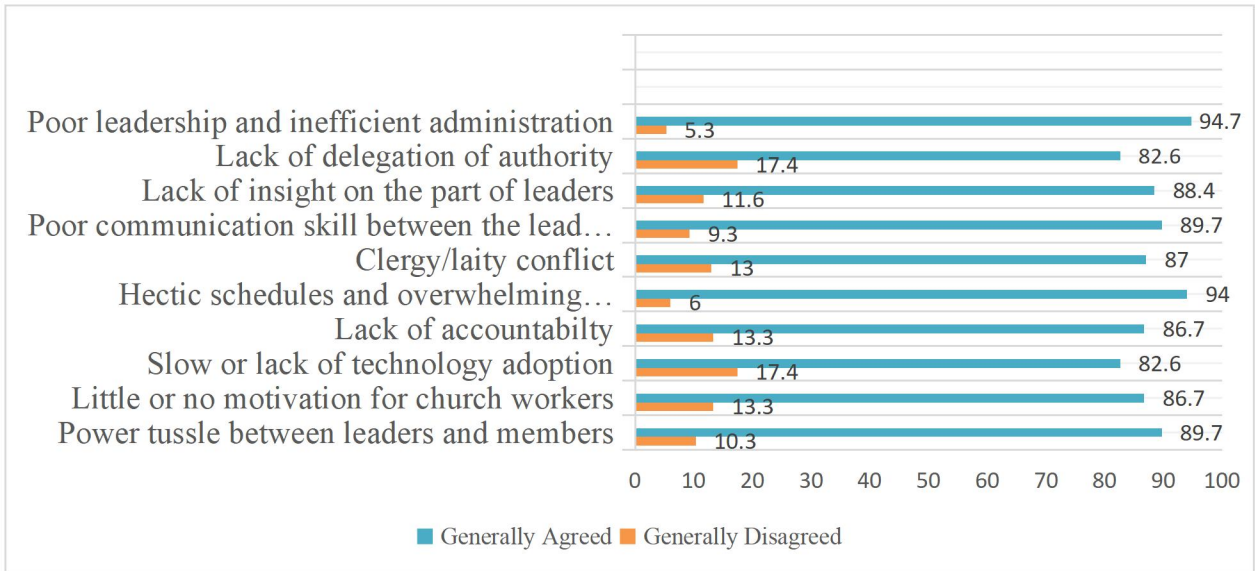


Figure 3: Perception of Respondents on the Root causes of mismanagement of human resources in churches of OBC

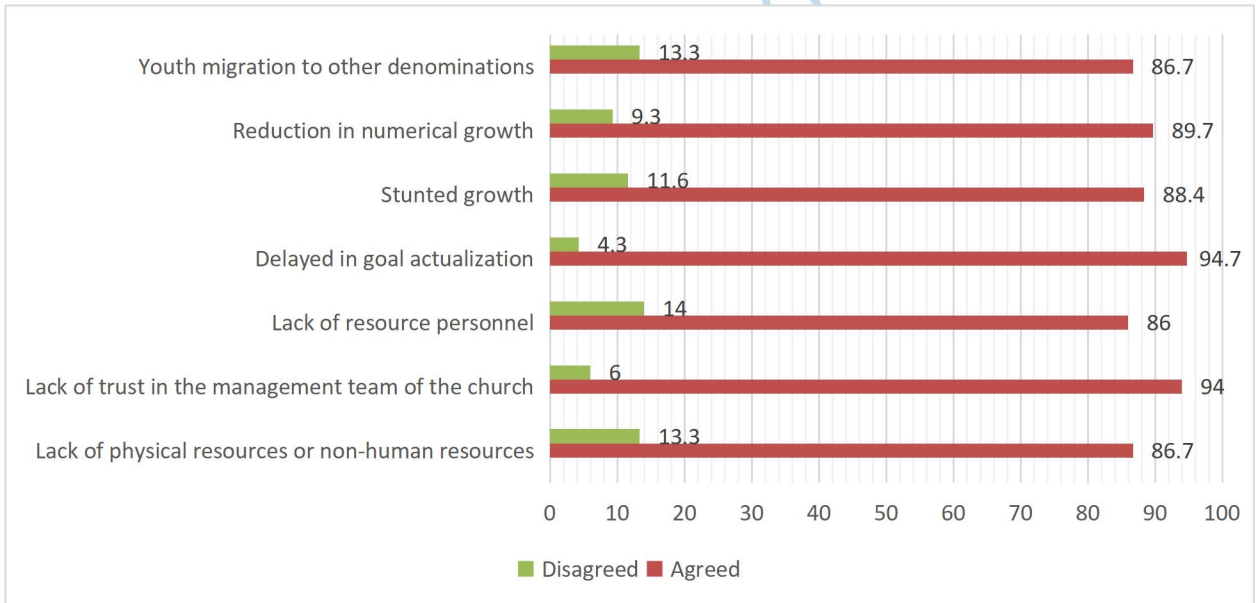


Figure 4: Chart showing negative effects of mismanagement of human resources in LBCs of OBC

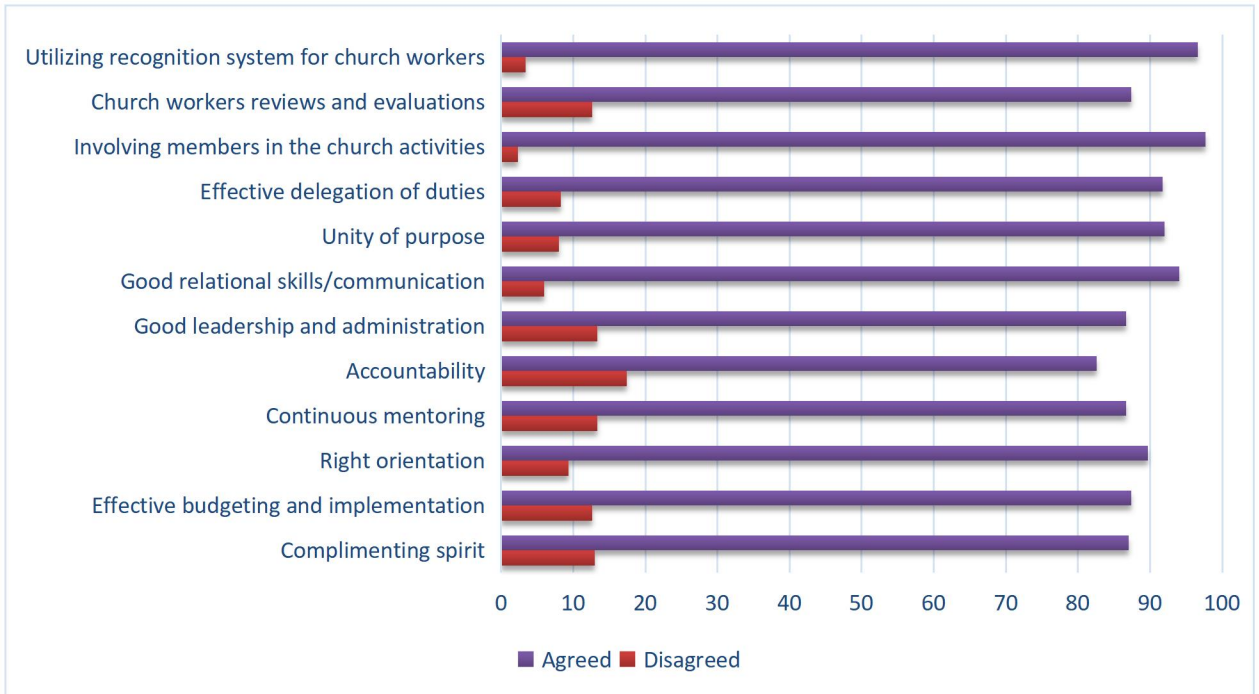


Figure 5: Proportion of respondents on utilising human resources in LBCs of OBC

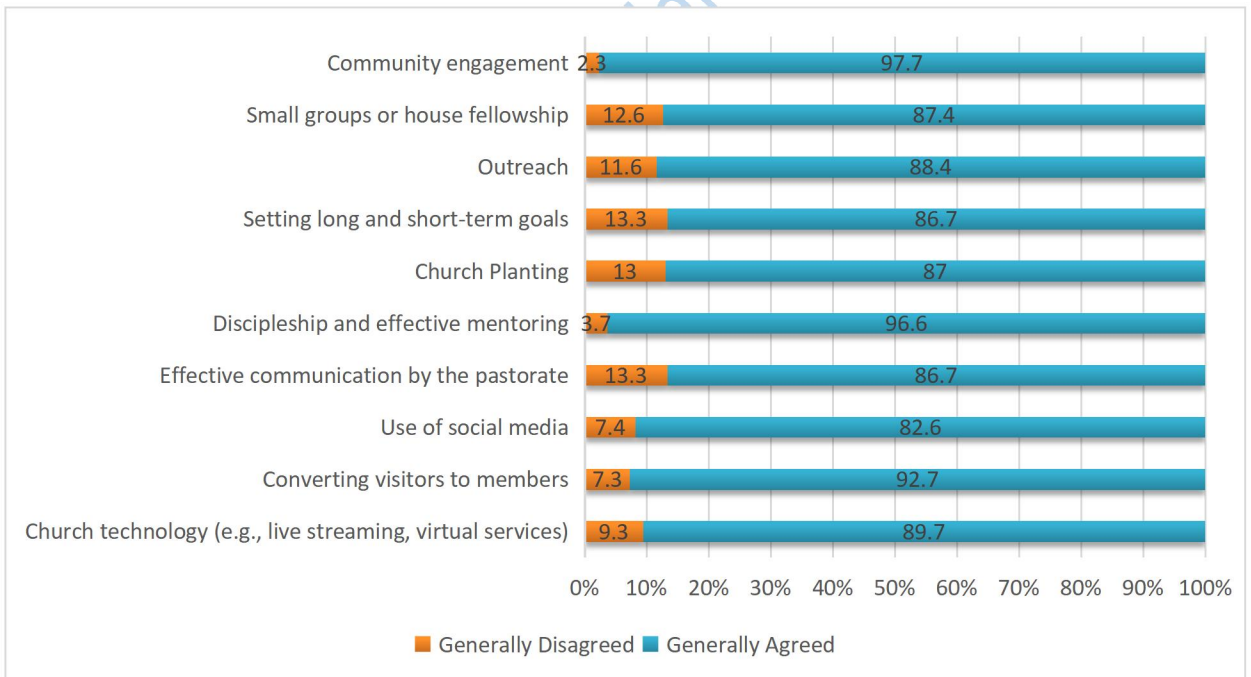


Figure 6: Perceptions on the features of sustainable church growth

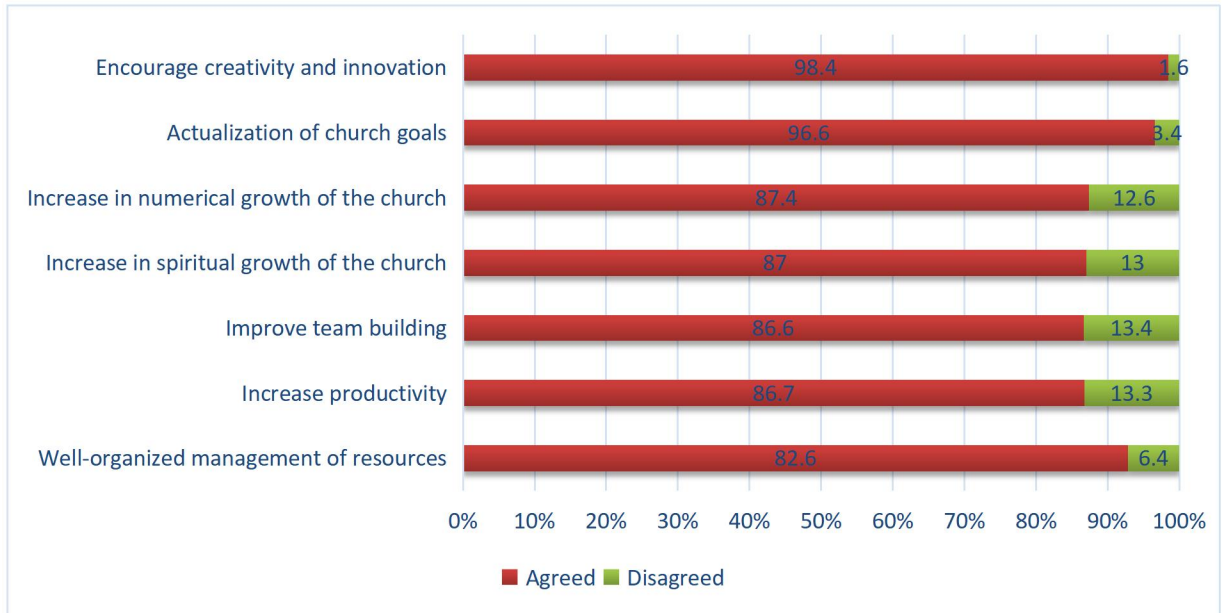


Figure 7: Proportion of respondents on the impacts of transformational leadership on church growth

Lead City University Ibadan

Appendix D

Table 3.3: Sampled Population

S/N	Names of Associations/Churches	No. of Pastors	No. of Deacons	No. of Workers	No. of Members	Total
	Ayo-Oluwa Baptist Association					
1.	First Baptist Church, Ilora	1	1	1	3	6
2.	Ebenezer Baptist Church, Ilora	1	1	1	3	6
3.	Okediji Baptist Church, Ilora	1	1	1	3	6
4.	Alobalawoyin Baptist Church, Ilora	1	1	1	3	6
5.	Grace Baptist Church, Ilora	1	1	1	3	6
	Bethel Baptist Association					
6.	Ife-Oluwa Baptist Church, Oke-Olola, Oyo	1	1	1	3	6
7.	Oke-Ibukun Baptist Church, Oyo	1	1	1	3	6
8.	Divine Touch Baptist Church, Oyo	1	1	1	3	6
9.	Agunpopo Baptist Church, Oyo	1	1	1	3	6
10.	Amazing Grace Baptist, Oyo	1	1	1	3	6
11.	Union Baptist Church, Oke-Olola, Oyo	1	1	1	3	6
	New Height Baptist Association					
12.	Fountain of Peace Baptist Church, Cele, Oyo	1	1	1	3	6
13.	Gateway Baptist Church, Oyo	1	1	1	3	6
14.	Fountain of Grace Baptist Church, Oyo	1	1	1	3	6
15.	Mount Zion Baptist Church, Cele Titun, Oyo	1	1	1	3	6
16.	New Jerusalem Baptist Church, Oyo	1	1	1	3	6
	New Heritage Baptist Association					
17.	Salem Baptist Church, Damcaca Area, Oyo	1	1	1	3	6
18.	Beulah Baptist Church, Oyo	1	1	1	1	6
19.	Emmanuel Baptist Church, Akeetan, Oyo	1	1	1	1	6

20.	New Frontier Baptist Church, Oyo	1	1	1	3	6
	Oore-Ofe Baptist Association					
21.	First Baptist Church, Ijawaya, Oyo	1	1	1	3	6
22.	Shalom Baptist Church, Akodudu, Oyo	1	1	1	3	6
23.	First Baptist Church, Alagbon, Oyo	1	1	1	3	6
24.	Ajayi Dahunsi Baptist, Oyo	1	1	1	3	6
	Oyo East Baptist Association					
25.	Union Baptist Church, Kosobo, Oyo	1	1	1	3	6
26.	Mercyland Baptist Church, Kosobo, Oyo	1	1	1	3	6
27.	Oore-Ofe Baptist Church, Mabolaje, Oyo	1	1	1	3	6
28.	Trinity Baptist Church, Awe	1	1	1	3	6
29.	Heritage Baptist Church, Oko-Oba, Oyo	1	1	1	3	6
30.	Victory Baptist Church, Oko-Oba					
	Oyo South Baptist Association					
31.	Victory Baptist Church, Akeetan, Oyo	1	1	1	3	6
32.	Ebenezer Baptist Church, Jabata, Oyo	1	1	1	3	6
33.	Okedoyin Baptist Church, Oyo	1	1	1	3	6
34.	New Life Baptist Church, Oyo					
35.	Cornerstone Baptist Church, Odo-Eran, Oyo	1	1	1	3	6
	Oyo West Baptist Association					
36.	Ife Kristi Baptist Church, Oroki, Oyo	1	1	1	3	6
37.	Solid Rock Baptist Church, Oyo	1	1	1	3	6
38.	Agbooye Baptist Church, Oyo	1	1	1	3	6
39.	New Glory Baptist Church, Oyo	1	1	1	3	6
40.						
	Oyo Central Baptist Association					
41.	Aatan Baptist Church, Koso, Oyo	1	1	1	3	6

42.	Nazareth Baptist Church, Opapa, Oyo	1	1	1	3	6
43.	Zion Baptist Church, Oroki, Oyo	1	1	1	3	6
44.	Aanu-Oluwa Baptist Church, Ebu, Oyo	1	1	1	3	6
	Oyo North Baptist Association					
46.	Surulere Baptist Church, Sabo, Oyo	1	1	1	3	6
47.	New Life Baptist Church, Deborah Estate, Oyo	1	1	1	3	6
48.	Ogo-Oluwa Baptist Church, Ogo-Oluwa Area, Oyo	1	1	1	3	6
49.	Imisi-Oluwa Baptist Church, Elegbo, Oyo					
50.	Dominion Baptist Church, Oloro, Oyo	1	1	1	3	6
	Total	50	50	50	150	300

Bio-data

A. Personal Data

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Date of Birth: 26-06-1967
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Marital Status: Married
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Oyo

B. Educational Background

Educational Institutions Attended with Dates and Qualifications

Primary School Leaving Certificate- L. A. Primary School, Iganna- 1976-1981
SSCE- Iganna High School, Iganna - 1982-1988
Certificate in Religious Education – BCT Oyo - 1998 – 2000
Diploma in Theology - BCT Oyo - 2002 – 2004
B.A Ed – University of Ado Ekiti (Oyo Centre) - 2007 – 2011
M.RE- The Nigerian Baptist Theological Seminary - 2016-2018

C. Other Academic/Professional Qualifications

Diploma in Computer Studies -Oyo State College of Education 2006

Performance Management-Cedar Gem International	2018
Specialized Training for Effective Youth and Student Ministries- NBC	2023

D. Work Experience and Position with Dates

Secretary at Charles Bunmy International Company, Lagos	1989 – 1991
Vacation pastor, Trinity Baptist Church, Ilora	1999
Student Pastor, Christ Baptist Church, Awe	1999 – 2000
Children Pastor, Christ Baptist Church, Awe	2000 – 2002
Children Pastor, Union Baptist Church, Oyo	2002 – 2006
Secretary to the Rector, Baptist College of Theology, Oyo	2000 – 2006
Secretary to the Director of Academics, BCT, Oyo	2006 – 2012
Instructor, Women Training Division, BCT, Oyo	2012 – 2017
Lecturer at Baptist College of Theology, Oyo	2018
Supervised Ministry Experience Coord, BCT, Oyo	2018-2022
HOD, Religious Education, Baptist College of Theology, Oyo	2022 till date
Education Minister, Union Baptist Church, Oyo	2007 to Date
Pastors' Wives Fellowship (Oyo West Conference) Prayer Cord.	2006-2011
Pastors' Wives Fellowship (Oyo & Environ) President	2011 – 2016
Oyo Baptist Pastor's Fellowship (Cooperative Society) Treasurer	2014 to date
Staff Cooperative Society (BCT Oyo) Secretary	2010 – 2014
Staff and Faculty Social/Welfare (BCT Oyo) Chairperson	2006 – 2017
Pastors' Wives Fellowship (Oyo Conference) President	2017 -2024

E. Membership of Academic Professional Bodies

Member, West African Association of Theological Institution (WATTI)

Member, National Association for Study of Religion and Education (NASRED)

Member, International Council for Theological Institutions (ICHE)

F. Publications

Project, Dissertation & Thesis

1. Grace Olufunke Afolabi (2006). "Impact of Social Media on Academic Performance of Secondary Mission Schools in Oyo," NCE Project, Oyo State College of Education, Oyo.
2. Grace Olufunke Afolabi, (2011). "Attitude of the Students to the Learning of Christian Religion, A Case Study of Selected Secondary Schools in Oyo Town," B.Ed Long Essay, University of Ado-Ekiti, Ado-Ekiti.
3. Grace Olufunke Afolabi, (2018). "Impact of Social Media on Academic Performance of Senior Secondary School Students of Mission Schools in Oyo Town." M. Th RE Thesis, Nigerian Baptist Theological Seminary, Ogbomoso.

Books Published

1. Afolabi G. O. (2013). *The Role of a Pastor's Wife in the Pastoral Ministry* (First edition). Oyo: Omo-Oje Publishers.
2. Afolabi G. O. (2014). *Overcoming Challenges Facing 21st Century Christian Singles* . Oyo: Omo-Oje Publishers
3. Afolabi G. O. (2015). *The Role of a Pastor's Wife in the Pastoral Ministry* (2nd edition). Oyo: Omo-Oje Publishers
4. Afolabi G. O. (2015). *An Ideal Christian Home* (First edition). Oyo: Omo-Oje Publishers
5. Afolabi G. O. (2018). *An Ideal Christian Home* (Second edition). Oyo: Omo-Oje Publishers
6. Afolabi G. O. (2020). *My Dream, My Passion; An Ideal Christian Home*. Oyo: Omo-Oje Publishers
7. Afolabi G. O. (2021). *A Praying Heart*. Ibadan: Davidtod Publishers
8. Afolabi G. O. (2022). *Stewardship and Church Finance*. Oyo: Omo-Oje Publishers
9. Afolabi G. O. (2023). *The Pastor's Wife and the Pastoral Ministry*. Ogbomoso: Gok-Deyo Publishers

Chapters in Edited Books

1. "The Minister and Parenting II in 1 Timothy 3:4-5," in *The Minister and His Home: Ministry Heritage*, 1, 1. Ed. Olusayo B. Olusayo. Ibadan: Baptist Press, 2016, 49-63.
2. "Dwelling in God's Presence" in *Raising Prayer Warriors for the Sustainability of Homes, Churches & Permeation of Godliness in the Society, Prayer Book in Honour of Pastor Deborah Olutoyin Ayokunle*, Ed. Esther O. Ayandokun. Ibadan: Baptist Press (Nig), 2021, 83-91.

Articles

1. "An Ideal Christian Home: Foundation for Church Growth and Political Stability," in *Practical Theology: A Journal of Baptist College of Theology, Lagos*, No. 12, 2019, 69-84.
2. "The Church and State from the Historical Perspective," in *THEOSCOPE: A Journal of Baptist College of Theology, Oyo*, Vol. 4, No. 2, 2021, 251-256.
3. "Human Resources Management as Catalyst for Sustainable Church Growth in Local Baptist Churches in Oyo Metropolis, Oyo State, Nigeria," in *Lead City Journal of Religious and Intercultural Communication*, Vol. 1, No. 1, 85-105.

G. Creative Work

H. Major Conference/Workshops Attended

Politics, National Development & Church Involvement- BCT, Oyo	2022
Vulnerability, Molestation and Church's Response- BCT, Oyo	2023

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Date

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The University Compliance Certification

This is to certify that the thesis by Grace Olufunke AFOLABI, with the matric number **LCU//002799** in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved university format and style

Signature

Date

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