

INTEGRATING CHRISTOCENTRIC LEADERSHIP MODEL IN 1 PETER 5:1-11 FOR THE SUFFERING COMMUNITY

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Abstract

In the context of suffering, Christian leaders' temptation to emulate the secular form of leadership to the detriment of the One who called them is high. This paper constructs a Christocentric leadership model for the Church in contemporary times. The text of 1 Peter 5:1-11 reveals that the shepherd and flock both belong to Jesus Christ, whose leadership style, care, integrity and humility are worth emulating. The paper, building on this hermeneutical leadership model, focuses on Christ as the Chief Shepherd of the flock. As a humble and suffering shepherd, Jesus Christ demonstrated a leadership quality that is both physically and spiritually excellent. Through a behavioural leadership theory, the paper argued and believed that Christ's exemplary leadership creates a society that God requires. His disciples felt the efficacy of Christ's leadership, which gave them victory against the enemy of secular humanism and all its comrades in society. The Christocentric Leadership Model builds on integrating leadership, integrity, hope, and ethics (LIHE) as its fundamental values in extracting and interpreting the relevance of 1 Peter 5:1-11 leadership motifs in every suffering context globally. The paper would serve as a new bridge for developing Bible study and instructional materials from 1 Peter 5:1-11 based on the Christocentric Leadership Model that would transform leaders' behaviour in discharging their duties in suffering communities.

Keywords: Leadership, Christocentric, Community, Behavioural, and Suffering

Introduction

The Christocentric leadership model reveals how the Lord Jesus Christ was a Chief Shepherd in serving His people with the right motive regardless of the circumstances. For instance, the washing of the disciple's feet in John 13:1-17 by Jesus clearly indicates His humility, service, and exemplary leadership. The Christocentric leadership model is a critical fundamental measure that would help rebrand the lost glory of the ideal leadership principles in a suffering community.

The paper begins with a brief description of the behavioural theory of leadership, appraisal of the Christocentric leadership model and how such a

hermeneutic of leadership would bring new meaning and aspiration to the reading and comprehending the message of 1 Peter 5:1-11 globally. It considers the dimensions of leadership and the ideal character and behaviour of a leader and how the epistles resonate with the Christocentric Leadership Model of leadership in the words of the author of 1 Peter to the leaders of the churches in Asia Minor.

The Behavioural Theory of Leadership

The theory explained two fundamental leadership behaviour dimensions in every environment since the inception of the behavioural theory of leadership (BTL) in the 1950s at Ohio State University and the University of Michigan by Rensis Likert. These include task- and relationship-related behaviour (Chance, 2013, p. 101). Task-related leadership behaviour describes a leader as “motivated by accomplishing tasks and concerned with the delineating roles and specific tasks for employees” (Morley, 2018, p. 1). Relationship-related behaviour or Relationship-oriented leadership describes a leader as one who is “primarily motivated by and concerned with his or her interactions with people. Relationship-oriented leaders often act as mentors to their subordinates” (Morley, 2018, p. 1). Therefore, the BTL considers leaders’ and followers’ observable actions and reactions in each situation. The theory focuses on the study of specific behaviours of a leader, that is, how they behave, and it also holds that good leadership is rooted in behaviour as demonstrated by the leader (Lussier, 2006, p. 284). Such a leader’s behaviour is displayed based on their concern for the tasks ahead of them and for the people under their care. The theory is used to trace a leader’s behaviour in both the context of 1 Peter and the suffering community for a better society.

The behavioural theory, as a vital tool in this study, sought to show and apply the author of 1 Peter’s thought and discourse against the spirit of κατακυριεύω (domineering or lording over the form of leadership) for αἰσχροκερδῶς (greedy or selfish) purposes in the Christian suffering communities through a Christocentric leadership model, which the church and community leaders ought to emulate and practice. This is because good leadership is in the right mode, and motivation for leadership is centred on greed and tyrannical antagonism. However, other theories have been developed to explain leadership: trait, contingency, charismatic, transformational, and transactional (Cooper and Rothmann, 2013, p. 101). Nevertheless, as far as this paper is concerned, they did

not focus on specific behaviours that genuine leaders exhibit which might differentiate them from ineffective leaders, which is what BTL is all about.

Decent behaviour in service is the best indicator of leadership influence and success in every facet of life because it concentrates on what leaders do rather than on their qualities, which is the way people tend to hold in this century. The behavioural theory fits into this paper because of its peculiarity in the dynamic and vitality of how leaders ought to behave when discharging their duties in all seasons. Using this theory within the Christocentric leadership model, as the next section will explain, the paper hopes to restore the lacking standard of leadership by revitalising its mode and motivation for better shepherding and leadership in suffering communities in line with 1 Peter. Therefore, the paper demonstrates that leadership in the Church and Christian suffering community is a relational activity that engages with other called followers (Beerel, 2009, p. 64). As such, leadership is a relational activity. Therefore, it was necessary to use the behavioural theory of leadership (Lussier, 2006, p. 284) as explained above within the perimeter of the Christocentric leadership model that would be constructed for this paper to apply the text to suffering communities, which has almost similar issues that the text of 1 Peter addressed.

Christocentric Leadership Model

The Christocentric leadership model (CLM) is an initiative of the author to help biblical readers in contemporary times comprehend the theological motif of Christian leadership in 1 Peter, especially chapter five. The Christocentric Leadership Model builds on integrating leadership, integrity, hope, and ethics (LIHE) as its fundamental values in extracting and interpreting the relevance of 1 Peter 5:1-11 leadership motifs that are Christ's centre. The Christocentric leadership model (CLM) reveals how the Lord Jesus Christ was a Chief Shepherd in serving His people with the right motive regardless of the circumstances. The CLM is transformative and capable of rendering a new perspective and assimilation to the reading of 1 Peter on leadership and solving the challenges of poor Christian leadership globally. Understanding CLM by Christian leaders in the Church and society marks irrefutable success and development.

The CLM is constructed and used in this paper because of its potentiality and transformative nature in extracting the hub of 1 Peter's instructional insight on leadership to a suffering Christian community based on the behavioural leadership theory within the perimeter of the Christocentric milieu. The model

would reveal the author of 1 Peter's intense personal development as a Christian leader occasioned by his sincere relationship with Christ, which led to the exploration of his leadership instructions in 1 Peter 5:1-11. Such motivation, imitation, and relationship have the potential for new insight into Christian leadership in all spheres of life.

The Christocentric leadership model believed that the Christian leaders' dilemma is attached to their failure to be rooted and seek direction from the Chief Shepherd who called them into the Church. The effect of such failure motivates the self in a leader, and the spirit behind good shepherding disappears in them. However, Christocentric leaders have high self-consciousness and self-acceptance in the Church and their community. They are systematically guided by personal solid admiration and positive core values. Holmquist elucidates that in the Christian community, members consistently and readily identified with such kinds of leaders and considered them as men and women who are "optimistic, confident and worthy of trust" (2018, p. 93) because of their leadership transparency, integrity, hope, and ethics.

Christocentric Leadership Model in 1 Peter 5:1-11

The author of 1 Peter knew that secret while still a fisherman, and immediately when the great Chief Shepherd, Jesus Christ, called him to become a fisherman of men. Since that divine encounter with the flock's Chief Shepherd, Peter, has served the Church of Jesus Christ as one of its most prominent apostles. Oden (2011, pp. 112–113) explains that Peter's leadership position among the disciples is evident in the New Testament. The skeletal survey of the gospel accounts and Acts of the Apostles revealed Peter's close personal relationship with Jesus Christ and his services based on the task and relationship in his journey in the New Testament era. For example, the following passages: Matthew 14:28-31; 16:18; Mark 1:16-18; 9:5; Luke 5:1-11; John 13:4-11; 18:10-11; 21:1-23; Acts 2-5 and 10-12 of the New Testament gives precise details on how Peter behaved in handling his tasks in developing his relationship with people as a leader. According to Holmquist (2018, p. 89), the Bible contains two epistles of Peter, filled with doctrinal teaching, theological reflections, exhortations to Christians, and instructions on leadership—his encounter and relationship with Jesus Christ, exploring his leadership instructions in 1 Peter 5:1-5. The author's behaviour in discharging his leadership tasks echoes the CLM leadership model. The

admonishment of the Christian leaders by the author of 1 Peter on the core values of leadership is worth emulating in this generation.

The behaviour of the author of 1 Peter regarding task and relationship in 1 Peter 5:1-11 resonates with those that constitute the pillars of CLM, which focus on good shepherding in the Church and suffering communities. These pillars include leadership, integrity, hope, and ethics (LIHE). This model summarises 1 Peter's appraisal of what Christian leadership should be in the church and suffering communities. D'Souza sees leadership as a Christian affair. He reveals four points that describe what Christian leadership is all about. That Christian leadership "seeks to be of service, rather than to dominate; encourages and inspires; respects rather than exploits others' personalities; reflects, prays, and acts on Jesus Christ's words" (1994, p. 12), as indicated in Matthew 20:27-28 (καὶ ὁς ἐὰν θέλῃ ἐνὺμῖνεῖναι πρῶτος ἔστω μὲν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. 'and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many). He reasons that he is not a Christian leader if the word leadership connotes power, authority, honour, prestige, or personal advantage. The tasks before every leader are enormous, and when Christian leaders get a natural grip on such functions with the proper behaviour in place, the transformation will be accorded. Αἰσχροκερδῶς and κατακυριεύω practices would give way to integrity in all congregations and chaotic areas. So, CLM's efficiency in appraising the text of 1 Peter 5:1-11 is essential in appropriating an ideal transformative model for Christian leadership in the Church and suffering community.

The Co-leader Image in the Suffering Community

The first thing that 1 Peter 5:1-11 reveals is leadership. The author identified himself with the churches' leaders in Asia Minor as a co-elder or leader (5:1). The expression is apparent solidarity with all Church leaders, which is a typical demonstration of the Chief Shepherd's purposeful leadership. CLM holds that a leader's behaviour is seen in how they lead others in the area of calling and the discharge of the tasks therein. Christian leadership is all about identifying with the people in their predicaments in all circumstances. As a leader, the author of 1 Peter did not assume any superiority over other leaders in the suffering community. However, as one who knows his task well, he considers himself on the same level as the elders. He exhibits a key trait of Christocentric behaviour in

the spirit of humility with the posture of serving. Leahy explains that “Peter is equating himself to the elders, humbling himself in his role as a ‘co-elder,’ and acknowledging the maturity of the faith of the elders” (2010, p. 5). Peter’s action indicates a noble form of Christian leadership lacking in Africa’s suffering community. The need to live and identify with other church leaders and communities is part of the pastoral calling and a key trait of purposeful CLM. So, leadership in whatever capacity is all about people and identification. Such a model and character give a sense of belonging in the body of Christ because it is an essential mark of humility and cordiality.

Furthermore, in line with 1 Peter 5:1, the author sees leadership as an act of affectionateness and unity. The author’s deliberate action for not distancing himself from the elders and how he refused to assume a κατακυριεύω form of leadership when exhorting the leaders shows the kind of CLM that Christian leaders need in discharging their duties in the Church and her suffering environment. Equally, his sympathy with the leaders reveals him as a leader who did not withdraw himself from his members in times of suffering. This fact is expressed by Holmquist that “as a leader, Peter had learned not to drawback, but move forward while under trial, and to become a ‘partaker in the glory that is to be revealed’ (5:1), the future glory he has discussed so much in this letter (1:4, 7; 4:13; 5:10)” (2018, p. 91). Peter’s actions further portray the kind of behavioural attitude that is expected from a leader. A Christian leader ought to develop a sense of empathy and togetherness with those under their care in all situations. Since Christ as the model has suffered, and his Apostles have suffered, including Peter, then church leaders will also suffer. They would need to lead in hard times and not drawback for the Church’s and the congregations’ sake (4:12-19). Wiersbe (2010, p. 141) enlightens that persecution and suffering demand that God’s people have adequate spiritual leadership. If the judgment is to begin at God’s house based on 1 Peter 4:17, then that house had better be in order, or it will fall apart due to the pressure of the tensions. However, leaders who run away in times of difficulty and abandon the flock only prove that they are hirelings and not true shepherds, as Jesus taught in John 10:12-14. Therefore, a Christian leader’s involvement with other leaders or followers in the suffering community demonstrates a mark of maturity, respectable leadership, and CLM that would transform society.

Similarly, Castillo describes the four Cs of Christian leadership that every leader must align with to achieve their oversight tasks in the Christian

community. This includes “Calling or doing the will of God; Competence, or doing what one ought to do well; Confidence, or knowing what you can do by yourself and what you can do with God’s help; and Character, or living a life according to Old Testament and New Testament character values” (2018, p. 1). A leader’s calling, competence, confidence, and character define the leadership role’s depth that cannot be achieved outside the CLM. Cook (2016, p. 1) states that Christian leader is marked by how they serve and treat **others**. They are known by the words they use when speaking to others. The leader’s impolite and offensive words reveal a corrupt heart, whereas **wise and gracious words** reveal a good heart. This was the kind of heart that the author of 1 Peter presented as he admonished the leaders of the churches on the need to be Christocentric in their service to the suffering Christian communities. Prasad (2000, p. 111) proposes that leaders of the community and the flock should be of one mind in a situation of suffering. The leaders should have no other motive than service to the community.

The Task and Integrity of Christian Leaders

Leaders were called not to abuse their position but to be responsible for shepherding the flock of God (1 Peter 5:2-3). The example of David, who, as a shepherd (1 Samuel 17:34-37), fought with lions to protect the ποίμνιον (flocks) he was shepherding, is didactic and worthy of emulation by leaders. According to Marshall, a true leader keeps his people from “wandering away in their stupidity; to protect them from dangers from wild animals and thieves; to feed them; to find them, even at personal risk, when they are lost; to prevent one animal from taking advantage of others; to maintain unity within the flock, and to exercise individual care” (1990, p. 162). Thus, when leaders comprehend their ministry well, they will ultimately have a willing heart and the right motive in discharging their duties. Equally, Bewarang adds that “Godly leaders inspire people by their commitments. They do not cajole, coerce or threaten their followers to obey God” (2018, p. 28). So, identifying with others through a good character in serving God’s people in the communities greatly matters in Christian leadership. This is because CLM’s practice demonstrates godly behaviour, relationship, simplicity, and integrity in the community.

Integrity is the second aspect of CLM that focuses on virtues the Christian leader is supposed to put on and off in the Christian suffering community (1 Peter 5:2-3). The word integrity includes many virtues, which we often mention in our daily interactions, such as honesty, sincerity, faithfulness, fidelity, transparency,

trustworthiness, and truthfulness. The author of 1 Peter called the leaders of the suffering community to tailor their focus on living a life of integrity as they take the oversight of God's flock (5:2-3) in desisting from αἰσχροκερδῶς and κατακυριεύω. Cummins (1997, p. iii) explains that Christian leaders are expected to model integrity and genuine devotion to Christ, who called them to his vineyard. They are responsible for encouraging the congregation to be moral and ethical. This is the quality of leadership that the author of 1 Peter commanded the leaders to inculcate in overseeing God's people under their care. When a leader becomes a man or woman of integrity, people have confidence in their oversight of them. Leaders with good behaviour towards their tasks live a life of integrity and overcome the danger of αἰσχροκερδῶς and κατακυριεύω in leadership.

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

Therefore, 1 Peter 5:2-3 reveals that a Christian leader is not supposed to exhibit or have a greedy and dictatorial spirit or be quick-tempered, aggressive, or self-willed. It is shameful as a Christian shepherd to serve in the Church primarily for money. Serving as a church leader should be done eagerly, loving to serve, and willing to spend oneself (5:2-3). Leadership is not repression, as some contemporary leaders ruminate, making things very difficult for the younger ones in the Christian community's social and political sphere of influence. This is

because membership is also significant in every society as much as leadership is essential. Christian leaders are called to practise and encourage Christ's attitude (Philippians 2:5-11) and his leadership principles in the Bible rather than allow pride to dominate them and tarnish their reputation amongst God's people. So, by the principle of CLM, Christian leaders are called to focus on serving those who follow them. They serve their followers and not the reverse.

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

Hope for Leaders and Suffering Community

The author's promise of the crown of glory in 1 Peter 5:4 features the hope the CLM offers to the disheartened people in society. Hope is the confident assurance of future glory and blessing in Christ Jesus. Holmquist (2018, p. 90) designates that the author of 1 Peter wrote the epistle to encourage Christians in the churches throughout Asia Minor to persevere in their Christ-centred hope amid their current situation of suffering. The confidence for reward, as mentioned in 5:4, and glory in verses 1 and 11 have offered great "encouragement and comfort for leaders in light of the discussion in the preceding paragraph (4:12-19), a discussion about purification beginning with, and being concentrated upon, the Church and its leadership" (Holmquist, 2018:91). A good Christian leader demonstrates excellent behaviour and cordial relationship in handling their task in the Christian community. They testify and give hope to the people under their jurisdiction; thus, the Chief Shepherd remains the Church's hope pillar. The CLM concept gleaned from the displayed and encouraged by the author of 1 Peter (5:4) is worth emulating by Christian leaders worldwide who live in areas where

Christian believers suffer due to their faith in Christ Jesus (especially in Northern Nigeria). The reward of the crown of glory in 1 Peter 5:4 reveals the Chief Shepherd as an epitome of hope to the dispersed believers and leaders in the suffering communities.

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

Good Conduct in the Christian Community

The ethical overtones in 1 Peter 5:5-11 reveal the dynamism of the CLM kind of behaviour the author wished leaders of his time to adopt to serve and relate with one another in the suffering community. Such ethical overtones rely on the fact that a Christian leader is always expected to encourage the right living and behaviour. They set an excellent moral standard in shepherding the flock of God in the community as seen in 5:1, where the author assumed the elders’ position and enlarges that scope in verses 5 and 6, sue for geniality and humility amongst the leaders and younger people as well as the entire Christian community. Cam Caldwell *et al.*, citing Bass and Steidlmeier (1999, p. 182), elucidate that the “ethics of leadership requires understanding, the moral character demonstrated by the leader, the ethical legitimacy of the embedded principles and processes of the leader’s vision and the program which followers are expected to accept; and the morality of the actions and choices in which leaders and followers are engaged” (Caldwell *et al.*, 2014, p. 28). Maintaining good conduct is essential for the suffering community’s growth sustainability because if a leader is morally right, he or she motivates his followers to do the same. A leader cannot practice

αἰσχροκερδῶς and κατακυριεύω form of leadership and expects to please the Chief Shepherd and as well as have good followers in the Christian community.

The text of 1 Peter 5:5 and 6 presupposes the right ethical conduct amid the pain. The author tactically focuses on the practice of good conduct and advises his audience on living out the Christian faith in a time of trial and suffering. The younger people in verse 5a are considered members of the household churches who are still growing in the faith; thus, they are tasked to submit to those who have matured in the faith. However, Peter's suggestion does not juxtapose the situation whereby the leaders are not representing the community well. In such cases, what should the younger do? Then, to what extent would the younger continue to submit to the ungodly leaders? However, he ends with an address in verse 5b to 'all of the people' (both the elders and younger) living in the suffering communities of Asia Minor to live humbly towards each other for church cordiality. However, the researcher firmly believes that the author of 1 Peter was not calling on the younger people to tolerate bad leaders discharging their duties. They have the right to speak out in humility and expose all corrupt leaders in the Christian community, just as Jesus, the Chief Shepherd, reprimanded such leaders in his time.

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

The Christocentric way of humility should be the prototype of the Christian of the suffering community because God hates pride in all settings. People in the Christian community are expected to have undistracted minds that actively watch for dangerous situations. The leaders and the members of the entire Christian community are called to be alert and have self-control in their affinity so

that they will not fall into the trap of the enemy. However, as steadfast people, they are to resist him (5:8). The imagery of the roaring lion sounds so scary in the suffering community, but trusting in God demonstrates the kind of CLM that would defeat every work of darkness in the Christian suffering communities. In the Christian community, both leaders and the congregation seem to be ignorant of the devil's stratagem. Christians must understand that the devil is not impossible to repel, so to resist him through firm faith in God's care is their paramount responsibility. For instance, in Matthew 4:1-11, when the devil tempted Jesus, He resists and repels him by trusting in the word and power of the Almighty God. Following the wisdom of Christ in defeating the devil would enable Christian leaders and their suffering communities to overcome the power of κατακυριεύω and αίσχροκερδῶς in discharging their service to humanity in all circumstances.

Conclusion

The paper has shown that 1 Peter 5:1-11 exposes Jesus Christ as the Chief Shepherd, who calls men and women to leadership positions. Through the Christocentric leadership model, it has shown that 1 Peter 5:1-11 discards the αίσχροκερδῶς and κατακυριεύω forms of leadership. It holds that leadership is rooted in good behaviour, as demonstrated by the leader based on CLM's pillar. It exposed Peter's presupposition that as much as leadership is essential, membership is also significant. Christian leaders are called to be role models in providing oversight devoid of hegemony, dictatorship, and clamouring for financial gain. At the same time, members should listen to them through submission and humility as a benchmark for cordiality and tranquillity in society. The motif of God's leadership as a good shepherd in both the Old and New Testament should be the watchword of the Christian leaders in this contemporary time. Christian leaders are expected to be the epitome in exercising their oversight of hostile and vulnerable communities in the spirit of humility and sincerity. In the community, God should be the centre and goal of Christian leaders' teaching and preaching rather than self because the Chief Shepherd will reward the faithful with the crown of glory.

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