Joshua's Leadership Style and Nigerian Church Leaders

Oladotun Paul Kolawole

ABSTRACT

Leadership in Church ministry is needed for success and growth. A leader plays high personal roles, live a separate, peaceful and holy life and being responsible, direct his followers to achieve success. The leadership of the Church is a spiritual one that must be done by spiritual people. Leadership is a social influence in which a person can enlist the aid and support of others in the accomplishment of a task. Leadership in the church today has become a mere thing. The problem of Nigerian Church leadership is the burden of this research. This study explores a systematic analysis of Joshua's leadership model as a thermometer and thermostat of Nigerian Church leaders. The Nigerian Church needs to emulate an exemplary life of Joshua, the servant of Moses, a man of faith, a man of courage, a man of prayer who works towards his goals: A leader with great integrity who is called, commissioned and willing to serve faithfully without self-ambition or interest.

Keywords: Church Leaders, Joshua, Leadership, Nigeria.

INTRODCTION

The progress of any association, institution, business, group and community is in a way dependent on the leadership. Vices in the society are offspring bad leadership in the society. The effectiveness of the church is related to the quality of

leadership.[135] The bible stresses the significance of qualified church leadership and delineates specific standards for leadership.[136]When leaders are executing their obligations correctly and effectively, every other thing will work.[137]The refusal to adhere to the biblically enacted values has caused vices that churches face today.

The Church of God is what people are looking up to as a nucleus people with distinct character emulated from Jesus Christ. Unfortunately, as numerous as church buildings and as plenteous as leaders with various academic degrees and titles are, so also are immoralities and ungodliness increase in an alarming rate in the Nigerian Church and society at large. Nigeria leadership suffers ills as that of the Church are no exemption.[138]

Problems facing the church today could be traced to its leadership.[139] Church leadership today is no longer what it used to be; leadership was seen as a privilege to serve rather than to be served.[140] There are a lot of personal assertions rather than heavenly introduction that genuine men of God usually have.[141]" Many church leaders waggled their ways into Church leadership for financial and material gains.[142] The

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[135] John MacArthur, *The Master Plan for the Church* (Chicago: Moody Press, 1991), 215.

[136] Paul Beasely-Murray, *Dynamic Leadership* (East borne: Marc, 1990), 27.

[137] Casey Treat, *Church Management: Leading People in the church Growth* (Benin City, Nigeria: Anointed Ministries Publication, 1989), 2.

[138] Treat, *Church Management, 3.* There has been an atmosphere of unchallengeable arbitrary use of power on the part of many Church leaders Nigerian society; many have established themselves as an absolute authority.

[139]Beasely-Murray, *Dynamic Leadership*, 28.

[140] M. A. Olubamigbe and M. Olajide, *Facts on Shepherding the Flock of God* (Ibadan: Feyisetan Press, 2014), 157.

[141]Gbile. Akanni, *Pathway to Leadership* (Gboko, Nigeria: Peace Publication, 2003), 11.

[142] F.J Mary, *Christian Leadership* (Owners Grove: Hodder and Stoughton, 1983), 3.

Church needs a viable re-understanding of leadership.[143] This study explores Joshua's leadership model as a thermostat. The church needs competent leaders who will not only restore honor to the church of God but also revive the deteriorating spiritual condition of the Nigerian Church.[144] This could be done with a corroborating effort; Mbiti opines that I am because you are; and because you are, I am."[145]

Leadership: A Conceptual Understanding

Leadership is a complex phenomenon; this is why it has been defined by different people in several ways. Tidwell explained leadership as the act or process of guiding someone or something along a way.[146] It may imply going in advance of those who are being guided to show the way; perhaps to keep the followers under control. In a simple form, Enyiola captured Tidwell's opinion; leadership is the power to direct or conduct; it can be seen as the act of exercising authority and influence. Therefore, leadership is considered as exercising control over fellow man or resources.[147]

Leadership is a discipline, it can be acquired whether one is a born leader or not. This is because it entails deliberate actions. A leader is one who knows the way, shows the way and follows the way. A leader does not pursue a goal detrimental to the group; instead, he executes activities that

[143] James MC Gregor*Burns: Leadership* (New York: Harper and Row, 1978), 35.

[144] Kolawole Oladotun Paul, "The Social Nature of the Prophetic Ministry of Amos and Nigerian Pastors," *Afro-Asian Journal of Social Sciences* Volume XI, No. 11.1 Quarter I, (2020), 2.

[145]John S. Mbiti, *African Religion and Philosophy* (New York: Double-day and Company, 1970), 105.

[146] C.A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville: Tennessee: Broadman and Holman Publishers, 985), 27.

[147]Awojobi O. Peter, "An Assessment of the Message of Amos and its Relevance to the Socio Political Situation of Nigeria" in John W. Carter, *Light in a Once Dark World: Contemporary Issues in Nigerian Christianity*. Hayesville: American Journal of Biblical Theology, (2019), 249-260.

will benefit the group.[148] Many African cultures see leaders as the "boss", "big man" and sometimes "dictatorial person."[149] This stance is not limited to the African socio-political context, because the Church is grossly affected. Although the stated observation about African perception of leadership can be congruent with what is obtainable in African leadership; the fact remains that this is not the correct posture of leadership. Also, this stance is not congruent with the biblical standpoint of servanthood for service in leadership

Christian Leadership

A Christian leader is a person with God-given capacity and responsibility to influence a specific group of people towards God's purpose.[150] Any Church seeking to influence its membership for good should insist on appropriate development of leadership. God-inspired leaders enable and encourage people to stay focused on God's plan and priorities.[151] From the biblical perspective, leaders are shepherd who guide and serve the flock, care for the flock and develop those around him, picking up the servant towel to serve (Jhn 13:1-17).[152] This is the kind of leadership Jesus prescribed; in fact, He refused to be called a leader, but rather to be called first a servant.

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[148] D. Pofi, *Fundamentals of the Christian Home* (Buruku: ACTS, 2013), 59.

[149]Janvier, G. and Thaba, B. *Understanding Leadership: An African Christian Model* (Buruku: ACTS, 2014), 61.

[150]Oluwapinmile G. Adetunji, *Leadership in Action: A Source Book in Church Administration for Students and Ministers.* (Ibadan: Baptist Press, 2010), 21.

[151] H. James, D. Hamilton and M. Howard, *Courageous Leadership: Transforming their World* (India: Youth With a Mission Publishing, 2006), 47.

[152] E. Ukah, *Stepping in and out: The Role of Mentoring Relationship in Leadership Sustainability, An Evangelical Perspective.* Ilorin: Amazing Grace Prints, 2007), 68.

Lk 22:24-27; Mk 10:42-45: "And there was a strife among them, the kings of Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so, but he that is greatest among you, let him be the younger…but I am among you as he that serves." Matt 23:10-12: "…but he that is greatest among you shall be your servant…

Christian leadership has certain hallmarks. People are thus required to exercise leadership as servants and stewards; sharing authorities with followers and affirming people.[153] Christian leadership is primarily ministry to others, modeling and mutual membership for others in Christ's body.[154] Jesus Christ must have used the two words; servant and slave deliberately, to show the gravity of work done by the servants.[155]Thus, servant-hood is the chief mark of Christian leadership; leaders are required to serve the purpose of the kingdom of Jesus Christ.

Qualities of a Successful Leader

Every author on leadership could give certain dimension for success in leadership. However, it is important for a leader to balance many personalities, cultural, educational and situational factors to be successful. Here, some of the qualities are explicated.

Creativity/Innovation: This is the ability to see the big picture. Leaders need to explore possibilities and search for best approve to address challenges. A leader must be

153 Nihilola, E. *Theology Under the Mango Tree: A Handbook for African Christian Theology*. (Alausa, Ikeja, Lagos: Fine Prints and Manufacturing Limited, 2013), 147.

154K.O. Gangel, *The Meaning of Leadership; Handbook of Management and Administration* Ed. Berkeley. (Grand Rapids, Michigan: Bakers Books, 1994), 147.

155R.C.H.Lenski, *The Interpretation of St. Luke's Gospel* (Mineapolis: Augsburg, 1961), 17.

innovative, such that efforts are made to impact life.[156] A leader must be constantly self-reminded of the over-all goal of the organization. He must be able to see where small pieces fit into the bigger picture; this entails an ability to visualize a way out of problems.[157]

Communication: Leadership is to provide clear, accurate facts and figures so that followers can effectively complete their task; be it spiritual or otherwise.[158] People are more energized to work when they feel as part of the growth of the organization.

For a leader to be effective there is need to stick to a theory of leadership which follows him to be aware of the need for recognition in the followers. Not only that, he must be able to praise when and where necessary; show a sense of belonging; maintain fair treatment and give each individual follower the chance to be heard for justice sake.[159]

This implies that successful leaders get things done through people and need to help them feel a part of the organization.[160]

Technical Competence: this is an ability to manage tasks in a skilled manner. A good leader must be able to handle the analytical-technical skills of leadership; otherwise, the organization will not run smoothly.[161]

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[156]Ukah, *Stepping in and out: The Role of Mentoring Relationship in Leadership Sustainability,* 69.

[157]Janvier and Thabba, *Understanding Leadership: An African Christian Model,* 22.

[158]Ukah, *Stepping in and out*, 69.

[159]S. Adesina, and E.O. Fagbamiye, *Educational Administration* (Ibadan: University Press, 1988), 64.

[160]W.A. Cohen, *The Heart of the Leader* (Eaglewood Cliffs: N.J Prentice Hall, 1990), 3.

[161]Janvier and Thabba, *Understanding Leadership: An African Christian Model,* 21.

Character: This is of critical importance to the success of any leader; especially Church leaders. Character is the moral foundation of a person; it is what guides in making decisions.[162] Church leaders must project themselves into their follower's personalities; they must be approachable, understanding and interested in others. Encouragement is a spiritual gift and must be used generously by Church leaders; affirming people when they succeed and helping them when they fail. Naturally, people are motivated to work when someone higher believes they are doing a good job. The character quality of a leader must connote integrity and maturity.[163] Followers want to work with leaders who desire, build a supportive team and create a healthy environment to work. Followers crave for personal relationship; thus, a good and successful leader must possess a supportive attitude.

Result-Oriented: there is no leader that desires failure, therefore, a good leader must and should be interested in achieving results.[164] In view of leadership in the Christian context, it is noteworthy there are factors beyond simple human understanding and manipulation of circumstances. For Christian leaders, there are several other essential qualities necessary for successful leadership. This includes: quality relationship with God; including salvation, a daily walk with God in prayer, study and worship; sense of God's calling (vision) and grace for daily leading; understanding of the effects of sin on people, including politics, intrigue, and tribalism; a level of training, skills and experience for every position. This includes the use of spiritual gifts; and humble sense of servanthood.

Joshua and His Leadership Trajectory

[162]Janvier and Thabba, 22.

[163]S.R. Covey, *Principle Centered Leadership* (New York: Pireside, 1992), 61.

[164] Jeremiah Adelodun and Oladotun Paul Kolawole, "The Error of Belshazzar in the Book of Daniel: a Warning to Nigerian Political Leadership" *International Journal of Politics and Good Governance* Volume XI, No. 11.1, Quarter I. (2020), 4.

Joshua was the son of Nun, an Ephraimite (Num 13:8). He was mentioned about twenty-seven times in the Pentateuch. Moses changed his name from Hosea to Joshua, a Hebrew name which means 'the Lord is salvation' (Num 13:16). Possibly because of his loyalty and availability, he was selected by Moses for numerous assignments (Ex 24:13-25:5; 33:11). The Bible unveils Joshua as a loyal aid to Moses (Ex 24:13); courageous and willing to learn.[165] Joshua demonstrated faith; by seeking and obeying God. After the death of Moses, Joshua was chosen by God to carry on the mantle of leadership (Num 27:18-23). Joshua did not force himself to be the leader of the Israelites but waited for God to commission him. Joshua functioned as a military leader, Pastor and community leader.[166] Leadership attributes worthy of emulation in the life of Joshua entails obedience, courage and integrity.

The military exploits of Joshua is an important aspect of Joshua's leadership trajectory. Joshua was chosen to lead the fight against the Amalekites (Ex 17:8-13). Through Moses' support, Joshua led the physical battle against the Amalekites. Among the twelve spies sent to the promise land, only Joshua and Caleb had faith that God would deliver the land to Israelites (Num 14: 6-10). Joshua's leadership prowess was also explicated in his obedience to God's directive concerning the walls of Jericho (Josh 6:1-27).Joshua also led his men to defeat Ai (Josh 8:1-35) and Hazor (Josh 11:1-9). Noteworthy is the spectacular miracle God performed through Joshua when He commanded the sun to stand still in order to conclude his military campaign against the Amorite kings (Josh 10:1-4).

The leadership model of Joshua encompasses integrity. Joshua obeyed the Lord in dividing the land among the tribes

[165]D. McCain, *Tough Tests for Top Leaders: God's Strategy for Preparing Africans to Lead Global Christianity* (Buruku: ACTS, 2005), 116.

[166]F.F. Bruce, *The New International Bible Commentary* (Grand Rapids: Zondervan Publishing House, 1979), 289.

of Israel (13:1-9); setting apart cities of refuge (20:1-9) and allotting lands to the Levites (21:1-3). Joshua was a selfless leader; he did not allot any land to himself until the people gave him a portion (19:49). Although Joshua was Israel's leader and military commander, he was the last to be given land. This character teaches humility and selflessness in service; obviously, Joshua did not serve because of what he would gain. Joshua exhorted the Israelites to follow what is true and pure (Josh 24:14-18); he took God's law serious that he publicly encouraged Israel. Joshua established a firm leadership integrity on which other leadership in Israel was erected.

Relevance of Joshua's Leadership for Nigerian Church Leaders

The concept of leadership has been twisted over the years; leaders are seen as those to be served by the people.[167] Meanwhile, in the biblical context just as explicated in the case of Joshua's leadership; a leader is to serve God and the people. In other words, leadership is a pure service to God and humanity. This calls for a clear understanding of 'service' and 'servant-leadership.'

"…leadership in the Nigeria secular sphere is somewhat better than the church. Church in Nigeria has many prominent figures who are not qualified to be called leaders. This is because many church leaders offer special prayers for armed robbers, smugglers and drug traffickers; this is inherently affecting the society. Inherently, said 'change' should start from the church leaders."[168]

[167]Nihilola, *Theology Under the Mango Tree: A Handbook for African Christian Theology,* 228.

[168] Oladotun Paul Kolawole, "John the Baptist: A Model for Christian Leadership for Effecting Change in Nigeria". *Asia Pacific Journal of Multidisciplinary Research,* Vol. 7, No. 4 (2019), 36-41.

In the local church setting, especially in Nigeria, Church leaders are not only to serve God and the people; an important task of the leadership is to equip members to serve God, serve each other and the society at large. This in turn shapes and re-shapes the mentality of Nigerian Christians toward the society at large.

Nihilola explained the contemporary religious atmosphere as chaotic.[169] Many Church members and leaders in Nigeria are no longer disposed for Spirit-led decisions in view of physical and material gains of ecclesiastical offices.[170] This results to the inherent loss of prophetic voice and relevance.[171] Kolawole in his work 'God Will Supply All Your Needs According to His Glorious Riches: The Problem of Extreme Materialism among Nigerian Pastors' explained that while there are thousands of churches of different denominations in Nigeria, regrettably this does nothing to reduce the social and moral evil witnessed in the nation. There are several 'mushroom churches' evolving at dramatic pace. Some start church ministries with a desire for money and 'make it big' materially in the 'twinkling of an eye'. As a result, there is a corresponding paradigm shift in Nigeria pastorate. Ministers of God in Nigeria are no longer hungry for saving lost souls but for accumulating money material wealth and fame.[172]

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[169]Nihilola, *Theology Under the Mango Tree,* 230.

[170] S.W. Kunhiyop, *African Christian Ethics* (Grand Rapids: Zondervan Publishing Company, 2008). J.O. Alao, "The Implication of Amos' Prophecies for Social, Moral, Religious and Injustice in Nigeria". Carter, J.W. *Light in a Once Dark World: Contemporary Issues in Nigerian Christianity*. Hayesville: The American Journal of Biblical Theology, (2019). O.P. Kolawole, "An Assessment of the Message of Amos and its Relevance to the Socio Political Situation of Nigeria" in John W. Carter, *Light in a Once Dark World: Contemporary Issues in Nigerian Christianity*. Hayesville: American Journal of Biblical Theology (2019b), 104-111.

[171] S. Olumide, *"Oritsejafor,* His Stand, Struggle and Challenges". *The Guardian Lagos*, June 27 (2010).

[172] Oladotun Paul Kolawole, "God Will Supply All Your Needs According to His Glorious Riches: The Problem of Extreme Materialism among

The Nigerian Church which should be an agent of change in the society needs help; this is the bottom-line of this research; means through which the Nigeria Church via her leadership can be viable again. Considering the person and activities of Joshua in the historical page of Israel; the research argues he is godly leader with good-relevant qualities through which Church leadership in Nigeria can be enshrined.

Exemplary Life: Joshua led Israel in a commitment to serve God. His method of using his own family and household is of great challenge (Josh 24:14–28).

14Now therefore fear the LORD, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the LORD. 15And if you be unwilling to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the LORD16Then the people answered, "Far be it from us that we should forsake the LORD, to serve other gods; 17…19But Joshua said to the people, "You cannot serve the LORD; for he is a holy God; he is a jealous God; he will not forgive your transgressions or your sins…21And the people said to Joshua, "Nay; but we will serve the LORD…"22

Joshua's words of challenge to all Israel are some of the most powerful pro-Christian family rhetoric in the Bible.[173] The life exhibited by Joshua is a landmark for the Nigerian Church. People study the leaders being a model to be followed.

Nigerian Pastors", *Crucible Journal of Theology and Ministry*,11:1 (2020), 4.

[173] Gardner L. Joseph, *Reader's Digest Atlas of the Bible* (Pleasantville.: Reader's Digest Association, 1985), 167.

A report on Gist Online News 24th November, 2016 gives an account of a man who allegedly dies during fake miracle. The man of God in question had paid the man who is a trader, the sum of N500, 000 to pretend to be dead and to be carried in a coffin to the venue of a crusade where the pastor would perform the fake miracle and allegedly raise him from the dead. But before the coffin could get to the venue of the event, the trader had reportedly died probably due to suffocation.[174]

Now, what kind of example is this kind of Nigerian pastor laying for the followers? The life of a Christian leader must be worthy of emulation.

"…the lifestyle of Church leaders in Nigeria has become sudden subjects of discussion for media; on several occasions bad stories of church leaders concerning their lifestyles are projected on pages of newspapers, radio stations, and magazines, among others. The lifestyle of some church leaders in Nigeria is nothing to write home about; they are incongruent with the biblical standards of church leaders."[175]

An exemplary leader is not only a person but it involves the worthiness of his household. It is important to note that the followers are looking up to the leader as well as his family. Therefore, it is important for Church leaders in Nigeria to be conscious of their families, so as to be an adequate epitome of example. If leader makes mistake, then the followers may also be victims of such hazard. Oderinde observes that the inability of leaders to rise to the challenge of personal example is a terrible problem in Nigerian Church.[176] The life and family of

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[174] Kolawole, "God Will Supply All Your Needs According to His Glorious Riches: The Problem of Extreme Materialism among Nigerian Pastors", 5.

[175] Kolawole, "John the Baptist: A Model for Christian Leadership for Effecting Change in Nigeria", 40.

[176] O.A. Oderinde, "Peter's Teaching on Leadership: An Examination on 1st Peter 5:1-3 in the Nigerian Context". *LUMINA,* Vol 21, No 1, March, (2010), 5.

Church leaders in Nigeria should be the first to explicate what is preached and dished to the people. Church leaders should be the frontier to pioneer change in the Nigeria Church and the society at large. Enough of "do as I say, not as I do"; this syndrome should be discarded to aid viable leadership style in the Nigerian Church.

Building Others: Joshua administered national affairs, not allowing people to become dependent on the central government or to always expect others to help them when they should be helping themselves; He wisely challenged people to grow in their self-reliance and self-determination. Joshua 17:14–18 is a sample of the wise administrative policies of Joshua; the people of Joseph said to Joshua, "Why have you given us only one allotment and one portion for an inheritance? We are a numerous people, and the LORD has blessed us abundantly."[177]

"If you are so numerous," Joshua answered, "and if the hill country of Ephraim is too small for you, go up into the forest and clear land for yourselves there in the land of the Perizzites and Rephaites." The people of Joseph replied, "The hill country is not enough for us, and all the Canaanites who live in the plain have chariots fitted with iron, both those in Beth Shan and its settlements and those in the Valley of Jezreel." But Joshua said to the house of Joseph to Ephraim and Manasseh" You are numerous and very powerful. You will have not only one allotment but the forested hill country as well. Clear it, and its farthest limits will be yours; though the Canaanites have chariots fitted with iron and though they are strong, you can drive them out.[178]

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[177] Gleason L. Archer, "The Tablets from Ugarit and Their Importance for Biblical Studies." *Biblical Archaeology Review* 9:5 (Sept-Oct, 1983), 62-72.

[178] Gleason L. Archer, *Ugarit and the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing, 1983), 57.

People are weakened if helped too much; the dependency cripples their potential and discovery of their potentials. Joshua was prudent on this point. Church leaders do great service when they help members achieve self-reliance than being dependent.[179] Many Church leaders do not want their members to discover their potentials; because they believe immediately that is done, they as leaders will become irrelevant. Of a truth, the independence of followers is what keeps leadership in check and balance; this helps the leader in his leadership track. But in a case where the followers are short of ability and potentials, then the leader easily capitalize on that and take advantage of the congregation. Leaders are not to enslave followers; instead, to help followers realize what they have in them they have not come to discover, put to use or serious use.

Church leaders in Nigeria seem primarily concerned about how followers become honest, obedient and submissive; no wonder many Church leaders portray themselves as "all in all", they train their members in such a manner that they can't do without their pastor, some even seem "to believe their pastor more than the scripture". This is because their leader is seen as the sole person who is not going to do everything but the only one who is capable of doing everything. Logically, the follower's self-worth is nothing to write home about. Church leaders in Nigeria should help followers recognize their ability, just as Joshua did to the Israelites It is expected of good Church leaders to provoke and bring out the best identity of their followers; this will in no way diminish the place of the leader, but rather it will enrich and appreciate it.

In doing this, delegation of authority by the leader is enabled. Joshua used wise military tactics. Joshua successfully divided the north and south parts of Canaan. He eliminated the possibility of a confederation of both northern and southern

[179] John N. Darby, *Synopsis of the Books of the Bible* (New York: Loizeaux Brothers Publishers, 1942), 165.

kingdoms simultaneously attacking the people of Israel. The central area of Canaan came under Israel's control. This success was followed by triumphant campaigns in the south and then in the north. A simple yet important lesson can be learned from this strategy. Church leaders in Nigeria must cut their work into doable pieces. The professional distance between Church leaders and members in Nigeria must be addressed. Just like Joshua, Church leaders in Nigeria should take the initiative to make everything happening visible to the followers. Church leaders can be assured of honesty and truthfulness from followers by humility.

Sound Judgment: On several occasions Joshua exhibit as clear phase of sound judgment regardless of the age, status, gender or tribe.

"Discoveries have shown that Christian leaders in Nigeria are selective of the status of individuals whom they would like to interface with; this frustrated the chances of many people who seem hopeless in the society. Invariable, Christian leaders are becoming status quo minded and this relates to materialism; they meet with people who they term as "rich", "wealthy", "influential", and "connected" first and attend to others if time permit. But this attitude brings huge gap from the minister and his ministration to the recipient."[180]

Joshua made a spectacle of Achan at the beginning stages of a new nation in their own territory, thus providing a strong lesson for all of Israel (Josh. 7).[181] Joshua carried out the destruction of idolatrous nations; without that extermination,

[180] Kolawole, "John the Baptist: A Model for Christian Leadership in Nigeria", 41.

[181] Aharoni, Yohanan, and Michael Avi-Yonah. *The Macmillan Bible Atlas* (New York: Macmillan Publishing Co., 1977), 45.

another generation would have been born and lived in sin, only to die and spend a horrible eternity in a lost condition.[182]

In the Nigerian Church today, the truth is easily bent; on same issue, what is done for Mr A is often different from Mr B, due to consideration of status quo, among others. Lack of sound judgment in the Nigerian Church is a result of lack of place for 'equity' and 'equality'. In a case where a member will come late to Church and ushers will be at the door to barricade the door till the prayer or the program at the moment is done, and later directed to the seat at the back. And a wealthy or influential person comes at the same or far latter than then, the ushers takes such person with a grand welcome and even give them seats in the front. In some cases, it is discovered that some of these people already have a cushion chair made for them at the front because of their status-quo.

"…Christian leaders who should say the truth have become 'royal prophets'; giving several prophecies because of their pockets. Many so called 'royal prophets' or 'royal pastors' as the case may be in Nigeria find it difficult to tell the politicians the truth. Rather, they re-paint and re-coin the message to suit the politicians in other to get money. Far beyond that, some Christian leaders in Nigeria make campaigns for politicians on the pulpit; in other words, the message is replaced with propaganda and the pulpit is turned to a campaign ground where the minds of believers are seasoned and poisoned with the interest of the political leader(s) the 'royal pastor' receives pay."[183]

Leader who encourages a scene as such cannot promote sound judgment in the Church; this is because the stomach (what he will eat) won't allow. Nigerian Christians will love

[182] Peter C. Craigie, *The Problem of War in the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), 87.

[183] Kolawole, "John the Baptist: A Model for Christian Leadership in Nigeria", 38.

righteousness if Church leaders rightly administer corrections without iota of favoritism.[184] Church leaders in Nigeria who will effect change in the nation must endeavor to speak and act the truth irrespective of the affected individuals.

Total Dependence on God: Joshua commanded the sun to stand still, lengthening the time during which Israel was fighting a winning battle (Josh 10:13). In that battle, large hailstones killed more of the enemy than the Israelites killed. "The LORD hurled large hailstones down on them, and more of them died from the hail than were killed by the swords of the Israelites" (Josh 10:11). God fought for Israel. Joshua would not have succeeded without God's participation. The backbone the Church leadership should be God; any form or means of replacement signals doom. This understanding distorts any form of self-aggrandizement in Nigeria Church leadership; "I", "me", "my ministry", "my Church", "my members", etc.

CONCLUSION

Church leadership should be done in the light of the biblical perspective. The church is God's business not men. Thus, Church leadership should be done in God's enacted formula. Unless the church sees the church leadership from God's perspective, varying problems in the Nigerian Church will persist. The Church is not a secular organization and must be governed by godly people who know what it takes to lead God's people. Leadership is service. Anyone who is too big to serve is too small to lead. To the Nigerian Church generally, the leadership style of Joshua is worthy of emulation. There is need to emulate people who worth deification and those who lives an eerie life in the Bible. The "I don't care" and "my ministry" syndrome should be debunked in the Nigeria Church. People who are ready to serve God and also build others up to serve God together without focus on the

[184] Glueck, Nelson. *Rivers in the Desert: A History of the Negev*. New York: Farrar, Straus & Cudahy, 1959), 177.

remuneration for the service from any man should be encouraged in the frontier of the Nigeria Church leadership.

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