



## LIKE COUNTRY, LIKE CHURCH: ADMINISTRATIVE PERSPECTIVES

David Aniefiok Titus (Ph.D.)

Department of Political Science and Public Administration, Federal University Otuoke,  
Bayelsa State, Nigeria.

Email: [davtitus4@gmail.com](mailto:davtitus4@gmail.com); [titusda@fuotuoike.edu.ng](mailto:titusda@fuotuoike.edu.ng); Tel.: 08139486401

### Cite this article:

David Aniefiok Titus (2025),  
Like Country, Like Church:  
Administrative Perspectives .  
African Journal of Law,  
Political Research and  
Administration 8(1), 24-40.  
DOI: 10.52589/AJLPRA-  
2XIFYP69

### Manuscript History

Received: 26 Nov 2024

Accepted: 5 Jan 2025

Published: 14 Jan 2025

### Copyright © 2025 The Author(s).

This is an Open Access article  
distributed under the terms of  
Creative Commons Attribution-  
NonCommercial-NoDerivatives  
4.0 International (CC BY-NC-ND  
4.0), which permits anyone to  
share, use, reproduce and  
redistribute in any medium,  
provided the original author and  
source are credited.

**ABSTRACT:** *Generally, a country's government, as an umbrella-institution, accommodates state institutions like the judiciary, military, education, and finance and the non-state institutions like the family, church and mosque, among others. Also, the strength or otherwise of a country largely depends on the strength or otherwise of the subordinate institutions and vice versa; hence the popular negative notion of "strong individuals but weak institutions" in developing states like Nigeria. To this end, this paper sought answers to the following questions: Is there a significant relationship between the Nigerian country's administration and those of its church-institutions? To what extent has the Nigerian country's administration influenced those of its church-institutions? The data sources for answers to those questions were derived from secondary sources (descriptive method of analysis) as well as Participant Observation Technique (POT). The paper found and concluded that indeed, most organizations/institutions (secular or religious) resemble their host country significantly. The paper therefore recommended among others, that administrators of the Nigerian country should as a matter of utmost importance, take responsibility for the goings-on in religious organizations (church in particular) and urgently move away from their perennial elitist disposition to the populist. This, would not only enhance Jeremy Bentham's "greatest happiness for the greatest number" in the country but influence religious leaders and their respective organizations to follow suit; not vice versa.*

**KEYWORDS:** Administration, Country, Religion, Institution, Church, Politics.



## INTRODUCTION

Interestingly, Obioha (2009) passionately appraised the role of the church in the political development of Nigeria since the 15<sup>th</sup> Century. The writer did not only capture the good but bad and ugly sides of it.

For instance, observations are made of the positive effect of education brought to Nigeria via the European church missionaries, which produced nationalists like Herbert Macaulay, Nnamdi Azikiwe, Obafemi Awolowo; as some of the missionaries were not only free-masons (church building faced the sun), but became grand allies with those that carted away our able bodied men and women into slave trade to work in inhuman conditions in Europe and America. It is an incontrovertible fact that the church helped immensely in softening the ground for the European colonialists to pacify our ancestors and controlled their political, economic, socio - religious and cultural affairs.

All-be-it, the church in Nigeria remains an agent of positive change especially now that churches, among other social amenities, plant not only church branches but tertiary institutions in the country. While this paper joins other authors to frown at some Christians distancing themselves from politics - claiming it is a dirty game (Amucheazi, 1986), it however seeks to know and appraise the extent to which Nigeria's administrative pattern relates and influences religious institutions and church in particular. This quest gains more attention as Udokang (2000:81) unequivocally asserts that: "The State, as an organized force, supreme in its territory and pursuing a conscious policy of aggrandizement in its relationship with other states, becomes ...powerful institution...with right to regulate and control other institutions of society". Invariably, this right to regulate and control influences its subordinates positively or otherwise. For instance, questionable borrowings by state administrators in Nigeria leaves much to be desired. Such is the ongoing plan by President Tinubu's administration to borrow a fresh \$2.2bn (about N1.77tn) 16 months after the removal of fuel subsidy with its attendant unprecedented suffering/hardship on the poor masses. To this end, questions begging for answers include the whereabouts of the recovered Abacha loots and proceeds of the subsidy removal/recoveries.

Similarly, in some pseudo-accountability-church organizations in the country (before month end, when local churches turnover their incomes) church leaders borrow from township churches to enrich themselves or make stubborn pastors who refuse to comply face undesirable consequences like transfer from township to rural area churches.

## CONCEPTUAL ISSUES

A country is an area of land that is controlled by its own government, president, King etc. In other words, a country is an internationally recognized territory or government. It is an organized society of human beings with political sovereignty. According to Agi (1998:13), Nigeria, as a country "is not only a pluri-ethnic society, but also one made up of diverse religions; and sects within the religions, stressing no common values.

Ajah (1991:11) sees religion as man's attempt to achieve the best by allying himself with the highest powers. It could also be seen as man's conscious or unconscious but definite attempt



to fill an inner psychological vacuum. Eventually, the dominant religious groupings in Nigeria are Christianity, Islam and African Traditional Religion (ATR).

An institution constitutes a set of internally arranged roles and relationship rights and obligations, responsibilities and functions. It consists of people assigned specific positions to carry out the mentioned indices within an organized structure. Ultimately, a government, being an institution itself, sets the pace or rather creates an institutional environment for all other sub-institutions (state and non-state) to follow. Agriculturally, species do not determine the environment, the latter does the former.

The word “Church” comes from the Greek word “Ecclesia” meaning to call out from. Christians are called out from the world system to be in Christ’. The Christian church is a New Testament institution beginning with Pentecost and ending probably with the rapture - the second coming of Christ (Douglas 1982:176).

Administration is a universal process and occurs in diverse institutional settings. Based on its institutional setting, the administration is divided into public administration and private administration. The former refers to the administration which operates in a governmental setting, while the latter refers to the administration which operates in a non-governmental setting, that is, business enterprises”.

According to David Easton, Politics is the “authoritative allocation of values for a society”; and “who gets what, when, and how” by Harrold Lasswell and “why” by Billy Dudley (Eminue 2001:9,16). Negatively, politics has been perceived as a devilish act or being immoral.

However, politics becomes more interesting with Robert Dahl's perspective when he sees human beings as ‘political animals’ and therefore, willy-nilly plays politics while in human societies. The citizens encounter politics in the government of a country, town, school, church, business firm, trade union, club, political party. Politics is an unavoidable fact of human existence – hence, family politics, company politics, church politics... and so on (Emine, 2001: 36-37).

## **THEORETICAL FRAMEWORK**

The theoretical framework adopted for this study is structural functional theory. The chief exponents of it are sociologists like Robert K. Merton (1968) Talcott Parsons and Marion Levy (1951). Accordingly, political scientists such as Gabriel Almond, William Mitchell and James Coleman adopted it into Political system (Ikpe, 2010: 65-66).

The theory emphasizes the role of structures and functions in understanding politics and political processes and conditions under which structures perform specific systematic functions. Structures here refer to those arrangements within the system which perform the functions, while function refers to manifest (intentional) and or latent (incidental/accidental) activities of the said structure (Eminue, 2001:89-90). However, Varma, 1985:45 in Ikpe (2010:67), sees the latent (unintended and unrecognized actions by the participants) as existing between midpoints where patterns of actions are unintended but recognized (accepted) or intended but unrecognized (not accepted). These appear to be corroborating Apostle Paul's analysis on the issues in Galatians 2:11-15 thus:



*But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles, but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. But when I saw that they were not straight forward about the truth of the gospel, I said to Cephas in the presence of all. If you, being a Jew, live like the Gentiles ... how is it that you compel the Gentiles to live like Jews?*

This theory, according to David Apter (1965) in the Ikpe above, is more applicable to developing countries/organizations still struggling to attain modernization and realism.

## **TENETS OF STRUCTURAL FUNCTIONALISM**

According to Das and Chaudhury (1997:39) in Ikpe (2010:67):

All systems have structures that can be identified. The elements of these structures perform functions within the system which have meaning only in terms of the system.

The society or the universal church, otherwise called the body of Christ, is a single interconnected, interrelated system with each element (like church organization) performing specific function(s) toward mutual help for solution to tension and maintenance of equilibrium.

Invariably, the non-performance or dysfunctionality of a part of structure in the system may contribute in some ways to the mal functionality of the system as a whole (Eminue, 2001: 91). Further analysis are as follows:

That, one of the major functions of church administration/politics is to make sense of all phenomena or experiences, no matter how meaningless or contradictory they portend.

Church administration/politics has assumed a higher dimension as church business has become the most lucrative, widespread and fastest growing industry in Nigeria.

That force approach may temporarily suppress religious zealots of upheaval as in the case of Muhammed Marwa, popularly called Maitatsine in 1980 in Kano –Kaduna-Gongola – Bauchi (Aguwa, 1993).

Notably, Nigeria's secular status does not undermine religion at all. Rather, it gives considerable attention to the latter in its most significant electoral/political positioning; in fact, making religion the fourth arm of government in Nigeria may not in any way contradict the constitution.

Corroborative to this is the practice of allocating "a certain number of reserved seats in the legislature to Muslims, Christians, Shiks et cetera " by India under the British government prior to the former's independence in 1947 (Eminne, 2001:232).

Other reasons that attest to the inseparability of religious institutions from politics include:

- a. Kart Marx's assertion of religion as the opium of the masses.
- b. The vulnerable/susceptible disposition of religious groups to the manipulation of unscrupulous politicians.



c. The socio-political economic and religious connections of insurgencies/high profile crises like Boko Haram/Herdsman and farmers. For instance, Boko Haram started as a religious cluster but rose to its present status of terrorism via a combination of political and economic factors.

The paper adopted a descriptive method of analysis in the main, as well as participant observation technique [POT]. According to Ndiyo (2005:159), Participant observation technique is one of the methods of qualitative methodology in which:

*The observer joins in the daily life of the group or organization he is studying... he watches what happens to the members of the community and how they behave, and he also engages in conversations with them to find out their reactions to, find out their reactions to, and interpretations of the events that have occurred.*

Participant observation technique becomes inevitable in this study as the author has for decades served in various church levels/capacities – membership, pastoral, leadership etc. Accordingly, a popular preacher once decried with dismay that nowadays:

*To end a sermon without concluding with fundraising, seed sowing is considered strange. Many preachers try to learn the art of raising money at all costs to appear productive and relevant. a church is considered progressing if much money is coming in even at the expense of the spiritual life of the congregation. The devil has gone through the back door to entrap.*

Diagram 1: Typical Sizes of Workers and The Reversed Financial Benefit Pattern in Most Nigerian Organizations.



By the above diagram, the few leaders allocate to themselves more wealth to the detriment of the poor field workers or pastors. Where the latter complain, the former quip by saying “who called you?”. With the usual answer “God”, church leaders would tell their workers to look up to the one who called them. This dependence on God applies only to the workers, as leaders depend on the church treasury for survival. Or they say “Wait for your turn”; hence the turn-by-turn corrupt system within and outside state institutions. Today’s ignoble slogan in Nigeria is “Emi Lokan” in Yoruba language meaning: it’s my turn. Unfortunately, this was President Asiwaju Tinubu’s mantra in lieu of the usual Presidential debate all through his campaign period; yet, he meander his way through into the highest seat of power in the largest country of the blacks (Titus and Onwuhanze, 2023:164-168)

Ironically, some churches at their cradle preached against their today’s incessant fund-raising pattern. In fact, this position won converts from other denominations into theirs. This could be





likened to the interventionist politics of the colonial masters, who, under the disguise of the much-publicized civilization and developmental missions, were in actual essence, Eurocentric and exploitative. Most church organizations in Nigeria are not only tribalistic, unnationalistic, but localistic - not minding its anti-developmental effect on herself and the body of Christ as a whole; provided, it serves their selfish interest as applicable in the Nigerian national and or sub- national administrative politics.

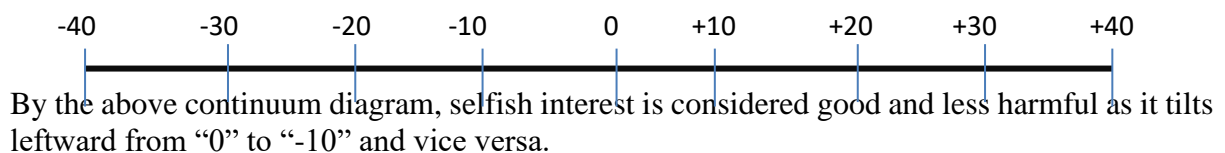
Other consequences include inter-alia, advertisement appointment or election of Christless people into sensitive positions in the Church, faulty delineation of administrative units to satisfy selfish interest of privileged few at the expense of God's love, unit and growth.

### Game of Numberism

The importance of numbers cannot be over-emphasized. Its influence in battle fields, census et cetera are remarkable. However, principles of justice, egalitarianism, fair-play and the likes, summed up in the Bible golden rule "in everything, therefore treat people the same way you want them to treat you for this is the law and the prophets" (Matthew 7:12 NKJV) suffer dearth. By doing so, promoters of the obnoxious game of number theory could have provided a more reliable solution or answer to the challenging Bible question "what causes fights and quarrels among you?" (James 4:1 NIV).

Observably, in spite of a game of numbers (advanced as a reason to always lead the church by a particular tribe), in the 1970s, the church had for the first time a General Superintendent of the church from another tribe. However, the egalitarian tenure was short-lived for the status quo to continue indefinitely for good or otherwise. Worthy of mention at this point is the fact that human beings generally, are selfish beings; the extent to which it is practised in the main is, the major contention of this write up. Diagram 2 below gives further explanation thus:

**DIAGRAM 2. CONTINUUM SHOWING INTEREST LEVELS**



### CHURCH ADMINISTRATION/POLITICS AND ITS SECULAR COUNTERPARTS.

To further explore observable similarities between church and politics, most of the intra-religious violence globally and Nigeria are attributable to factors such as elite manipulation, vulnerability of members, falsification of election results, bribing the electoral officers and voters, rigging, thuggery, intimidation of opponents. Observably too, church administration/politics via elections may not be zero sum (winner takes all and loser loses everything) but surely, winners occupy leadership positions and pastor big or township Churches where financial and material gains are most guaranteed. Invariably, what appears more lucid nowadays in the church system is the accumulation of wealth by all means - competing with politicians in obscene opulence. Also revealing to this effect was a statement by one of the longest serving leaders in an election-campaign-forbidden church in Uyo thus:



*God does not choose leaders anymore after he tried that of Samuel Elkanah. Rather, it is the people (electorate) who choose for God's confirmation without recourse to the process. What is this in church administration or politics?*

### **Seeming Bible Example**

What would you call Mary's request to Jesus for her two sons - John and James to occupy two prominent positions in Jesus' cabinet-one on the left and the other on the right-hand sides of Jesus (Matthew 20:20-28 LBV)? Campaign? For what? Your guess is as good as mine. Did other disciples, including Peter, on getting to know about it, take it kindly? No. the holy book says:

*But when the ten (other disciples) heard this, they were indignant at the two brothers" Matthew 20:24LBV.*

Similarly, the most spiritual amongst us today don't only seek to lead but vent indignation (feelings of anger, insult and unfair treatment) on prospective seekers or competitor(s). Also, the Apostles appeared more position conscious than service (Mark 9:33-34).

Surprisingly, in spite of Jesus seemingly rebuking the aspirations and request, John and James finally constituted Jesus' three main inner circle or caucus (Matthew 17:1; Mark 9:2 and Luke 9:28). Who knows what could have happened if Mary had had three sons against the size of the said caucus? God help the Peters.

However, the difference came after Pentecost - in selfless, sacrificial and altruistic martyrdom (Hebrews 11:35-38; Acts 12:2;4:1-25; Rev 1:9). Doubtfully, a highly politicized church may not be able to maintain such a spiritual rhythm!

**LESSONS:** Outstanding lessons in the above narratives are those of:

- Making your request, aspiration, ambition, desire for anything known to God and living it there on his table for due process and timing.
- Acquiring the servant-leader mind of Christ.
- Avoiding extreme selfishness where other aspirants are hated bitterly - not minding Apostle Paul's declaration of a profound scriptural thesis "... if a man desires (sic) the office of a bishop, he desireth a good work" (1<sup>st</sup> Timothy 3:1). He also admonished us to "do nothing from selfishness or empty conceit (our attitude that shows you have too high an opinion of your own abilities or importance), but with humility of mind regard one another as more important than yourselves" (Philippians 23NKJV).

In other words, cultivate the spirit of sportsmanship (ready to win or lose happily), often with God, defeat in battle guarantees victory in war. This is where African leaders (with their sit-tight syndrome are found culpable. Consequently, politicians who throw these lessons to the wind, heat the polity, destroy precious invaluable lives and property to the detriment of the common man they were meant to cater for, while Church leaders most sinfully grieve the Holy spirit (Ephesians 4:30) risking their journeys and those of their followers to heaven or paradise.

Corroborating the above scriptural position in Evangel Briefs Magazine, a preacher once preached on the Theme: Where Are We Heading To? He decried what he called the alarming

level of crude politicking within the household of faith-that the devil has infiltrated the household of faith with dangerous politics. He added that the unfortunate scenario is that some who are the brain behind it pretentiously shout wolf! Wolf! He also corroborated our earlier position of acquisition and maintenance of church position by all means.

Corroborating influence of a country on its institutions, an author had this to aver:

*Strong uncertainty-avoidance of societies maintain rigid codes of belief and behaviour and are intolerant toward deviant persons and ideas. This has consequences for the way people build their institutions and organizations as well as for the capacity for innovation within the bureaucratic operations of the state (Jreisat:1999).*

In other words, every government, state or country has the tendency of being institutionalized into the behavioural pattern of all other institutions (al-be-it governmental or not) within its control.



Figure 1: map of Nigeria showing its sub-administrative units.





## SOUTH KOREA EXAMPLE

A positive example of state influence on its church organization is the reported case of jail term (for corruption) meted on founder and son of the world's largest Pentecostal Church –David Yonggi Cho by the South Korea government (Adelakun, 2014:61 of the Punch Newspaper).

The source went further to posit that:

*.....for 14 years an elder in Yoido church said he beseeched Cho to end his unethical practices. Despite praying for many nations and individuals Cho could not do the needful for his own salvation. Cho, 78, ...started his Church in 1958 in the midst of the economic Crisis. Both the country and the church rose to prosperity together. His church boasts some one million members/attendees. Now he has been convicted of financial misappropriation to the tune of \$12m and directed to pay back \$4.6m. He was also charged with racketeering and tax evasion and subsequently sentenced to three years imprisonment with his first son, Cho Hee-Jun.*

Though the sentence was later suspended (possibly due to many pleas from the great ones all over the world), Cho the prosperity preacher, according to the source, had since been remorseful like the Bible David by saying that he has learnt the pursuit of materialism is useless. Thank God that the man of God (unlike other men of God involved in similar financial or sexual scandals) has not sought fake refuge in some scriptures like “*who are you to judge someone else’s servant? To his own master he stands or falls.... for the Lord is able to make him stand*” (Romans 14:4NIV). Undoubtedly, if Nigerian churches and mosques were to be taxed as in South Korea, such apprehension would not have been possible. The truism here is that attitudes are carried over from secular spaces to the religious, significantly. In other words, administrative behaviour of a state robs off on its sub institutions – public, private, religious etc. (Titus, Mbon and Edem, 2024:65)

**LESSONS:** Notable among the many lessons meant to be learnt from Cho’s imprisonment by some Nigerian pastors and government are:

- From Cho himself who said through this suffering, I’ve learned a homework. An individual shouldn’t possess anything. Besides health, status, fame, authority, money...these are all matters that are outside the body and unworthy of any pursuit (Ojo 2014:23 in the Punch newspaper of March 12).
- Another lesson from the same source is credited to Jimmy Swaggard’s father ‘it just goes to show that none of us is so high that we can’t fall and maybe that’s what God is trying to show us with this’. This came in 1988 after his son “a world renown televangelist, Jimmy Swaggard, who admitted before his congregation to have patronized prostitutes. As a punishment, the elders of the church slammed him with a three-month suspension from his U.S pulpit, and a two-year rehabilitation period”.

This sanity needs not only come from the church if its sustainability is to be guaranteed.

## ISSUE OF TIME AND CHANCE MANAGEMENT

Of importance to note at this point is a popular Bible phrase “.... *time and chance happen to them all....*” (Ecclesiastes 9:11KJV). By this it means that irrespective of disparity in the Greenwich Mean Time (GMT)- 1.00pm in Nigeria but 8.30Am in the United States of America,



time and chance happen to develop, developing and even underdeveloped countries. The differences lie in their utilization and maximization. In fact, God of the second, third or fourth chance supports the “stitch in time serves nine” maxim.

Consequently, while countries like South Africa, South Korea and Malaysia are strategizing to maximize their national potentials, Nigeria is yet to be found in that direction due to poor administration/management of time and chances; or rather, due to perennial sacrifices of time and chances on the altar of elitism/Africanism. Invariably, using the long period of America’s existence to justify Nigeria’s developmental backwardness, leaves much to be desired given the latter’s perennial anti-developmental institutions such as ethnicism, parochialism, patrimonialism and the like as opposed to the former’s ab-initio.

Practically, some pastors go to work (for monthly, weekly or daily pay), come back to attend to the flock, find time for counseling on work-free days, write books et cetera and fare better than their “full time” colleagues. Also discovered is the fact that while full-timers consider themselves holier and more productive in the service, another school of thought holds that there is nothing like full-time in church work. To them, most services to God are done outside the church – as all legitimate services to mankind constitute service to God. As much as poverty-ridden-full-time here may not be as deemed in some quarters, the foolish-time problem in Nigeria is generally lack of value for time.

For instance, in Nigeria, some Civil servants spend eight hours instead of four hours spent by their colleagues in developed countries to execute the same amount of work. That means fifty percent of our precious, irrecoverable time at work and in life is wastefully spent. Tell me why some workers will not use their first one hour to open the office, and the second for frivolous chats before attending to waiting visitors. Same goes for most of the pastors in their time-wasting churches where programmes scheduled for eight starts two hours later to end at a time much longer than necessary and without apology or recourse to biblical injunction “the spirits of prophets are subject to the control of prophets” 11 Corinthians 14:32 NIV). Or suffice it to say that “to everything there is a season, and a time to every purpose under heaven” (Ecclesiastes 3:1 KJV). For example, most of today’s successful “full time” preachers like Pastor WF Kumuyi of Deeper Life Bible Church, Pastor E. A Adeboye of Redeemed Christian Church of God, Dr Sylvanus Ukafia of Insight Bible Church, kept to their secular works until a time their “full-time” service became absolute necessity. They graduated from “part-time” to “full-time”.

However, if God specifically tells one, out of a thousand otherwise, so be it; but exception, they say, is no rule. Surprisingly, pastors in some church organizations work or do business and succeed while others in others fail. Why? This is where another burning issue on leadership and the heavenlies come in as follows:

## **LEADERSHIP AND THE HEAVENLIES**

A leader is a leader. The difference lies in the number of people he or she leads. For example, every man is a leader to his nuclear family. What he says to his wife and children affects or impacts seriously.

The truth is that when the accuser of the brethren in the heavenlies finds anyone, and a preacher in particular, going contrary to the organizational belief (whether it is scriptural or not,



legitimate or not) and the leader (in defense of their belief/dogma) frowns at the preacher; that is enough for the heavenlies to descend heavily on the victim and vice versa.

The lessons here are those of ignorance, over-spirituality or over-zealousness. I know of a church organization which hitherto had no seat (even at the church veranda) for polygamists at all. Today, that position appears relaxed to accommodate those married in their times of ignorance, that is, before joining the church.

### ATTITUDE TO WORK AND RELIGIOUS MENTALITY:

As rightly averred in Ita and Titus (2018:66), attitude to work in simple terms refers to the manner of feeling and behaviour of employees towards work; such feeling and behaviour is a function of judgement or social opinion which in turn reflects the values of the actor. Invariably, a poor attitude to work is traceable to a faulty social value system which places a premium on material or money gains over and above other considerations, no matter how noble. Notably, a radio preacher once posited thus: attitude is the history of one's past, library of one's present, and prophet of one's future.

### “FULL-TIME” VERSUS “PART TIME” MINISTERS

*But ye shall be named priest of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the gentiles and in their glory shall ye boast yourselves (Isaiah 61:6KJV).*

Who was this referring to? The full-timers only? Definitely not. It includes the prophets Isaiah, Daniels, Shadrach, Cyrus and by extension craftsmen and women like Priscilla and Aquila. By the way, does our full-time concept include church workers or preachers who make much income from sales of their published books, music, messages et cetera? So, if they were full-time in visitation, prayer, preaching, teaching, availability and accessibility, which time did they use in achieving the former?

**Table 1 Showing Advantages and Disadvantages of Full-Time Ministry**

ADVANTAGES OF “FULL-TIME” MINISTRY	DIS-ADVANTAGES OF “FULL-TIME” MINISTRY
1. It keeps one less busy	1. It deprives the church of available and needed resources or commonwealth
2. It allows one to concentrate and be effective	2. It makes ministers sin and disobey God the more
3. It promotes specialization	3. It promotes laziness and inefficiency
4. It makes one to obey God under specific instruction	4. It breeds undue familiarity between pastors and their members
5. It saves one troubles associated with job seeking or business establishment	5. It promotes suffering in silence
6. It makes one more accessible	6. It promotes ignorance and illiteracy
7. It makes members more committed to pastoral care	7. It makes some members to lord it over pastors
8. It makes pastors humbler	8. It makes God appear to be nonchalant to prayers and request
9. It enables one to meet work-load demands	9. It hinders church growth and gifts



10. It helps to magnify his calling and office	10. It promotes denominationalism at the expense of God's kingdom
11. It helps to promote God's providential care	11. It promotes holier than thou attitude
12.	12. It promotes self-abnegation
13.	13. It promotes begging instead of giving
14.	14. It promotes safe/false prophecies
15.	15. It contributes to making preaching most abused profession
16.	16. It promotes church/denomination proliferation
17.	17. It promotes political apathy
18.	18. It promotes divide and rule, electioneering campaign et cetera
19.	19. It promotes avoidable compromise
20.	20. It attempts to paint other legitimate works black
21.	21. It makes many regret in silence
22.	22. It promotes over population
23.	23. It promotes local church pulpitism at the expense of myriads of more effective soul-winning, reviving – avenues on the internet and the offices

What could be responsible for his gap? Is it prophet Hosea's paradoxical lack of knowledge "my people are destroyed for lack of knowledge"? (Hosea 4:6KJV).

To this end, planet Radio (101.1fm) Uyo, intermittently posits thus:

*Africa is praying all night. Prayer is not in the success equation. Prayer is in the revelation equation. Decision-making is in the success equation. Ghana and South Korea got independence the same day, the same year (sic). Look at where South Korea is now. South Korea by nature is not a Christian nation. South Koreans are by nature Buddhists. Indonesia and Malaysia are Muslims. It is not all about praising the Lord and a great thank you Jesus. It is about possessing an understanding as to how things work.*

Corroborative, Nigeria's former Vice President Prof. Yemi Osibanjo said "No amount of prayer and fasting alone without hard work can bring the country out of the present recession" (Nigerian National Newspapers of 21-23 May, 2017). Truly, there is no substitute for doing the needful. Most literature on politics and or the Church appears to be always traditionally biased, seeing politics as an outside church affair. They also blame state failures on church, for not living up to her bible-bid status as salt (taste and or preservative agent) of the earth (Matthew 5:13KJV). Whatever the case may be, this study bridges the gap by seeing it differently thus:

That, as far as the Church is a part of the agent of political socialization earlier averred, she necessarily depends, functions and stands being influenced (positively or negatively); hence the need of the church as a house of prayer for all the nations (Isaiah 56:7NIV):





*to seek the peace and prosperity of the city ... because if it prospers, you too will prosper” (Jer 29:7NIV)*

In recapitulation, countries with their enormous powers and regulatory apparatuses, do advertently or inadvertently influence all other organizations within their political milieus. Therefore, justice demands that states/governments be held responsible for the socio-economic, spiritual et cetera plights of its subjects (church inclusive). Sincerely, influence of the state cannot be overemphasized as we recall how some churches in the 1970s and 80s like Deeper Life Bible Church ignorantly preached against radio/television (tagging them as Satan’s boxes). Today, they are at the fore – using those facilities. Same goes for E-Governance and Administration (Titus and Akpan, 2019:1120)

## **CERTIFICATOLOGY**

In Nigeria emphasis is laid on further studies and higher qualifications (certificates) for promotional entitlements/benefits - most time without corresponding productivities. Same goes for pastors’ further studies in some church denominations. Conversely, developed countries like Japan consider secondary school education as being high enough to make the best out of anyone. Issue at stake here is wastefulness via unsound, ostensible policy of unproductivity. Sadly, this is where the difference between present Nigeria (\$1 = ₦1,600) and the one in the 1980s (₦1 = \$ 0.80) lies.

Like Nigeria, where Rotational Presidency (leadership) is not possible through the country’s constitution except those of political parties, what stops some church organizations in Nigeria from evolving such means to rotate her leadership to avoid court cases, foster peace and attain national relevance? Invariably, the earlier some of the infected church organizations administratively learn from others like Methodist, Apostolic, the better. After all, some of them in Nigeria still have comparative advantage over most others in terms of quality of Deacons/Deaconesses (Acts 6:1-7).

## **OSTENSIBLE DEVICES**

In government, laudable programmes suffer set-back as a result of deceitful devices by its implementing agents who enrich their pockets to the detriment of the intended poor masses. For instance, the free education policy in Akwa Ibom State appears to be a farce as some of the school principals hide under items like customized uniforms to extort various sums of money from the poor parents. Also, under the pretext of extra lessons, fees are charged. That means the teacher connives with their bosses to hide information that could have been given in the class for the same selfish purpose. How about those of the highest authorities in budget padding and outright looting of public funds for personal aggrandizement.

Similarly, some pastors devise various means to make extra money from the vulnerable/gullible members Church/attendees. OJo (2014:23) sees it as commercialization of the Gospel of Christ with high tendency among Pentecostal preachers. With due respect to genuine church planting, faith clinic, fundraising et cetera, some of them are ostensible and far from God’s approval, as they mostly end up serving individuals at the expense of the masses and God’s kingdom. Observably recent increase in proof of ministry by driving jeep cars, even at the expense of personal basic needs like healthcare, own-house, good education and so on.

Like their secular counterparts, Ojo (2014: 23) posits thus



*It is an open secret that some of these 'pastors' steal the church offerings; build schools and establish other businesses... not subsidized to enable even the church members who contributed the capital for the business to afford sending their children there.*

### **LEADERSHIP/ADMINISTRATIVE FRAUDS**

The above source also observed other leadership frauds: "Mr. Joshua Dariye, Governor of Plateau State was found by the London Metropolitan Police to have operated 25 bank accounts in London alone". The report revealed Dariye's landed property and cash worth \$44million confirmed by the London Criminal Conduct and Nigeria's Economic and Financial Crimes Commission (EFCC).

In the same vein was the case of Mr. D. S. P. Alamieyeseigha, governor of Bayelsa State, who about 10 years ago did beat the London Prison securities (By dressing himself up with women attire) and made his way back to Nigeria. According to the source above, he was indicted of 4 landed properties in London worth about £1.2million; £1 million cash found in his London bedroom; £2 million restrained at Royal Bank of Scotland in the same country; and \$240 million cash in Nigeria. These, the source added, did not include his Bank Accounts traced to Cyprus, Denmark, USA and Bahamas. Also, Nigerian leaders appear to be prone to distraction by fraudulent beneficiaries. This is nothing but clear evidence of weak focus or ideology. For instance, nine years of military rule under Gowon was enough for him to have had handed over power on schedule to civilians, but due to distraction by corrupt, fraudulent beneficiaries of his government who advised him to stay on, he announced shift of date which led to the collapse of his administration (Titus, 2014: 166-167)

More worrisome are strange doctrines like prohibition of members from accessing medicine, arguing that 'Blood of Jesus', anointing oil or Holy water is enough to heal them of their infirmities. Meanwhile, these same pastors or prophets go behind the congregation to receive medical attention when sick. In the same vein, what informed the idea of compelling pastors' wives to resign from their gainfully employed jobs which assisted most of their families to live comfortably while serving the Lord? Was it truly the alleged jealousy by their poor-suffering-illiterate bosses in the Ministry? Little wonder Prophet Jeremiah posited thus:

*The heart is deceitful above all things, and desperately wicked: who can know it? (Jeremiah 17:9KJV).*

### **LACK OF EQUITABLE DISTRIBUTION OF WEALTH**

Obviously, economies rise or fall depending on their levels of circulation/distribution of available resources such as cash. The more cash circulates into many hands, the better for the society/economy and vice versa. To this end in Nigeria (where most public funds are fraudulently kept by a few corrupt government officials to the detriment of the poor masses), wealth turns to curse instead of blessing. Accordingly, most church organizations in Nigeria borrow a leave from their country's administration/political system in their distribution of wealth or resources. David's good example in this direction is worth citing thus:

*But all the evil men and troublemakers among David's followers said, "Because they did not go out with us, we will not share with them the plunder we recovered. However, each man may take his wife and children and go. David replied' no my brothers, you must not do that with what the Lord has given us...the share of the man who stayed with the supplies is to be the same*



*as that of him who went down to the battle. All will share alike. David made this a statute and ordinance for Israel from that day to this (1 Samuel 30: 22-25 NIV)*

Another generous, selfless leader was Moses who in Numbers 11:29 “but Moses said to him, ‘are you jealous for my sake? Would that all the lord’s people were prophets, that the lord would put His spirit upon them! Observably, some leaders and their organizations are good at helping their pastors to get married without corresponding help for food and money for their up-keep. Yes, fornication prevented, but with hunger amidst other physiological challenges, problems solved tend to become problems multiplied. Painfully too, due to mal administration in some church organizations, retirees, like their secular counterparts, spend their invaluable youthful decades to rigorously, sacrificially and meritoriously serve but retire or die with paltry or no benefit at all. Some of the denials/deprivations include non-refund of personal contributions toward retirement. They do it with impunity in the name of the Lord

## FINDINGS

Apparently, administrative/political problems in Nigeria and church revolved around money - the love of it, the holy book posits is, the root of all evil (1Tim 6:10).

Like godfatherism in Nigeria, the Church father-son-in-the-lord relationship is mostly determined by the amount of money in cash or kind the so-called “son” gives to the “father”. Whether the son is Esau in the body but Jacob in the voice – recognition/relationship subsists with little or no care for effect on the populace/followers.

Like Nigeria's ostensible consumption spree without corresponding production, some churches use full-time doctrine to frustrate and destroy potentials.

## RECOMMENDATIONS

The earlier Nigeria country-leaders stop embezzling public funds like their counterparts in Ghana, South-Africa, South Korea, Malaysia, South Korea et cetera, the better for church to borrow a leaf and stop the use of certain scriptures to exploit Nigerians found as gullible cheap labourers in-God's vineyard.

Since most church organizations in Nigeria toe the part of the latter (like Nigeria like church) in terms of resource management and service delivery, local churches need to be confederated. Too much financial power wielded around one person at any of the administrative units should be avoided. In other words, make leadership as much as possible less lucrative for fellow workers; and local churches also” breathe “. If the President-founder church is susceptible, why must the non?

Without fear of contradiction to claims for full-time ministries by divine or human directions, this study recommends that infected church organizations in Nigeria should adopt or give more encouragement for Pauline approach on ministry (Tent Ministry). (Thessalonians 2:9; 4:11-12; I Corinthians 9:13-14). One of the myriads of reasons for this effect is today's microscopic (mushroom churches) “altars” or “temples”, ten of which are incapable of meeting a pastor’s basic need-yet each of them is assigned full-time pastors (most of them with large families).



Ironically, many of the Catholic Church preachers - without wives and children in addition to their financially buoyant parishes, are gainfully employed. Whereas in most Pentecostal churches, pastors and their families become burdensome to small-poor churches.

Murmuring, bitterness, misunderstanding and the likes should be reduced to the barest minimum by adhering to most of these recommendations.

Upside-down philosophy of leaders living by facts (sight) for followers to live by faith economically should be reviewed with Japan's theory

Further studies should be carried out in various Christian denominations for the renewal of Christianity in Nigeria. Thank God for Pastor Kumuyi's public confession to his obnoxious extreme teachings in Deeper Life Bible Church with resolve to reviewing them in his lifetime

Government's attention should not only be drawn to its overwhelming negative influence on institutions, including the church's (morality), but be held responsible.

## REFERENCES

- Adelakun, A. (2014, March 6) Dame Jonathan's Pastor goes to jail. *The Punch Newspaper*, p.61.
- Agi, S. P. I. (1998). *Political History of Religious Violence in Nigeria*. Pigasiann & Grace International Publishers.
- Aguwa, J. C. V. (1993). *Religious Dichotomy in Nigerian Politics*. Fourth Dimension Publishers Ltd.
- Ajah, P. O. (1981). *The True Religion: Which?* Aba: Assemblies of God Literature Centre.
- Amucheazi, E. C. (1986). *Church and Politics in Eastern Nigeria 1945-1966: A Study in Pressure Group Politics*. Macmillan Nigeria Publishers Limited.
- Comparative Study Bible (King James, Amplified, New American, and New International Versions) 1999. Zondervan.
- Douglas, A. (1982) *One Hundred Bible Lessons*. GLS Press p. 176.
- Ekwonwa, M. O. (2013). Leadership, Corruption and National Development. *International Journal of Social Sciences, Faculty of Social Sciences, University of Uyo, Nigeria*, 9 (1): pp. 164-176.
- Eminue, O. (2001) *Introduction to Political Science*, Clear Lines Publications. Pp. 9, 16, 36-37, 89-91, 232
- Evangel Briefs Magazine...
- Ikpe, U. B. (2010). *State Society Interaction: A Conceptual Comparative Introduction to Political Sociology*. Concept Publications Ltd.
- Jreisat, J. E. [1999]. Comparative Public Administration and Reform. *International Journal of Public Administration*, Vol. 22, No. 6 pp. 855-877
- Ita, V. E. and Titus, D. A. (2018). The Role of Bureaucracy in Democratic Governance in Nigeria: Relevance and Evidence from Akwa Ibom State (1999-2017). In: *Journal of Public Administration and Governance*, 8(3), 54-74
- Ndiyo, N. A. (2005). *Fundamentals of Research in Behavioural Sciences and Humanities*. Wusen Publishers.
- Nigerian National Newspapers, May 21-23, 2017.
- Obioha, R. (2009). The Church and Political Development of Nigeria. *Daily Sun Newspaper*, April 3, p.17).





- Ojo J. (2014, March 12) Lessons from Yonggi Cho's Imprisonment. The Punch Newspaper, P. 23.
- Planet Radio (101.1 FM) Uyo.
- Titus, D. A. and Akpan, A. G. (2019). Harnessing E- Governance for Quality Public Service Delivery in Akwa Ibom State: Benefits and Challenges. In: European Journal of Business & Social Sciences, 7(5), 1117-1127
- Titus, D. A. and Onwuhanze, J. U. (2023). Sanitizing Politics in Nigeria for Sustainable Development through Tupocracy. In: I. V. O. Modo (eds). Academic Practitioners' Research for Sustainable Development Goals in Africa (Book of Readings). Ikot Ekpene: ICIDR Publishing House, Pp. 163-174
- Titus, D. A.; Mbon, N. and Edem, M. I. (2024). The Role of Public Administration in Managing War in Russia and Ukraine. In: AKSU Journal of Administration and Corporate Governance (AKSUJACOG), 4(1), 60-70
- Titus, D. A. (2014). Leadership Challenges and Nation-Building in Nigeria. In: UNIUYO Journal of Politics and Administration, 1(1), 161-169
- Udokang, J. C. (2000). A Reader in History of Political Thought Uyo: Joe Graphic Publications.

#### **BIBLIOGRAPHY**

- Elluh, J. (1972). The Politics of God and the Politics of Man. William B. Eerdmans Pub. Co.
- Nwankwo, A (1987). The Nigeria Condition. Fourth Dimension Publisher.
- Webber, M. (1930). The Protestant Ethics and the Spirit of Capitalism. George Allen and Urwan University Ltd