



CHASERS CONFERENCE
FOR SEEKERS OF GOD

13TH-15TH JUNE, 2024
13TH: 4PM 14TH: 2PM, 15TH: 9AM
BHBC GLOBAL AUDITORIUM
OFF UNILORIN RD. TANKE

CALLING CHARISMA & CHARACTER



Samson Adedokun
Lagos

Gideon Akanbi
Iwo

Bolaji Odejide
Host

Taiwo Opajobi
Ogbomoso

Olawuyi James
Ibadan



CHASERS CONFERENCE
FOR SEEKERS OF GOD

BHBC Global Auditorium
Reservoir Rd, Off Unilorin
Rd Behind GDSS, Tanke

13th-15th June, 2024

ORDER OF PROGRAMS

THURSDAY 13TH JUNE (OPENING SESSION)

- 3:30-3:45pm Declaring the Conference Open - Pastor Mayowa Oni
3:45-3:55pm Intense Worship - Moyosore Odejayi
4:00-4:25pm Praise Galore - Praise Team
4:25-4:35pm Welcome and Information on the Conference
- Mr Timothy Adeolu
4:35-4:40pm Short Documentary and Introduction of Guest - Media
4:40-5:40pm Plenary Session I (The Authenticity of Your Calling)
- Revd Bolaji Odejide
5:40-5:45pm Worship Melody - Worship Team
5:45-5:50pm Short Documentary - Media
5:50-5:55pm Media Introduction of Guest - Media
5:55-6:45pm Plenary Session II (Rooted & Built Up: The Devotion of
Leaders) - Revd Dr Gideon Akanbi
6:45-6:55pm Prayer Session - Revd Matthew Taiwo
6:55-7:00pm Information & Closing

FRIDAY 14TH JUNE (AFTERNOON SESSION)

- 1:30-1:50pm Declaring the Heavens Open - Pastor Femi Alagbe
1:50-2:00pm Aerobics - Mr Afolabi
2:00-2:20pm Praise Galore - Praise Team
2:20-2:25pm Welcome & Information about Conference
- Barr. Abimbola Oyinloye
2:25-2:30pm Short Documentary & Guest Introduction - Media
2:30-3:20pm Plenary Session III (Mission On Campus: Strategically
Reaching the Unsaved) - Revd Dr Gideon Akanbi
3:20-3:25pm Prayer Session - Revd Dr Dayo Oladeji
3:25-3:35pm Worship - Dr. Moyewa Atoyebi
3:35-3:40pm Short Documentary and Introduction of Guest
- Mr Timothy Adeolu
3:40-4:30pm Plenary Session IV (The Rise of Market Apostles)
- Revd Taiwo Opajobi
4:30-4:40pm Prayer Session - Revd Bolaji Odejide

- 5:35-6:25pm Plenary Session V (Calling Character & Charisma)
- Revd Dr. Samson Adedokun
6:25-6:35pm Worship - Dr Moyewa Atoyebi
6:35-6:40pm Short Documentary & Guest Introduction - Media
6:40-7:30pm Plenary Session VI (Built to Last)- Revd Dr S.O. James
7:40-7:50pm Information and Closing - Revd Bolaji Odejide

SATURDAY 15TH JUNE (MORNING & CLOSING SESSION)

- 8:30-8:40am Aerobics - Mr Afolabi
8:40-8:45am Declaring the heavens open - Revd Dayo Oloyede
8:45-9:00am Praise Galore - Praise Team
9:00-9:10am Let the Fire Fall - Pastor Mrs Ope Odejide
9:10-9:15am Welcoming, Short Documentary & Guest Introduction
- Barr. Abimbola Oyinloye
9:15-10:05am Plenary Session VII (Church Leadership & Socio-
Economic Transformation) - Revd Dr Samson Adedokun
10:05-10:15am Worship & Chanting - Worship Team
10:15-10:25am Information - Mr Timothy Adeolu
10:25-11:15pm Plenary Session VIII (Developing and Deploying
Intergenerational Leaders) - Revd Dr S.O. James
11:15-11:20am Prayer Session - Revd Bolaji Odejide

GRADUATION OF SCHOOL OF MINISTRY

- Facilitator: Revd Matthew Taiwo
11:30-11:35am Academic Procession/Hymn - Worship Team
11:35-11:38am Opening Prayer - Dr Femi Afolayan
11:38-11:43am Welcome Remarks - Registrar
11:43-11:50am Admission to Degrees
11:50-12:10pm Impartation - Rector
12:10-12:15pm Admission to SOM Alumni Body - Dr Femi Afolayan
12:15-12:25pm Thanksgiving
12:25-12:30pm Vote of Thanks & Closing
12:30-12:25pm Recession/Hymn



REVD BOLAJI
ODEJIDE

THE AUTHENTICITY OF YOUR CALLING

COL. 4:7

Christianity is way deeper than the concept of heaven & hell. Both are real, but they are not the first in the agenda of God for creating us. You must understand that Christianity is God's centered and not location centered. Therefore, if you walk with God and put God at the center of your life, then you can't miss heaven. Joseph was God centered, Genesis 39:9 Joseph was shown to be God-conscious and not prime minister's conscious. He was God-centered. Your years on earth are a blank cheque, what you do with your life and the way you live is the ink with which you write on the blank cheque. Therefore, Christianity focuses on three important components:

1. God Centered Life Matthew 22:37
2. Assignment or Purpose Driven Ephesians 2:10
3. Eternity in View Luke 10:20

To live a fulfilling Christian lifestyle, there must be a tripartite agreement among:

- The Caller: God [Isaiah 6:8; Jeremiah 1:5; John 15:16; Romans 8:30]
- The calling: Calling is always specific
 - o Moses [Exo 3:10]: to bring the Israelites out of Egypt to the promised land.
 - o Jeremiah [Jeremiah 1:4-5]: prophet to the nations.
 - o Jonah [Jonah 1:1-2]: Preach to the city of Nineveh.
 - o Paul [Acts 9:15]: Preach to gentiles.
- The called [1 Peter 2:1; Romans 9:11-12]

Every believer is called into ministry and the consciousness of ministry must reflect in all our endeavors. 1 Peter 4:10, Col 3:17. When you fulfil your call and ministry, the reward is inevitable. God has called every believer into two types of ministry:

A. Pulpit Ministry

These are five-fold ministry that are planted in the body to equip, correct, build for kingdom expansion. The call to pulpit ministry is a specific call and comes with offices such as Apostles, Prophets, Teachers, Evangelists and Pastors. The major work is to equip the saint for the work of ministry and edification of the body of Christ. The function of pulpit ministry differs from each other according to the call and office.

Apostle and Evangelist → Bring in Calling.

Teacher and Prophet → Cleansing & Positioning Calling.

Pastor → Nursing and Nurturing Calling.

B. Calling of the Saint/Market Ministry

God has called all saint into five ministry to be carried out.

a. Ministry of Reconciliation 2 Corinthians 5:17-22

✓ Winning souls and bringing to the kingdom Mark 16:15

✓ You are like Moses and the prophet luke 16:30-31

b. Ministry of Intercession Galatians 6:2, James 5:16

✓ Pray for one another, bear each others burdens.

c. Ministry of Stewardship in the Local Assembly Heb 6:10

d. Ministry of Discipleship Matthew 28:19

✓ Bring them to maturity

✓ Train & teach

e. Ministry of Provision in the Local Assembly

However, many know their call but did not do anything to the call of God in their lives. Some even destroy the call which results in not pleasing God.

Things most people do with their calling.

1. Resist their calling

Young rich man (Matt 19:16-22)
Jonah (Jonah 1:1-3)

Avoid giving excuses and take responsibility of making sacrifice. (Luke 14:16-27, 9:57-62)

2. Pervert your calling

Balaam (Numbers 22:10-32)

Gehazi (2 Kings 5:20-27)

Avoid pressure from people to perform and don't be enticed with another man's assignment.

Avoid the love of money.

3. Abandon your calling.

Judas Iscariot (Matt 26:14-16)

Elijah (1 Kings 19:4-18)

Demas (2 Timothy 4:10)

Avoid lack of patience and get rid of lust for materialism

4. Embrace your calling

Always agree with God, Identify with your call, Accept it, Commit to it, Prepare and be adequately trained, 2 Chronicles 27:6. Learn to serve in your local church, serve another man's

vision, be faithful to it. You must seek mentorship and follow through with every instruction.

5. Fulfill your calling 2 Timothy 4:7-8

*Authenticating your calling. *2 Timothy 2:15 To identify and discover your call is not enough, to exercise your call and God given gifts is not enough. God's agenda is for everyone to end well and finish strong. God's plan is for the called to manifest his glory and produce a greater result for his kingdom. If you will authenticate your calling, you must take heed of the following.

1. Ministry

2. Family

3. Finance

Balancing your Ministry Psalm 78:72

There are three important gifts given to every called. One is given, one is imparted, the other acquired. Both takes responsibility and positioning from the called. We need both the skills (competency) and the integrity (character)

The Skills

✓ Administration and systems

Develop yourself in building capacity and structures

✓ Strategic planning and management control

Learn fast, Read fast and move at your pace.

The Power

Purity. To get power, you need purity

Fasting and prayer

Service that brings avenue for impartation- Elijah & Elisha

Baptism and impartation: The disciples Acts 1:8

The Character

✓ Integrity

✓ Self control and discipline

✓ Accountability partner

✓ Have a covering

✓ Retreat often for evaluation

✓ Tame your tongue and appetite

✓ Humility and respect for others.

2. Family

Devotion to God

Determination to be committed to spouse

Developing Parenting capacity

Relationship with others

3. Finances

Learn 5 things to do with money [Earn, save, invest, spend & enjoy]

Accountability in handling money

Keep details of spending

Avoid debt

1. INTRODUCTION

I want to acknowledge the Visioneer of this conference, Rev. Bolaji Odejide. Your dedication to making us have these necessary conversations that lead to action is commendable. I also want to recognize and appreciate the presence of other esteemed ministers of God and ministry leaders here with us today. Thank you for your leadership, your continuous commitment to the work of God, the work of building lives, and ultimately the work of building this great nation. To everyone present here, especially all our young people, thank you for taking the time to be here. Your enthusiasm is invigorating and vital as we discuss the important topic before us today.

The topic we are discussing, "Church Leadership and Socio-economic Transformation," is timely and relevant. It is crucial because I believe in the church's significant potential for meaningful socio-economic change.

In this discourse, we will delve into the biblical mandate for this reasoning, pinpoint the socio-economic needs of our nation, and talk about practical steps that the church can take to make a substantial impact. By the end of our discussion today, I aim to motivate all of us—church leaders or members—to play an active role in socio-economic transformation.

2. UNDERSTANDING SOCIO-ECONOMIC TRANSFORMATION

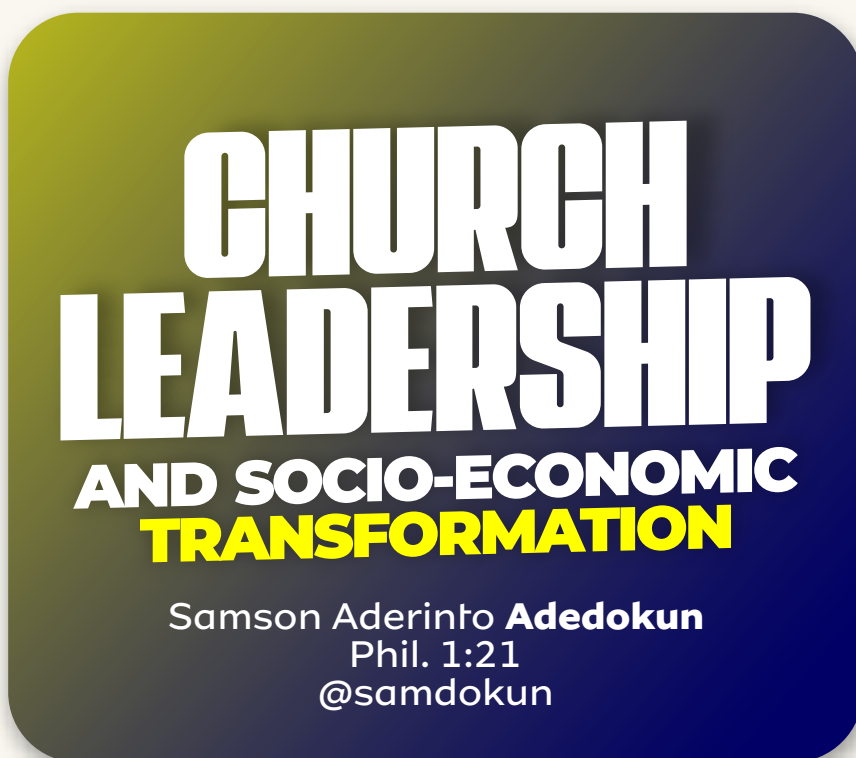
To understand socio-economic transformation, we first need to grasp what we mean by socio-economy. Socio-economy refers to the relationship between economic activity and social life. It encompasses how economic processes influence social conditions and how social policies impact economic performance.

Socio-economy operates at multiple levels. It includes income, employment, education, and health at the individual level. The community level involves the quality of local services, infrastructure, and community support systems. Societally, it pertains to broader issues like social equity, economic opportunities, and public welfare. Nationally, it covers

macroeconomic factors such as GDP, national employment rates, and the country's overall economic health.

There is an ideal for these socio-economic elements, and when they fall short of these ideals, there is a drop in the quality of life for those

concerned. Socio-economic issues, such as failed infrastructure and unemployment, are a reality in many societies, including in the society we find ourselves in in Nigeria. Socio-economic transformation, therefore, refers to the fundamental changes in the structures, systems, and policies that govern economic and social interactions. It aims to improve the quality of life for individuals and communities by addressing economic



disparities, enhancing social inclusion, and promoting sustainable development. It addresses the socio-economic issues that have dropped the quality of life of the members of a society.

These socio-economic issues are deeply interconnected with governance and are pivotal in shaping economic outcomes. Effective governance is crucial for economic development, as it ensures that resources are allocated efficiently, social policies are implemented fairly, and economic opportunities are accessible to all.

Good governance leads to a stable economic environment, encourages investment, and promotes inclusive growth. It involves transparent decision-making, accountability, and the rule of law, which create a conducive environment for economic activities and social progress.

Poor governance can worsen these issues through a lack of transparency, misuse of public funds, unequal distribution of resources, and suppression of social discontent, ultimately leading to corruption, widening inequality, and heightened social unrest.

3. THE CHURCH'S MANDATE AND ROLE

The church is the *ecclesia*, the community of called-out ones, the body of Christ, through which God works here on earth. We are God's eyes, ears, arms, and legs on earth. The church has always been a critical element of communities, providing spiritual guidance, support, and a sense of belonging to billions of people.

In today's world, particularly in Nigeria, the church must rise to the occasion. The challenges we face – poverty, unemployment, lack of access to education, insecurity, and healthcare – are complex and deeply intertwined with the state of our socio-economic environment. Church leadership, therefore, has a crucial role in addressing these issues. If properly harnessed, our role as transformation agents will transform not just individuals but entire communities, nations, and the globe.

God is always concerned for our socio-economic well-being. For instance, when God called Moses, he said, *"I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land"* (Exodus 3:7-8).

He acknowledged the Israelites' suffering under Egyptian oppression and took action to free them, demonstrating His concern for their physical and economic well-being. Later, in Exodus 16:4, God provided manna from heaven to ensure that the Israelites had enough food during their journey through the wilderness, showing His care for their basic needs.

God goes on to prescribe laws relating to how the vulnerable – the poor, infirm, widows, and foreigners – should

be treated. He provides guidelines for business ethics, instilling strict measures for dubious business practices, and finally, the Jubilee law, where after six years of sowing and harvesting, the land is to be left fallow in the seventh year to prevent the accumulation of wealth in the hands of a few and to ensure that people experiencing poverty have access to resources.

The Bible also emphasizes caring for the poor, marginalized, and voiceless. Isaiah 1:17 says, "Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow." James 1:27 reinforces this by stating, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world."

Jesus called us to be 'salt and light' in the world. In Matthew 5:13-16, He says, "You are the salt of the earth... You are the light of the world." Salt preserves and adds flavor, while light illuminates and dispels darkness. This metaphor highlights our duty to positively influence society, preserving what is good and illuminating what is just and righteous.

Therefore, the church, taking its cue from God, has a role that should pay close attention to socio-economic issues. In the Early Church, as implied in many of Paul's letters to the churches, we see their approach to sharing resources and ensuring no one was in need. This spirit of communal

support and church responsibility for the socio-economic transformation of its people is a powerful model for us today.

While this paper addresses the nation's socio-economic transformation, it should be noted that transformation needs to begin with the individual. Being in direct contact with individuals, the church has a more direct avenue to influence socio-economic change from the individual level. Other ways of influencing will be discussed later in the paper.

4. IDENTIFYING THE SOCIO-ECONOMIC NEEDS OF OUR NATION

We must clearly understand the issues that require change for effective socio-economic transformation. The socio-economic challenges plaguing Nigeria are numerous and often so evident that they hardly need mentioning. Let us highlight a few critical matters – poverty, corruption, financial recklessness, leadership failure, unemployment, and insecurity.

A. Poverty

Nigeria faces a substantial poverty burden. According to the National Bureau of Statistics (NBS) latest Multidimensional Poverty Index survey (2022), an estimated 63% of Nigerians (roughly 133 million people) experience multidimensional poverty, lacking access to necessities like sanitation, healthcare, and education. High unemployment rates, particularly among young people, exacerbate this situation.

B. Corruption

Corruption in Nigeria remains a pervasive issue that significantly hampers the country's development. As of 2023, Nigeria ranked 150th out of 180 countries on Transparency International's Corruption Perceptions Index, highlighting the severe challenges in curbing corrupt practices. A 2023 Socio-economic Rights and Accountability Project (SERAP) survey revealed that over 70% of Nigerians believe corruption has worsened over the past five years. The endemic nature of corruption affects various sectors, including health, education, and infrastructure, depriving citizens of essential services and undermining public trust in institutions.

C. Financial Recklessness

Financial recklessness in Nigeria has been a persistent issue, manifesting through various high-profile cases and systemic failures. Numerous examples range from subsidizing Hajj trips with 90 billion naira while refusing workers a living wage to renovating a residence for 21 billion. One state purchased one SUV vehicle for 440 million naira. The Central Bank of Nigeria (CBN) has come under scrutiny for its opaque handling of public funds, especially during the COVID-19 pandemic, when there were concerns about the lack of transparency in the disbursement of stimulus packages meant to cushion the economic impact on

businesses and individuals.

D. Unemployment

The NBS' latest Labor Force Statistics report (2023 Q4) estimates an unemployment rate of over 33%. Despite a growing and youthful population, weak job creation remains a significant concern. The limited job market creates fierce competition for a few positions, leaving many young graduates unemployed or underemployed due to a mismatch between their skills and available jobs.

E. Infrastructural Gap

Infrastructural and affordability issues make necessities like electricity and mobile data burdensome. Young people need reliable power and data to use technology for learning, communication, and online job applications. The infrastructural gap also hinders quality education. Inadequate facilities, insufficient teachers, and the high cost of internet access can make online learning resources inaccessible, limiting young people's ability to gain the skills and knowledge needed for employment.

F. Insecurity

A 2023 Afrobarometer survey found that 61% of Nigerians felt unsafe walking in their neighborhoods in the past year, and over half feared crime in their homes. The 2022 Global Terrorism

Index ranked Nigeria as the sixth most impacted country globally and third in Sub-Saharan Africa (Agusto & Co., 2023). Insecurity significantly affects daily life and economic activities, exacerbating the socio-economic challenges.

G. Leadership Failure

Leadership failure in Nigeria continues to be a significant obstacle to the nation's development, characterized by widespread corruption, mismanagement, and a lack of accountability. The recent controversy surrounding fuel subsidies exemplifies this problem. Additionally, the government's inadequate response to security challenges, particularly in the northern regions, highlights severe leadership deficiencies. The persistent threat from insurgent groups like Boko Haram, along with rampant banditry, has led to widespread violence, community displacement, and a pervasive sense of insecurity. These instances reflect a broader pattern of leadership failure that stifles Nigeria's progress and erodes public trust in its institutions.

H. Emigration

Limited opportunities within Nigeria lead many skilled individuals to emigrate, further depleting the country's human capital. These issues can be traced back to leadership and trickle down to the populace. The leadership problems in Nigeria, characterized by corruption, nepotism, and a lack of transformational vision, directly affect the social and economic lives of Nigerians—especially the youths, who comprise about 65% of our population.

5. OWNERSHIP & OPPORTUNITY: CHRISTIANS AS A FORCE FOR GOOD

Nigeria is in a conundrum. So the church should not, cannot, wait for the government. It must be part of the solution because, as William Temple said, "The Church is the only society that exists for the benefit of those who are not its members."

God does not accept an unjust society. Isaiah 5:20 says "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter." Christians must fully endorse this position. They should not applaud wrongdoers, or accept wrongdoing. Paul asserts that we must not be overcome with evil but rather overcome evil in Romans 12:21.

In Philippians 2, the apostle Paul exhorts Christians to adopt the mindset of Christ, who humbly considered the needs of others above his own. This passage emphasizes the importance of selflessness, compassion, and empathy in our interactions with others, reflecting the core values of Christianity. This is the Christian ethos.

Research by Statista in 2018 suggests that Christians make up around 45-46% of the Nigerian population. If properly harnessed, this numerical advantage has great potential for positive social

impact. What is the socio-economic strength the church can wield if these powers are harnessed? Is the church currently doing enough?

Individually or collectively, the church, possesses the capacity to harness its moral, social, and organizational influence to foster substantial and lasting positive changes in the socio-economic fabric of society. This can be achieved through various means such as community development initiatives, outreach programs, educational support, and advocating for social justice and fair economic practices.

By leveraging its resources and engaging with diverse stakeholders, the church can play a pivotal role in addressing systemic issues, promoting equality, and uplifting the individuals and communities in need, ultimately contributing to a more equitable and prosperous society.

Esther is a remarkable example of an individual who demonstrated exceptional courage and resourcefulness by leveraging her strategic and influential position to sway the king's decisions and subsequently alter the course of events, ultimately leading to the salvation of the Jewish people. (Esther 4:14; 7:3-4).

We have seen churches and ministers exert the influence of the body to contribute to societal change. African American churches played a crucial role during the Civil Rights Movement in America. Church leaders like Dr. Martin Luther King Jr., a Baptist minister, used the church as a

base to organize, plan, and mobilize efforts to combat racial segregation and discrimination. The movement led to significant legal and social changes that significantly dented racial segregation and discrimination.

Recently, churches in Nigeria contributed their voices to the ENDSARS protests. Our church, New Dawn Baptist Church, spoke out against police brutality and encouraged members to get involved safely and responsibly. We also made our location available for protesters who needed somewhere to lay their heads during the backlash. But many other churches chose to be silent or disregard the demands of the youth.

5. IMPLICATION OF SEPARATION OF CHURCH AND STATE

"Should the church care about socio-economic issues?" Discussion about church involvement in governance matters always raises the debate about the Separation of Church and State. So let us look at this briefly.

- **No Union Between Church and Government:** The government should not seek to control the affairs of the church or explain or interpret beliefs or practices. The church should not control human government. The church should not resort to the government to carry out its work. The state should not impose taxes or other tariffs in support of any religion. The state should provide equal opportunity to all people, irrespective of their faith. The church must be at the forefront of the demand for religious liberty.
- **What It Does Not Mean:** It does not mean that they have no relationship at all, run mutually exclusive domains, are symbiotic twins, never interface, or never disagree.
- **Separate but Synergetic:** The church must see itself as synergetic for the good of the entire society. While insisting that the state be free of any religious affiliation, the church must work with its members to enable the government to accomplish mutually beneficial goals.
- **Independent but Interdependent:** We must accept that the government is independent of the church, and the government must equally accept that the church is independent. Yet both are interdependent. We must define the level of that relationship. We must identify the extent to which the church is independent of the state and clarify the extent to which the church is dependent on the state.
- **Malleable but Moldable:** The state is malleable. By the word malleable, I mean that the state is fashionable and pliable. Consequently, it will be molded by those who control the apparatus of the state. Whoever controls the wheel of state and dominates the machinery of government will determine the state's policies,

policy makers, and policy thrust. It is foolhardy, therefore, to assume that the Separation of Church and State is sufficient reason to ignore the moldable nature of government. Martin Luther King summarizes this by proposing that "the church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool."

4. PRACTICAL STEPS FOR SOCIO-ECONOMIC TRANSFORMATION

Having established the critical role of the church in contributing to effective, meaningful socio-economic transformation, we must adopt practical and actionable steps. Drawing from historical and contemporary examples of church involvement in societal change, we must harness our unique strengths and mandate to address the needs of our nation.

The early church provides a powerful model for mutual care and community support. Acts 2:44-47 describes a community where believers shared everything in common, sold property and possessions to give to anyone in need, and met together with glad and sincere hearts. This spirit of communal support and responsibility is a blueprint for addressing socio-economic challenges today.

i. Education and Skill Development

Churches can serve as hubs for educational advancement, usually a bedrock for socio-economic transformation. While it is not a given that education always leads to an economic boom, the scripture shows us that "people perish because of lack of knowledge." Hence, the church should address the problems that arise from a lack of knowledge by providing educational and skills development opportunities. Some of the practicable ways are:

- **Knowledge and Skills Training:** Churches can offer educational programs and training initiatives. Running mentorship programs that enlighten youth and adults helps bridge gaps that formal or informal learning institutions neglect.
- **Vocational Training:** Providing skill acquisition programs and job placement services enhances employability and equips individuals with practical skills for the job market. Teaching principles of production, service rendering, and investment prepares individuals for economic self-sufficiency.
- **Financial Literacy Workshops:** Conducting financial management, budgeting, and investment workshops can help individuals manage their resources more effectively and build a foundation for economic stability.

ii. Economic Empowerment

Though a tricky notion, the finances of individuals play a major role in their socio-economic outlook. With access to funding, the church can contribute to this by implementing microfinance initiatives, which go a long way in assuaging tough economic times. When well managed and implemented, this can serve as a platform for financial success for those participating. Here are some ways this can be achieved.

- **Microloan Programs:** Establishing microloan programs can help individuals start small businesses, stimulating economic growth within the church and extending beyond.
- **Cooperative Societies:** Churches can establish cooperative societies to pull resources together to support members.
- **Emergency Financial Aid:** Financial aid during crises ensures immediate needs are met, helping individuals recover and rebuild.

iii. Leveraging Expertise for Community Development

The church is a melting pot of personalities, professions, and proclivities. Once well assessed, the church can leverage the diverse skills, knowledge, and access through those willing and able to contribute to the development of others. The church should utilize the talents of its members to improve the whole. This can be done through the following:

- **Professional Contributions:** Encourage church members to use their professional skills – whether in media, business, law, medicine, or education – to benefit church ministries and community projects. Emphasize that God's gifting extends into our professions, making them powerful tools for socio-economic transformation.
- **Community Service Initiatives:** Organize initiatives where professionals offer expertise, such as free legal clinics, health screenings, or educational workshops.
- **Mentorship Programs:** Ongoing symbiotic mentorship relationships should be encouraged to allow

the older generation to impart skills, knowledge, and networks to the younger generation while keeping the older generation abreast of contemporary issues.

iv. Advocacy and Civic Engagement

The church should not only run commentary on what is happening in society. We should play an active role in society through advocacy. These

- **Social Action:** Churches should engage in social action by organizing efforts to address immediate community needs. This includes feeding programs, housing projects, and healthcare initiatives.
- **Activism:** Active participation in social activism is essential. This can involve organizing and participating in peaceful protests, community forums, and campaigns to highlight and combat social injustices.
- **Pressure Groups:** Establishing and supporting pressure groups that can lobby for policy changes and hold the government accountable is crucial. These groups can work towards addressing systemic issues such as corruption, poor governance, and human rights abuses.
- **Civic Education:** Educate members on their rights and responsibilities as citizens, encouraging active participation in local governance and civic duties. This empowerment fosters a more informed and engaged community.

v. Theological Responsibility

- **Preaching the Undiluted Word:** The church must preach the undiluted word of God and encourage members to have a functioning relationship with God. All the initiatives mentioned above may be fruitless if members are not spiritually grounded.
- **Discipleship:** Though seen primarily as a tool for spiritual development, discipleship also fosters overall well-being, including socio-economic transformation. A disciplined person in a living, walking relationship with Christ will ultimately experience holistic transformation.
- **Praying for the Nation:** As the Bible suggests, we ought to pray for our Jerusalem (Jeremiah 29:7). Ensuring a genuine love for one's nation, despite hardships, and fostering a positive and hopeful outlook will be rewarded by God.
- **Missions:** In addition to the in-reach programs needed to influence the hearts of the members of the

church, it is critical to have outreach programs that reach out to the unsaved and unchurched people out there. Proverbs 14:34 reminds us, "Righteousness exalts a nation, But sin is a reproach to any people." Hence, our ultimate socio-economic transformation as a nation will be assured when more people have embraced the righteousness found in Jesus Christ.

CONCLUSION

The Church is a divine institution. But it lives in the material world. The Church has unbelievable capacity, divine insight, and pure goodwill to leverage and inspire socioeconomic growth. In the words of Bill Hybels

Nothing on earth has greater potential to change lives and carry out His kingdom work in your community than your local church. There's nothing like the local church when it's working right. Its beauty is indescribable. Its power is breathtaking. Its potential is unlimited. No other organization on earth is like the church. Nothing even comes close.



MISSION ON CAMPUS

STRATEGICALLY REACHING THE UNSAVED

II Timothy 3: 1-5; Joel 2:28-30

"But mark this: There will be terrible times in the last days.

People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient, to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasures rather than lovers of God – having a form of godliness but denying its power. Have nothing to do with them." (NIV)

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." (KJV)

PREAMBLE:

Evil days are here! We are in a time the Bible called the last days. The two passages above present a conflict of **attention**, **intention**, and **output**. While God's **attention** has been programmed on the youths with the **intention** of using them as the last days army with the aim of having a quality **output** of revival over

our land, the devil also seemed to have kept his own agenda of engaging the same young ones with the **intention** of **pervading** the land with woes as they perpetuate all kind of evil practices.

Without doubt, we are in the last days. While this period should ignite the hope of the return of the bride of the church in the heart of the saints, the church must also be prepared to face the challenges that the last days pose to her. There is already an outpouring of demons and its attending woes as Paul outlined above. What we see in our days is very strange. These evil practices as presented above have found their ways into every available space of human existence, most especially in schools of higher learning.

Paul foresaw by the Spirit of God what would characterize the last days and he simply concluded that, "**There will be terrible times...**"

Unfortunately, most of these misdemeanours have found their easy expressions in the lives of youth, specifically students. The adolescents have become cheap tools in the hands of the devil; they are the target group of this onslaught of the last days. The painful aspect of course is the fact that most of our adolescents spent a vital part of their lives in school of

higher learning. By implication therefore, our campuses have become a training ground where the devil trains, tests, and thrusts out instruments for his evil agenda.

IDENTIFYING THE CHALLENGES

As I travelled around, both within and outside the country, I have noticed a lot of developments, both positive and negative, as far as student ministries is concerned which provoked my desire to have a critical look at the turn of events in student ministries. We must acknowledge the fact that schools of higher learning have become very strategic in the programme of God in effecting the needed revival in these last days. As I gave a careful look, I observed several challenges we must consider and find appropriate responses to. They are as follows:

• The Challenge of Moral Perversions:

This generation has been described as amoral. There is a complete loss of the sense of good and bad. This generation could not discern what is right from wrong any longer. The rate at which sexual immoralities in its varied dimensions are perpetuated on our campuses is alarming. Observing the manner of

dressings of students on campus alone will tell you that something is wrong with the youth of this generation. What I called “**Babylonian garment**” has become the normal fashion on our campuses. Some even go to the lecture rooms almost naked. Most of our campuses have become breeding ground for pornographies, rape activities, homosexuality and lesbianism. An average Nigerian student is a “**Hollywood Star**” in attitude and conduct. This is what Paul foresaw when he said in the last days people will lose their sense of self control.

· **The Challenge of Academic Laxity:**

The time for serious academic discipline is gone on our campuses. What we have now is a hard chase after pleasure as Paul predicted. The rate of examination malpractices is becoming a matter of concern. It is in our days that a student will have to write about two or three exams (WAEC, GCE, NECO, UTME and Post UTME) before gaining admission into a university. This is an indication that something is wrong with our system; a serious gap has been created. When you listen to our student speak English this day you will know there is a big problem on our hands.

· **The Challenge of Substance Abuse**

The rate in which undergraduates indulge in drug is alarming and this is causing a nightmare on our campuses. There is always a new drug surfacing in the market at any given season and this is wrecking the destiny of young people.

· **The Challenge of Cultism and Murder:**

University campuses and other schools of higher study have become the homes of cultism. These evil groups have become a night mare to both students and school authority. The rate at which cult activities interrupt school calendar of academic programme is an issue of concern in our time. Cultism has become an emerging phenomenon on our campuses we must respond to. There is hardly any campus in Nigeria you will not find at least one of these terrible groups operating. In those days they called them “secret groups” but now their adherents are proud to be known publicly. The names like “**Black Axe**”, “**Eye Fraternity**”, “**C-Dog**” among others have become household names on campus.

· **The Challenge of Multiplicity of Christian Groups:**

Paul noted very strongly that in the last days many will have a form of godliness but they will deny its inherent power. There is a high level of nominalism on our campuses. Our campuses now witness a consistent upsurge of Christian groups of different brands. While this should be our joy that the resultant effect of this will be powerful positive impact of godliness on campus, the reverse is the case. History had it that in the 70s, there were only three Christian groups in the University of Ibadan namely, *Ibadan Varsity Christian Union (IVCU)*, *Baptist Student Union (BSU now BSF)*, and *Student Christian Movement (SCM)*. Yet

there was a serious positive influence of Christian faith on the whole campus in those days. Today, there are over sixty Christian groups in the same campus, yet evil grows without bound on the same ground.

· **The Challenge of Emerging New University Campuses:**

At the moment, there are over 140 private universities in Nigeria. This is besides several other state universities and other schools of higher study. This is a very serious challenge for those of us involved in campus ministry. The implication is that if we don't make every effort to establish God's kingdom in those campuses then the devil will be left alone to have a free day.

WHAT SHOULD BE THE CHURCHES' RESPONSE?

· **A Fresh Look at Student/Campus Ministry:**

God promised to pour out His Spirit upon young men and women in the last days. Where you find greater population of this set of people is no where than on campuses. God wants to do something new in our time. He wants to visit our land again and he desires to start again on campuses.

History has it that in the 70's, Nigeria Universities has the largest number of Evangelical students in the world. The revival of the seventies that swept this country started right from campuses. Great Christian leaders of this country were prepared in their days on campus. People like

W.F.Kumuyi of Deeper life, E.A. Adeboye of Redeemed Christian church of God, David Oyedepo of Living Faith Church, Moses Aransiola of Gethsemane Prayer Ministry, Chris Oyahkilome of Christ Embassy, George Adegboye of Rhema International Churches and Gbile Akanni of Peace House, all received their preparation while on campus.

I have every reason to conclude that university campuses are where God prepare men for His work; we must not concede it to the devil. The devil has shifted his base of operation to the campus; we too must take the battle back to his (devil) gate. Every church must have a new look at the campus ministry. Jesus said, **“Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the field! They are ripe for harvest”** (John 4:35 NIV).

- **The Need for a Well Defined and Purposeful Campus Ministry:**

For a result oriented campus ministry, there must be a strong purpose backing such a move which must be pursued vigorously. When purpose is rightly defined, resources are rightly distributed and focus is enhanced. There must be a well scripted blueprint of how to reach the campuses with the message of salvation.

- **The Need to Prepare and Present the Right Gospel:**

The gospel message remains the same and it is still the power of God unto salvation for everyone who believes (Romans 1:16) even though it

could be spread using various methods. There is an infiltration of another gospel on our campuses. Students are always open to new teachings and falsehood could easily be spread abroad from them. This pose a challenge to us who carry the right teaching to spread it correctly, consistently, and in a contemporary method. The role of media and ICT in spreading the gospel cannot be over emphasized. We must make every effort to make enough financial input to make the gospel available to campus students at all cost.

- **The Need for Adequate and Committed Christian Workers:**

To bring the necessary impact on our campuses, there is the need for strong workforce. We must recruit people who are mature in their faith with relevant experience in campus ministry to be the custodian and bearer of the gospel of the kingdom to campuses. The work is enormous. Finance obviously is the crucial factor. Every campus actually needs a full-time campus minister who will be a discipler who nurtures them in the Christian faith.

- **The Need for Relevant Orientation of Student Ministries at the Church base**

A lot of churches are not given serious attention to the student ministries at the church base any longer. We have erroneously concluded that student ministries are strictly a campus affair. But this is not true. The axiom is ever true that charity begins at home. When a student is well groomed at the church base and he/she is given

a right orientation into the Christian values of new birth, then it will not be difficult for such to identify and participate to the maximum benefit in student activities on campus. For instance, It was my involvement in the activities of Baptist Student Fellowship (BSF) at the church base in the late 80's that prepared me for my campus experience. It was not difficult for me to quickly identify with the same group when I entered the University of Ilorin in 1991. I think the church pastors have a lot to do in this regard in motivating and creating the right atmosphere for student ministries to thrive within their parishes.

CONCLUSION

This is the day of great harvest. The harvest field in this case is the schools of higher learning. We must take the good news to this very gate of the devil and restore the kingdom of our God on those ground the devil has unlawfully claimed. We must not live on assumption that “four more months then harvest will come.” The clarion call is that we should, “lift up our eyes” because the field is white for harvest. The kingdom of this world must of necessity become the kingdom of our God and of His Christ and He must reign forever and ever.

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The Rise of Market Place Apostles

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Introduction: In Matt 28:18-20 Jesus told His followers to go into all the world and preach the gospel to the whole world. Note that it is not just the world you like, or the world that looks like you, or the world that is convenient, but to take good [news](#) to different parts of the world, including our workplaces. We are the ambassadors of Christ, we are His hand, His mouth, and His legs. We are the 'donkey' He would ride to wherever He wants to go. He changes nations through us, He heals and saves through us. He is our example, if you are a carpenter, Doctor, Engineer, Nurse, Banker, Trader, House Help, Politician, Civil Servant, etc you represent Christ there. You must be teaching people the values of the bible (the Kingdom) through your vocation.

10 Necessities For Market Place Apostles

1. God's love calls for it
2. Jesus' death and resurrection demand it
3. Great Commission requires it Matt. 28:18-20; Mark 16:15.
4. Categories of people He sent us to require it (Matt. 25:34-36; Isa. 58:5-12)
5. The policies of most nations of the world call for it

6. God's deposit in us calls for it (gifts, fruits, talents, potentials & skills)
7. Shortness of the time we have left requires it
8. The darkness that engulfs the world requires it Rom, 8:19
9. Fulfillment of our purposes demands it. Acts 13:36; 2 Tim. 4:7.
10. The examples of the men and women of old call for it.

Examples of marketplace Apostles from the bible:

Noah used his skill in building to build the ark for God Gen. 6-9.

Hebrew Midwives Exodus 1:15-17

Joseph became a prisoner Administrator, and Finally he became a prime minister. He was solving Economic problems for Nations. So the ministry for Joseph was outside the church world. The anointing of Joseph is still here, whoever will receive it will begin to receive divine ideas, supernatural solutions, for national problems.

Bezalel and Oholiab : Exodus 31:1-11 they also had marketplace ministries. They were designers and inventors, they designed the Tabernacle of God.

Joshua was a military

commander, conquering places, he was a fighter; if you are a Christian and you are in military, the police force, or any of those areas, there is an anointing for you also, to proclaim the gospel where God has placed you.

Daniel and Modecai were national administrators and a presidential Advisers.

Esther was a very beautiful queen who influenced legislation and saved her people.

Nehemiah was a professional worker in the palace. And then he became a builder. He was a brick layer, he built the walls of Jerusalem in record time.

Zerubbabel was a Governor and a builder.

Lydia was in business selling purple clothes. But she was among the strong supporters of Paul in ministry. She was so good that every body knew and loved her. Acts 16:11-15.

Priscilla and Aquila were tent makers, building tents, but they were also missionaries. Apollos was mentored by Priscilla and Aquila, i.e. he was mentored by Tent makers.

Paul also was a missionary in the Marketplace, Paul used the marketplace to preach the gospel. First he was trained as a lawyer, then later he became a Tent maker.

David was a Market Place Apostle. He shepherded the people with integrity and skill. (A musician, poet and warrior). Acts 13:36.

Because God is raising up Marketplace Apostles, God is raising up fashion designers with His anointing, He is raising up house helps (**Naaman's maid**) with His anointing, raising up builders with Apostolic anointing that will transform places, and transform people and bring many into the kingdom of God.

There is an anointing to proclaim the gospel in the market place. History shows us people who served in the marketplaces, the recent ones are: Full Gospel business men fellowship, it was an organization of Business men. Who meet together to encourage themselves, and then to use their businesses as avenues and vehicle to proclaim the gospel.

The realization is dawning upon the church that the Fivefold Ministry offices are supposed to equip the people of God to go and do the ministry outside the church, The Apostles, Prophet, Evangelists, pastors, Teachers are supposed to train, provide resources and equip believers to go out and do ministry in the marketplace. When we come on Sunday to church we come to thank God, celebrate what God did from Monday – Saturday.

You are a missionary in your workplace. You are sent to that place as a seed to proclaim the gospel of Jesus Christ. Every body that you come in contact with, your clients, your employees, your coworkers, your employers, you are to proclaim the gospel of peace to them.

Requirements For Effectiveness of The Market Place Apostles (The 10 Cs).

1. Conversion Experience of Market Place Apostles: Acts 9:1-19.

2. Call To Market Place Apostleship: Jeremiah 1:4-10; and Paul Acts 9.

3. Concentration on Market Place Apostleship: Ability to focus on your assignment. Philippians 3:13-14 - Trees Judges 9:8-15

4. Contentment of Market Place Apostle: - Philippians 4:11-12; Matthews 25:14-30.

5. Commitment of Market Place Apostle: - John 9:4; Rom. 12:6-8; Titus 3:14;

6. Courage of Market Place Apostle: - Joshua 1:9; David 1 Samuel 17:32-37

7. Consistency of Market Place Apostle: Job (Job 1:22)

8. Connections of Market Place Apostle: If Jesus needed the disciples & David needed Jonathan

If Paul needed Mark, Barnabas and others. You certainly cannot do without a team. Remember, it is not good that a man be alone. The Bible also said "two are better than one...". Eccl. 4:9-12. These passages are not only for marriages.

9. Competency of Market Place Apostle: David: Psalm 78:70-72. Joseph: Gen. 39:3

10. Consecration of Market Place Apostle: God will not give you the keys of the kingdom until your life worth it. You need the knowledge of the kingdom, the secret of the kingdom, the mysteries of the kingdom then the keys of the kingdom. (Case study - Matthew 5 & 6) - Paul (Romans 12:1-2); Daniel (Daniel 1:8-15) Joseph (39:7-12) We received the righteousness of God as a gift no doubt, but it is

our responsibility to maintain it through holy living. "In righteousness you shall be established..." "Seek first the kingdom of God and His righteousness..." How to live in righteousness Rom. 6:16 - Be enslaved by it.

10 Ways To Survive As A Market Place Apostle

1. Be curious
2. Be vulnerable
3. Be trustworthy
4. Keep learning
5. Embrace individuality
6. Be generous (share praise, glory and wealth)
7. Have fun at work (don't be too serious with life)
8. Be tough but don't be mean (be firm and flexible)
9. Carry people along (value them and add value to them)
10. Be prayerful & Connect with greater purpose (The Big Picture).

Conclusion: Look closely at the above listed virtues and rate yourself. Appreciate God where you are doing well and seek for help where you are wanting. Ministry can never be effective without them. The identified weapons of spiritual leadership are personality, purpose, people, preparation and plans. The greatest of them all is who you are - it is being before doing when it comes to kingdom assignment. Pay attention to who you are and run the race that is set before you with fear and trembling. Let your vocation bring glory to God and be fruitful doing what the Lord has blessed you with.

DEVELOPING AND DEPLOYING INTERGENERATIONAL LEADERS

Rev. Dr. S. Olawuyi James, Director of Youth and Student Ministries, Nigerian Baptist Convention



We are living in an intergenerational world. Every ministry that will last must be intergenerational. The ministry as well as the contemporary workplaces are made up of multi-generation with differences in need, mindset, and preferences in virtually every aspect of life and ministry. Today's church leadership and membership is

made up of Baby Boomers (1943 to 1960), Generation X (1961 to 1981) Millennials or Generation Y (1982 to 2005), and Generation Z and Generation Alpha (2006 to present). Bringing and leading all these group of people in a single church or ministry is challenging but can be very exciting and rewarding.

A leader that is not intergenerational will only be a seasonal leader no matter how good he is. This is because life is transitional and the young people of today will become old people tomorrow. Moreso, we are living in a changing world with distinct generation characteristics that are even sometimes conflicting. It takes an intergenerational leader to keep the ministry growing in the face of global shifts and generational changes.

A major challenge in ministry today is that of leaders tied to the customs, traditions and practices of their generation and trying to force the new generation to conform to their generational norms. We often misconstrue generational norms and traditions with biblical standards and values. These are not the same. We must develop intergenerational leadership mindset and skills for effective church growth and global impact.

I. UNDERSTANDING INTERGENERATIONAL LEADERSHIP

Understanding the concept of intergenerational leadership is a key factor for success in today's ministry and workplaces. This is an era marked by rapid technological advancements, migration and shifting demographics which requires leadership mastery and understanding.

Intergenerational leadership is based on the idea that each generation has something valuable to offer each other and to offer the church or workplace. This requires actively considering each generation's needs and characteristics to foster meaningful connections and engagement between them. Intergenerational minded leaders encourage cross-generational partnerships, mutual respect, and continuous learning. They also promote equality through horizontal leadership, rather than hierarchies.

Intergenerational leadership helps leaders develop strategies in the areas of talent management, decision making and internal communication to maximise the strengths and minimise the potential challenges of such a workforce. It helps understand and organise the similarities and differences in needs and preferences across the generations.

Intergenerational leadership can be very beneficiary to both members and the church. It can help in:

Improving Problem-Solving and Decision-Making: Leveraging the diverse perspectives and experiences of different generations can enhance teams' ability to solve complex problems and make better decisions.

Increasing Innovation: By harnessing all generations' diverse talents and strengths, leaders can boost innovation.

Enhancing Inclusion and Engagement: By fostering a culture that values and respects generational diversity, we can cultivate inclusive ministry environments.

II. PRINCIPLES OF INTERGENERATIONAL CONNECTION

John C. Maxwell established five fundamental principles for connecting with people. These principles are crucial in intergenerational leadership given the differential preferences of the various generations. This includes:

- The Big Picture Principle
- The Exchange Principle: Instead of putting people in their place, we must put ourselves in their place.
- The Learning Principle: Each person we meet has the potential to teach us something.
- The Charisma Principle: Believing the best in people usually brings the best out of people.
- The Confrontation Principle: Caring for people should precede confronting people.

III. ESSENTIAL AND STRATEGY OF INTERGENERATIONAL LEADERSHIP

Developing and deploying intergenerational leaders demands intentionality, creativity, and dynamism. Many things are required to get this done. We shall briefly consider some of this.

- Clear vision: Leadership vision and envisioning core leaders.
- Global picture.
- Understand generational differences.
- Understanding each generational strengths and where they fit within the intergenerational ministry. Leverage Diverse Strengths.
- Large heart: Living beyond your preference and perspective.
- Building the bridges.
- Building and strengthening intergenerational relationships.
- Mutual trust and respect.
- Develop intergenerational Programmes.
- Celebrate the values of each generation.
- Establishing support systems for each generation.
- Create a healthy and vulnerable environment.
- Creating ministering opportunities for all generations.
- Be open, curious, and kind. Create a culture of respect.
- Adapt to varied motivational drivers.
- Collaboration: Facilitate an exchange of resources, skills, and knowledge; identify strengths and learn from each other; accept different attitudes, values, priorities, and styles.
- Provide mentoring opportunities.
- Have a clear organisational mission, and values regardless of age.
- Offer flexible ministry arrangements that accommodate different circumstances, routines, and ages.

- Set resentment and defensiveness aside.

CONCLUSION

We must be intentional to integrate people of all ages and make ministry and our mission a delight to all irrespective of their age.

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ROOTED & BUILT UP

THE DEVOTION OF LEADER

"Ninety-nine percent of all failures come from people who have habit of making excuses" -

George Washington Carver

"An army of sheep led by a lion will always defeat an army of lion led by a sheep" -

Myles Munroe

PREAMBLE

Authentic leadership stands on the tripod of *Character, Charisma and Competence*. Character talks about the level of Christlikeness you conform to while charisma is the expression of Christ power you demonstrate. Competence is the level of skillfulness you bring to your leadership expression. Every leader must strive for balance of these three virtues if you will have to make a great impact in the world. It is the effective combination and engagement of these three forces that makes you to be a responsible and impactful leader. When you don't demonstrate these traits, you reduce yourself to a mediocre leader. In other words, when these virtues are lacking in

your leadership expression, you will not be able to maximize your leadership potentials and opportunities. Therefore, you must strive to build up yourself and get rooted in these leadership dynamics so you don't wallow in mediocrity.

DON'T BE A MEDIOCRE LEADER

What exactly is Mediocrity? John Mason defines mediocrity as *"a region bordered on the North by **Compromise**, on the South by **Indecision**, on the East by **Past thinking**, and on the West by **lack of Vision**"* From this definition, we can bring out four peculiar traits of an Ineffective/irresponsible and shallow leader, namely:

- **Compromise:** This suggests instability of action. A leader who dances to every tune is irresponsible. When a leader could not hold on to his conviction and stand by his cherished values, then he is not

responsible. From the story of 12 spies in Number 13, we can see that the 10 leaders could not demonstrate strong conviction on the promise God gave to them through Moses that they would possess the land; they were easily intimidated by the giants they saw in the land (Num. 13:28).

- **Indecision:** This is a twin brother to compromise. This is swinging between two opinions; standing on the fence. When a leader could not decide exactly what he wants and goes all out to achieve it with all determination, such a leader is ineffective /irresponsible. Still from Number 13 episode, unlike the ten (10) spies, Caleb and Joshua were very

decisive and optimistic about possessing the land (Num. 14:6-9).

- **Past Thinking:** ineffective/Irresponsible leaders always live in the past. They celebrate yesterday's successes at the expense of the great future God has for them and the organization. While looking at the past could be *constructive*, a responsible leader should not be glued to the past. While the ten (10) leaders were thinking of going back to Egypt, Joshua and Caleb were already seeing the treasures in the land of Canaan and the possibility of taking it over (Num. 14:6-9).

- **Lack of Vision:** Vision is the ability to paint the picture of a preferred future in the mind. A good leader must be driven by a clear vision of what ought to be instead of living by the status quo. The greater danger for most leaders is not that their aim is too high and they miss it, but that it is too low and they reach it. An irresponsible leader operates only with *hindsight* without engaging *foresight* to project into the future.

DEVELOPING THE TRIPOD STAND OF LEADERSHIP

As earlier mentioned, you need three leadership pillars to develop your leadership

capacity and become a devoted leader. You need **character, charisma and competence**. For you to develop these three pillars, you must take note of the following factors if you will ever be an excellent and visionary leader that will shake the world for God.

- **The Dealing of the CROSS: The Death of the old man (Gal. 2:20)**

An excellent leader must be ready to die to self-life and bear the cross daily (Luke 9:23). Until the nature of sin is crushed by the cross of Jesus in a leader's life he cannot in any way stand for or serve God.

- **The Pruning of the WORD: Knowing the power of meditation (Psalm 1:1-3; Joshua 1:8)**

An excellent leader lives daily under the scrutiny power of the word of God as he examines himself in a mirror of God's word (James 1:22-25; 2 Cor. 3:18)

- **The place and power of PRAYER: The necessity of Quiet Time (Mark 1:35)**

A leader who is not praying is definitely playing. The place of prayer is like a filling station to a leader where refueling, rejuvenation, reinvigorating and revival take place.

- **The communion of the HOLY SPIRIT: Seeking His intervention all the time (2 Cor. 13:14).**

Keeping the fellowship with the Holy Spirit on the constant basis is a must for developing

the competence needed for ministry (John 15:1-4)

- **The power of transformed MIND: Expanding your mind capacity through intentional and purposeful reading (Rom. 12:1-2)**

Every great leader has been known to be a reader. And every leader will eventually turn out to be a leader. For you to get to the level of competence in your area of leadership, then you must be committed to a purposeful reading lifestyle.

Leadership Lessons from David

"Then answered one of the servants, and said, behold I have seen a son of Jesse, the Bethlehemite, that is cunning in playing, a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him" (1 Sam. 16:18)

When you compare David with Saul, one will see that David demonstrated highest level of responsibility and effectiveness in his approach to leadership. While Saul compromised at various points in his leadership journey, David maintained his integrity of hands and skillfulness of hands in leading Israel (Psalm 78:72). So, we have a lot to learn from David. David was an outstanding figure; he is a generational man. His influence was so great that God referred to him as a man after his heart. David impacted his generation not

only with his life of integrity, but much more with his life of purpose. He lived his life to please God and he did this right from when he was a teenager. He is a worthy example contemporary leaders must emulate; he is a symbol of responsible and effective leadership.

The following are the lessons we can learn from David:

- **David had a godly desire**

Desire is a person's insatiable urge, longing, appetite, craving, and yearning to stretch for something greater than he is right now. The way you live reveals your level of desire. Your desire is the bedrock of your passion and the determinant of a life of excellence. God does not choose passionless people who are content to achieve nothing in life to do his work in the world.

- **David had Courage**

The Bible says David was "a mighty man; a valiant man." Courage is having the guts to do what needs to be done, regardless of the fear you may feel or the questions that remain unanswered. Courage is having the nerve to do what you know God has called you to do. Courage helps you to have the endurance, firmness, and fortitude to take a stand and do what is right, no matter what opposition you encounter. It takes courage to do God's will. David demonstrated unusual courage beginning with taking care of his father's flock and protecting them from bears and lions.

- **David had principle**

Principle is a person's inward rule. It is a conviction of what is right and wrong; a moral foundation that determines how one sees and responds to life; a rock-solid belief system so ingrained into one's disposition that he cannot ignore it or deviate from it. The Bible described David as "a man of war." While the rest of Israelites were jittering before Goliath, David was the kind of man who stood up for what was right and fought for a principle. He could not stand Goliath defiling the name of the God of Israel.

- **David was responsible**

He was described as "Prudent in matters." To be prudent gives a picture of someone who is discrete, cautious, careful, sensible, and guarded in his speech and action. David was trustworthy enough that his father put him in charge of his business. He managed the business so well and that qualified him for the kingship.

- **David had Discipline**

He was described as "a comely person." To be comely refers to a man's handsome physique. It is the picture of a well-groomed, well-developed young person. Even with this unique personality, he maintained a high level of discipline. There are many handsome young men whom we won't call "well groomed" because they have no self-discipline and they don't care about their personal appearance.

- **David was Spiritual**

The Bible says "The Lord was with him." David had a robust growing relationship with God. The Psalms he wrote was an expression of his spiritual life and depth. He understood the presence and the anointing of God. He personally knew the presence of God. He was a profound man of worship. He understood what it meant to walk in obedience and faith, and he strive to live in that place in spite of his human frailties.

Conclusion

Authentic leadership is built on the tripod stand of **charisma, character and competence**. When these three components are lacking in leadership, the organization cannot achieve its desired dreams and aspirations. Therefore, if you have been called into leadership, it is very important you embrace these virtues if you want to emerge a world class leader that will make positive marks on the sand of time.

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BUILT TO LAST:

CHARACTER OF A LASTING MINISTRY

Revd Dr S. Olawuyi James
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INTRODUCTION

Bro Gbile Akanni sometimes ago shared the story of one of the great fathers of faith who moved the nation with the gospel's message with an unusual touch of the supernatural. He was one of the first radio evangelists in the country with outstanding testimonies of miracles, distributing tracts with helicopters but in old age lamented about his error and failures that brought the ministry from grace to grass.

Building a lasting ministry should be the desire and focus of every minister of God. We need many things to build a ministry that lasts. This includes calling, vision, competency, charisma, character, etc. God is faithful; he never calls a man and abandons him to fail. Unfortunately, many ministries do not last, and many people do not last in

ministry. The question is why? It is not enough to have a calling (Saul was called and chosen among his brethren, yet God rejected him), it is not enough to be highly anointed (Samson was anointed and consecrated from the womb, yet he died in shame and reproach). It is not enough to have a clear message (the man of God from Judah had a divine message and he delivered it with signs yet died a terrible death). The question is what becomes of your life and the ministry God has committed into your hand in future. How will you end your ministry and what will happen to you and the ministry when you leave this place?

The Bible clearly shows that many people start well and strong but do not end well. Contemporary history also shows that even in our own time, many great and anointed men have fallen and many are falling by the wayside.

I. DEFINING A LAST MINISTRY

A lasting ministry should not be misconstrued to mean merely longevity in or of ministry. It is:

- A long-term, faithful enduring ministry despite the changes, and challenges.
- A continuous relevant ministry. (The example of Daniel who served five kings in 70 years in Babylon - Nebuchadnezzar, Evil-Merodach, Belshazzar, Darius, and Cyrus.
- A non-compromising ministry in a compromising world.
- Ministry that outlives the messenger (The example of Joshua - Judges 2:6-8)
- Ministry with legacy

- Finish well and strong in life and ministry (2 Timothy 4:7-8).

II. CHARACTER AS FOUNDATION FOR MINISTRY

Character (Personal, Spiritual, Values, Relations) is the basic foundation for a lasting ministry (Acts 6:3, I Tim. 3:1-13, Titus 1:5-9, I Pet. 5:1-4). My heart bleeds today as I see many young ministers and ministries with great potential but without character. Character must come before giftedness and competence for a lasting ministry. The demand for ministers with character is more needed now than ever.

v Character is FOUNDATIONAL, ESSENTIAL, AND NON-NEGOTIABLE! "blameless... above reproach."

- Character is about integrity.
- Character should be of utmost importance for anyone in or desiring to be in church leadership!
- Character is not just something we put into our lives, but it is what comes out of our lives in those hurried

times. It is beyond a system of values or virtue we learn from our parents, or even at church. Character is who you are to God Himself and those around you. It is the **real** you!

- Character is fuelled by the power of the spirit empowering us so that we can model the character of Christ.

III. THE VALUE OF CHARACTER IN MINISTRY

- The foundation upon which ministry is built.
- The glue that binds people together in ministry.
- The magnets that attract men and goodwill
- That keeps men standing with you in the day of calamity.
- The pillar that keeps you permanently up without crashing.
- It keeps you standing in time of trial and temptation
- Character gives and enhances authority.
- It builds trust and trust opens doors.
- Character speaks more than what you say. People will remember what you do and how you handle things than what you teach.

IV. BIBLICAL EXAMPLES

Examples abound in the Bible of ministries that last and those that did not last.

- Joshua, David and Daniel's lives and ministries are great examples of ministry that last despite the challenges.
- Saul, Samson, and the Man of God from Judah are examples of lives and ministries that did not endure but were cut short.

To build a ministry that lasts requires a lot of holy determination coupled with the right attitude. We shall draw out the character of ministries that last and those that were cut short from the example of Saul and the man of God from Judah.

A. A CASE STUDY OF SAUL

a) Character for Lasting Ministry (1 Samuel 9-11)

1. Service and servanthood (1 Samuel 9) – Saul was not looking for a position, he was not scheming (knowing Samuel's Children had failed and the people were already looking for a king) but was just on his father's assignment when he was chosen.
2. Patience – Samuel delayed him till the next day (1 Samuel 10:18-20).

3. Priority Setting: He prioritised what Samuel had to tell him over returning home after the ass has been found
 4. Listening ear: He took advice from his servant (1 Samuel 9: 5-10).
 5. Generosity – 1 Sam. 1 Samuel 9:7-8
 6. Anointing – 1 Samuel 10:1,6
 7. People goodwill without coercion and divine provision) – 1 Sam. 10:3-4
 8. Right company – 1 Sam. 10:5,6,10-11
 9. Do what is your hand- 1 Sam. 10:7
 10. Divine presence – 1 Sam. 10:7
 11. Discipline/Self Control; he did not tell his uncle about the kingship – 1 Sam. 10:14-16
 12. Humility; he hid himself though already be anointed privately and he knew he would be the king - 1 Sam. 10:21-22
 13. A head taller than any other - 1 Sam. 10:23-24
 14. Human support -1 Sam. 10:26; valiant men whose heart God has touched accompanied him.
 15. Managing oppositions; some souldrels despised and brought him no gift. He didn't fight them but kept silent – 1 Sam. 10:27
 16. Concern for people (1 Samuel 11:1-7)
 17. Respect for Samuel despite becoming King (1 Samuel 11:7).
 18. Accountability and submission to Samuel
 19. Harnessing gifts and potentials - 1 Sam. 12:1-2; and choice of David
 20. Tenacity – Ability to stand without compromising in the face of adversity. (This is where Saul failed repeatedly). God said repeatedly to Joshua, “Be strong and courageous (Joshua 1:6,7,9).
- b) The Fall: What have you done? (1 Sam. 13:5-10)**
1. Operating outside your calling – vs. 8-10
 2. Succumbing under pressure – vs. 8-10
- The Excuses:
- Delay/impatience.
 - Saul's men were scattering (Be careful of pursuing results instead of obeying the Lord) – fear of losing support.
 - Impending philistine attack – vs. 5,11,12)
 - Felt compelled to seek God's favour before the fight (emergency prayer approach)-vs.12
- NOTE SAMUEL DECLARATION: You have done foolishly, ... but now your kingdom will not endure!!! (1 Samuel 13: 13,14)
3. Disobedience because of people and covetousness – 1 Samuel 15
 4. Jealousy and leadership insecurity - 1 Samuel 18:5-12
 5. Arrogance (He became uncontrollable such that even Samuel was afraid of him) – 1 Samuel 16:1-3. He killed 85 priests of Nob who helped David and destroyed the town - 1 Sam. 22:6-23
 6. Unrepentant attitude – Saul continued in ministry in a sinful state without genuine repentance when you fail. (Compare with David's repentant heart despite his failure). Lasting ministry is not for people who have never failed but men quick to repentance and righteous living after confession (2 Samuel 11,12).
 7. Skilful but lacks the integrity of the heart and character (This is unlike David – Psalm 78:72.
 8. He has no team and no structure for ministry.
 9. Divine position without a dynamic relationship with God. He only prayed, built altars, or inquired

from God during times of crisis.

NOTE: Saul remained on the throne as a king for several years even after his ministry was already terminated by God. Be warned, your ministry might have finished (as far as God is concerned) and yet you continue to occupy ministerial positions.

B. THE CASE STUDY OF MAN OF GOD FROM JUDAH

We shall learn from the life of the man of God from Judah to guide our lives against the destroyer of destiny.

a). Essentials In The Life Of A True Servant Of God - 1 King 13:1ff

- He was a man of God.
There are many on the pulpit today who are not of God. *Your ministry will only last if truly you are a man of God.*
Who is a man of God?
What makes a man a man of God, and how do we recognise a man of God?
Service and ministry don't make an individual a man of God.
- He came from Judah to Bethel *by the Word of the Lord ...*, Not by circumstance, Not by personal will, Not by pressure, Not by human invitation. *Ministry will only last when it is divinely initiated and rooted in the WORD of God.*
- A courageous and bold minister (1 Kings 13: 2 – 3).

- He was not afraid to declare God's word to the king.
- He spoke against the altar (not against the king).
- He spoke "by the word of the LORD."
- He was faithful and diligent in carrying out the assignment.
- His word and ministry were confirmed with a sign – 1 Kings 13:3 – 5
- He was an untouchable man of God – vs. 4. *He carries the anointing and not just the message.*
- He was a highly compassionate man – vs. 6
- He was a man with clear instruction from God – vs. 9, 16 – 17
- He knew the warning. He knew the assignment and the warning and kept to terms of the assignment and the warning until the senior man of God deceived him. "He that breaks an edge the serpent will bite him" (Eccl. 10:8).
- He was not greedy for money – vs 7 – 8
- He was financially disciplined. He did not use his gift and assignment as an opportunity to amass wealth. He did not peddle God's word for profit. He did not compromise because of greed or financial reward. Gehazi lost his position in ministry because of this (2 King 5:15-27).

I. THE ERRORS THAT CUT SHORT HIS MINISTRY

Although this man excelled in many things, what ordinarily seems little led to his downfall. Though once celebrated, he became an object of ridicule and died like an ordinary man despite the anointing of God upon him

- The Error of Unguarded Tongue** (1 Kings 13: 7 – 10, 15 – 16)
 - He unnecessarily disclosed details of his assignment to the king in public and as well to the old prophet in Bethel. Untimely and unnecessary disclosure of vision, as well as an unguarded tongue, can destroy your ministry. Learn and pray for the grace to only say what should be said to people.
Note the example of King Saul - 1 Sam. 10: 14 – 16
- The Error of Untimely Rest** – vs 13 – 14
 - The old prophet caught up with the man while he sat resting for a while. We are often tempted to sit and relax after a major victory. Such is the time the devil often uses to attack. As important as rest is, we must always remember there are dangerous times and places to rest. Resting on the way is dangerous.

Why do you think the man stopped on the way to rest?

The man of God probably thought he had completed the assignment, and there was no longer any danger. Beloved, the battle is not over yet. Keep moving; don't rest until you get home.

c. The Error of Trust/Association - vs. 13-19

Although the man of God from Judah was meeting the prophet for the first time, he (the man of God from Judah) carelessly trusted the old prophet.

Why do you think he trusted him? Why do you think the old prophet deceived the man of God?

- Age: He probably equates age in ministry with being in tune with God.
- Affinity (Note the prophet's word - "*I also I am a prophet as you*" This man was a man of integrity who cannot be bought with riches but quickly trusted a stranger (vs. 7-8)
- He trusted and believed a total stranger. He was deceived by his claim, his words and perhaps his age and dress. He went home with him against God's word to him.

d. The Error of Unchecked Revelation

The old prophet lied to the man of God from Judah saying "I too am a prophet, as you are. And an angel said to me by the word of

the LORD." The man from Judah believes the prophet; he did not crosscheck the message.

- The word of the angel versus the direct word from God
- A direct message from God versus a message from others

NOTE: Deut. 13:1-3; Gal. 1:6-8

How do we measure true prophetic words? What can we do when the prophetic word contradicts the Bible or the direct word from God?

e. The error of Indifference (1 King 13:20-24)

While they were still eating at the table, the old prophet declared the divine judgment against the man from Judah.

- The man was carefree after the judgment was declared. He finished eating the food and then left.
- He was neither sober nor prayed for forgiveness.
- He did not question or react against the old prophet after the incident.
- He kept the relationship on despite the danger. Your life is in danger when you find it difficult to break a destructive relationship.

The old prophet saddled his donkey for him after the prophecy and the man rode back home on the donkey without remorse. Whose donkey are you riding in ministry?

f. The error of Disobedience (1 King 13:21,22,26)

- Defiling the word of God (vs. 26). Disobedience will cost a man his destiny no matter the excuses behind the act or the anointing he carries. Disobedience under any pretence is a foolish act. It terminates ministry and quenches glory (1 Sam. 13:1-14).

CONCLUSION

The man of God from Judah was a great achiever but ended up a failure. The man who deceived him saddled his donkey for him to go and die. He mourned and buried him in a strange land. He never returned to the city of David. He delivered the message but lost his life and reward. His former place of celebration became his place of mourning; men who once announced his success and victory later announced his failure and death. He was not only wounded on his pilgrimage, but he also died a shameful death on the pilgrimage. He ended his life on the way. They buried him in another man's tomb (vs. 30). His place of victory and celebration became the place of mourning his death. He had no family to claim his corpse or mourn him. Watch your life and doctrine closely. Remember Samson. No matter how great you are and how great your ministry is, sin will deflate you. Be careful of destructive errors. Beloved, will your ministry last? Maranatha!

CALLING CHARACTER AND CHARISMA IN THE 21ST CENTURY



INTRODUCTION

Regardless of who they are or what they do, everyone shares a common aspiration for success in their personal and professional pursuits. It takes the most illogical person to have no desire to achieve greatness or, as we say in Nigerian parlance, to "blow." In other words, success should be a prime motivation for any serious-minded person.

But, for those who are not mediocre, excellence and not just success drive them. The American Heritage Dictionary defines excellence as "the state, quality, or condition of excelling; superiority." So, the word excel implies doing or being better than, surpassing, showing superiority, or being outstanding. It means to exceed, transcend, outdo, and outstrip by going beyond a limit or standard. To excel is to be preeminent or to be or perform at a level higher than that of another or others.

Brian Harbour puts this in context for us.

"Success means being the best. Excellence means being your best. Success, to many, means being better than everyone else.

Excellence means being better tomorrow than you were yesterday. Success means exceeding the achievements of other people. Excellence means matching your practice with your potential."

In my view, excellence is pursuing and doing the best we can with the gifts and abilities God gives. From a biblical worldview, excellence concerns God's values and priorities. Why?

i. Excellence Reflects Spirituality

1 Corinthians 15:58, NET

So then, dear brothers and sisters, be firm. Do not be moved! Always be outstanding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Thessalonians 4:1, NASB

Finally then, brethren, we request and exhort you in the Lord Jesus, that, as you received from us instruction as to how you ought to walk and please God (just as you actually do walk),

that you may excel still more.

Christians are called to be outstanding. To be outstanding is to be exceptional, terrific, wonderful, brilliant, or amazing. That is excellence.

ii. Excellence Reflects Submission

Ecclesiastes 9:10, NIV

Whatever your hand finds to do, do it with all your might, for in the realm of the dead, where you are going, there is neither working nor planning nor knowledge nor wisdom.

1 Corinthians 10:31, NIV

So whether you eat or drink or whatever you do, do it all for the glory of God.

As believers, we must do whatever we do with all our might. It is a reference to give our best. Paul told the Corinthian church to do all things to the glory of God. The glory of God refers to his splendor and grandeur. God does not deal in the average. He deals in excellence.

2. FUNDAMENTALS

Excellence, however, does not exist in a vacuum. There are certain fundamentals to it. Some of these include calling, character, and charisma. Each of these three has a role to play

in delivering excellence. Yet, not all three have equal weight or value in delivering sustainable ministry. What this means is that all three are vital ingredients for meaningful impact. However, the extent of their influence, effect, and the impetus they give to service are not at the same level.

Let's take a look at each of them carefully.

A. Call

Hebrews 5:4, NLT

"And no one can become a high priest simply because he wants such an honor. He must be called by God for this work, just as Aaron was."

Os Guinness said, "Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service." In other words, it is the total of who we are and what we do. This call is offered by God alone.

i. Primary Call

Others have expanded on the matter of the call. They posit that there is a primary call and a secondary call. Our primary calling is to have a personal relationship with God through faith in Jesus Christ. Paul's words in Ephesians 4:1 describe this primary or general call.

Ephesians 4:1, GOD'S WORD

"I, a prisoner in the Lord, encourage you to live the kind of life which proves that God has called you."

Because we are saved, we commit to the ideals of our salvation. Every believer has this call. It is a lifestyle call.



i. Secondary Call

The second call is secondary or specific. This refers to your work or vocational calling. It is a calling to use your gifts in the world, whether in paid employment or volunteer activities.

In this context, we have the more restrictive uses of the term "call" to refer to distinct vocations like becoming a pastor, missionary, or some other defined assignment. That is, accepting a divine invitation to serve based on a conviction that God has chosen one for it. "There is a special class of individuals that have been called to leading ministries to which a specific call of God which is distinct from the general call of all believers is evinced."

The Bible gives us multiple perspectives on this. Moses was called through the burning bush in Exodus 3:1-10. He was given the specific commission to return to Egypt and lead Israel out. In 1 Samuel 3:1-10, Samuel was called as a child in the temple. He went on to serve as a prophet throughout his lifetime.

In Jeremiah 1:5, God told Jeremiah, *"Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations."* Isaiah experienced it in Isaiah 6:8, *"Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'"*

Jesus called the Apostles to himself in the Gospels, as seen in Matthew 10:1-4, Mark 3:13-19, and Luke 6:12-16. In Acts 1, he commissioned them to be his disciples. Later in the book of Acts, Saul, renamed Paul, was saved and called on the road to Damascus in Acts 9. He described his call to us in Galatians 1:15ff. We see in Acts 13:2 how God called Saul and Barnabas, *"While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'"*

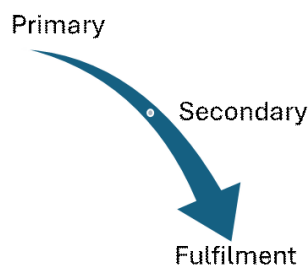
To be called by God is to be chosen for specific purposes. When a person is aware of and surrenders to that call, he starts living out God's purpose. The call is not mistakable. It usually involves an encounter - a

scenario that will leave a lasting impression on the called. Take a look at Moses. How could he forget the burning bush? Or Samuel, who responded to the voice of God with a "Speak, for your servant is listening." David was brought home from the field to be anointed. Paul had his Damascus Road story as well.



CAUTION

Irrespective of the nature of the secondary or specific call, the point must be made that the primary call is the most important. Secondary calling matters, but only because the primary calling matters most. Without the primary call, the secondary is useless. In summary, we must prioritize our primary calling over our secondary calling, ensuring that the primary calling leads to the secondary calling without fail.



We should hasten to say that service is not evidence of a secondary call. Today, many people claim to have a secondary call.

B. Charisma

Romans 12:6-8, NIV

We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; 7 if it is serving, then serve; if it is teaching, then teach; 8 if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.

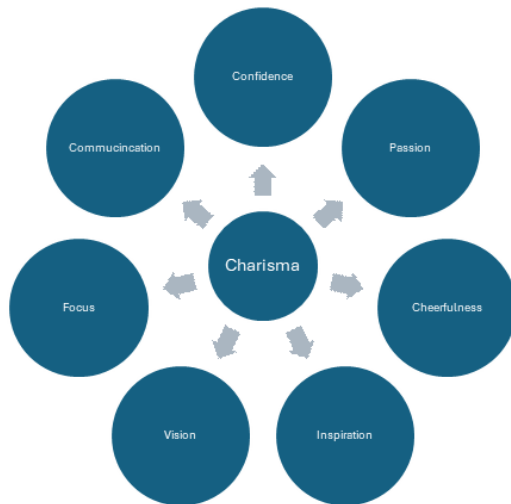
Charisma comes from the Greek word "favor" or "gift." The Oxford Learner Dictionary defines it as "the powerful personal quality that some people have to attract and impress other people." Some see it as a product of birth, a divinely bestowed gift, or a developed ability. Adegboyega Adejobi defines charisma "as the strong personal charm or power to attract, that makes a person able to have great influence over people or win their admiration."

Those who have charisma seem to have personal charm or appeal. This probably informed Max Webber's description of charisma as a quality that sets one apart from others "marked by supernatural, superhuman, or at least specifically exceptional powers and qualities." This agrees with Plato's view that a leader must have charisma, the gift of grace, to be successful in his actions.

As believers, charisma can be considered a gift based on 1 Corinthians 12:4-7. "There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work." Charisma enables effective ministry and can help draw people to the message of the Gospel. It can be considered a gift from God, a natural talent given by the Holy Spirit for the edification of the church, and its purpose is to build up the body of Christ and to serve others, not for self-glorification (Ephesians 4:11-13).

Many people consider Jesus the most charismatic leader to have ever lived. According to them, "Jesus' life was one of charismatic leadership. He exhibited charisma akin to the stars of today." However, the difference was that Jesus' charisma was not about personal promotion but "doing his Father's will." The charisma of Jesus was for those who followed him.

The essential features of charisma include good communication skills, confidence, clarity of vision, passion, empathy, inspiration, focus, and cheerfulness.



CAUTION

Many charismatic leaders fail because there is a tendency to become self-absorbed. In other words, their strength becomes their weakness as they focus too much on their ability rather than team spirit. Consequently, confidence becomes arrogance, the focus becomes stubbornness, and passion becomes recklessness. Additionally, there is the danger of superficiality, where there is little depth because they are keen on reaching their goals rather than deepening processes.

C. Character

Colossians 1:10, ESV

So as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God.

Character, unarguably the most delicate, critical piece of the three, refers to the moral and ethical qualities that define an individual. Myles Munroe that "the most important quality a true leader should and must possess is the moral force of a noble and stable character." Character balances a person's innate values and his outer expressions. A. W. Tozer says character is "the excellence of moral beings. A lack of character is a moral deficiency, and such persons tend to behave dishonestly, unethically, and unkindly. Character is important because it protects your inner life, extends the longevity of leadership, preserves your legacy, and prevents you from hurting others.

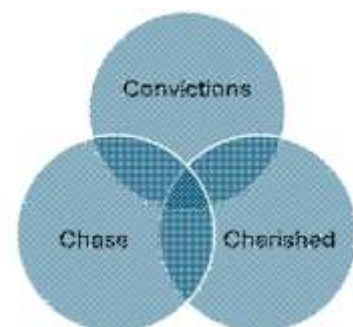
When we discuss character, we mention traits such as integrity, honesty, humility, and faithfulness. So, people of character are noted for their honesty, ethics, and integrity. Galatians 5:22-23 outlines the "fruit of the Spirit," which

includes love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. These virtues are deeply related to character.

Character is crucial because it reflects the nature of Christ and serves as the foundation for trustworthy leadership and godly living (1 Timothy 3:1-7). Character is shaped by one's relationship with God and adherence to biblical principles. In the context of the call, 1 Timothy 3:1-7 and Titus 1:5-9 propose some characters for those called, emphasizing the importance of being above reproach, self-controlled, respectable, and able to teach.

What influences your character?

- i. What you believe: Beliefs and Convictions
- ii. What you cherish: Ideas, principles, values, and qualities
- iii. What you chase: the things you pursue in life.



3. INTEGRATING CALLING, CHARISMA, AND CHARACTER

Having established these three elements, let's explore

some combinations we find today. And consider which combination works best.



a) Calling Without Character

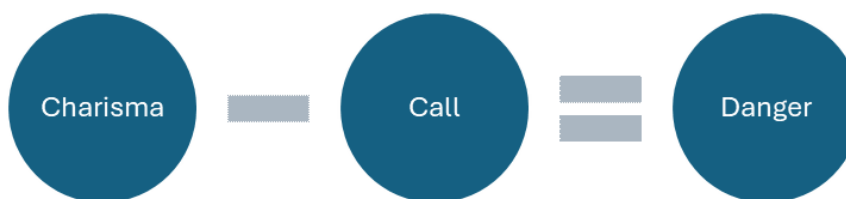
This is a person with a calling but lacking in character. This is a dangerous combination. It leads to hypocrisy, moral failures, and harm to the church. King Saul is a classic example of this. He was called by God (1 Samuel 9), but he later disobeyed because he lacked godly character (1 Samuel 13:13-14). God chose Samson to lead His people, but he lacked character, leading to his tragic end (Judges 16). Judas Iscariot, a disciple of Jesus Christ, was also called, but it ended badly. (John 12:4-6). Inconsistency with the word of God and unwillingness to be accountable is evidence of a lack of character, no matter the anointing.



b) Charisma Without Calling

A second combination is when a person does not have a calling but has charisma. Absalom is an example of this in 2 Samuel 15:1-6. He swayed the hearts of Israel with charm and promises.

Some ways to spot charisma without calling include sugarcoating, despising godliness, pursuing power and position, and disdaining the called. Beware of leaders who prioritize appearance and eloquence over truth and godly character.



c) Calling with Character and Charisma

The best thing that should happen is that one called has charisma and lives with the character that undergirds the call. David is a good, though not perfect, example of call, charisma, and character.

- v He was called.
- He was committed.
- He cared for God's people.
- He owned up for his mistakes.

v CAUTION: When There is a Calling with Character without Charisma

Mention should be made about the scenario where there is a calling, there is character, but there is no charisma. Paul referred to this in 2 Corinthians 10:10, where he acknowledged that he is not impressive in person, yet his letters are powerful. We must understand that some may be called but lack evident charisma.

When engaging with such people, the focus should be on the depth of the message and God's Word. Evaluate the truth of their teaching and the fruits of the ministry and not the grammar, eloquence, or appearance. (Galatians 5:22-23). Such ministers, too, should be careful not to seek what God has not given them. Pay attention to your weakness. Improve where and what you can. But remember that it is not the charisma that is the priority. Paul said,

1 Corinthians 2:3-5, NASB

I also was with you in weakness and fear, and in great trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of mankind, but on the power of God.

v NUGGETS

Leaders without character will:

- Be charismatic without conscience
- Be gifted without graciousness
- Be powerful without principles
- Be intellectual without inspiration
- Be messianic without morality
- Be visionary without values
- Be spiritual without saintliness

CONCLUSION

Whatever you do, ensure your calling is from God, confirm and nurture it. Develop both charisma and character. As you improve your charisma, you develop your gifts, but always for God's glory. Pay attention to your character, and be a person of integrity, humility, and faithfulness. As 2 Timothy 2:15 says, do your best to present yourself to God as approved.

Be discerning of whom you follow. Evaluate preachers and teachers by their character, not just their charisma. 2 Timothy 4:3-4 gives this potent warning, "for the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear."



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