

MANUAL

ON CHRISTIANITY & CORRUPTION

A PENTECOSTAL PERSPECTIVE

June 2018



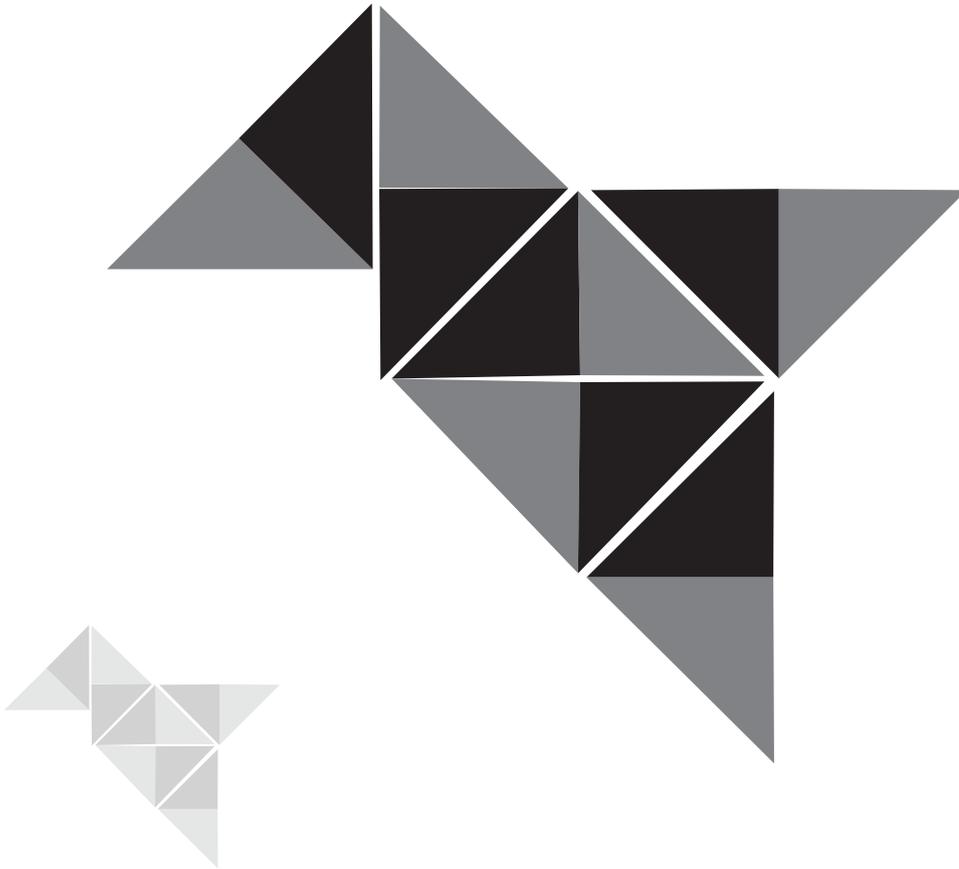
PRIESTS
PEACE
& JUSTICE
INITIATIVE (PPJ)

An Arm of Palace of Priests Assembly (PPA)

supported by

MacArthur
Foundation

PPJ MANUAL SERIES No.1



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FOREWORD

Christianity is over 2,000 years and has a rich history. In the first three centuries, church growth was accelerated by the persecution of the church. In the fourth century, Christianity became the official Roman religion.ⁱ In the seventh century, Islam was founded. By the tenth century, 50 percent of former Christian areas were under Islam. By the 14th century, John Wycliffe translated the Bible into English and emphasized the sole authority of the scriptures and the priesthood of all believers. In the 16th century, the years of reformation promoted by Martin Luther King and others emphasized justification by faith and priesthood of all believers. The protestant reformation was anchored on three key issues:

1. The sole authority of the scriptures,
2. Justification by faith and
3. Priesthood of all believers.

In the 18th and 19th centuries, the emphasis was on revival, missions and holiness. In the 20th century, the emphasis was on Pentecostalism- Holy Ghost baptism and empowerment. With the rise of Pentecostalism, there was emphasis on material prosperity, loyalty to the nation state and individualism and social dimension of the church decreased immensely. This has led to the public perception today that is a challenge to all true Pentecostals. This public perception has led to the non-recognition of Pentecostal Charismatic social contribution of goods and services valued at more than 2.3 billion US dollars and with more than 250 million people in over 100 countries since 1980.ⁱⁱ The perception is that Pentecostals are only interested in prosperity and not concerned about social issues in society.

The Pentecostal Movement is characterised by emphasis on baptism of the Holy Spirit and the manifestation of the gifts of the spirit. Christian Historians have characterised the Pentecostal movement into three wavesⁱⁱⁱ:

1. First wave beginning in 1901 with a rediscovery of and a new experience of the supernatural with a powerful and energising ministry of the Holy spirit.
2. Second wave starting in the mainline churches in 1960 with Christians affiliated to non-Pentecostal denominations (Anglicans, Protestants, Catholic, Orthodox) experiencing baptism in the Holy Spirit.
3. Third wave beginning in 1980 with evangelicals and other Christians receiving baptism of the Holy Spirit.

Scholars have pointed out that between Pentecost in Acts Chapter 2 in AD 100 and 1901 when the first wave started is 1,800 years. Some have argued that the 1,800-year period can be regarded as spiritually dead. But others point out that there was a range of spirit activity during this period ranging from hundreds of cases of prophesy to discernment of spirits and divine healing^{iv}.

The Pentecostal movement has grown from a handful of believers in the early twentieth century to a global movement now numbering over 600 million people, and those who embrace the Holy Spirit and His gifts are now the fastest growing religious group in the world^v. It is continuing to grow especially in Africa, Asia and Latin America. Today, the countries with the highest number of Pentecostals is in the global south as can be seen from the table below:

Country	Pentecostals 1910	Country	Pentecostals 2010
South Africa	989,000	China	95,316,000
Nigeria	111,000	Brazil	82,000,000
USA	53,400	USA	76,000,000
Germany	22,000	Nigeria	43,920,000
Trinidad and Tobago	11,800	India	30,000,000
China	2,100	Philippines	27,000,000
India	2,000	South Africa	22,150,000
France	1,000	D.R. Congo	21,000,000
Canada	1,000	Mexico	14,800,000
North Korea	1,000	Colombia	14,507,000

Source: World Christian Database, Brill, June, 2009 (Cited in Synan, V (Ed) (2011), Spirit Empowered Christianity in the 21st Century.

As shown in the table above, the highest number of Pentecostals are in the global South. Therefore, changes to the content and practice of Pentecostalism can come from the global south. Nigeria occupies a special place in the scheme of things.

When God gave us the vision to establish Palace of PRIESTS ASSEMBLY two years ago, two areas of emphasis was impressed on our hearts- Priesthood of all believers and the social dimension of the church. This is why right from the beginning, we established the Priests Peace and Justice Initiative (PPJ) as the social arm of the Church. It is our contribution to building a peaceful, just and orderly society. It is hinged on the dignity of the human person as created by God and the need to create an enabling environment for evangelism and holistic prosperity (3 John 2). At Palace of PRIESTS ASSEMBLY, we believe that the church should play a role in ensuring democratic governance, peace and stability of society. We see it as a duty to bring biblical perspective to the challenges of democracy, development, insecurity, injustice, service delivery and humanitarian crisis. The vision of PPJ is a world of prosperity and social justice. Our mission is to act as catalysts to empower citizens to reign as Priests and work for peace and social justice. We are guided by the values of leadership, empowerment, royalty, integrity and discipleship. PPJ has five thematic areas of focus:

1. Democracy: Elections, transparency and accountability and stewardship
2. Peace Building: Human Security and Conflict transformation.
3. Social Justice: Poverty, Inequality and Justice.
4. Emergency and Humanitarian services
5. Education and Health

The conceptualisation of the SHUN CORRUPTION project is in furtherance of our mission as a church and the mandate that God has given to us. The project is conceived by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilise Christians, especially Pentecostals, to join the fight against corruption in Nigeria. The project which will be implemented within a period of three years (2018-2020) is supported by MacArthur Foundation. The project will commence with a research on the role of Christians in the fight against corruption and will include the production of a manual on Christianity and corruption; capacity building of Christian leaders and workers; production and distribution of Information, Education and Communication (IEC)/Behaviour Change Communication (BCC) messages and materials; creation of a platform for the promotion of Christian ethics and values; creation of a platform on Christianity and accountability; mobilisation of Christian leaders for credible, free and fair elections; projection of Christian role models; and creation of a movement of Christians advocating and campaigning against corruption from a Christian perspective.

We hope that with this project we will create a platform that will bring together Christian leaders across Nigeria to focus on Christianity and Accountability. The platform will be based on a recognition that there are Christian ethics based on the word of God (the Bible) which should guide the behaviour of Christian adherents. The ethics include holiness, faithfulness, worship, humanitarian spirit, liberality, self-discipline, defence of the poor and oppressed, opposition to cruelty, deceit, luxury and selfishness (Ex 20:3-17; Deut 6:5; Luke 3:10-14; Matt 22: 35-40; Colossians; 1 Peter; John 13:34; John 15: 20; John 13:14-15; Ps 14:6; Is 25:4; Ps 140:12).

As noted above, the conceptualisation of the SHUN CORRUPTION project is conceived by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilise Christians, especially Pentecostals, to join the fight against corruption in Nigeria.

The overarching goal of the project is to mobilise Christian leaders and workers to join the fight against corruption in Nigeria.

The specific objectives include:

- To enhance the knowledge of Christians on their role in the fight against corruption.
- To create a platform for promotion of Christian ethics, values and accountability.
- To mobilise Christian leaders and workers for credible, free and fair elections.
- To project positive role models to serve as motivation for others

To empower Christians to advocate and campaign against corruption in Nigeria. The project which will be implemented within a period of three years (2018-2020) is supported by MacArthur Foundation. The project commenced with a research on the role of Christians in the fight against corruption. The study was commissioned based on the understanding that there are ethical values in Christianity which abhor corruption. The study scoped the Holy Bible in its entirety to document reasons, with scriptural backing/references why Christians should not engage in corruption and why they should fight against corruption.

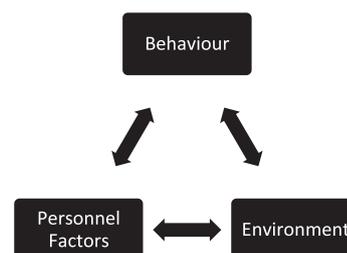
The focus of the study was on five main research topics:

1. Social Teaching of the Church-The Pentecostal Perspective
2. Christianity and the Struggle for Social Justice
3. Christianity and the Fight Against Corruption
4. Christianity and Political Leadership of Nations
5. Christianity and Accountability

Other aspects of the project will include the production of a manual on Christianity and corruption; capacity building of Christian leaders and workers; production and distribution of Information, Education and Communication (IEC)/Behaviour Change Communication (BCC) messages and materials; creation of a platform for the promotion of Christian ethics and values; creation of a platform on Christianity and accountability; mobilisation of Christian leaders for credible, free and fair elections; projection of Christian role models; and creation of a movement of Christians advocating and campaigning against corruption from a Christian perspective.

We are aware that several governments in Nigeria have launched anti-corruption programs since 1966 when corruption was mentioned as one of the reasons for the military overthrow of the then civilian government. Despite the plethora of legislations and agencies fighting corruption in Nigeria, the issue has remained widespread and pervasive partly because the norms and behaviour of citizens have remained unchanged. It has reached a level that the members of the public do not seem to disapprove of corrupt activities. Even persons who have been convicted are given heroic welcome at the end of their jail terms and rewarded with extravagant thanksgiving services in churches. But churches are supposed to be the epitome of morality and good conduct. However, the social cognitive theory of behaviour reminds us that behaviour is shaped by personal factors (instincts, drives, traits, and other motivational forces) and environmental factors (situational influences) as shown in the diagram below:

PPJ Behavioural Change Model



Social Cognitive Theory Model

There is therefore the need to build the personal factors and motivate people to act on the environment to change behaviour so as to maintain public support for anti-corruption. Meanwhile, members of the congregation in the church have a lot of trust in their leaders. The trust is based on embedded Christian values and the solid reputation of the church for meeting the spiritual and physical needs of its members. But there is a huge challenge in the world today. Many people appear not to know what is morally right or wrong. People commit atrocities and post them on the social media. The behaviour of many people, even those who profess religion are guided by secular mindset which is based on the notion that the source of knowledge is not divine as against religious mindset anchored on revelation from God. But it is clear that secular mindset has limited scope of its worldview to the physical aspect of life only and does not play a crucial role in shaping moral character as religion. Unfortunately, as from the 16th century, the years of reformation promoted by Martin Luther King and others leading to the growth of the evangelical and Pentecostal movements neglected the social teachings of the church. The result is that many professing Christians not only participate in corruptible transactions but do not take any action among their members or participate in the larger society to fight corruption. There is therefore the need to improve the knowledge of Christians, motivate them and provide a platform for them to join the fight against corruption.

This manual is based on the research that has been conducted and other issues that can help to mobilise Pentecostal Christian leaders to shun corruption and fight against it. We believe that there is a time for everything, and a season for every activity under the heavens (Eccl 3:1). As many people testified when we introduced this project through advocacy visit, the time for this project is now. It is our expectation that with this and other efforts, the face of Pentecostalism will change not only in Nigeria but across the world.

Pastor Otive Igbuzor, PhD

General Overseer, Palace of PRIESTS ASSEMBLY, Abuja, Nigeria.

17th September 2018

ENDNOTES

ⁱ Horton, David (Ed)(2006), *The Portable Seminary*. Minneapolis, Minnesota, Bethany House.

ⁱⁱ Synan, Vinson (Ed)(2011), *Spirit Empowered Christianity in the 21st Century*. Florida, Charisma House.

ⁱⁱⁱ Ibid

^{iv} Burgess, S. M (2011), "Change and Continuity among Twentieth Century Peoples of Spirit" in Synan, V (Ed), *Spirit Empowered Christianity in the 21st Century*.

^v Wilson, William (2011), Executive Director, International Centre for Spiritual Renewal

PREFACE

The urgent call for the rescue of the Nigerian nation from the grip of corruption and the attendant malicious crisis spurned over the years, require that different approaches be used in providing solutions. As a result, so much has been done including several declarations of wars on corruption by different administrations in the country to deal with the scourge of corruption. Scholars have written volumes on the causes, costs and consequences of corruption in the country while the anti-corruption war can boast of a few success stories, but victory is still largely a mirage.

It became apparent that what is missing is the failure to mobilise the people through a language and a system that they can readily understand and relate to in their daily lives. Especially for Christians, this language is that of faith and the authority of the Scriptures. Faith is the instrument with which a Christian can have a firm hold on the flow of life and provide an inspirational framework to act with conviction and courage while also acting as a check. This is the background to the publication of this manual. The manual is therefore a tool for mobilizing Christians across Nigeria through the Pentecostal perspective to join in the fight against corruption.

The manual is a creation of an intensive and extensive research by a group of writers who are joined by their passion to frontally tackle corruption through an evangelical type-approach that takes the content of the Bible and reproduces the instructions, promises, principles and sanctions in a simple manner to reflect God's position in dealing with the challenges of corruption. However, the manual is not just about corruption, but it contains a bouquet of other related issues that will help to make the fight against corruption meaningful and effective.

The research was further validated by another group of Pentecostal Christians scholars and leaders who subjected the work and its content to a rigorous analysis session, vetted it and gave a stamp of approval as a body of literature ready and appropriate for use to mobilise the Pentecostal community in the fight against corruption.

As a result, its content is made simple and easy for use and adaptation in many of the sub-themes including the role of the Church in promoting accountability, the Church and the struggle for social justice, the Church and the Social Dimension of Christianity, the Church and political leadership of nations as well as the role of the Church in elections in Nigeria. The manual serves as the foundation for teaching pastors who will in turn use it to train their congregations. The congregation will also provide stepdown training in smaller segments within the community. In this way the message will reach a very large segment of the nation and dwell richly in the heart of all those that will read it and use it for good works.

This manual is conceptualized to be an enduring work for generations to come on the strategy to fight corruption by Pentecostals. Our prayer is that this manual will both be spiritually and intellectually stimulating for everyone who will read it and be galvanized and energized by the Spirit of God to be enlisted into the rank and be bold enough to speak against any form of corruption wherever it may occur across the nation. In addition, we encourage anyone who will want to take this manual just as we regularly use the Bible to train others, to do so and further reinforce the fight against the evil of corruption in Nigeria.

BACKGROUND

Corruption is a huge problem all over the world. Over the years, several scholars, development workers, activists, politicians, international organizations, public affairs commentators and the public have given attention to the problem of corruption and its attendant effects on society. The problem is not new to humankind even though it has reached unprecedented proportions in recent years. It is as old as society itself and cuts across nations, cultures, races and classes of people. It has been argued that one of the major obstacles to the development of poor countries is corruption. Corruption is undoubtedly one of the greatest challenges of our time, a challenge that is not only leading to impoverishment and loss of lives but also threatening the stability of society. In an opinion poll conducted by the Guardian Newspapers in the year 2000, Nigerians picked corruption, unemployment and bad leadership as the worst problems hindering the country's development. 761 respondents or 70 percent of the respondents out of total sample of 1,080 people picked corruption as one of the worst problems hindering the nations advancement.

Over the years, governments, organisations and individuals have embarked on various activities to fight corruption. But Christians in Nigeria especially Pentecostals have not participated or engaged in the fight against corruption in the country. As an intervention to address this critical gap, the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) has designed a project to mobilise Christians especially Pentecostals to join the fight against corruption in Nigeria. The overarching goal of the project is to mobilise Christian leaders and workers to join the fight against corruption in Nigeria.

The specific objectives include:

- To enhance the knowledge of Christians on their role in the fight against corruption.
- To create a platform for promotion of Christian ethics, values and accountability.
- To mobilise Christian leaders and workers for credible, free and fair elections.
- To project positive role models to serve as motivation for others
- To empower Christians to advocate and campaign against corruption in Nigeria.

The project which will be implemented within a period of three years (2018-2020) commenced with a research on the role of Christians in the fight against corruption. A key aspect of the project is the production of manual on Christianity and corruption.

The Manual on Christianity and Corruption elaborates key findings of the study. Using participatory methods, the Manual aims to lead trainees to identify the role of Christians as well as structures and procedures within the Church that could be deployed in the fight against corruption. The Manual covers seven modules, as follows: **Module 1:** Christianity and Leadership; **Module 2:** Christianity and Social Teaching of the Church; **Module 3:** Christianity and Accountability; **Module 4:** Christianity and the fight against Corruption; **Module 5:** Christianity and political leadership of nations; **Module 6:** Christianity and the struggle for social justice; and **Module 7:** Christianity and Election Monitoring

MODULE 1

CHRISTIANITY **AND**

LEADERSHIP

CHRISTIAN LEADERSHIP



1.0 MODULE 1: CHRISTIANITY AND LEADERSHIP

1.1 Objectives

- To introduce participants to the concept of Leadership, Strategic leadership and the skills required for leadership competence.
- To examine the qualifications of leadership in the church
- To explore requirements for making the church leadership relevant in the fight against corruption

1.2 Introduction

The Leadership of any organization determines its success or failure (home, office, church) in the church, God is the ultimate leader and calls every believer to lead others (Gen 1:26). Leadership provides vision and without a vision, the people perish. (Prov 29:18) This module dwells on Understanding Leadership, Leadership and Vision, and Leadership in the church

1.3 Understanding Leadership

What is leadership?

- No universal definition
- Leadership is influence.
- Myles Munroe: Leadership is the ability to lead others by influence.
- The capacity to influence, inspire, rally, direct, encourage, motivate, induce, move, mobilise, and activate others to pursue a common goal or purpose while maintaining commitment, momentum, confidence and courage.
- In the church, God is the ultimate leader and calls every believer to lead others (Gen 1:26)
- Leadership provides vision and without a vision, the people perish. (Prov 29:18)
- Leadership is one of the most important variables that affect the performance of any organization/institution.
- The leadership of any organization determines its success or failure

Who is a leader?

- A leader is one who influences others.
- A leader is a person who knows the road, who can keep ahead and who pulls others after him.
- A leader should address both tactical issues but focus more on strategic and mission related issues.
- The qualities of a leader include Character; Charisma; Commitment; Communication; Competence; Courage; Discernment; Focus; Generosity; Initiative; Listening; Passion; Positive Attitude; Problem Solving; Relationship;

Security; Self-Discipline; Servanthood; Teachability & Vision.

Skills required for leadership competence

- Conceptual Skills: Analysis, Research, Policy formulation, Reflection.
- Technical Skills: Project, Office and Financial Management, Evaluation, Technology, Administration.
- Social Skills: Working with People, Networking, Collaboration, Partnerships, Public Relations, and Communications etc.

What Strategic Leaders do:

- Set strategic direction
- Design appropriate roadmaps
- Create an enabling structure
- Provide needed talents and other resources
- Position the organisation
- Pinpoint external challenges
- Getting the right people with the right behaviours
- Build the teams

1.4. Leadership and Vision

The essence of vision

- God has placed within each person a vision that is designed to give purpose and meaning to life.
- The poorest person in the world is a person without a dream
- The problem is that most people have no vision beyond their current circumstances
- Without a vision of the future, life loses its meaning.
- Vision is the key to life because where there is a dream, there's hope and where there's hope, there's faith - and faith is the substance or fulfilment of what you are hoping for (Heb. 11:1)
- While the poorest person in the world is someone without a dream, the most frustrated person in the world is someone who has a dream but doesn't know how to bring it to pass.
- God created each person with a distinct design. No two persons among the over 6 billion people on earth have the same fingerprint God has also placed in everyone a unique vision.
- You must have a clear vision for your life. Jesus did (John 18:37)
- Every human being was created to accomplish (see story of Rahab, Joshua 2:9)
- Too many people burry their dreams in a lesser existence, making themselves a graveyard of God's precious treasure.

Principles for fulfilling personal vision:

- Be directed by a clear vision: To fulfil your vision, you must have a clear guiding purpose for your life. The vision must be absolutely clear to you. If you do not have a sense of focus, you will just drift along (Like 2:49)
- Know your potential for fulfilling vision: when you discover your dream, you will also discover your ability to fulfil it
- Develop a concrete plan for your vision: God gives the vision and we make the plans (Prov 16:1,9)
- Possess the passion of vision: passionate people are those who have discovered something more important than life itself
- Develop the faith of vision: sight is a function of the eyes, while vision is a function of the heart (Prov 23:7), 2 Cor 5:7); never let what your eyes see determine what your heart believes. Faith is vision in the heart

1.5 Leadership in the church**• Types of leadership in the church**

- Apostle - establish new works and new leaders
- Prophets - speaks God's word to inspire, correct and motivate
- Evangelist - who shares Christ with others and trains others to do so
- Pastor - one shepherd, guides and guards God's people as they serve
- Teacher - one who trains God's people in truth and teaches others to do so
- Deacons - Greek word meaning servant or slave of a king especially one who acted in the capacity of a waiter or messenger.
- Social ministry (ministering to needs of people) and pastoral help
- Servant - lowly connotation. Mutual service - serve one another Gal 5:13 (c.f. world leadership Gentiles Lord if over them Luke 10:42)
- The leader must be a servant. Indeed, the first must be a slave to all. (Mark 10:43)
- The leader must be the servant of all. (Mark 9:35)
- Jesus gave the example of himself. He came not to be served but to serve. Jesus was their leader, but he was a servant leader. (Mark 10:45)
- And he said: 'I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven.' (Mathew 18:3)

Qualifications and requirements for leadership in the church:

- **Spiritual qualification** - indispensable, other qualities are desirable
- Spirit filled (Acts 6:3b)
- Virtue of honesty (Acts 6:3a)
- Virtue of wisdom (Acts 6:3b)
- Faithfulness (Acts 6:5, Heb 11:6)

Moral requirement

- Man of his words (1Tim 3:8)
- Not a drunkard (1 Tim 3:3, 8, Lev 10:19)
- Consistent, reliable, dependable and predictable (Matt 5:37)
- Not after worldly materials (1Tim 3:3, 8)
- Blameless (1Tim 3:2, 10)

Domestic and family life

- Monogamous - one man, one woman (1 Tim 3:2, 12)
- Exemplary family life - 1 Tim 3:12

Doctrinal requirements

- Knows whom he believes (1Tim 1:12) e.g. Paul 2 Tim 1:12
- Held in high esteem (1 Tim 3:9)
- Promotes Christ (1 Tim 3:9)
- Not a novice

Social requirements

- Good reputation in the society (Acts 6:3a)
- Sincerity of purpose (1 Tim 3:8a)
- Commitment and loyalty (1 Tim 3:9)
- Contentment (1 Tim 6:6-7)
- Good neighbourliness
- Good human relations

Think about this**5. ARE YOU A LEADER OR A PERSON IN LEADERSHIP POSITION?**

Leader	A Person in Position
Place a high value on people	Place a high value on position
Commit resources to develop people	Commit resources to have followers and supporters
Place a high value on leadership	Place a high value on followership and loyalty
Look for potential leaders	Look for followers and supporters
Know and respect your people	Demand respect from people because of your position
Provide your people with leadership opportunities and experiences	Provide opportunity for followers to carry Bible and discuss people
Reward leadership initiative	Feels uncomfortable when others take initiative
Provide a safe environment where people ask questions, share ideas and take risks	They take it personal when followers question them

A leader or Person in position

Grow with her people	Have an attitude that He/she has already grown
Draw people with high potential into her inner circle and mentor them	Surround himself/herself with charlatans and praise singers
Commit to developing a leadership team	Does everything himself/herself and gives directives to others
Unleash your leaders to lead	Sees himself/herself as the only leader. Afraid to let others lead.

Note

The best leaders help others succeed.

The best leaders lead, empower and get out of the way.

So are you a leader or a person in position?

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Group Exercise 1

Choose a church leader you admire and write an essay on him/her indicating his biography, achievements, leadership style and why you like him as a leader.

List the leadership Challenge in the Church and the Way Forward.

Group Exercise 2

- What needs to be done for church leadership to effectively engage in the fight against corruption?
- How can this be done?

MODULE 2

CHRISTIANITY **AND** THE FIGHT AGAINST CORRUPTION



2.0 MODULE 2: CHRISTIANITY AND THE FIGHT AGAINST CORRUPTION

• 2.1 Objectives

- To introduce participants to the costs and consequences of corruption
- To examine Biblical teachings on corruption
- To explore the role of Pentecostalism in the war against corruption

• 2.2 Introduction

- The module covers Biblical Teachings on Corruption, Cost and Consequences of Corruption, War against corruption, and Pentecostalism: the potential, the problem, the prospects

WHO IS A CHRISTIAN?

Introduction: The disciples of Jesus were first called Christian in Antioch, because of the change of lifestyles. The people in Antioch called them “Christian”. This means Christ Like. They are like CHRIST *Act 11v26*

- (1) A Christian is a person who has received Jesus Christ as his personal Lord and Saviour.
- (2) A Christian is a person who has been converted from their old ways to follow Jesus Christ
- (3) A Christian is a person whose lifestyles is like Christ
- (4) A Christian is a person whose behavior is not in conformity with the flesh but with the spirit. (Gal. 5v19-22)
- (5) A Christian is a person who is filled with the holy spirit

2.3 Biblical Teachings on Corruption

2.3.1 Defining Corruption.

- A new definition of Corruption explores James 4:17 and Ephesians 5:11.
- James 4:17 says: “Therefore, to him who knows to do good and does not do it, to him it is sin” (New King James Version, NKJV), or: “Remember, it is sin to know what you ought to do and then not do it” (New Living Translation, NLT).
- Ephesians 5:11: “And have no fellowship with the unfruitful works of darkness, but rather expose them” (NKJV), or: “Take no part in the worthless deeds of evil and darkness; instead, expose them” (NLT).
- Corruption is said to have occurred when a Christian that holds a position of trust (or is a beneficiary of that office) knows what is good for improving transparency and accountability but does not do it.
- The Bible is an anti-corruption manual written to guide the people of God to know what values God has intended for them to subscribe to and live by.
- The Ten Commandments constitute the supreme laws against harmful and corrupt activities.
- There are One Hundred and Fifteen scripture verses that speaks about bribery and corruption. Examples include:
- Genesis 6:5: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
- Exodus 18:21: Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:
- Exodus 20:15; Thou shalt not steal
- Exodus 32:7: And the Lord said unto Moses, Go, get thee down; for thy people,

which thou broughtest out of the land of Egypt, have corrupted themselves.

- Deuteronomy 31:29: For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke him to anger through the works of your hands.
- Isaiah 1:4: Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward
- 1 Corinthians 5:11: But now I have written unto you not to keep company, if any man that is called brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not, to eat
- There are references to corruption by the nation of Israel over their disobedience to God's instructions,
- corruption in inter-personal relations,
- corruption in financial transactions,
- corruption in marital relations,
- corruption by political office holders,
- corruption in the priesthood and
- corruption by kings and other appointed rulers in Israel and the consequences of bribes, bribery and all forms of corruption.

2.4 Cost and Consequences of Corruption

- **Retardation of Economic Growth:** Corruption lowers investment and retards economic growth.
- **Misallocation of Talent:** Where rent seeking proves more lucrative than productive work, talent will be misallocated. People will be lured to rent seeking rather than productive work
- **Limitation of Aid Flows:** Where corruption is rampant, donor agencies are unwilling to put in their money.
- **Loss of Tax Revenue:** Revenue is lost through tax evasion or claiming improper tax exemptions.
- **Adverse Budgetary Consequences:** When corruption is rampant, budgeted amounts will not have delivered the required services
- **Negative Impact on Quality Infrastructure and Public Services:** When public contracts are procured through a corrupt system, it results in lower quality of infrastructure and public services.
- **Negative Composition of Government Expenditure:** Corruption often tempts government officials to choose government projects less on the basis of public welfare than on the opportunity they provide for extorting bribes. Under such situation, large projects, whose exact value and benefit are difficult to monitor usually present lucrative opportunities for corruption while returns on teachers' salaries textbooks could be zero for the same set of officials

2.5 War against corruption

- The Code of Conduct Bureau and Tribunal Act
- The Bank and Other Financial Institutions Act No 25 of 1991.
- The Failed Banks Act No 16 of 1996.

- The National Drug Law Enforcement Agency Act.
- The Money Laundering Act No 3 of 1995.
- The Independent Corrupt Practices and Other Related Offences Act of 2000.
- The Economic and Financial Crimes Act 2004.
- The Budget Monitoring and Price Intelligence Unit.
- The Nigeria Extractive Industries Transparency Initiative (NEITI) Act.
- The Foreign Exchange Miscellaneous Provisions Act No 17 of 1995

2.6 Pentecostalism: the potential, the problem, the prospects

• **The potential**

- The Pentecostal movement with its promise of prosperity has drawn a large followership, offering a potential critical mass of adherents in the fight against corruption

• **The problem**

- The perception of Pentecostals campaigning against corruption is mixed. Pentecostalism has become synonymous with individualism, flamboyance and extravagance.
- Many Pentecostals have given a negative impression about Christian's attitude towards corruption.
- The core teaching of many of the Pentecostal Churches today is blessing without responsibilities.
- How will the Church with the smear so thick, deep and dirty on its body begin today to rally and reconcile cynics as the new platform to be followed in the campaign and the in fight against corruption?

• **Prospects**

- There is need and room for a new revival/intervention by Pentecostals.
- A revival in prayer is needed in the Church if power of corruption over people is to be successfully crushed. The Church need to strategize on prayers across denominations in the country to enable it give control of the exercise to God
- A revival in the teaching of the word of God is crucial if the right attitude to God is to be developed and sustained in the fight against corruption.

• **2.7 What Needs To Be Done To Win The War Against Corruption**

- The requirement for a strategy to drive the initiative of the Pentecostal fight against corruption. It will be the National Pentecostal Anti-Corruption Strategy (NPACS) for Nigeria.
- Part of the strategy will be the three-prong approach of putting up preventive measures, education and public awareness as well as building a very strong community spirit against corruption.
- If Pentecostals will wholeheartedly embrace these ways in the fight against corruption, there will be less of tax payer's money spent on corruption litigation. What the Pentecostals require to fight corruption is the will to resist participation in corruption and also to expose corrupt practices

Group Exercise

- **NB:** In order for the church to effectively engage in the war against corruption it must win the war against corruption internally.
- List ways in which the church can build internal accountability in order to demand external accountability
- What role will you/your organization play in taking this forward?

MODULE 3

CHRISTIANITY **AND** ACCOUNTABILITY



3.0 MODULE 3: CHRISTIANITY AND ACCOUNTABILITY

3.1 Objectives

- To introduce participants to the indispensability and centrality of accountability in democratic governance
- To examine the results of the failure of accountability and the advent of corruption in Nigeria
- To explore the role of the church in entrenching accountability in Nigeria

3.2 Introduction

The Bible is replete with injunctions on accountability and examples of accountability. Instances include, Accountability in the Holy Trinity, (Genesis 1:26: "Then God said, "Let Us (Father, Son, Holy Spirit) make man in Our image, according to Our likeness [not physical, but a spiritual personality and moral likeness]; and let them have complete authority over the fish of the sea, the birds of the air, the cattle, and over the entire earth, and over everything that creeps and crawls on the earth." (The Amplified Bible); The Law of Restitution, several men of accountability, including the Lord Jesus, his disciples, and the Apostles.

- **This module focuses on the following themes:**
- Indispensability of accountability
- Biblical insights on accountability
- Accountability as the Cornerstone of Democratic Governance
- The failure of Accountability in Nigeria
- The Role of the Church in the Entrenchment of Accountability in Nigeria
- The Prosperity message and accountability

3.3 Indispensability of accountability

- Accountability is an essential part of a functional society.
- Accountability helps to promote biblical controls or checks and balances
- Accountability is necessary because like sheep we tend to go our own way.
- Accountability promotes servant-like leadership in keeping with the pastoral mandate to watch over the flock
- Accountability is protective to both leaders and to the flock.

3.3 Some Biblical insights on accountability

- **The Fall of Man:** Genesis 3:1-7: God made man a steward and therefore accountable for all His creation. So, the creation of man comes with the responsibility of accountability. When Adam and his wife sinned against God by eating the forbidden fruit, they fell short of the sense of accountability.
- **The Flood:** Genesis 6:1-8: After the fall of man in the Garden of Eden, man continued to sin against God and perpetrate wickedness against His fellow man. God brought judgement. God held the human race accountable. God wiped out the entire human race and started a new human race with Noah who found favour in the eyes of God.
- **Cain and Abel:** Genesis 4:9-12: Man continued in sin. Cain, the first child of Adam,

killed his brother Abel. God did not allow his action to go unpunished. Even when that was the first time that murder was committed in the Bible, yet God held Cain to account. Genesis 4: 9-12 captures the judgement of God:

- **Financial, Resource and Public Accountability:** A culture of accountability was successfully transmitted down generations and institutionalized among the children of Israel as some form of national culture. An illustration:
- **Exodus 36:4-7:** Then the skilled men who were doing the work went 5. and told Moses, “The people are bringing more than is needed for the work which the LORD commanded to be done. 6. So Moses sent a command throughout the camp that no one was to make any further contribution for the sacred Tent; so, the people did not bring any more. 7. What had already been brought was more than enough to finish all the work.”

3.5 Accountability as the Cornerstone of Democratic Governance

- The design of the modern democratic governance architecture is a labyrinth of interconnected structures that is built on accountability. Democratic governance presupposes a commitment of accountability. There are two fundamental streams of accountability: the horizontal stream and the vertical stream.
- In the horizontal stream of accountability, government institutions hold one another accountable.
- the Parliament and the Judiciary act as checks to the Executive branch of government. While the Parliament exerts political check on the Executive, the Judiciary exerts legal check on the Executive
- In the vertical stream of accountability, citizens, citizen groups and organized civil society hold the government and elected cum appointed public officials responsible for their actions and inactions in government.
- This is done through social accountability vertical actions such as social audits, petitions, protests, citizens report cards and ultimately through the instrumentality of the power of the ballot.

3.6 The failure of Accountability in Nigeria

- Pervasive, institutionalised corruption is a loud testimony to the failure of accountability in Nigeria. Corruption has been identified as the bane of public accountability:
- “the abuse of public office through the instrumentality of private agents who actively offer bribes to circumvent public policies and processes for competitive advantages and profit. Beyond bribery, public office can also be abused for personal benefit through patronage and nepotism, for example the theft of state assets and the diversion of state revenues”
- A Price Water Cooper (PwC) study shows that Nigeria would be losing 37% of GDP to corruption by the year 2030 if corruption is not stopped now.
- Corruption is the main issue behind the collapse of Nigeria's physical, social and moral infrastructure.
- Corruption is a direct persecution against Christians who stand for the values of honesty, integrity and righteousness, as the Nigerian ecosystem of corruption was deliberately designed with two options – “cooperate or die”.
- The cost of corruption is simply too humungous and catastrophic to be ignored by

any right-thinking people or society

3.7 The Role of the Church in the Entrenchment of Accountability in Nigeria

- The bible describes the Church as the pillar and centre of the truth. Jesus Christ to whom every Christian is connected describes His followers as the salt of the earth, the light of the world and the city that is built on a hilltop.
- If our society that has lost its taste and flavour to corruption must be seasoned, the salt of Christian accountability must be applied by genuine believers in Christ in their different spheres of life calling.
- If our society must be rescued from the cold hands of accountability decay and death, the Church must get alive to its work as the salt of the earth and the light of the world.
- This means that every Christian is a change agent whose conduct should leave an impact that brings transformation to the broader society and glory to God.
- In this regard there are specific things the church can do:
- The Church and particularly the leaders, to speak truth to rulers and politicians, and not speak as sycophants
- The Church can help by raising people to mentor or coach business and political leaders who are Christians and encourage them to continue to grow in their faith and Christian maturity.
- The Church should long for children of God by saving grace in political leadership and those who are credible in the eyes of the broader electorate
- The Church should preach and publicise against cheating the marginalised and neglected, especially children and young people who are vulnerable to violence and exploitation.

3.8 The Prosperity message and Accountability

- **The teaching:** Prosperity message is in line with the scriptures but some pentecostal mix it with occultism birthing cultic theology
- It drives greed by fuelling self-indulgence
- It works against the formation of Christian character:
- The misinterpretation of “Judge Not”
- Accountability suffers among Christian and in the society because of misunderstanding and misapplication of biblical teaching on societal attitudes to prophets
- It is an error to overlook issues of accountability in the life of a Christian leaders simply because the Bible says that we should not judge.

Case Studies*

- Review “Documented Impact of Genuine Christian Accountability on Society” (The Effect of the Wales Revival; Other Parts of Great Britain; In the United States of America; In India, China and Africa)
- What lessons do you learn from these situations?
- How applicable are the lessons for the Nigerian situation?

* Refer to Annex 1

MODULE 4

SOCIAL DIMENSIONS OF THE CHURCH



4.0 MODULE 4: SOCIAL DIMENSIONS OF THE CHURCH

4.1 Objectives

- To introduce participants to key social teachings of the church
- To examine tendencies in Christianity in contemporary Nigeria
- To the potential of Pentecostalism in strategic social/civic engagement

4.1 Introduction

- The Biblical basis of social/civic engagement
- Christianity in Contemporary Nigeria
- Faith-based organisations and social provisioning
- Christian FBOs in Nigeria
- Pentecostalism and social/civic engagement

4.2 The Biblical basis of social/civic engagement

Respect for the Sanctity and Primacy of Human Life

• The Church realizes the essence of the Human life and respects its sanctity. This is because, the human life is prime and central to everything created by God.

Genesis 9:5-6: “Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man.”

Reverence for the Virtues of Social Justice, Equality and Equity

- The Bible is not in any way silent about the need for God's faithful to revere the virtues of Social Justice, Equality and Equity
- Romans 3:29-30 aptly asked that: “Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also?”

Regard for Constituted Secular Authority and Nation-Building

- The Biblical call for patriotism, nation-building and respect for constituted authority ultimately epitomizes the social teachings of the Church.
- This is true to the extent that the respect for constituted authority is invariably, a respect for God.
- Hebrews 13:17: “Obey our leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you”.
- went further to declare that: “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God”.

Responsibility of the Church towards Family and her Members

The responsibility of the Church towards the Family and her Members is one of the primary reasons the Church itself was established. When God created humans, he designed them to live together as families.

Responsibility towards the Destitute and the Vulnerable

- Both the Old and New Testament writings give many examples of the importance of service and charity
- Proverbs 14:21: submits that: “He who despises his neighbour sins, but happy is he who is gracious to the poor”
- Isaiah 58:10-11: Feed the hungry! Help those in trouble! Then your light will shine

out from the darkness, and the darkness around you shall be as bright as day. And the Lord will guide you continually, and satisfy you with all good things, and keep you healthy too; and you will be like a well-watered garden, like an ever-flowing spring

- Almsgiving is one of the foremost themes of the Bible and a basic essence of Jesus' ministry.
- Luke 3:10-11: "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise"
- 1 John 3:17: "But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?"

Respect for the Dignity of Human Labour

4.3 Christianity in Contemporary Nigeria

- Christianity in Nigeria today can be categorised under four main themes:
- Mainline denominations founded by the Christian missionaries and still part of international Christian bodies.
- African Independent or Instituted Churches (AICs), an African expression of Christianity, often dating back decades.
- Modern churches, the ones currently mushrooming luxuriantly and referred to broadly as the 'charismatic' or 'Pentecostal groups'.
- Those on the fringes that combine the practice in the second category with some distinct traditional values.
- A major development of Christianity in Nigeria over the past four decades has been the emergence of the Pentecostal movement which has a wide appeal, especially among the youth, and the upwardly mobile.

The Pentecostal movement is characterised by a myriad of fellowships, missions and churches that are not held together by a common organisational framework except the umbrella cover provided by the Pentecostal Fellowship of Nigeria.

It is important to note that:

- the 'category' Pentecostal hides wide variations within the movement itself.
- the Pentecostal movement has not displaced other forms of Christianity.
- Contemporary Nigerian Christianity is therefore characterised by a myriad of fellowships, missions, prayer groups and churches. The key word in understanding contemporary Nigerian Christianity is therefore diversity.
- Contemporary Nigerian Christianity is seeking methods of addressing the changing values and ethics in our society.
- Currently, some churches are addressing the question of corruption in our society while others appear to be led by charlatans who are on the cutting edge of scams, primitive accumulation and moral decadence.
- Christian actors are beginning to seriously reflect on the relationship between Christianity and democratic governance. Religious movements are veritable arenas for expressing democratic demands

4.4 Faith-Based Organisations and social provisioning

FBOs are:

- Organisations emanating from a religious community and they are therefore guided by the said religious ideology.
- They respond to perceived needs - spiritual, social, economic and political needs emanating from a community or the society.
- To do so, they draw staff and support from their religious order, but also draw from other sources.
- They engage in a wide span of activities that cover religious, political, economic and social needs of communities.
- The purpose of their intervention is to promote positive social change.
- Religion-based organisations are the core of agency in contemporary Nigerian society. They are the “happening locations” in our social dynamics and can be defined as religion-based organisations that engage in social provisioning and seek to generate social change that helps members of society.
- Such organisations have a role in promoting accountability and fight against corruption

4.5 Christian FBOs in Nigeria

- There are major organizations that are generally considered representative organs of faith-based Christian groups. Some of the major ones are:
- Christian Association of Nigeria (CAN), the umbrella organization for all Christian Churches and movements.
- Pentecostal Fellowship of Nigeria (PFN), the umbrella body for Pentecostal churches and has been growing fast in recent years
- Justice Development and Peace Commission of the Catholic Church (JDPC), a faith-based organization affiliated to the Catholic Church.
- Christian Rural and Urban Development Association of Nigeria CRUDAN, an NGO established by protestant churches to build the social and economic capacity of church organizations.
- The Ecumenical Commission of Justice and Peace (ECJP), an NGO under the Methodist Church conducts democracy and governance monitoring, human rights activism and conflict management activities

Historically, Christian FBOs have been playing an important role in promoting social and economic development. They have propelled physical and qualitative improvement in the quality of life of Nigerians in the areas of health, education and livelihoods.

Specific areas of social provisioning include:

- Pro-Poor Programming: Most FBOs are today engaged in social provisioning and prioritise activities that alleviate poverty among their members. They provide welfare and necessary services to poorer members of their religious community.
- Economic Empowerment: Many faith-based organisations are developing and implementing programmes designed to empower their members financially

4.6 Pentecostalism and social/civic engagement

- The import of Social and Civic engagement by the Pentecostal Church cannot be overemphasized. As an idea whose time has really come, the Pentecostal Church has a clear social responsibility and civic role to play in the Society, including:
 - Volunteerism
 - Community engagement efforts,
 - Organizational involvement and
 - Government work such as electoral participation, service to fatherland and being socially responsible.

Group Exercise

- List ways in which the social teaching of the church provides a basis for a fight against corruption.
- Give examples of how the Pentecostal movement can build on this to advance a fight against corruption

MODULE 5

CHRISTIANITY AND THE STRUGGLE FOR SOCIAL JUSTICE



5.0 MODULE 5: CHRISTIANITY AND THE STRUGGLE FOR SOCIAL JUSTICE

5.1 Objectives

- To introduce participants to the concept of the struggle for social justice
- To explore God's care for social justice and the Christian heritage of fight for justice
- To examine the role of the church in the struggle for social justice

5.2 Introduction

- Why Should a Christian Care about Justice? Does God Care about Justice?
- God and justice
- The Christian Heritage of Fighting for Justice
- The Closing of the Christian Mind
- In Nigeria today, the Christian voice is not loud and clear
- What can be done

5.3 Why Should a Christian Care about Justice? Does God really Care about Justice?

- The gospel addresses the whole of man. We must address the gospel to man in all his social and political situations.
- The message of peace and justice is central to the message of salvation in Christ Jesus that we cannot be blackmailed to abandon the work of justice and peace.
- We have to retrieve the tradition from the ruins of bad testimony and take the message of justice to the distraught and hopeless world. But to be steadfast in the work of justice and peace we need to ground our commitment to justice and peace in the depth of the Christian message of salvation.

Advocacy for peace and social justice is central to the Christian witness

5.3 God and justice

- The Sovereignty of God and the Concept of Justice:
- How could God be omnipotent and good and still injustice and oppression are writ large everywhere.
- The Hebrew prophets have a perfect answer to this. In spite injustice God is a sovereign. He governs even through the oppression of the wicked.
- The story of the exodus is an eternity message of hope that God sees all injustice and works to finally judge the oppression of the wicked.
- The apparent triumph of injustice and what seems like divine impotence in the face of injustice has no place in scriptural tradition.
- The God of Israel, the God represented by the Hebrew prophets is better defined as the God who takes up a case against injustice.

- All through history God has intervened in the history of mankind to stop oppression and judge the wicked oppression.
- The Justice of God and the Scandal of Injustice:
- When God disclosed himself to Abraham, he announced himself as the God of justice. He is the God who gives everyone according to the work of their hand. He is God who does not show partiality. God is a God of justice (Isaiah 30:18).
- The scandal of injustice will not last because God is a God of justice. God's commitment against injustice is a matter of proving his nature. To know God is to know his love for justice.
- God sovereignty and rule over the earth is based on the principle of justice. Justice is the measure and essence of divine sovereignty (Isaiah 28:17).
- The Compassion of God and the Scandal of Injustice:
- God is not just almighty and just he is also compassionate. As the Bible puts it, God's compassion does not fail even in the face of the most gruesome atrocity or injustice. It is the compassion of God that made him to identify with the horrendous suffering of Israelites
- "To say that God has compassion for the victims of injustice is to say that he actually 'suffers with' them. At the root of God's compassion is the fact that he sees, witnesses, directly observes the suffering of the abused". Gary A. Haugen
- The compassion of God is tied to his justice because even in exercise of judgement he shows compassion for those who suffer.
- In Exodus 22, God laid a major decree on the execution of justice which ties every enforcement of justice to the principle of compassion
- A compassionate God fights for justice because "The Lord is a refuge for the oppressed" He does not ignore the cry of the afflicted (Psalm 9:9,12). He will arise and fight to protect the weak and the needy from those who oppress them (Lamentation 3:36).

The Call of God against Injustice

- Because God is a sovereign who has identified himself with justice and compassion, he has called his people and whoever will work together with him to fight for justice.
- The intervention of God on behalf of the Jews in Egypt and throughout their journey to the Promised Land is principled intervention to disclose his character of justice and to summon the whole humanity to the way of true peace and justice.
- Every exercise of deliverance or liberation God does on our behalf is a call for us to enlist and help God achieve justice and peace on earth. He is God who call for justice. His call to Israel is the same call to the church: do justice, show kindness and walk humbly with your God.

5.4 The Christian Heritage of Fighting for Justice

- The Lord Jesus Christ continued the prophetic tradition.
- The Lord Jesus never wavered in the commitment to justice and peace.
- His foremost religious action was taking the scroll in the synagogue and reading straight from the book of Isaiah 61 and declaring to the bemused religionists that the prophesy has been fulfilled in him.
- The life of Jesus was a life of confrontation with structure and ideas that held people captivity and bolstered unjust social order.
- He called the wicked political leaders and the suppliant religious establishment that aided and abetted the oppression of the poor and needy.
- The early Christians kept faith with the core principles and mission of Jesus Christ. Although the disciples were focused on evangelism after the death of Jesus they recognized the priority of justice and righteousness.
- They established the first nearly perfectly just social system amongst themselves where everyone was treated equally, and all their needs were met.
- They ensured equity and justice in their community and continued the tradition of confronting wicked governance systems with the liberating truth of the gospel.
- They continued to 'do justice, show kindness and walk humbly with your God' as God commanded through prophet Micah.
- The early church fathers did not abandon the commitment. The edifice of human rights and democracy was built with the words and blood of Christian leaders throughout the age.
- The philosophers of democracy, especially John Locke who deeply influenced the US democracy were professing Christians who understood from their Christological perspectives that the only formula for a peaceful society is to entrench the right of freedom of belief and conscience and to get the state as much as possible out of religion.

5.5 The Closing of the Christian Mind

- Despite the illustrious history of commitment to social justice, Christians leaders are no longer at the forefront of addressing issues of social justice and global peace
- There has been a gradual closing up of the Christian mind.
- Christian thinkers and leaders became shy of the gospel truths. It took a series of reactions to shut down the Christian mind.
- the rise and spread of liberal protestant movement
- The rise of the fundamentalist movement that sought to refocus the gospel on evangelicalism, placing issues of social justice at the back seat.
- The fight for social justice seen as a distraction from evangelicalism

- The rejection of the social gospel and its strong emphasis on social justice and good works
- With these developments, the Christian mind was largely closed to the fight for social justice.

5.6 In Nigeria today the Christian voice is not loud and clear

- Christianity abandoned its historic commitment to stand for justice. it did so as a result of the fear of the slander and scandal of liberalism.
- This abandonment has undermined the mission of the church as the body of Christ who is the salvation of the whole of creation.
- Many allege that Christians leaders are more concerned about the financial and numerical health of their congregations rather than on the 'weightier matters' of justice for the oppressed.
- there is a general perception that the church is punching below its weight in matters of social justice and peace in Nigeria. The little kept secret is that
- the record of members of the church in matters of corruption, especially corrupt management of public finance has been at best depressing. There are reports of professed Christians whose record of stealing would even shamed unbelievers.
- With such reputation, many believe that the church lacks the credibility to stand up for justice and good governance in Nigeria.

5.7 What can be done

- “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. 14 “You are the light of the world. A town built on a hill cannot be hidden. 15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. 16 In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.” (Matthew 5:13-16)
- We must recover the tradition of caring for the economic and social conditions of human existence because that is in keeping with our mission as witness of the life and truth of God that is in Christ Jesus.
- We can no longer continue to violate our call as a church.
- We have to become the change agent that we are called to be.
- We have to defend the oppressed and abused and fight justice for all.
- But we have to be careful that we speak in the name of the Lord just like the prophets of old.

- The church should re-engage the work of global peace and social justice because it is in line with its call as a body of Christ and in line with the character of God as the foremost fighter of justice.
- The Church should be involved in human rights activism whilst being careful not to be dragged on a wagon of secularism, even to the point of abandoning evangelism.
- The challenge is to integrate advocacy for social justice and evangelism
- The Christian social gospel must be a gospel that destroys humanism and makes a clear case for God that we are created by a holy and loving God and our destiny is to be found in him not having our own righteousness.
- This means that when we talk about social justice we are talking of the dignity and entitlement of people created in God's image. When we talk about human rights we are talking of the liberties that lead us to wholeness

Group exercise

List what the church is currently doing in the struggle for social justice :

- Who is doing what?
- Where?
- How?
- What are the results?

Discuss what the Pentecostal church needs to do to:

- Scale up ongoing initiatives for the struggle for social justice, OR
- Initiate a specific strategy for the struggle for social justice.
- Create a social arm of the church to deal with social dimension of the church

MODULE 6

CHRISTIANITY AND POLITICAL LEADERSHIP OF NATIONS

Political Leadership
What matters?



6.0 MODULE 6: CHRISTIANITY AND POLITICAL LEADERSHIP OF NATIONS.

6.1 Objectives

- To introduce participants to Biblical insights on political leadership
- To examine the relationship between the church and political leadership
- To explore opportunities for Christian participation in politics and political leadership

6.2 Introduction

- Biblical insight on political leadership
- Understanding the structure of political power
- Understanding the church and political leadership
- Biblical qualities of political leaders
- Christian participation in politics and political leadership

6.3 Biblical insights on political leadership.

- From the beginning of creation, God has always entrusted man with the responsibility of rulership and dominion over the earth.
- God promised to bless the nations through Abraham (Gen12:1-3)
- In Egypt, God used Joseph to positively influence the political power and to shape the economic policy of the nation. Through that, he was strategically positioned to fulfil the prophetic destiny of God's people in Egypt
- God raised Moses to positively engage the oppressive government in Egypt under which his people were held in captivity for over 400 years. Through Moses the Lord delivered His people from bondage of slavery and led out of Egypt on their journey to the promised land
- Throughout the book of Judges, God raised men and women of godly character and qualities to lead and govern His people.
- Whenever the people of God strayed into ungodliness either due to their rebellious against godly authority or failure of leadership that God allows ungodly wicked rulers to rule over them as a punishment to bring them to repentance.
- God raised men like Nehemiah, Ezra, Mordecai and a woman like Esther to position of political influence under gentile kingdoms where they lived.
- Daniel and his colleagues distinguished themselves even in their land of captivity because of their godly values and the Spirit of excellence in them. They greatly influenced the government and the policies of the different kings under which they served

- The new Testament opens with the birth of one individual, Jesus Christ, destined to change the course of human history and influence the dynamics of nations.
- The entire life and ministry of Jesus Christ was surrounded profound political issues and intrigues. One of the temptations he faced was political.
- Following his resurrection, he declared: “All authority in heaven and on earth has been given to me.” (Matthew 28:19-20).
- Joseph of Arimathea, a top government officer was strategically positioned in government to ask for the body of Jesus Christ from Pilate after His crucifixion. He took the body of Jesus and buried him in his private tomb to fulfil prophecy.
- The early disciples were acutely aware of the pervasiveness of the political establishment. The persecutions they faced were religious as well as political.
- Paul defended himself before three Governors (Felix, Festus, and Agrippa) and following an appeal from him, was sent to Rome to appear before Caesar the Roma Emperor
- Paul's letter to the Roman Christians clearly demonstrated the fact that God is not disinterested in earthly authorities. (Romans 13:1-7)
- God's plan for his people is not just about raising godly men among God's people to lead and govern them, but also raising godly leaders among his people to influence a n d government of even ungodly gentile nations.
- This shows that the leadership role of Christians should not just be limited to the religious sphere among God's people but should also be extended to the socio-political and economic sphere of the nations where they find themselves.

6.4 Understanding the structure of political power

The five (5) Gates of power are as follows:

- Security forces
- Finance
- Bureaucracy
- International Diplomacy
- Media.

6.4 Understanding the church and political leadership

- As the salt of the earth, Christians are expected to infiltrate every segment of the society as change agent by permeating every culture with the values of the kingdom of God.
- There is no better way to change the socio-economic life of a nation than to get into the position of political leadership and authority where policies and laws that govern and regulate the lives of the people are formulated.
- Believers are admonished to become “blameless and harmless children of God

without fault in the midst of a crooked and perverse generation among whom you shine as light in the world (Phil 2:15)

- Politics is one area of the society where we find the highest level of crookedness and perverseness, therefore Christians should be prepared to go into politics to show forth their light in the midst of darkness.

6.5 Biblical qualities of political leaders

- “Moreover, you shall select from all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties, and rulers of tens.” (Ex 18:21)

From the above scripture, the qualities of good leaders can be identified as follows:

- Ability - Able Men
- Fear of God - Men that fear God
- Truthfulness- Men of Truth
- Contentment- Men that hate covetousness

6.6 Christian participation in politics and political leadership

- The bankrupt dispositions of “our kingdom is not of this world,” “politics is a dirty game” so Christians should abstain from it, etc

Who is a Christian?

- Not all who claim to be Christians are Christians.
- Distinguishing “assumed Christians” from those who have accepted Jesus Christ as personal Lord and Saviour and are committed to the Lordship of Christ in all areas of life

Some ways in which Christians can be mobilised to participate in politics:

- Political Education:
- Mobilization for political participation
- Political Party Membership
- Election into Public offices
- Appointment into Public Office
- Strategic Interventions- Speaking truth to power

Preparing Christians for Political involvement and leadership involves:

- Many hitherto good and fervent Christians have failed woefully when they have the opportunity to serve in different political offices because they are not well trained or equip to function in such offices. Therefore, preparation is imperative.

- Churches can organize Christian leadership training programs or institutions where believers will be taught biblical leadership principles.
- Christians that have been successful in politics and public service can embark on mentoring programs for young and upcoming Christians that may want to aspire for such position in the future
- Successful Christians politicians and public office holders can build movement of people around godly values, principles of integrity, accountability and transparency in government. Through this, they will be able to mentor and disciple young Christians along their godly political ideology for leadership.

Pitfalls of Christian involvement in political leadership of nations

- Tendency to turn the church into a platform for promoting partisan politics. We must always bear in mind that the church consists of people of diverse political inclinations and affiliations.
- Turning the sacred pulpit and altar in the church to a platform of political campaign in support of political party or candidate during elections
- Sacrificing character on the altar of politicking.
- The need for Christian Political Agenda
- There is need for a clearly defined kingdom agenda or interest that can become a rallying point for every Christian that is seeking for political office

Group Exercise

- Make a list of key ideas you would like to see in a Christian Political Agenda
- Prepare an outline “Christian Manifesto” to guide Christians in all aspects of politics

MODULE 7

CHRISTIANITY AND ELECTIONS



7.0 MODULE 7: CHRISTIANITY AND ELECTIONS

7.1 Objectives

- To introduce participants to the significance of Elections in a democratic dispensation
- To explore the key dimensions of the electoral process
- To examine the role Christians can play in Elections

7.2 Introduction

An election is a formal group decision-making process by which a population chooses an individual to hold public office. In a democratic dispensation, elections provide opportunities for citizens to elect those to govern them. For Christians, elections provide unique opportunities to elect godly, upright, and incorruptible men and women to govern them. **The module covers various dimensions of Elections, and is divided into the following sections:**

- Key things to Note
- Christianity and elections
- Politics is Unavoidable.
- Six major stakeholders we must engage
- What should we do?
- Conclusion

7.3 Key things to Note

Politics is Unavoidable.

As “sojourners and exiles” (1 Peter 2:11), it can be tempting for Christians to adopt a mindset that earthly governing systems are inconsequential to the task of furthering the gospel. But ask a pastor in an underground church or a missionary attempting to access a closed country if politics are inconsequential. Religious liberty, passports and visas are not unnecessary luxuries but are often vital for pastors and missionaries seeking to preach and teach the gospel.

Government restrains evil and promotes good.

Government derives its authority from God to promote good and restrain evil. This mandate is expressly stated in Romans 13:1-7. Elsewhere, Paul urges that prayers be made “for kings and all who are in high positions, that we may lead a peaceful and quiet life” (1 Timothy 2:1-2). Paul understood the need for Christian participation in government.

The right to free ballot didn't come easy

The right to free ballot was fought for by people who sacrificed even their lives to secure it. Therefore, those who refuse to vote are squandering the gift given to us after numerous struggles.

The PVC is more important than the ATM card

The cost of the bread we buy, the ability to get affordable health care, education, etc. all depend on how well we use the PVC to vote the right candidate into power.

As the 2019 election approaches we should show concern. Election is that time which God has given us to speak truth to power.

The invisibility of the church is worrisome

- “The visible invisibility and invisible visibility of the church in the coming elections and beyond the election date is a serious matter of concern. The coming elections seem countenanced to be different, momentous, historic and epochal! These elections mark an important milestone in the life of our young democracy.”

7.4 Christianity and elections

- The message of the gospel is that by grace through faith sinners can be reconciled with God (Ephesians 2:7-8). This message transforms individuals and enables them to lead godly lives. Mandated by Scripture (Matthew 28:19-20), Christians are charged to share the good news and disciple others in faith.
- The Christian worldview speaks to all areas of life. It provides a comprehensive understanding of reality. It speaks to all areas of life, including political engagement.
- In the Old Testament, Joseph and Daniel served in civil government, exerting influence to further the flourishing of their nations.
- In the New Testament, Jesus engaged in holistic ministry, caring for the spiritual and physical needs of people. Feeding the hungry and healing diseases were an outworking and extension of the reconciliatory message of the gospel.
- Paul also advocates this approach: “As we have opportunity, let us do good to everyone” (Galatians 6:10). And: “For we are his workmanship, created in Christ Jesus for good works, God prepared beforehand, that we should walk in them” (Ephesians 2:10).

7.5 Politics is Unavoidable.

- As “sojourners and exiles” (1 Peter 2:11), it can be tempting for Christians to adopt a mindset that earthly governing systems are inconsequential to the task of furthering the gospel. But ask a pastor in an underground church or a missionary attempting to access a closed country if politics are inconsequential. Religious liberty, passports and visas are not unnecessary luxuries but are often vital for pastors and missionaries seeking to preach and teach the gospel.

7.6 Six Major Stakeholders We Must Engage

- The Electoral Management Body (INEC)
- The Church Leaders/Fathers of Faith
- The Political Parties.
- The Electorates
- The Security Agents
- The Observers/Monitors

7.7 What Should We Do?

• Election period is a cycle. Christians can play a role in the three cycles of election thus: Pre-election, Election, Post-election

- Pre-elections
- Christians can participate in campaigns.
- Put themselves forward to be elected.
- Turn the election to issue based.
- Raise germane issues etc.
- Monitor elections campaigns etc.
- Lead campaigns and advocacy for free and fair elections.
- Campaign against apathy and voter's inducement.

Election Day

• Be part of candidates, electorates and observation in election. See something, say something, protect election mandate.

Post-Elections

- Follow the votes and ensure the election reflect people's mandate
- Report observed irregularities to relevant authorities
- Make yourself available as witness at Election Tribunals
- To reiterate: We must be involved in the voting Process.
- Churches should register their members as voters and pass out Voter's Guides.
- Have a round table discussion with every Christian Political aspirant, intentionally produce aspirants in every elective position and throw their full support behind them.
- Let it be taught on our pulpits that the PVC is more important than the ATM card the cost of the things we buy and the social welfare and amenities we enjoy depends solely on how we use our PVC to vote the right person into Power.
- More fundamentally, the church must begin to speak up on the side of righteousness over policies at local, state and federal levels.

Conclusion

• In conclusion, the impact of the church before and during elections cannot be overemphasized. Considering the number of believers all over Nigeria, if the church is united in one goal to produce righteous leaders during the upcoming elections, then nothing will stand against the church. The church needs to get more involved in Politics and the Elections and “shine as Lights” (Matt. 5:16) as the Bible commands.

Group Exercise for Module 7

1. Outline steps that the church needs to take to mobilize Christians for massive participation in the 2019 elections
2. Identify the challenges involved, and suggest appropriate solutions

ANNEX 1

For Module Group Work



Annex 1: For Module Group Work**Documented Impact of Genuine Christian Accountability on Society****The Effect of the Wales Revival**

As revival fire spread across Wales in late 1904 and early 1905, although no official records were kept of the actual number converted, 150,000 is considered a very conservative estimate, during the first six months! People's lives were transformed by the thousands. This was indeed, a sovereign move of God's Holy Spirit!

Whole communities were turned upside down and were radically changed from depravity to glorious goodness. The crime rate dropped, often to nothing. The police force reported that they had little more to do than supervise the coming and going of the people to the chapel prayer meetings, while magistrates turned up at courts to discover no cases to try. The alcohol trade was decimated, as people were caught up more by what happened in the local chapels than the local public houses and bars. Families experienced amazing renewal, where the money earning husband and father, the bread winner, had wasted away the income and sowed discord, but now under the moving power of the Holy Spirit, following the conversion to be a follower of Jesus Christ, he not only provided correctly for family needs, but was now with the family, rather than wasting his time, and wages, in the public houses of the village or town. Souls were saved, individual lives were changed and Society itself was changed. Countless numbers were converted to Christ.

There are men and women still in churches today whose parents or grandparents' testimonies were that they were converted in the Revival in 1904 or 1905. Not only were individual lives changed by the power of the Holy Spirit, but whole communities were changed, indeed society itself was changed. Wales again was a God-fearing nation! Public houses were now almost empty. Men and women who used to waste their money getting drunk were saving it, giving it to help their churches, buying clothes and food for their families. And not only drunkenness, but stealing and other offences grew less and less, so that often a magistrate came to court, and found there were no cases for him.

Men whose language had been filthy before learnt to talk purely. It is related that not only did the colliers put in a better day's work, but also that the pit ponies were so used to being cursed and sworn at, that they just couldn't understand orders being given in kind, clean words! Yet, still the work output increased. The dark tunnels underground in the mines echoed with the sounds of prayer and hymns, instead of oaths and nasty jokes and gossip. People who had been careless about paying their bills, or paying back money they had borrowed, paid up all they owed. People who had fallen out became friends again.

In Eley Towers and Douglas Potter book; "The 10 Greatest Revivals Ever", they corroborated the account of Douglas thus;

"The use of alcohol in Wales dropped by fifty percent resulting in the bankruptcy of many taverns. Crime was reduced to the point judges in many jurisdictions were presented with white gloves indicating there were no crimes of violence to be tried that day. In various communities, police

became unemployed when they were no longer needed. In the coal mines, mules refused to respond to converted miners who began treating the animals with respect and stopped using foul language.”

Other Parts of Great Britain

In the rest of the Great Britain, the First World War probably robbed the 1904 Wales Revival and Spiritual Awakening from having as full an impact on society as might have otherwise been realized. Still, the revival was not without an impact. It began to shape the morality of a generation. The changed lives of converts resulted in reductions in crime, drunkenness, and gambling, along with increases in honesty, truthfulness and chastity throughout Great Britain.

In the United States of America

A wave of morality in America followed the awakening producing a revival of righteousness which culminated with the passing of the Eighteenth Amendment to the United States Constitution that prohibited the sale of alcoholic beverages. Throughout the nation, political reform was effected as corrupt district attorneys, mayors, governors, senators and assemblymen were replaced with those perceived as honest. Missionaries touched by the revival established schools and hospitals on their various fields.

The Azusa revival was the first major blow on the culture of racial segregation. Under the leadership of Joseph Seymour; a black illiterate preacher, daily services at 312 Azusa Street quickly filled with both blacks and whites seeking both salvation and "the baptism of the Holy Ghost." One white preacher in the South commented, "... the colour line was washed away by the blood".

The impact of the work of Seymour was so huge that it soon had a global impact. The Azusa Street revival soon spread to Canada, South Africa and Asian countries

In India, China and Africa

The number of pupils attending Christian schools in India doubled in the two decades following spiritual revival. 90% of nurses were Christians, most trained at mission hospitals. In China, missionaries laid the foundation of that nations education and medical systems.

The same was true in many nations throughout the African continent. In Nigeria, Mary Slessor is popular for her heroic work in putting to a stop the killing of twins in Calabar. Other missionaries in different parts of Africa and elsewhere in the world instituted society-wide reform such as the fight for the abolition of slave trade.

About

PRIESTS PEACE & JUSTICE INITIATIVE (PPJ)

The Priests Peace Justice Initiative (PPJ) is a faith based organisation and social arm of the Palace of Priests Assembly. Palace of Priests Assembly is a duly registered and incorporated Church of the Federal Republic of Nigeria. Priests Peace Justice Initiative is set up to anchor the social dimension of the Church and to contribute to the building of a peaceful and orderly society.

It is hinged on the dignity of the human person as created by God and the need to create an enabling environment for evangelism and holistic prosperity. At Palace of Priests Assembly, we believe that the Church should play a significant role in ensuring democratic governance, peace and stability of nations.

We see it as a duty to bring Biblical perspectives to the challenges of democracy, development, insecurity, injustice, service delivery and humanitarian services.

Vision

Our vision is a world of prosperity and social justice.

Mission

Our mission is to act as catalysts to empower citizens to reign as Kings and Priests and work for peace and social justice.

Values

The Priests Peace and Justice Initiative will be guided by the following values:

1. Leadership: requiring us to build leaders because He made us in his own image and called us to lead. We build leaders that will impact this generation and the next generation.
2. Empowerment: requiring us to equip the saints in all aspects of life to live as Kings and Priests that bring honour to God and work for peace and social justice.
3. Royalty: requiring us to live as Kings and Priests in accordance with God's design as a chosen and peculiar people working for peace and social justice.
4. Integrity: requiring us to demonstrate faith and action as Children of the Most High. Our behavior will match our belief. We will trust God and work in integrity (Ps 26:1).
5. Discipleship: requiring us to make disciples in all nations with solid biblical foundations who are then able to disciple and empower others to live in peace and harmony.

Areas of Focus.

PPJ will work in the following five thematic areas:

1. Democracy: Elections, transparency and accountability and stewardship
2. Peace Building: Human Security and Conflict transformation.
3. Social Justice: Poverty, Inequality and Justice.
4. Emergency and Humanitarian services
5. Education and Health

PPJ Management and Governance

Priests Peace and Justice Initiative (PPJ) is managed by an Executive Committee made up of a Co-ordinator and five thematic heads. The secretariat is supported by Programme Officers and Finance Officers. The governance and oversight is provided by the Board of Trustees of Palace of PRIESTS ASSEMBLY (PPA).

Strategic Approach

The approach to work revolves around four key strategies:

- Research
- Capacity Building
- Advocacy and Campaigns
- Services

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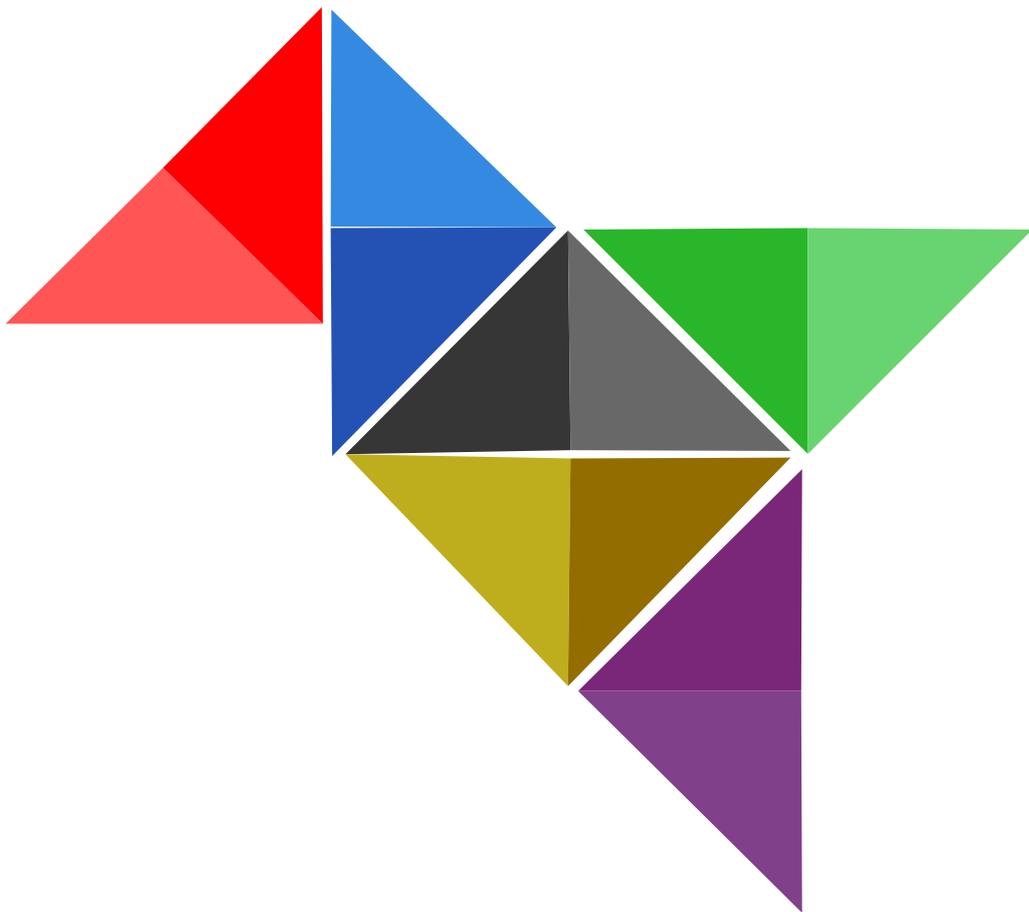
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