



**PRIESTS
PEACE & JUSTICE
INITIATIVE [PPJ]**

The Social Arm of Palace of Priests Assembly PPA

Manual

On

Building Accountability spaces for Pentecostal Church Leaders and Workers

PPJ manual series No.3



**PRIESTS
PEACE & JUSTICE
INITIATIVE [PPJ]**

The Social Arm of Palace of Priests Assembly PPA

SUPPORTED BY

**THE JOHN D. AND CATHERINE T.
MACARTHUR
FOUNDATION**

OCTOBER 2020



**PRIESTS
PEACE & JUSTICE
INITIATIVE [PPJ]**

The Social Arm of Palace of Priests Assembly PPA

Manual

On

Building Accountability spaces for Pentecostal Church Leaders and Workers

PPJ manual series No.3



**PRIESTS
PEACE & JUSTICE
INITIATIVE [PPJ]**

The Social Arm of Palace of Priests Assembly PPA

SUPPORTED BY

**MACARTHUR
FOUNDATION**

OCTOBER 2020

© 2022 Palace of PRIESTS ASSEMBLY

Contact:

Headquarters:

Ebenezer Place, Durumi 2, on the road beside El-Rufai Park, Area One, Abuja

Branches:

Lagos: No. 111 Aladelola Street, Ikosi, Ketu - Lagos.

Abuja: Angwan Tasha road, by Block Industry, Kabusa, FCT

Delta: Odeyovwi Villa, Umuabi Street, Ugono-Orogun, Ughelli North LGA, Delta State,
and Arhagba Road, Emonu-Orugun, Ughelli North LGA, Delta State.

Taraba: Mayo-Gwoi, adjacent former Saka Lodge, Jalingo, Taraba State.

Telephone:

+2348127100087

+2347063876953

+2348036341331

Website: www.priestsassembly.org

E-mail: info@priestsassembly.org

Twitter: @priestsassembly

Facebook: www.facebook.com/priestsassembly

Instagram: priestsassembly

Published for

Palace of PRIESTS ASSEMBLY (PPA)

Ebenezer Place, Durumi 2, on the road beside El-Rufai Park, Area One, Abuja

by

ISBN:978-978-58724-1-5

All Rights Reserved. No part of this publication may be produced, transmitted, transcribed, stored in a retrieval system, or translated into any language in any form or by any means, electronic, mechanical, magnetic, chemical, photocopying, recording, manual or otherwise, without the prior permission of the copyright owner.

ACKNOWLEDGEMENT

A research work that is meant just for internal consumption is a product of intense work that demands a lot of rigor, hours of painstaking search for not just topical but relevant materials, time is given to poring over countless pages of documents, attention to details and long and laborious and finally sifting and scrutinizing the end product. Where the research is for external consumption it is doubly harder to undertake and where it involves matters of Christianity and corruption it becomes a task of enormous complexity with the possibility for explosive verbal exchanges.

These are two topics for which anyone who has reached the age of knowledge believes he or she has an opinion. Both are known the world over to be capable of generating intense passion during discussion. Although corruption is as old as mankind, there is hardly a definition that captures it rather there are acts that constitute corruption and the debate is still ongoing. That is one with a basis for endless arguments. However, if corruption defies a readily acceptable definition, there is no doubting the consequences, for they have become part of our daily existence in the abysmal failure of service deliveries in governance, health care, education, housing and has contributed to the increase in poverty, unemployment, insecurity, and underdevelopment.

On the other hand, Christianity across the world causes emotions to run high amongst several adherents. The issues could be as mundane as the days of the week like Sabbath and Sunday, or the calendar for the celebration of Christmas. The doctrinal differences should be less divisive issues among people whose foundation is still setting groups against one another while at the deeper level of canons, as the denominations proliferate so the tension is escalating and the gulf between the children of Christ is getting wider.

We are eternally grateful to God for providing the knowledge, understanding, and wisdom for the idea of using the Pentecostal perspective in the fight against corruption in Nigeria which eventually birthed the campaign of Mobilizing Christians against Corruption (MOCAC). So many people contributed to what became the nationwide movement that grew out of this idea. We acknowledge the invaluable role played by Dr. Otiye Igbuzor, General Overseer of Palace of Priests Assembly, Dr. Ejio Otiye-Igbuzor, Assistant General Overseer of Palace of Priests Assembly, and others too numerous to mention who worked behind to ensure that the mobilization campaign was successful.

We would like to appreciate Dr. Kole Shettima and the team at the Nigeria and Chicago office of John D. and Catherine T. MacArthur Foundation for the funding and the guidance that made all these achievements possible.

Finally, our thanks go to the members and staff Palace of Priests Assembly for the work and the publisher for their advice.

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. In the seventh century, Islam was founded. 50 percent of former Christian areas were under Islam by the tenth century. 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 an emphasis on material prosperity, loyalty to the nation-state, and individualism and the 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. The perception is that Pentecostals are only interested in prosperity and not concerned about social issues in society.

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

1. The First wave began in 1901 with a rediscovery of and a new experience of the supernatural with a powerful and energizing ministry of the Holy Spirit.
2. The Second wave started in the mainline churches in 1960 with Christians affiliated to non-Pentecostal denominations (Anglicans, Protestants, Catholics, Orthodox) experiencing baptism in the Holy Spirit.
3. Third-wave beginning in 1980 with evangelicals and other Christians receiving the 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 years 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 prophecy to the discernment of spirits and divine healing. 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. It is continuing to grow especially in Africa, the highest number of Pentecostals are in the global south as can be seen from the table below: Asia, and Latin America. Today, the countries with

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 the Palace of PRIESTS ASSEMBLY in 2016, two areas of emphasis were impressed on our hearts- The 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 the 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 a 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 conceptualization 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 mobilize Christians, especially Pentecostals, to join the fight against corruption in Nigeria. The project which will be implemented in two phases within a period of six years, phase 1 (2018-2020) and phase 2 (2021-2024) is supported by John D. and Catherine T. MacArthur Foundation. The project commenced in the first phase with research on the role of Christians in the fight against corruption, 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)/Behavior 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; mobilization 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 behavior of Christian adherents. The ethics include holiness, faithfulness, worship, humanitarian spirit, liberality, self-discipline, defense 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 conceptualization of the SHUN CORRUPTION project is conceived by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilize Christians, especially Pentecostals, to join the fight against corruption in Nigeria.

The overarching goal of this phase of the project is to promote zero tolerance to corruption among Pentecostals through adherence to positive group norms, peer-to-peer accountability, and the institutionalization of platforms against corruption.

The specific objectives include:

1. To promote the establishment of the social arm of the church as an instrument for fighting corruption and adopting accountability framework for Pentecostal churches.
2. To enhance the capacity and capability of the Pentecostal Community in Nigeria to adopt social arm of the church and accountability framework within the church and champion the fight against corruption outside the Church (in communities, towns unions,

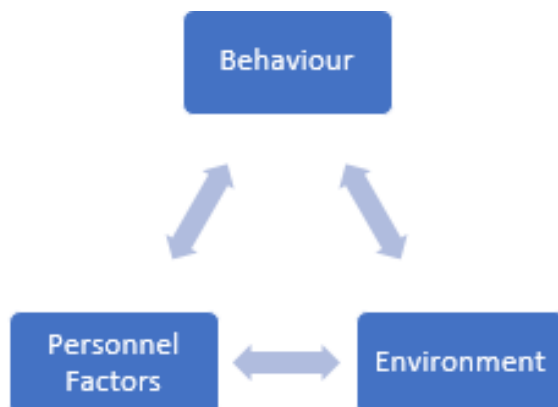
- workplaces, academic institutions, marketplaces, etc).
3. To enhance 'voice' and 'agency' of Pentecostal leaders and workers as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria.
 4. To activate Pentecostal campaign platforms visibly taking collective action against corruption.
 5. To promote behaviour change among Pentecostal Churches regarding accountability within and outside the church.

This phase of the project is being implemented within a period of three years (2021-2024) supported by the John D. and Catherine T. MacArthur Foundation. The first manual was on Christianity and Corruption which elaborated key findings of the first study. Using participatory methods, the Manual on Christianity and Corruption led 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. This Manual is on Income Generation and Building Accountability spaces for Pentecostal Church Leaders and Workers.

Other aspects of the Project include Deepening and Expansion of Christian Platforms against Corruption, Capacity Building on Consolidating SHUN Corruption, Capacity Building on Income Generation and Accountability Spaces, Capacity Building on Open Governance and Electoral Process, Advocacy and Campaign and Step-Down Training, Platform for Christians in Government, Production, and distribution of IEC/BCC Messages/Materials, and Annual Summit of Pentecostal Leaders.

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 legislation and agencies fighting corruption in Nigeria, the issue has remained widespread partly because the norms and behavior 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 behavior reminds us that behavior 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 behavior 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 social media. The behavior of many people, even those who profess religion is guided by a secular mindset which is based on the notion that the source of knowledge is not divine as against a religious mindset anchored on revelation from God. But it is clear that the secular mindset has a 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 booklet is based on the research that has been conducted as indicated above. It is grounded in the scriptures and will be very useful to Pentecostals across the world. We expect 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.

23rd May 2020

Preface

There is an urgent call for the rescue of the Nigerian nation from the grip of corruption and the attendant malicious crisis spurned over the years. So much seems to have been done but much more requires to be done because the approaches hitherto used, including several declarations of wars on corruption by different administrations in the country to deal with the scourge of corruption have not created the expected impact. 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, victory is still largely a mirage. Those solutions have fallen dismally short in providing relief in the war against corruption.

What is missing is the failure to mobilize the people through a language and a system that they can readily understand and relate to in their daily lives. For Christians especially, 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 pamphlet. A pamphlet is therefore a tool for mobilizing Christians across Nigeria through the Pentecostal perspective to join in the fight against corruption.

This research, along with the others, is a creation of intensive and extensive research by a group of writers who were propelled 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 simply to reflect God's position in dealing with the challenges of corruption. However, this manual read together with others in the series is not just about corruption, but 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 Christian scholars and leaders who subjected the work and their 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 mobilize the Pentecostal community in the fight against corruption.

As a result, its content is made simple and easy to read, understand & applied along with others in the series. The manual will serve as the literature for reading along with the Bible for training, instruction & edification on winning the war against corruption. It is good for pastors for whom it is originally intended but it is also a keepsake for those, who must be carried along in the fight against corruption. 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 research 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, energized & emboldened by the Spirit of God to be enlisted into the rank of those prepared to speak against & stand 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 tracts to spread the message & become Anti-Corruption Champions in Nigeria.

ⁱHorton, David (Ed)(2006), The Portable Seminary. Minneapolis, Minnesota, Bethany House.

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

ⁱⁱⁱIbid

^{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.

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

Contents

Acknowledgement	iii
Foreword.....	iv
Preface	ix
Background.....	xiii
1.0 MODULE 1: BIBLE REVIEW ON SPIRITUAL MODEL OF CHURCH ACCOUNTABILITY	01
1.1 Objectives	02
1.2 Overview.....	02
1.3 Accountability in the Church in the Wilderness.....	02
1.4 Accountability in Shiloh.....	02
1.5 Accountability in the Temple in Jerusalem.....	02
1.7 Accountability in the Church of the New Testament.....	03
Group Exercise.....	05
2.0 MODULE 2: CHALLENGE OF ACCOUNTABILITY IN TODAY’S CHURCH.....	06
2.1 Objectives	07
2.2 Overview.....	07
2.3 Why the distaste for accountability in the church?	07
2.4 Why Accountability is essential in the church	08
2.5 Impact of Dearth of Accountability in the Church	09
2.6 A Summary from FGD.....	11
3.0 MODULE 3: FRAMEWORKS FOR ACCOUNTABILITY IN TODAY’S CHURCH IN NIGERIA	13
3.1 Objectives	14
3.2 Overview.....	14
3.3 Scriptural Basis for Accountability Frameworks in the Church	14
3.4 Accountability Structures in the Church.....	14

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 mobilize Christians especially Pentecostals to join the fight against corruption in Nigeria. The overarching goal of the project is to mobilize 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 subsequent research was carried out regarding Building Accountability spaces for Pentecostal Church Leaders and Workers. A key aspect of the project is the production of manuals to be used for training Church Leaders and Workers. The first manual was on

Christianity and Corruption which elaborates key findings of the first study. Using participatory methods, the Manual on Christianity and Corruption 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. This second Manual is on Building Accountability spaces for Pentecostal Church Leaders and Workers. The Manual covers four Modules, as follows: Module 1: Bible Review on Spiritual Mode of Church Accountability; Module 2: Challenges of Accountability in Today's Church; Module 3: Frameworks for Accountability in today's church; Module 4: The Way Forward.

1.0

MODULE 1

BIBLE REVIEW ON
SPIRITUAL MODEL OF
CHURCH ACCOUNTABILITY



1.0 MODULE 1: BIBLE REVIEW ON SPIRITUAL MODEL OF CHURCH ACCOUNTABILITY

1.1 Objectives

- To introduce participants to Biblical basis for Accountability
- To explore the centrality of Accountability in the church
- To examine key ingredients of Accountability Biblical

1.2 Overview

- Accountability in the church in the wilderness
- Accountability in Shiloh
- Accountability in the Temple in Jerusalem
- Christ model of Accountability in the Church
- Accountability in the Church of the New testament
- Accountability in the Apostolic Ministry

1.3 Accountability in the Church in the Wilderness

- This culture of accountability was to become successfully transmitted down generations and institutionalized among the children of Israel as some form of national culture. In Exodus Chapter 36: 2-7, the Good News Bible renders the records concerning the management of the offerings rendered by the children of Israel to Bezalel and Oholiab and all the skilled men in charge of the work of the tabernacle of the Lord.

1.4 Accountability in Shiloh

- In Shiloh we also saw God holding Eli the Priest to account over the behavior of his sons – Hophni and Phinehas. 1 Samuel 2: 12 – 17 renders it thus: „„„„„„„„
- When Eli and his sons failed to hear the initial warning from God, God sent a prophet to warn them in 1 Samuel 2: 27 – 36 they would be held accountable for their actions:

1.5 Accountability in the Temple in Jerusalem

- God told King David that he would not be the one to build Him a temple given that his hands were spoiled with blood. God instructed that the building of the temple would be done by King Solomon, the successor to David. It is pertinent to note that in the course of building the temple even though it was a national project directly sponsored by King Solomon and under his supervision yet every material used in the temple construction was accounted for.
- Even the materials that were donated by his father David was also accounted for and brought in after the completion of the temple into the treasuries of the temple. In contemporary times, we would say retired into the bank account of the temple. (1 Kings 7: 59 – 51)

1.6 Christ Model of Accountability in the Church

- Jesus did not mince words that He was building an accountable Church. He taught

His followers about vertical and horizontal accountability.

- In Matthew 12:36, Jesus taught about vertical accountability (accountability between Man and God)
- The last personal charge by Jesus was on the issue of accountability. After Peter had led the other disciples back into their old profession and forsaking the business of God's Kingdom, Jesus held Brother Peter to account concerning he flock of Christ that he abandoned. (John 21: 15 – 19)
- This truth concerning the demand of accountability by Jesus on Peter was to be further established in Hebrews 13: 17 which says: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you." (King James Version)
- The crowning of the matter of the example of accountability from the ministry of Jesus was His accountability before God at the end of His Ministry. At the end of His work on earth, Jesus prayed to the Father in the book of John 17: 1 – 12
- So, we see Jesus giving account of His stewardship over His disciples while on earth. His account is reminiscent of today's "Account Book". It had both the loss and profit column. Jesus reported both the profit and the loss to the Father. He kept or gained 11 of His disciples but He lost 1 – Judas Iscariot – who the bible described as a son of perdition. Judas made himself an unavoidable loss or what military people would call "collateral damage".

1.7 Accountability in the Church of the New Testament

- The very first moral lesson God had to teach the Early Church in the Acts of Apostles was over the issue of accountability. Acting through the spirit of Ekklesia, the bible says that the believers had all things common. (Acts 2:44). Each member of the Church as God gave them abilities supplied to the needs of other members of the church. Brother Ananias and Sister Sapphira soon took this grace of giving and receiving for granted and God demanded accountability from them.
- The two sold portions of their land and conspired in their hearts to withhold a part of it and present the remaining part as if it were the whole. Peter confronted their hypocrisy and the judgement that followed was very devastating. (Acts 5: 1 -11)
- Thus, in order to ensure seamless, stressless and accountable distribution of supplies in the Early Church, the office of deacon and deaconesses was established. The first quality mentioned in the foregoing scripture about those to be entrusted with the job of accounting for the supplies in the house of God was "men of honest report".
- May God raise many more men of honest report – accountable men – in the Church today. Paul writing in 1 Timothy 3:8-10 says "Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9*but* holding to the mystery of the faith with a clear conscience. 10 These men must also

first be tested; then let them serve as deacons if they are beyond reproach.”

- The words 'dignity' and “beyond reproach” are the proceeds of accountability. The requirement for holding position in the Ekklesia is that such persons, men or women, must be people of honest report, people of dignity and persons beyond reproach, that is to say “accountable people”.
- The very fact that the Apostles had to excuse themselves, though spiritual leaders in the Church, from administering the finance of the Church, shows the critical role of delegation in the matter of accountability. This is contrary to the practice in so many churches today where the pastor or the wife or the children are the ones in charge of the treasury of the church. Even Jesus as our most perfect example demonstrated, He gave the purse to someone else to manage.

1.8 Accountability in the Apostolic Ministry


- The apostles were accountable to Jesus. The bible records in Luke 9:10 concerning the activities of the apostles: ““Then the apostles returned and reported to Jesus all that they had done. Taking them away privately, He withdrew to a town called Bethsaida.” (Berean Study Bible)
- To prove that the practice of accountability during Jesus ministry was not a happenstance but rather a thriving culture, the seventy disciples also reported to him in Luke 10:17: “When the seventy-two disciples returned, they joyfully reported to him, “Lord, even the demons obey us when we use your name!” (New Living Translation)
- Paul at different stages of his very effective and impactful ministry rendered account of his stewardship to the Church. In the book of Acts 14: 21 – 28, we see Brother Paul and Brother Barnabas rendering account of their stewardship to the church in Jerusalem after the first missionary journey:
- Towards the end of his ministry, Brother Paul called on the Elders of the Church at Ephesus while at Miletus and gave them an account of his ministry. He spoke in these words: Acts 20
- Brother Paul made it very clear that he had been very transparent with both spiritual and physical resources committed to him. He said he never coveted any man's silver or gold. Paul said he eschewed greed. This highlights the issue of greed as a major reason for lack of accountability in the church. In order to remove himself from the situations of accountability contradictions or accusations, Paul

said that he preferred to work with his own hands to support his ministry.

- There is certainly a lot for today's church leaders to learn from the life of Paul. Paul's interest was to discharge the call of God upon his life and to fulfil his ministry. That was joy. This is his glory. To the Thessalonian Church, Paul wrote "you are our glory, you are our joy" (1 Thessalonians 2:20). His eyes were ever on the mark of his high calling in Christ Jesus. That was why he could write to Brother Timothy at the end of his life's work in 2 Timothy 4:7-8
- This pattern of biblical figures of authority or spiritual leaders rendering account is not only known in the New Testament, it was also the practice in ancient Israel. At the end of the life of Moses the servant of God, he rendered a very elaborate account to the Congregation of Israel or the Church in the Wilderness. He did not just speak about it. Moses wrote it down at the command of God (Numbers 33: 1-49).
- The same was the experience of Joshua when he gave his farewell address in Joshua 23. Samuel was very particular about his own account rendition to the house of Israel at Saul's coronation in 1 Samuel 12: 1-18. Samuel asked them "Here I am. Witness before the Lord and before His anointed. "whose oxen have I taken?... Whom have I cheated? Whom have I oppressed? Or from whose hand have I received any bribe with which to blind my eyes? I will restore it to you. And they said "you have not cheated or oppressed us"

GROUP EXERCISE:

In your groups, discuss and come up with five reasons why Accountability is so central in the Bible. Share your conclusions at plenary



2.0

MODULE 2

CHALLENGE OF
ACCOUNTABILITY
IN TODAY'S CHURCH

2.0 MODULE 2: CHALLENGE OF ACCOUNTABILITY IN TODAY'S CHURCH

2.1 Objectives

- To expose Participants to the key challenges of accountability in Today's church
- To examine the results of lack of Accountability in the Church
- To explore practical ways of ensuring Accountability in the Church

2.2 Overview

- Why the distaste for Accountability in the Church?
- Why Accountability is essential in the Church
- Impact of dearth of Accountability in the Church
- Summary from Focus Group Discussions

2.3 Why the distaste for accountability in the church?

- People hate conflict. The Barna Group states church leaders don't often engage in accountability (either through following up on members' tasks, home visits, or church discipline) because they don't want to be confrontational. The same is true among church members. Few people want to call out others on their sin.
- Christians do not understand that sanctification is a community project. Many texts in the Bible assume or state outright that one of the ways we grow as Christians is through gospel-centered conversation with one another. The New Testament places great importance motivating one another to love and good deeds (Hebrews 10:24-25), bearing each other's burdens (Galatians 6:1-2), and instructing one another (Romans 15:14). Many Christians are never taught that [sanctification is a community project](#).
- People like their privacy. Accountability is about confessing sin to one another, but few today like the idea of [divulging their temptations, sins, and the state of their heart](#). This is far too personal for some.
- Christians are not taught (seriously) about biblical accountability. James 5:16 is not a suggestion but a command. "Confess your sins to one another and pray for one another, that you may be healed." Moreover, this is a command tied to our health as Christians. In this text James mentions cases where personal sin leads to a serious physical or emotional illness, calling for the elders of the church to administer healing. Before we get to that point, however, we should be in the practice of the regular "preventative medicine" of confessing our sins to each other and praying for each other.
- Christians falsely believe accountability is only for behavior modification. Some reject the idea of accountability because they believe it is all about fear or shame-based change. Accountability for them is about staying away from certain taboo sins so they can avoid an awkward conversation in the future. But the Bible says there's a kind of conversation we can have that actually addresses the heart—not

just outward behavior (Hebrews 3:13).

- Some Christians have experienced unhelpful accountability. For some Christians, their accountability partners and groups simply did not “work” for them. They experienced no change. But what if we used this excuse for anything in which we engage: listening to sermons, praying together, taking communion, engaging in service projects? We don't give up on any of these things because at times they don't seem to “work.” Rather, each time we strive to do them better, with a true heart, and with careful thought.
- Christians falsely believe accountability in the church is only a crutch for when things get really bad. Often we seek out accountability when things have come to a head in our lives, when we are facing a grave consequence. But the various “[one anothers](#)” of the New Testament are not just for those facing specific consequences for their sin, but for all Christians.
- Christians are not discipled. Accountability makes most sense in a context of [discipleship](#): being personally mentored, guided, and directed by spiritually mature individuals, and in the context of a community of disciples. In a church culture that makes true disciples, accountability is the most natural thing in the world.
- Christians lack quality friendships. Accountability is also most natural in a gospel-centered friendship. We need the kind of [friends mentioned the proverbs](#): men and women who stick with us through thick and thin, who aren't afraid to confront us, and who compel us to do what is right. Accountability is not only giving an account of my sin to another, but receiving an account of God's grace in return from a Christian friend.
- Christians have not tasted gospel-centered accountability in the church. The gospel of Christ is what guides and protects good accountability. Informed by the gospel, a good accountability partner will not be condemning, but gracious. Informed by the gospel, a good accountability partner will treat sin seriously because Christ took sin seriously. A good accountability partner will use the eternal promises of the gospel to motivate us to a higher standard. As Christians, we need to be taught how to do this well.”

2.4 Why Accountability is essential in the church

- It's Biblical. It is through iron sharpening iron that we grow (Prov. 27:17). We are to challenge each other to live in godliness (Heb. 3:12-13), confronting one another when necessary (Matt. 18:15-17, Luke 17:3). We are to carry one another's burdens, including provoking each other to good works (Heb. 10:24) and picking each other up when we fall (Gal. 6:1-2).
- We are all prone to wander. As soon as we think that we have “arrived” in our faithfulness to God, we've just fallen far back. The problem is that we often do not recognize this sin in ourselves.

- We are in spiritual warfare. The principalities and powers of Ephesians 6:12 particularly aim their arrows at church leaders on the front lines. Satan and his forces find us most vulnerable when we minister alone, with no one genuinely walking beside us and provoking us to good works (Heb. 10:24).
- Leaders often hide their sin. Because we are leaders, we don't typically want others to know what's going on in the depth of our soul – but that's where the demons lurk when no one has access to our heart.
- We commit flagrant sins of omission. Too many church leaders teach a Bible they seldom read, call others to pray like they seldom do, and preach evangelism they never exhibit. We need somebody who asks these hard questions.
- Our congregations need models. We minister to people who are themselves struggling with sin, and we often challenge them to find an accountability partner to help them. To call them to take this step when we do not lack integrity.
- It forces us to swallow our pride. Most of us church leaders could use a little more humility, and few things break us like looking a friend in the eye and admitting our sin issues.
- We are more likely to end well with accountability in place. Having an accountability partner does not guarantee lifelong faithfulness, but it at least makes falling more difficult.

2.5 Impact of Dearth of Accountability in the Church

- We bring shame to the Bible or the Church. Peter wrote to the church in 2 Peter 2:2 warning against conducts that bring the way of truth or the Word of God to disrepute.
- We are prone to wander. In the absence of the truth of accountable living, we are prone to wander away from God, become an offense to men and we risk our eternal salvation. When we continue to live unaccountable lives or the life of sin, we endanger the eternal salvation we received through the deceitfulness of sin.
- There are many Archbishops, many Bishops, many General Overseers, many Senior Apostles, many Pastors, many evangelists, many music ministers, many ushers, many personal assistants to GOs, many brethren who are dancing away on this very precipice. They have made fornication and adultery a lifestyle. They have made committing abortion a past time. They have made stealing church funds a matter of right. And they are so bold now that they can conveniently joke and brag about it. There is no more brokenness and no more genuine repentance.
- We Suffer Casualty in Spiritual Warfare. The bible says that we do not wrestle against flesh and blood but against principalities and powers. Jesus told Peter the devil desires to sift thee but I have prayed for you. Jesus understood the implication of this principle that he said “I will speak no longer further with you. The prince of this world cometh but finds nothing in me (John 14:30). The battle to maintain the spiritual higher ground demands a life of accountability so that the

accuser of the brethren and the church who is also the prince of this world will find nothing to hold against us.

- A life of accountability reduces a lot of talk. It simply makes tremendous power available. Job says in Job 17: 9 that he that has clean hands will grow stronger and stronger. Christians labour with so many words when a simple command in the name of Jesus would do. The challenge is that our hands are soiled with many activities that we cannot boldly give account of
- Lack of Accountability Leads to making a Habit of Secret Sins. The bible says that he that covers his sins shall not prosper (Proverbs 28:13). When there are no accountability structures and frameworks in the Church, the propensity for secret sins gets higher. When the Church adopts a non-judgmental framework of accountability, it would be easier for brethren to own up to shortcomings and seek help early before sin becomes a habit which as we saw earlier could lead to eternal damnation.
- Lack of Accountability predisposes us to sins of omission. There are also sins that the bible says are sins that are not to death (1John 5:17). Too many church leaders are involved in this. They do not live by examples through ethics and values. They teach a Bible they seldom read, call others to pray like they seldom do, and preach evangelism they never exhibit. This type of hypocritical living discourages many people especially upcoming Christians from aspiring to the highest purpose of God in their lives.
- Lack of Accountability Leads to Dearth of Role Models. Paul said follow me as I follow Christ. Unfortunately, not many Christians of today can boldly say such. The lack of role models is the reason many young people in the Church of today find it very convenient to adopt worldly musicians and actors and actresses with very weird lifestyles as their role models. They do not see anything inspiring in the lives of many church leaders. The impact is that we might as well be raising a breed of new generation Christians without strong commitment to the ideals of the gospel and the values of the kingdom of God.
- Lack of Accountability Predisposes us to Pride. A life of accountability first recognizes that everything we have, we have received from God, for it is in Him we live, we move and we have our being (our essence is in Him to whom we must render account to) Acts 17:28. Paul asked in 1 Corinthians 4:7 “What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? The knowledge and acceptance of the truth that all god and perfect gift comes from God and that we are nothing without Him and that to whom we must account to, provides a solid base for humility.

- Lack of Accountability Imperils Our Spiritual Journey. Having an accountability partner does not guarantee lifelong faithfulness, but it at least makes falling more difficult. It is advised that Christians especially those in very high positions of authority should have personal accountability partners and structures which should not be judgmental or destructive but helpful in making the journey of our growth into the image of the stature of the fullness of Christ a lot easier. Such persons should be people who are matured in the faith and themselves too are accountable to others as no Christian is above the demand of accountability.

2.6 A Summary from FGD

- Loss of focus or and lack of understanding of the nature and agenda of the Church. So many church leaders and members have lost focus or lack understanding of the nature, essence, and mandate of the church on earth. This has resulted into modeling of the church as “empire building” where success is measured by how many lands and territories that had been captured for the ministry and hardly for Christ. The Church which was originally intended to be His Ekklesia has been turned into sole proprietorship business which forecloses any space for accountability. The founders of such ministries behave like tin-gods. From the studies, this is not supposed to be so as the church is designed to be His Ekklesia and a threshold for accountability.
- Over Emphasis on Titles and Positions More than Service. Jesus told His disciples that the greatest among them must be the one who is ready to serve. Unfortunately, many people prefer the high seats and special positions than service. This is also the reason for eye service in the kingdom of God. Many church leaders long for and can kill over titles and positions but the real task and reward is in the service. Jesus while handing over the leadership of the church to Peter asked him to feed the flock. For accountability to return fully to the body of Christ, Christian and Church leaders must rediscover the spirit of humble service.
- Prevalence of Greed, Competition and Strife. Many church leaders are overtaken by greed, competition, and strife. All they do is compare themselves with other ministers in terms of material possessions. In the bid to meet up or catch up with the Joneses, they put their hands into a lot of things that they cannot give account of.
- Dearth of a Discipleship Oriented Church. Many local assemblies and Christian ministries are no more interested in making disciples of all nations and teaching them to observe all things as Christ had laid down. Jesus said that we should go out

and make disciples of all nations. The church must go about to building the lives of men and not just building huge cathedrals of concrete and glass. The Church remains the Ekklesia.

- Poor Corporate Governance Structures. There are many churches which do not conform to the demands of being registered under the law. There are many church founders who still collect salary from their church even though they are members of the trustees. There is all manner of money that move out of the church accounts without being accounted for as nobody can question the Papa or the Mama. May God help us!

**GROUP
EXERCISE:**



In your Group, discuss and agree five most damaging results of lack of Accountability in the Church today

3.0

MODULE 3

FRAMEWORKS FOR
ACCOUNTABILITY IN
TODAY'S CHURCH
IN NIGERIA



3.0 MODULE 3: FRAMEWORKS FOR ACCOUNTABILITY IN TODAY'S CHURCH IN NIGERIA

3.1 Objectives

- To introduce participants to a diversity of Accountability frameworks in the Church
- To examine a model of accountability dynamics in the church
- To share lessons and experiences of Accountability practices in the Church

3.2 Overview

- Scriptural basis for Accountability Frameworks in the Church
- Accountability Structures in the Church
- Corporate Responsibility Requirements
- A model for Accountability thinking and action in the Church

3.3 Scriptural Basis for Accountability Frameworks in the Church

- Accountability is a central theme of the bible.
Our God is a God of accountability. The Bible is the book of accountability. Jesus through His ministry was a model of accountability. The Church in the wilderness was very accountable. The New Testament Church and the Apostles epitomized accountability.

3.4 Accountability Structures in the Church

From scriptural principles, we can deduce a number of Biblical accountability structures which would greatly help to improve our level of accountability to God and to our fellow Christians

- One to Another:
The bible says that we should confess our faults one to another so that we are healed (James 5:16). Jesus also established the principle of one seeking accountability with another in the Church. He says in Matthew 5: 23 – 24 that if anyone in the church remembers that his brother or sister has an aught or malice against them, they should go first and be reconciled to their brother or sister. The same principle is repeated in Matthews 18: 15 – 20 “If your brother
- Submission to Parents (Father and Mother) L
It is also a commandment found in both the Old and New Testaments. [Deuteronomy 5:16](#) “Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is giving you.” (English Standard Version) [Ephesians 6:1-3](#) Children, obey your parents in the Lord, for this is right. “Honor your father and mother” (this is the first commandment with a promise), “that it may go well with you and that you may live long in the land.” (English Standard Version)

- Older Members of the Church – Elders, Fathers and Older Women
The bible encourages us to defer to the experience and godly counsel of the older members of the Church. There are a number of biblical passages in effect to this: The bible encourages us to defer to the experience and godly counsel of the older members of the Church. There are a number of biblical passages in effect to this: [1 Peter 5:1-14](#):... Titus 2:1-15, 1 Peter 5:5
- Wise Persons in the Church/Church Board/Elders Board/Church Leadership. The Bible cautions Christians against taking fellow Christians to the law court to be judged by those who are not members of the body of Christ. Paul wrote in 1 Corinthians 6: 1 -10
- Hebrews 13: 17 says: “Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.” (New International Version)

3.5 Corporate Responsibility requirements

- Compliance with the Laws of the land
The laws of every country including Nigeria provides rule for running a church. As a general rule the rules start with registration with the Corporate Affairs Commission (CAC). Churches just as other charitable or Not-For-Profit organizations are registered under the Corporate And Allied Matters Act (CAMA) as Companies Limited by Guarantee.
- Corporate Governance:
Need to entrench rigorous corporate governance for the seamless operation of Church as a Not-for-Profit organization. The constitutional documents should detail the modalities for decision making.

3.6 A model of Accountability thinking and action in the Church

- The General Overseer is NOT the General Owner of Church properties and finances
It must be clear in the minds of church members and leadership that she/he may be the “President and Founder” and general Overseer, but she/he is not the owner of the Church including people, properties and finances. The General Overseer should have a known and verifiable Mentor who holds her/him accountable
- Regular rendering of Church accounts is a key element of Accountability
All offerings, tithes and thanksgiving donations should be announced during weekly Sunday services. This will keep members abreast of church finances
- Transparent Annual budget preparation, implementation, and reporting is a key element of Accountability

Annual Budgets should be prepared by the leadership and presented to members for inputs and adoption. Thereafter progress Quarterly Reports should be

provided to members for information and comments

- Annual auditing of accounts as key element of Accountability

The accounts of the church should be audited by competent auditors duly appointed by the Leadership. Recommendations of such audited accounts must be diligently implemented.

- Appointment/Election of Church Elders and church Workers to be carried out in transparency

The process for selecting/electing/appointing Church Elders and church workers must be absolutely transparent

- Clear provision for mentorship

A key accountability mechanism is mentorship. Therefore, the Church should have in place clear mentoring arrangements with clear accountability networks

- Clear Provisions for disciplining and correcting erring members

Clear provisions should be made for disciplining members found guilty of gross misconduct including sexual immorality and misappropriation of finances.

GROUP EXERCISE:



In your Group, Review the “Model of Accountability thinking and Action and (i) identify which elements are missing in your Church and (ii) agree what steps need to be taken to implement the missing elements



4.0
MODULE 4
**THE WAY
FORWARD**

4.0 MODULE 4: THE WAY FORWARD

4.1 Objectives

- To help participants explore possible way forward in building Accountability in the Church
- To identify key Take Aways from the Training
- To agree SMART Action Plans for implementing key Take Aways

4.2 Overview

- We must regain our focus and or acquire understanding of the nature and agenda of the Church
- Reduce the emphasis on Tithes and positions more than service
- Address prevalence of Greed, Competition and Strife
- Promote discipleship oriented Church
- Condemn and de-emphasize Mammon Worship
- Empowerment of Church Members: Jesus was Pro-Poor
- Public Advocacy and Awareness Campaigns for Accountability
- Promote Sound Corporate Governance and Accountability Structures Develop Institutional Accountability Checks and Balances
- Walk in Love

4.3 We must regain our focus or and acquire understanding of the nature and agenda of the Church

- It is important for Christians in the 21st century to regain our focus and acquire the understanding of the true essence of the Church as His Ekklesia. We must treat ourselves as free born citizens of the Ekklesia who are members of the body of Christ and members one to another.
- We must remove all the barriers and artificial impediments that exalt one above the order and so build exit ways out of accountability. We must now all agree to some basic minimum standards for the church. We must understand the role and mandate of the Church as His Ekklesia and teach all nations and every believer in Christ to behave as worthy members of His Ekklesia.

4.4 Reduce the Emphasis on Titles and Positions more than Service

- We must show that we take seriously the charge of Jesus that except we become like little children, we will never enter the kingdom of God. We must quit being title and hero worshippers to becoming a people who are interested in rendering service to the members of the body of Christ. We must teach the truth again that the pathway to greatness in the kingdom is through service not eye service, not packaging but genuine service to God, the brethren and humanity.

4.5 Prevalence of Greed, Competition and Strife

- The bible talks about uprooting the root of bitterness and strife and greed. One of the clear qualities for those who want to serve in the Kingdom of God and remain

very useful as instruments of what God is about to do in these last day is that such persons must eschew greed. The bible says that we should not compare ourselves with ourselves as such is not wise.

4.6 Promote a Discipleship Oriented Church

- The key mandate of the Church is to raise disciples of all nations. This is a direct charge by the Lord Jesus. He directed that we should go and make disciples of all nations. Making disciples entails teaching people the tenets of the faith with the objective of bringing every Christian to the full measure of the stature and fullness of Christ. There are many fair-weather Christians who have not been given the bone of the word.
- The duty of church leaders is to ensure that Christians are developed from being baby Christians to becoming giants of the faith, or being groomed into sonship. It is important in this regard for the church to pay serious attention to fruit bearing for members of the body of Christ.
- The whole essence of fruit bearing as buttressed in Galatians 5: 22-26 is for the purpose of accountability. How do we bear fruits? By abiding in Christ (John 15:5) The bible says in I John 2:28 that we abide in Him (bear fruits) so that we are not ashamed but confident when we see Him. (to be confident that our account will stand on the last day).

4.7 Condemn and De-emphasize Mammon Worship

- The bible made it very clear that we cannot serve God and Mammon for no man or woman can serve two masters at the same time (Matthew 6:24). There is a lot of emphasis on mammon worship in the church of today under the guise of prosperity preaching. Pastors and church leaders should teach the brethren that they are already blessed in all the heavenly places and the presence or absence of material blessings does not obliterate the eternal blessedness and weight of glory that believers in Jesus have.
- Church leaders need to hold the brethren to account on the testimonies that are shared on our pulpits today. A brother or sister who had nothing suddenly begins to acquire cars and property and comes around to share testimonies of divine breakthroughs. Please after thanking God with him or her, pastors should also do their due diligence by asking such members how the Lord did it. Breakthrough should not mean breaking all moral and civic laws in order to “hammer” it big.
- Such testimonies and the pursuit of those who suddenly arrive at great riches is one of the biggest sources of inducement to corruption in the general populace. The bible says that when crime is not punished quickly, men feel it is safe to do wrong (Ecclesiastes 8:11). When the church fails to hold brethren to account for sudden prosperity then it actively encourages a corrupt, disorganized and anarchic society.

4.8 Empowerment for Church Members – Jesus was Pro Poor

- From the scriptures, it is very clear that the gospel we preach is a social gospel with a lot of emphasis on social support and welfare to those who are of the household of faith. Jesus institutionalized this and showed this example when He fed the

5000 and later the 4000. Jesus was pro poor. 2 Corinthians 8:9 says “knowing the grace of our Lord Jesus that though He was rich but for your sakes became poor so that we might be rich”.

- His parable of inviting the poor to feasts and instruction to the rich young ruler to give away his property to the poor and come and follow Him shows clearly where His heart lies – with the poor. We see this example from genesis to the Law of Moses to Proverbs to the prophets and to the coming of Christ. God cares about the poor.
- The Church should quit the hypocrisy of “Mega Space for the Rich and Mighty”. If there is any riches to be courted by the Church, it should be the true riches of the kingdom. The Church should hold in high esteem men and women who demonstrate and show forth the true riches of the Kingdom which is spiritual fruits and the manifestation of the gifts of the Holy Spirit.
- The Church certainly needs to do more today to safeguard the flock through personal and business empowerment. The Pastor instead of begrudging members for not bringing in enough tithe and offering should invest their time and resources as true shepherds in equipping the brethren with the needed skills and knowledge to make godly income. Pastors should understand that brethren often labour under very harsh conditions to make decent living. Such brethren should be encouraged. I know that there are lazy Christians who want to parasitize off the church and other brethren.

4.9 Public Advocacy and Awareness Campaign for Accountability

- It is important that the church should take very seriously the issue of leading the march for social values and ethics rebirth and regeneration in Nigeria. We can use a mix of advocacy including social advocacy, media advocacy, boardroom advocacy, marketplace advocacy and street advocacy to raise public awareness on the need for public accountability. There is also the need for structured approach in this regard specially through concepts such as citizens empowerment initiatives through education, support and inclusion.
- It is greatly important that this awareness must start from the church. After all, the bible says that judgement (accountability) must start from the Church which is the centre and pillar of truth. (1 Peter 4:17, 1 Timothy 3:15). The Church must start teaching and living by the Principles of Ekklesia. The false worship of men and women under the misplaced notions of honour and “touch not my prophet” which has become the biggest escape tunnel from accountability must now stop.
- We must bring back the biblical principles of egalitarianism as this fosters a very healthy space for accountability in the church. Even Paul who was not even among the Apostles of the Lamb (the 12 Apostles selected by Jesus) confronted Peter when he departed from the truth and love in relation with how he treated the Gentile Christians. Peter did not scold or use “Papa's anointed privileges” (remember Peter was assigned the leadership

4.10 Promote Sound Corporate Governance and Accountability Structures

- The Church as the light of the world and the salt of the earth must set the pace in best corporate practices. Even Jesus made sure that He obeyed all the laws of the land. He paid his taxes and charged His disciples to give to Caesar what belongs to Caesar and to God what belongs to God. Even if government does not demand it, the Church has to be above board. Church trusteeship, membership, and social obligations which our laws modeled after the Ekklesia model should be respected.
- It is not mere coincidence that the examples we see from the Ekklesia model is also how our trusteeship laws are modeled – the powers invested in the members of the church to make the most critical decisions, the need for regular meetings, and non-profit nature of NFP organizations. The Church has taught the world a lot (most constitutions are modeled after bible teachings). We should live up to our name as the light of the world and salt of the earth.
- A practical way of doing this is to emplace a code of conduct in the Church – the basic minimum standard of ethics.

4.11 Development of Institutional Accountability Checks and Balances

- There is need for organized Christian bodies such as the Christian Association of Nigeria (CAN) and the Pentecostal Fellowship of Nigeria (PFN) to hold their members to account through some code of conduct for leaders of churches.

4.12 Walk in Love

- Love is the soul of accountability. If we truly love we will not seek to do the wrong thing. And when we make mistakes, we offer apologies and make restitutions where necessary. All the commandments are subsumed in this – Love God with all your heart, soul and might and love your neighbor and the brethren even as Jesus has loved us (John 13:34, I John 4: 11-12). If we love God and the brethren, we will not do anything that will bring the name of Christ to disrepute.

We can lead a life of accountability by pursuing the excellent way of love. How do I know that we can? For God has poured His love abroad in our hearts by the Holy Spirit (Romans 5:5). So, therefore let us love for love is of God and he that loves has kept all the commandments and is indeed an accountable person. (Romans 13: 8-10) Selah!

GROUP EXERCISE:

In your Group discuss and (i) identify two main Take Aways from the training and (ii) agree concrete steps you will take to implement the Take Aways.

**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

Board of Trustee

Dr. Otive Igbuzor

Dr. Ejiro J. Otive - Igbuzor

Pastor Joseph Igbuzor

Pastor Oche Ocheme

General Overseer

Otive Igbuzor, PhD

Headquarters:

Palace of PRIESTS ASSEMBLY (PPA),
Ebenezer Place, Durumi 2, after Gwagwalada Park,
Area One, FCT, Abuja, Nigeria
Tel: +234 812 710 0087
Website: www.priestsassembly.org
E-mail: info@priestsassembly.org
Twitter: [@priestsassembly.org](https://twitter.com/priestsassembly)
Facebook: facebook.com/priestassembly
Instagram: [priestsassembly](https://instagram.com/priestsassembly)

FOR FURTHER DETAILS AND INQUIRIES:

Pastor Otiye Igbuzor, Ph.D
General Overseer,
Palace of Priest Assembly (PPA),
Ebenezer Place, Durumi 2, After Gwagwalada Park,
Area One, FCT, Abuja, Nigeria.
Tel: +234 812 710 0087
Website: www.priestsassembly.org
E-mail: info@priestsassembly.org
Twitter: [@priestsassembly.org](https://twitter.com/priestsassembly)
Facebook: facebook.com/priestsassembly
Instagram: [priestsassembly](https://instagram.com/priestsassembly)

LAGOS OFFICE:

No. 1 Balogun Street, Off Obafemi Awolowo Way,
Ikeja, Lagos.
Tel: +234 708 369 6291

DELTA STATE OFFICE:

Palace of Priests Assembly, Odeyovwi Villa, Umuabi Street,
Ugono-Orogun Delta State: or Along
Emonu/Aragba express way, Emonu-
Orogun, Delta State.

ISBN:978-978-58724-1-5

