

PAUL'S MISSIONARY STRATEGIES AS PARADIGM FOR EFFECTIVE EVANGELIZATION, PASTORAL DUTIES AND DISCIPLINE IN THE CONTEMPORARY NIGERIA SOCIETY

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Abstract

This study advocates for the appropriation of Paul's Missionary Specifics as blueprint for effective evangelization, pastoral duties and discipline in the contemporary Nigeria's society. This study adopts a documentation research method by employing both primary and secondary methods of data collections. The primary sources of data were convoked from personal communications while the secondary sources of data accrue from the bible and other extant literatures on the subject matter. Hermeneutical and phenomenological analysis methods were qualitatively utilized in streamlining and delineating the gathered data. Findings posit that reasonable number of individuals in the contemporary Nigerian societies hardly yield to the propositions of the gospel. They perceive the Church and her missionaries as scammers. Absurdities exhibited by some church clerics equally catalyze moral decadence in the society as they ought to serve as models. Since the theory of integral missions is adopted in this research work; it proposes as remedy to the evidenced ugly developments that the contemporary Nigerian pastors cum churches should endeavor to be selfless and holistic in their missionary enterprise in order to always make remarkable and positive impacts in the society. They should also reflect Agape love; live their teachings and preaching; always reflect Christ in their dispositions together with always empathizing with individuals in the vicissitudes of life they experience in the Nigerian societies. These submissions equally capture the locus of Paul's Missionary Strategies.

Key words: Evangelization, Missionary, Pastoral duties and discipline, Contemporary, Paradigm, Society, Holistic.

Introduction

The stanza one of Hymn 255 of Ancient and modern Revised in the 1662 Book of Common Prayer states that:

The church is one foundation; and Jesus Christ is her Lord; she is
His new creation by water and the word: from heaven He came and
sought her to be His Holy Bride; with His own Blood He bought her,
and for her life He died (p. 77).

This posits that the basics, foundation and the price for the sanity of the church were championed by Jesus Christ. It is however, discouraging that some churches and pastor's in recent times especially in Nigeria, no longer perceive church missionary engagements as "God's kingdom business"; but rather as avenues to satisfy their whims and caprices.

Decree on the mission activity of the church (*Ad Gentes Divinitus*) by the second Vatican Council (as documented by Eternal word Television Network, 2024) delineate that the church missionary work should be carried out in all sincerity, cutting across all racial boundaries devoid of prejudice. The church should equally engage in the activities of not only ministering salvation to mankind but also in the provision of basic social amenities where and when feasible. Pastors and churches should actually reflect the life of Christ who is the one sending mankind on the gospel missionary enterprise.

Various documents on church missionary activities exposit that pastors and church members must reflect the life of Christ in order to make positive impact in the society; actualizing core revival that will stand the test of time rooted in holistic mission strategy. Mashos (2015) expresses that in Christian missionary activities, the value of sincerity which is one of the core characters that Jesus Christ exhibited while on earth cannot be relegated to the background in the work of evangelization at the missionary fields. Sincerity makes one shine as light and gets people to accept the gospel one preaches since such person is a true reflection of the message of the gospel.

Spurgeon (1875) insists that the documents of the bible should not be taken for granted by church missionaries. He enlightens that the bible should be appreciated and acknowledged in all the life courses of pastors and church members as that signifies true discipleship which can easily quicken men to yield to the gospel of Jesus Christ. The pontifical council for Justice and Peace (2005) in the compendium of the Social Doctrine of the church especially in chapter two which centers on the church Mission and Social Doctrine; emphasis that the missionary enterprise of the church should not end in just preaching the gospel. The church and the Evangelists should live a lifestyle that reflects the gospel they preach. The church should equally endeavour to bring light and standard to the socio-economic, socio-political as well as social-cultural activities of the societies through active participation and lending sound, moral counsels, judgments and actions.

Farra (1960), Noble (1975) and Muana (2017), elucidate that integrity, selflessness, uprightness, self discipline, temperate stance, brevity, courage, faith, contentment and consistency are virtues that should not lack in the life of a purpose driven missionary and church. Paucity of these virtues in the ministry of a pastor or a given church makes them loose credibility in the society wherein

they are located and equally supposed to evangelize. Aigbe (2014) explicates that early church missionaries to Nigeria made great positive impacts because of selflessness and integrity. They inculcated good morals to youngsters and adults alike. They equally actualized that via establishment of various institutions of learning wherein they inculcate sound moral education. Aigbe streamlines that many of the students grew to become teachers: The teachers along with the students produced by the missionaries were perceived as (*Odozi Obodo*) Nation builders.

Aladegbami (2020) however laments that in recent times in Nigeria, there is profound loss cum crisis of integrity among some pastors and within some church circles. This as well questions, mar and even casts aspersion on the behaviour of some church adherents including their ethical conducts. Aladegbami underscores that the moral decadence witnessed in some churches and among some pastors in Nigeria influences the society adversely because the church missions are now perceived as being hypocritically and immorally inclined. The impact of the church in Nigeria in contemporary times has reduced drastically since loss of virtue is reflected in the social, political, and economic sectors with no exemption to the church. Revival can only be championed by those who are already revived. Blind men cannot lead fellow blind men.

Pertinent to the above concrete situational reality, the following puzzles lingers in the atmosphere: What brought about the moral decadence among some church missionary clerics, workers, agents and church congregations in recent times in Nigeria? What is the remedy to the negative impacts of the moral decadence of some churches in the Nigerian societies? What were the secrets of the early church missionary exploits in Nigeria? How can the wrong perception of some Nigeria citizens regarding the church in contemporary times be rectified? This study proceeds to employ Paul's missionary strategies as a yard-stick to redirect the Nigerian pastors and churches on the ancient pathway of selfless, reasonable and integrity oriented service as that will also serve as remedy for ensuring and inculcating discipline, sanity and good morality in the society. This study adopts a documentation research method by employing both the primary and secondary means of data collections. The primary source of data collection is from personal communications, while the secondary means of data is sourced from the bible and other extant literatures on the subject matter. The study adopts the theory of integral missions. The necessary conclusions and

generalizations were drawn purely on the analysis of the gathered data harmonized qualitatively via hermeneutical and phenomenological methods.

Understanding church Missionary Work and Evangelization

Bowen (2000) explains that the church missionary work is the mode in which the church (both pastors and church lay readers) are sent out into the world; “the ways in which it moves out beyond itself” (p. 1). It explicates every activity the church undertakes with special reference to its impact in the society. Thus this includes the dispositions of both pastors and church adherents in the society, their preaching, teaching and various ways of getting involved in social services and community development. Hence Bowen adds that the word “mission” expresses the notion of movement, since it is all about sending and being sent. Mission implies that the church (which includes the pastors and church adherents or congregations) should be reaching out beyond itself to the society. The church ought to be always on the move in setting standards in all various social institutions and sectors. This equally reflects that the gospel that the church preaches must be contextual; it must launch into the various vicissitudes of life of the people living within a social enclave with charity, consolations and praxis. Missionary work should be deeply involved in preaching, teaching as well as in social actions.

According to the works of Stott (1975), Costas (1983), Padilla (1985) and Nyaga (2021), they expose that the church missionary work can be categorized into five segments which includes, stewardship pertinent to ensuring proper harnessing of the material resources of creation in solving human needs; serving human kind without distinction cum segregation irrespective of the peculiarity of their needs; bearing of witness to the truth regarding Jesus Christ and His salvific work (Ephesians 4:21); ensuring that God's justice is properly dispensed in the human society; and portraying what it means in practice to be vessels of reconciliation and liberated community in a selfish inclined, humanistic, corrupt, distressed and despairing world. The church missionary activities should be holistic in nature. It incorporates both the principle and practical aspects of the gospel.

Stott (1968) and Young (1968) posit that the church missionary work has its foundation in the great commission of Jesus Christ to His disciples in Matthew 28:19-20 and Mark 16:15-18;

wherein Jesus Christ enjoined them to be His witnesses to the ends of the earth and the end of time. It equally has a footing on the “*Mission Dei*”, the calling of Israel to be a light unto all nations as attested in Isaiah 49:6. The words of the great commission encompass just preaching, teaching, disciplinary and indoctrination into reaching out to people suffering in various situations and conditions. The church missionary work embraces all the elements of being humane, rational, sincere, compassionate and incorrupt. Churches cum pastors and congregants should always serve as the light of the world and the salt of the earth. They are to be the ambassadors of Christ and His representatives in earth since He is the one that sends them out on missions. They should always serve as trail blazers and role models for sanctimonious, righteous and compassionate lifestyle: That is what the church missionary work entails.

Pertinent to the foregoing, evangelization is included in the church missionary work. Evangelization is an aspect of the church missionary work that hinges mostly on the act of preaching the gospel which is spreading the good news about Jesus Christ. Hence Ligonier Ministries (2008), Stiles (2014) and Brodie (2024) exposit that it is a term used to refer to the preaching of the Gospel. They intimate that evangelism comes from the same Greek word for gospel (*euangelion*) and literally means, “Gospelling”. Thus when people evangelize, they are actually “Gospelling” which is spreading the gospel of Jesus Christ. One of the biblical bases for Evangelization succinctly posits that “evangelist” which is the term used in describing those involved in Evangelization, are actually “sent” or “called” by God for such specific mission. This also delineate that Evangelization is an aspect of church missionary work. This study adopts the locution church missionary work since it is a holistic term involving every aspect of church endeavours.

Early Church Missionary Exploits in Nigeria

The church missionaries in Nigeria at the early times achieved so much and equally carried out effective, fruitful grass-root evangelism wherever they are located. They were able to make numerous positive impacts in the Nigeria societies because their missionary specifics were characterized by discipline, integrity, sincerity, selflessness, compassion and charity. Ajayi (1965) records that the first phase in the history of Christian missions in Nigeria was purely “seedling time” (p. xiii). It was undertaken in preparation for the great expansion that came later with the

British rule. He maintains that the work of the missionaries in Nigeria had its greatest significance in the earlier period between 1841 and 1891. Then the missionaries reflected greater measure of initiatives thus making their efforts to yield decisive influence in the Nigerian societies. The church missionaries actually sacrificed their time, talent, treasure and pleasure to make marginal impact in the Nigerian societies along with contributing meaningfully to nation building. Their actions reflected the very gospel they preached.

Nwadiolor (2013) expresses that the history of Christian missionary enterprise pertinent to the Southern part of Nigeria especially since the nineteenth century for instance, reveals the contributions of various missionary bodies to the civilization and development of the area. They were able to contribute tremendously in this great feat because they were not superficial, egocentric and greedy. They rather had the welfare and progress of the society wherein they were located at heart and as their primary focus. Okpalike and Nwadiolor (2015) elaborate that the early church missionary enterprise was a strong pillar in the social and economic development of Nigeria. They streamline that the missionary activities in the early times in Nigeria, especially their educational programs aided in facilitating the consciousness of a shared identity and equally facilitated the training of new set of elites that championed the course of nationalism along with constituting a veritable cum vital leadership for the emergent nation at independence. There is no doubt that the secret to such achievements as outlined lie on absolute loyalty and faithfulness to God's injunctions.

Asadu (2021) concludes that nation building was part of the agenda in the church missionary work in Nigeria. He elucidates that from the inception of the church missionary enterprise in Nigeria, it has been inculcating in church adherents and individuals uncompromised moral values, respect for human life and dignity through adequate education and social tasks. Asadu insists that the church missionary agenda in Nigeria is genuine and without blemish; it made great strides in the areas of education, agriculture, healthcare and rural development. Most primary and post primary institutions as well as various healthcare facilities cum hospitals owe its establishment to the church missionary enterprise and sponsorship. All these were achieved because the early church missionaries in Nigeria constituting of both Nigerian citizens and foreigners were germane,

transparent, good willed, and steadfast along with being committed to affecting lives positively for the sake of the gospel of Jesus Christ.

Indices of Irregularities in the Contemporary Nigerian Church Mission Fields and Its Corollary Influence in the Society

Pastors together with their church congregations located at any given society in Nigeria irrespective of the church demonstration, stands as a mission station at that locality. The peculiar society thus is a mission field fit for harvest of souls for Jesus Christ. The lifestyle of such church members along with that of their pastor or pastors speaks louder than any manner of missionary tactics they employ to evangelize such locality.

In recent times in Nigeria, various irregularities and inordinate characters expressed by church missionaries is not only discouraging people from opting for Christianity or from attending churches; it equally fosters moral decadence in the society at large. The immoral dispositions of men who ought to serve as pacesetters, role models, trail blazers and standard can easily impact individuals in the society at large, negatively. There are so many indices of moral decadence perceived among church missionaries in the contemporary Nigerian society. Sometime between the year 2013 and 2020 for instance, Edike (2014), Mbamalu (2010) and Admin To (2017) report that Assemblies of God's church in Nigeria had a leadership tussle between the then general superintendent (Pastor Paul Emeka) and his vice (Pastor Chidi Okoroafor). There were allegations of embezzlement of church funds, insubordination including the abuse of power slated. This incident later materialized in the indefinite suspension of the then General superintendent: His deputy was then elected to take the position. The so called vice was also later suspended on the allegations of immoral conducts. Assemblies of God's church in Nigeria are still divided till date as a result of this crisis. The church itself is yet to recover fully from its aftermath as they lost good number of both youngsters and adults.

Egbujo (2016) once gave Nigeria's pastors the derogatory term of "man made gods" because of their greed, ostentatious cum covetous living, and impatience while excommunicating patience, contentment and abstemiousness from their diary. Omonijo et al (2016) and Onah (2021) underscore that irrespective of the proliferation of churches in Nigeria, the country is still sunk in

moral decadence. This could still be attributed to the inordinate lifestyle of those that are at the helm of various mission fields located in diverse communities in Nigeria. There appears to be no good virtues worthy of emulation from some contemporary church missionaries in Nigeria.

Some pastors in Nigeria are involved in series of sex scandals. Oghale (2024) records up to 13 of Nigerian pastors that keeps getting involved in sexual scandals with single ladies, “hook up or call ladies” and married women, over and over again. Some pastors in Nigeria on the other hand perceive themselves as “God of men” and no longer “servants of God or men of God”. In the process of “playing God”, some pastors lay curses and make shocking ungodly utterances. Ugbodaga (2020) notes about four Nigerian pastors renowned for such. Kayode (2013) and Salaua (2023) record the absurdities of immorality, greed and administering churches as family business by some pastors in Nigeria. The case of Jimmy Odukoya, actor, musician, and first child of the late pastors Bimbo and Taiwo Odukoya, who was elected as the senior pastor of the fountain of life church along with his sister, after their parents demise is paramount. His election and the appointment of his younger sister did not actually go down well with various sections of the Nigerian society who now queries why such a person should become a church leader; and also if the church had become family business in Nigeria.

The trajectory or track records of moral decadence in some churches in contemporary times in Nigeria discourage people from attending churches and equally being committed to missionary activities. It even aids in perpetuating inordinate dispositions and irregularities in the Nigerian societies at large. Little wonder Akerele (2022) affirms that moral decadence among some pastors and in some churches in Nigeria in recent times destroyed the gospel as well as the nation of Nigeria at large. The news reporter equally highlights that the four types of churches that serves as both an embarrassment and a menace to the gospel in Nigeria are: Occultic churches (churches founded on demonic covenants including regular sex with women and periodic sacrifices of innocent members in various shades of strange deaths in the church); Money Driven Churches (churches focused on building wealth and empires for the owners, corruption of music ministers cum promotion of greed and competition among them, establishment of branches specially for financial gains, collection of every kind of offering from members regardless of their financial status, monetization of prayers and every form of spiritual activity and building of messages

around “wealth maximization”); Social churches (churches built around secular worldviews, rather than on biblical doctrines. Their teachings are dominated by social topics like gender empowerment, emotional intelligence, leadership consulting, motivation, success-coaching, psychology, humanism and globalism among others. They seldom preach about sin, spiritual growth or anything that may be perceived as offensive to the members); Hybrid churches (these are the most confused pretentious church that are beyond help. They combine all the elements of absurdities; at times they preach the truth, next they are teaching blatant errors, from there they will jump to milking the members of their hard earned incomes as well as harassing them; they even launch into occultic mystical practices some other times). Types of churches as these will no doubt be a bad influence in the society.

Augoye (2021) points out that Chimamanda Adichie stopped attending Roman Catholic Churches in Nigeria because of so much emphasis on money, fundraising and thanksgiving. Adichie (cited by Augoye) even laments that some of the churches in the eastern Nigeria even looks out for those wearing gold. Adichie according to Augoye, streamlines that she only attends Roman catholic masses outside Nigeria whenever she finds a “progressive Roman Catholic community that upholds humanity” (p. 1). The level of moral decadence in the political, social, economic and even educational sectors of Nigeria is nothing to write home about. The funny part is that most of these sectors are headed by so called “ardent” Christians.

These state of affairs as enumerated has culminated in a good number of individuals in the society resorting to the slogan that “the church is a scam” in Nigerian as I. Eneh, O. Okoye, C. Okekeze and K. Enemoh (personal communication, March 5th, 2024) lament. Allegations of fake miracles performed by some Pentecostal churches cum the people that they pay to act as the miracle recipients as reported by Oditia (2020) and Northcott et al (2024) heightened the spite for churches in Nigeria by some individuals. Smith (2021) exposes that one of the problems that materialism exhibited by church clerics will create in the Nigerian society is the reinforcement of inequalities. Ali Adoyi (cited by Daily post staff 2012) exclaims that the new generation churches in Nigeria are corrupting the society with strange teachings and thus should be banned. He blames new generation churches for the wrong and deceitful teachings polluting the populace in contemporary Nigeria. Deborah Okezie (cited by Sahara Reporters, New York, 2021) in the same vein declared

that “Pentecostal churches in Nigeria is a scam”. She maintains that they promote lie and various strands of inordinate desires in Nigeria in the guise of doing missionary work.

The truth remains that the moral decadence in the Nigerian churches in contemporary times cuts across all church denominations in the country as E. Okechi, O. Aneneh and N. Ezeama (Personal communication, March 5th, 2024) attest. Almost all the church denominations in Nigeria are implicated in the sad reality of the moral decadence ravaging both the churches and the Nigerian society in recent times.

The Integral Mission Theory

This theory according to Kirkpatrick (2016) was propounded by Rene Padilla in the 1970's. He coined the term integral mission to articulate Christianity's dual priority in evangelism and social activism. He also popularized the term “integral mission” in Latin American evangelicalism through the Latin American Theological fellowship and through the global evangelical Lausanne conference of 1974.

Padilla (2021) points out that integral mission can equally be termed Holistic mission. It describes a conception of Christian mission that embraces both evangelism and social responsibility. Padilla stresses that the word “integral” is used in Spanish to explain wholeness (as in full, complete and “in one piece”). Integral mission theory is used to posit that Christian missions ought to emphasize on both the love of and for God as well as the love for one's fellows or neighbours. It simply means that Christian missionaries should not only be engaging in preaching of the gospel alone but also in assisting in national development. Christians should be selfless and love centered in order to actualize this. That is how this theory is pertinent to this work because it gives no breeding space for greed, selfishness, jealousy, hypocrisy, vain glorification and the likes. One who must engage on integral or holistic mission must be of sound mind, character cum learning, and of cheerful and selfless spirit.

Hill (2023) sums integral mission theory up as a comprehensive approach that considers the whole person, addressing physical, emotional, social, and spiritual well-being. It involves showing sympathy and empathy; caring for people's physical needs; fostering community development;

providing emotional support; and nurturing spiritual growth, wisdom, discernment of spirit cum revelation knowledge. This is what is expected of church missionaries in Nigeria for effective evangelism, pastoral duties and discipline along with maintaining sanity in the contemporary Nigerian societies. Whoever that must engage in integral mission must be a seeker of the righteousness of God; the blessings of God are already assured therein as attested in Matthew 6:33.

The Person of Paul

According to Tertullian (cited by Atowoju, 2004) he describes Paul in the following terms:

A man of little stature ... with a bald head and crooked leg in a good state of body, with large eyebrows and nose somehow hooked, full of friendliness, sometimes like a man, some other times he had the face of an Angel. (p. 14).

Forthon Ourster (cited by Atowuju) highlights in his description of Paul that he is a man with extraordinary zeal for the gospel. He is unstoppable and undaunted; his faith on Christ was extremely strong; This was attested in Gelatins 4:13, as he kept going on evangelism irrespective of his infirmities. Atowoju (2004) adds pertinent to Paul's missionary expertise that:

Paul is an epitome of godly virtues. A dedicated and painstaking minister of the Gospel, who will not allow his human weaknesses to hinder the spread of the Gospel and his personal testimony and witness.... Paul may have been short in physical stature, but he stands tall, a commanding figure second only to Jesus Himself in the history of the Christian faith; a man of no mean importance to Christ and His church in all ages. (pp.144-145).

Paul is undoubtedly selfless, Christ focused, humble, humane, temperate, totally dependent on Christ, addicted to making heaven with a deep passion for Jesus Christ as attested in Philippians 4:19, 2 Corinthians 12:10, 2 Timothy 2:10, 1 Corinthians 9:16-23 and Philippians 1:19-26. Paul appears not to be married as it was never mentioned in the bible. Such a paramount issue concerning a great man as him ought to have been reflected in the bible, even if in a verse. There was no mention of his children. Probably he refused to marry to avoid distractions; or that women despised him since his physical description as posited herein portrays a man that is not handsome. No one can actually tell. However, one of the criteria for being a Sanhedrin as posited by Onwu (1991) and Brooks, (2002), is that such a one must be married. The puzzle still lingers till date since Paul was a member of the Sanhedrin (which is the supreme council and tribunal of the Jews

during postexilic times. It was headed by a High priest and wields religious, civil, and criminal jurisdiction).

Beck (2002) on his part, posits that Paul was clearly a controversial figure hence Wright (cited by Beck) maintains that Paul provoked people as much in the twentieth century as he did in the first. His name got changed to Paul after his encounter with Jesus Christ on his road to Damascus in Acts chapter nine. Originally, he was referred to as Saul. Beck's evaluations of Paul's personality were reflected in both the positive and the negative stance. The positive evaluation was as follows: He was emotionally expressive; he was a man of faith; he was interpersonally effective; he was conscientious; he displayed a rich mixture of personality characteristics. Whereas the negative evaluation were that Paul was a hostile person; he was hypocritical, he was doctrinaire and bigoted; he was arrogant and egotistical as well as neurotic. The paramount issue regarding Paul was that he knows how to blend his weaknesses and strong points into forging ahead in the course of his missionary enterprise. Paul remains a standard for all Christians. He believed that his weaknesses were strengthened by Christ as Christ lives in him, and is equally the hope of his glory as registered in Galatians 2:20 and Colossians 2:27.

Adopting Paul's Missionary Specifics for Effective Evangelization, Pastoral Duties and Discipline in the Contemporary Nigeria Society

Paul's personality profile portrays a man that is full of remarkable virtues together with peculiar weaknesses, positing that he is a human being. The good aspect of Paul's personality profile is that he wields absolute zeal for the gospel. His passion for the sake of the gospel knows no bounds; his faith for God is equally unalloyed. Moreover, he never allowed his weaknesses or ailments to deter him from spreading the gospel nor lead him into any form of moral decadence as attested in Acts 28:31, Philippians 3:8-11, and 2 Corinthians 4:8-9. This Paul's uncommon qualities are highly commendable and also recommended as that which will facilitate evangelism along with pastoral duties and discipline in the contemporary Nigerian society. It will encourage people to trust and have confidence on church missionaries in Nigeria. Such will simply foster positive impacts and influence in the life of individuals within Nigerian communities.

Some other Paul's missionary strategies pertinent for effective evangelization, pastoral duties and ministerial cum societal discipline in Nigeria are as follows:

- **Exemplary lifestyle:** Paul was a missionary that lived by example. He practiced what he preached. Paul was pragmatic and praxis centered. Noteworthy is that in the process of living the gospel, he was original, down to earth, sincere and devoid of hypocritical and sycophantic gimmicks. Paul's exemplary lifestyles were attested in Romans 2:1-2, Romans 1:16, Galatians 3:26-28 and 1 Corinthians 11:1. Paul was able to convert so many heathens to Christianity because of his exemplary lifestyle. The fastest and cheapest route to evangelizing and making gainful impacts in the society by church missionaries is via exhibiting modest and model actions.
- **Paul was strategic, purpose driven, lucrative, diligent, resilient, and equally wields complete dependence on God:** Paul solely depends on God for sustenance as attested in Philippians 4:19. He never abused his authority in the guise of defrauding people to enrich himself as reflected in Acts 20:33-35 and 2 Thessalonians 3:7-10. Moreover, Acts 18:1-4 reflects that Paul was a tent maker in addition to being a lawyer. Both Long (2011) and Tabor (2023) elucidate in their records that Paul was probably a lawyer as well. In these regards, Paul was never a burden for the early churches. He was actually a gift, a blessing and an asset to them as well.
- **Sincerity in service:** Paul undertook his missionary tasks and responsibilities with utmost sincerity. He was neither pretentious nor fake. He never deceived anyone. He was completely truthful and upright and this was one of the reasons the early church that were planted were able to be sustained. The people irrespective of the fact that Christ was still being introduced to them, trusts Paul completely. Paul even attests in 2 Timothy 1:3 that he serves God sincerely like the Israelite patriarchs. He wields the unalloyed testimony of clear and good conscience throughout his ministry. It is obvious that when church clerics in Nigeria are sincere, they can easily make positive impacts in the society. They will equally always command the impetus and temerity to constructively criticize in addition to instructing political figure heads in Nigeria on the basic tenets of good governance.
- **Team spirit:** Paul was accommodating in his missionary enterprise. He never undertakes missionary journey's alone. He equally allowed fellow Apostles, disciples and even younger believers trained by him or other Apostles to minister together with him. Paul

believes that each person has their latent spectacular gifts from the Holy Spirit that cannot be coveted or stolen all to the glory of God and the edification of the church, as enshrined in Ephesians 4:11-13 and 1 Corinthians chapters 12 and 14 respectively. The Christian pilgrimage journey (2022) declares that Paul was an exceptional missionary team builder and manager. This missionary strategy will reduce jealousy, strife and competition among pastors and church missionaries. Thus there will always be peace and stability in the churches. Focal point is that once there is peace, understanding and stability among church missionaries in Nigeria, it will go a long way in impacting the society positively. It will inculcate the culture of peace in the Nigerian communities.

- **Accountability:** Paul actually employed various elements of good governance in his ministerial exploits. One outstanding element of good governance paramount in Paul's missionary expertise and enterprise is accountability. Paul never embezzled the church funds. He never claimed to be the general overseer or accord himself bogus titles. He was not the treasurer. He never receives payments of any sort from church adherents. 2 Corinthians 5: 1-15, Romans 14:12, 1 Corinthians 8:1-9:15, Romans 15:14-32 record of Paul's modes of accountability. Every financial transaction were properly recorded and floated through legal and church constituted channels. If pastors and church missionaries in Nigeria express accountability, a good number of Nigerian citizens that perceive the church as a scam in recent times will simply desist from such. One of the reasons the church in Nigeria is perceived as a scam is the scandalous records of pastor's embezzlement of church funds to enrich themselves. When pastors in Nigeria manifest the virtue of accountability, they can simply be in the position to instruct the government on such via their dispositions. Actions always speak louder than theoretical rhetoric's.
- **Autochthonous and integral local church planting and leadership training:** Paul was a veteran in planting of local churches as well as training indigenous church workers that will pastor those local churches. The best decision in ministry is availing indigenes to head churches in their locality. One reckons that in Nigeria, churches were the general overseer is a Yoruba selects Yoruba indigenes to manage all the headquarters all over the country along with the most promising and prospering branches, irrespective of the ethnic locality of such church branches and vice-versa. This breeds distrust and mistrust among church members. This equally affects the Nigerian society as it will continue to ignite the fiery

furnace of tribalism and ethnicity in the Nigerian societies. Biblical record of Paul's church planting cum indigenous leadership training along with appointing such trained indigenes or locals to be in-charge of the churches in their locality abounds in Titus 3:12-15, Romans 16:1-2, Romans 16:3-5 and Romans 16:7. Alawode (2020) notes that training of local and indigenous leaders to manage churches planted by Paul in various missionary fields is one of the effective evangelical prowess of Paul that facilitated the quick spread and acceptance of the gospel in the early times. Such missionary tactics as this will encourage and enforce the spirit of unity and "one nation mindedness" in the Nigerian societies.

- **Engagement in the Art of Nation building:** Paul's engagement in various art of nation building made his missionary enterprise a strategic and holistic one. This is veritable in the contemporary situation within Nigeria societies. This equally has a way of propelling residents of each given mission field to yield easily to the gospel propositions. Paul was a giver; a philanthropist extraordinary. He encouraged believers in 2 Corinthians 9:1:10 to always give and equally engage in acts of philanthropy according to their abilities and in cheerfulness. Acts 7:16-34, 1 Corinthians 16:14, Romans 15:26-27, 2 Corinthians chapters 8-9 as well as Acts 24:17 attests to instances where Paul reached out to offer assistance both materially and financially to the needy in various churches located within the mission fields in his time. Paul in his missionary exploits always pursued all that ensures peace and stability in the society as attested in Roman 12:18 and Philippians 4:8. He never abused nor violated people's cultural traits, values and heritage. He was tolerant, accommodating and quick to understand people's views regarding life. This was why Kuecker (2012) maintains that Paul engages in cultural issues with respect as equally recorded in Acts 17:16-34. There is no gainsaying the positive impacts that church missionaries engagement in the art of nation building in Nigeria will evoke. It will serve as a challenge to government authorities in enforcing sustainable national developmental plans cum execution.

Conclusion

Paul missionary strategies were enforced by sincere passion and burden for unbelievers and humanity in general. He has no ulterior motives or agenda with regards to his missionary enterprise. Church missionaries quickened by faithful "duty calls" to go about the kingdom business no doubt effects remarkable and positive impacts in the society.

It must be underscored that there are still many church missionaries and church mission stations in Nigeria that are still upholding the “Ancient pathway missionary mandate”. This includes living the life worthy of their calling; expressing love for God and mankind; engaging in blunt preaching engagements devoid of lip service; sincere passion for lost souls; promoting human welfares in the society along with facilitating activities directed at community development.

Paul's missionary specifics was holistic in nature hence the marginal influence he made in the early church. Holistic mission reflects the core proposition of the integral mission theory which enthrones the integration of social and spiritual aspects to mission work; perceives mission work as addressing not only the spiritual needs but also the social, economic and physical well-being of individuals and communities. Employing holistic missionary pattern in evangelization will make the difference in the Nigerian missionary space and equally get the average citizens in Nigeria to start looking up to the church missionaries as pace-setters and trail blazers since such can only be undertaken by men of purpose, gravity, contentment, altruism and authenticity.

Recommendations

This study proffers the following recommendations:

1. Church missionaries in Nigeria should be holistic in their mode of evangelism. They should not only emphasis on preaching the gospel alone, but also on the socio-economic as well as the psychosomatic well-being of individuals in the Nigerian societies. This study advocates that pastors in Nigeria should get their churches involved in pursuing and actualizing social justice; community development; empowerment of individuals to be agents of positive change in their own contexts; promoting self-sufficiency and dignity; cultural sensitivity; and perceiving evangelism and social action as interconnected components of mission work.
2. Church leaders in Nigeria should de-emphasize on ordaining more pastors and clergy. They should rather engage in mobilizing the already ordained clerics to be self-sufficient. Church leaders should equally strive towards empowering local churches both financially and otherwise for effective evangelism in their localities. This will make pastors situated at local churches to be economically stable and self dependent rather than depending on the local churches, thereby becoming a burden to them.

3. Pastors in Nigeria should understand that good personal image and integrity speaks volumes than advanced or tactical and systematic sermons. They should build on their integrity and self esteem. Their life styles should be a light in the society. Their life styles should equally serve as the driving force for their congregation good moral dispositions.
4. Pastors and church missionary workers in Nigeria should capitalize on preaching the simple truth of the gospel. They should avoid getting involved in fake miracles and prophecies as well as the arrangement of people that give fake testimonies in order to gain more members and cheap popularity. Just as the church can serve as a catalyst for social gainful transformation in the Nigerian societies, the church can as well serve as a catalyst for deception, moral decadence and corruption in the Nigerian societies. People look up to church leaders as models. Once they start engaging in false hood, it can influence them adversely. The end result is raising a generation that is rooted in corruption and all sorts of irregularities and absurdities.
5. Church denominations should implement accountability structures that will imbibe “the rule of law” for both pastors and bishop’s or general overseers to monitor the behaviours of church missionaries. Nigerian citizens should be awake to the fact that church workers are actually human beings and not “demi-god’s”. They must be held accountable to all irregularities or cease to function as church missionaries. It is obvious that when there are no congregations, there will be no church.
6. Nigerian government and citizens should start capitalizing on being human, tenacity, resilience and discipline over being “superstitiously religious”. Religious superstition accounts for the abuse of church leadership positions by church missionaries in Nigeria. It is righteousness that exalts a nation and not just being religious as attested in Proverbs 14:34. The passage in the bible that centers on not harming God’s anointed, Psalm 105:15, makes church workers feel untouchable. This breeds impurity and indiscipline among church leaders. This equally affects the society adversely since individuals that ought to be championing sanity in the society are the ones living in gross immorality and misconduct.

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