

JESUS' METHODS OF COMMUNICATION AND ITS IMPLICATIONS FOR NIGERIAN PASTORS

Peter Olanrewaju Awojobi

INTRODUCTION

The Christian ministry is a job of words. The Pastor must be able to communicate divine truth in a clear language to his audience. Communication can either make or mar a church. It is believed in many quarters today that effective communication makes an organization to grow. Church leaders have adopted various communication styles in their ministry. Some of these have brought set back to their lives and ministries.

Communication is one of the essentials that keep human relationship in progress. It is a vital ingredient to human existence and the foundation on which all human interaction is built. It is one of the most remarkable gifts to humanity. Without it, human ability to relate to one another and get things done would have been virtually impossible. All human parts such as spirit, soul and body depend on communication to function. It is the key to problems of everyday life in families, work place and in the society at large.

Jesus is regarded by the majority of Christians as the paramount model for excellence in communication. This is evident in his teachings and preachings. Jesus is a perfect communicator who

communicated in such a way that people were amazed at His authority, power and truthful insight.¹ The question is what are the communication styles of Jesus? How can the Church Leaders in Nigeria today practice Jesus' communication styles? Would the adoption of Jesus' Communication styles by Nigerian Church Pastors make the Church to grow? Thus, this paper examines the communication styles of Jesus and their implication for Church Pastors in Nigeria today.

WHAT IS COMMUNICATION?

The word communication is from the Latin word "communis", meaning to share. It is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behavior. It is the meaningful exchange of information between two and a group of person.²

Communication is also defined as "any act by which one person gives to or receives from another person, information about that person's needs, desires, perceptions, knowledge, or affective states. Communication may be intentional or unintentional, may involve conventional or unconventional signals, may take linguistic or nonlinguistic forms, and may occur through spoken or other modes."³

To Samuel Byskorg, communication is the sending and receiving of ideas, thoughts or feelings from one person to one or more persons in such a way that the person receiving it understands it in the same way that the sender wants him or her to understand.⁴

Communication is an impartation of living ideas, evoking mental and emotional responses. It involves hearing, understanding, encouraging, listening, and responding as well as speaking and delivering.⁵ The ideal communication happens when the true

meaning and intended aim of communication is accurately transmitted to the receivers.

Communication is one of the essentials that keep human relationship in progress. It is a vital ingredient to human existence and the foundation on which all human interaction is built. Communication is one of the most remarkable of humanity's gift; without which, human ability to relate to one another and get things done would have been virtually impossible. All parts of the human being – spirit, soul and body depend on communication to function. It is the key to problems of everyday life in the family, at work, even in the larger society.

N.M. Adeyemi looked at communication from two interrelated perspectives, first as a process and second as an activity. Communication as a process, is primarily concerned with passing a message from a source to a destination, that is, from a sender to a receiver through an appropriate transmission medium. It could be achieved using the time-honored method of signals (e.g. drumbeat, smoke etc), or through the use of symbols.⁶ Oluwafemi Okunlola sees communication as the process of relating ideas (formed out of sender's spiritual, psychological, intellectual and environmental experiences and expectations) verbally or otherwise (using chosen available technical skills and channels) to another person (whose interpretation and acceptance of the meaning of the message shall be influenced by his or her spiritual, psychological, intellectual and environmental conditions), with a view to prompting a desired response, as the two parties continue to send and receive signals from each side until the communication purpose is achieved or the process is terminated.⁷

Nido Qubein in his opinion says "communication occurs when the right person says the right thing to the right person, at the right place in the right time, and in the right way, to be heard and

understood and to produce the desired response.⁸ In other words, for communication to take place, all the elements concern must be right; that is right message from the right sender, for the right receiver, through right channel, at the right place and time.

Christian McMahan and Amanda C. Washington define Communication as "impartation of living ideas, evoking mental and emotional responses. It involves hearing, understanding, encountering, listening, and responding as well as speaking and delivering. The ideal communication happens when the true meaning and intended aim of communication is accurately transmitted to the receivers."⁹ E. Emery, P. H. Ault and W.K. Agee assert: "Communication is the art of transmitting information, ideas, and attitudes from one person to another"¹⁰ Furthermore, F.A. Cartier and K.A. Harwood, said: "Communication is the process of conducting the attention of another person for the purpose of replicating memories."¹¹ On the other hand, H.E. Gully opined, "Communication means literally to make common, that is, to create in a receiver's mind an idea or image similar to the one in the mind of the sender."¹² Similarly, Karl F. Robinson and Charlotte Lee, states, "Communication involves the conveyance of something to someone else - our ideas, our aims, our wants, our values, our very personalities." Raymond W. Mc. Laughlin critically states, "Communication is sharing information for the purpose of affecting the receiver in some predetermined way. Communication may be verbal or non verbal, spoken or written messages, symbols, painting,, and music that can all convey meaning."¹³ Finally, S.A. Group Dynamic Theory Notes on Communication sums up, "Communication means getting a message from my mind to yours."¹⁴

Therefore, communication here means sharing of information for the purpose of affecting the receiver in a predetermined way consistent with the Christian Gospel and ethics. This could be

verbal, written symbolic, artistic, and music wise.

JESUS' METHODS OF COMMUNICATION

In all of history, Jesus was a communicator per excellence. He established personal connections and relationships with people. Personal connections in His life and ministry carry great weight in the efforts to get a message across. People are much more likely to listen to those with whom they have a personal relationship, like their friends, family, and pastors. Sometimes, words alone are simply not enough. Jesus' words themselves were strong, and conveyed the voice with tone that magnified. Utilizing multiple senses, Jesus shared His message; he used sight, sound, and touches when speaking to people. He was compelling, and His voice gave His Word greater impact.

Jesus showed us how one leader can change the world through communication. Jesus himself envisions the future, thinks creatively, initiates action, takes charge, motivates, inspires, mentors, empowers, communicates, manages conflict, remains calm under pressure, handles multiple tasks, conveys confidence, demonstrates management skills, demonstrates sales skills and more, Jesus, the ultimate leader, taught His disciples that if they would have the courage of the unthinkable, they could achieve as long as they kept their eyes on him. According to Getz:

Jesus, balanced His ministry by communicating with many different kinds of people. Taking into account all of the sub-groups and individuals He ministered to. He spent approximately half of His times communicating to those who were positive toward ministry and the other half communicating to those who were either neutral

or negative. He spent about one-third of the times with individual and about two thirds of the times with groups.¹⁵

He further analyzed,

Of the two-thirds of the times he spent communicating with groups, He spent about half of them with groups who were positive toward His ministry and the other half communicating with those who were either neutral or negative. Of the 32.5 percent of the times that he spent with individuals, He spent about one-third communicating with individual sick people, and one-third communicating with individual apostles.¹⁶

All this analysis indicates that Jesus Christ neglected no one. He had his priorities, but he was interested in those who were positive toward him as those who were negative or neutral. He also divided his time between groups and individuals. He eventually distributed His efforts to these kinds of individual He ministered to. Jesus' methods of communication are discussed below:

1. Jesus made communication his way of life

It means that Jesus never conducted a media campaign or travel around the globe or took university courses in communication but influenced the world more than anyone else who ever lived because of who He was. People respond to ones character much more than they will to any communication techniques you use.

One sure way to be heard is to be attentive to other people. A good

communicator is also a good listener. It is better to listen before talking than talking before listening. "To be an effective communicator, you must also be skilled at both sending and receiving information."¹⁷ Donald T. Philips wrote, "That leaders listen to others with genuine empathy" and that they "seek first to understand and to be understood."¹⁸ He further adds:

"Leaders must listen to people in their organizations far more than followers must listen to leaders. They must listen, then speak; follow, then lead. Of course, such a concept is anything but new. More than 2,000 years ago, the ancient Chinese philosopher Lao Tzu wrote in the *The Ch'ing*: In desire to be at the front of people, He must in his person be behind them. In his desire to be above people, be below them. Sincere words are not showy; Showy words are not sincere. Those who know do not say; those who say not know."¹⁹

The leader must in his speech take his focus off himself and place when he is trying to reach out. When people know and feel that you are genuinely caring about them, their hearts are open to your message. See every interaction with people as an opportunity to learn from them, try to listen more than you talk, ask people thoughtful questions, eliminate distractions while you're meeting with others, let your body language show that you're interested in the conversations you have, ask for clarification and confirmation of people's points to make sure you're hearing them correctly, pay special attention that others often ignore, such as those who are poor or disable, seek to understand people's background in life, take time to notice things that people do well and express appreciation for those things, and be willing to sacrifice your own agenda and schedule so you give others the attention they need.

2. Be well connected with people

People listen to you when they know you build genuine

relationships with them. Decide to get close to the people you are trying to reach, no matter the cost, always convey your message on your audience's terms and on their setting, keep your communication simple, familiar and concrete. David communicated a standard to be attained and achieved: "that whosoever would smite the Jebusites first would become commander in chief."²⁰ In essence, David was saying that a captain in his army must not be a coward. He must prove himself worthy of his salt, be brave, daring and a risk-taker. David had a standard and was able to communicate it to his army in a very straight forward way; that is why he succeeded. Make use of stories often, draw on experiences that you and your audience have in common, honour the things that your audience value, be open and honest in discussing your own failures so that your audience can see that you're human just like them. Be humble, find out what best communicates love and understanding to your audience and speak in their heart language rather than your own. Then, you will succeed in carrying out your desired goal.

3. Use of Questions

There are over 100 questions asked by Jesus in the gospels. Questions often provoke thinking in a way that statements do not.²¹ This communication method gives room for teacher-learner interaction and it also elicits feedback. Jesus often asked His hearers thought-provoking questions that engage them in mind searching adventure. In Matthew's account, Jesus used questioning to find out from His disciples whether they truly know His identity or not: "When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?' They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.' But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Christ, the Son of the living God." (Matthew 16: 13-16). When Jesus was

challenged for attempting to perform healing miracle on the Sabbath day, he used the occasion to educate his audience on the law of the Sabbath and use questioning to silent his accusers – “Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent” (Matt 3:4)

4. Jesus was authentic

Jesus was authentic in communicating the will of God to his audience. He understood that people will respond to him if they see that he is being real with them. He was willing to be vulnerable, letting his true self show through, even in messy situations and spoke forthrightly. He made Himself accessible to those he was trying to reach. He strived to develop a real sense of truth with his congregation. From trust, He strived to build intimacy with his congregation, and chose to tell the truth over making an image. He built his own character rather than managing impressions people have of him. He was realistic; offered what he had, rather than what he wished you could give. “Proper communication was the key to George Washington's success both in building personal relationships and in fighting the war. As a matter of fact, a primary element in his military strategy revolved around both disseminating and receiving timely information.”²²

5. Use of Stories

Jesus knows the facts mean virtually nothing to your audience unless they are part of a story. He used stories to capture people's attention and provide a context for his message. Understand that no other form of communication better meets people where they are. He kept his stories succinct and focused on a central theme. He moved from the general to the specific, including details to draw people into the story. Describe things so that your congregation can feel as if they are actually there as the story is taking place. Engage all

their senses, seeing, hearing, smelling, touching, and tasting. He made his audience wonder, what happened next.

Jesus used several types of stories to convey truth to the crowds. Story is universal in its appeal. It wins and holds all type of human life and appeals like, to the little child and the aged person. Stories bring pleasure and arouse enthusiasm. Jesus' stories are known to be relevant, interesting, accurate, brief and clear.²³ The stories Jesus used in communicating his message to his hearers are in form of Proverbs, Parables, Illustrations and Allegories.

Proverbs – A Proverb is a story in a colorful saying. For example “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and Money” (Matthew 15:14). Proverbs attempts to provoke the hearer's thought to a deeper reflection on the reality of the matter in discourse.

Parables – A parable is a story drawn from imaginary realm. Parables were effective form of communication because, the earthly element in the parable related very well to the hearers. It arouses their curiosity and sparked interest.²⁴ Examples are parable of the Sower (Matthew 13:3-8), Parable of the Wheat and Tares (Matt. 13: 24-30), Parable of the Net (Matt. 13: 47-50) etc.

Illustrations/Case Study – An illustration is a story about the lives of people. Jesus used illustration to pass across salient truths in day to day human relationship with God and fellow man. An example is found in the message of love for fellow human being using the illustration of the Good Samaritan response to an unknown arm robbery victim on the Jericho road (Luke 10: 30-37).

Allegories – An allegory is a story interwoven with its interpretation. An allegory differs from a parable, in that, a parable typically keeps

the story distinct from its interpretation or application, while an allegory intertwines the story and its meaning.²⁵ Jesus also used allegories in communicating the truth to His hearers. Examples are: Jesus – The Vine (John 15:1ff), Jesus: The Bread of Life (John 6:25-59), etc.

6. Solitude

He realized that he won't have anything left to give the congregation if he doesn't daily take away himself to think and pray in silence. He sought inspiration for his message during his times of solitude. He targeted his activities to remove from his schedule to make more time for solitude. He made solitude times a priority in his life by planning them in advance and keeping them.

7. Use of Occasions

Jesus did not make appointment to teach. He used incidental occurrences and events arranged for other purposes.²⁶ Example of incidental occurrence was the opportunity He had to minister to the Samaritan woman that met him by the well (John 4:3ff). Jesus' comment on the giving of the poor widow, which compared with what the rich people gave to the treasury box, was another incidental occasion He used, to communicate the truth. Jesus usually takes advantage of occasions or events that are organized for other purposes. His power to truly raise the dead back to life (John 11: 1-46).

8. Demonstrations and Use of Instructional Aids

Demonstrations are objects of lessons incorporating actions. Use of instructional aides is one of the ways to increase the effectiveness of communication. It has become sufficiently clear that limiting teaching to words alone greatly hinders effective communication. Instructional aides helps the teacher to communicate effectively.

arrest the interest and the attention of the learners. It can make the Bible come alive in ways that words alone cannot.²⁷ Jesus used demonstration method to communicate lesson of humility and servant leadership to His disciples (John 13: 12-16).

9. Use of Verbal and Non-verbal Style

Jesus presents truth in holistic ways that showed effective use of verbal and non-verbal forms of communication. He was a genius at using facial gestures to his audience to accent oral communication. Jesus helped in breaking through pretense and superficiality in communication through the use of eye contact. The kind look of Jesus communicated love, compassion and understanding too deep for word.²⁸ Facial expression is known to be a means of communication from the time immemorial, and it is still a significant aspect of communication today.

Besides these instances, Jesus even listened to people of all kinds. He stopped to give attention to the blind Bartimaeus whom people tried to silence (Mk. 10:46-52). Jesus demonstrated the art of listening to people throughout his early ministry.

THE IMPLICATION OF JESUS' METHODS OF COMMUNICATION FOR NIGERIAN PASTORS TODAY

From the study of Jesus methods of communications, the implications for today's pastors are clear as follows:

1. Pastors Should Communicate As Vision Minded Leaders

The Bible gives a clear picture of God's heart concerning lost sinners in Ezekiel 33:11, "say to them, 'as surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather they turn from their ways and live'", we have also seen how

Jesus was consumed by this mission that he made it his food (John 4:34), his business (John 9:4) and of course his instruction curriculum for his disciples, now known as the gospels. He did not allow anything to distract his attention from his mission until he said on the cross "it is finished".

The disciples received and passed it on to the church fathers and to the contemporaries. Even the missionaries to Africa communicated the mission with passion; the early African converts received the vision and passed it on to our generation fervently. Peter Olanrewaju Awojobi commented on the implication of the vision received to be passed on by pastors to future generation that, "the church leader is expected to consistently talk about the vision so as to make it a recognisable, discernible, driving force in congregational activity".²⁹ He added that "their verbal behavior matches their non-verbal behavior" on the process of communicating the vision.

Unfortunately, pastors today are facing a lot of challenges especially in Nigeria: religious conflicts in the northern Nigeria, the question for materialism, popularity and position are some of the factors distracting the pastors from passing on the vision effectively to their future generation.

2. Pastors' Communication Should focus on Preparing Successors

There is a saying that, "soldier go, soldier come, but the barrack remains". That is true with the church ministry. It is not enough for a pastor to communicate effectively his mission, he should as well think of what happens to the vision in his absent. This is what BOB Brinier and Ray Prichard meant that, "a leader who imparts will have tremendous long-range results because those selected few will continue to implement the leadership objectives in which they have come to believe".³¹ The amazing results Jesus disciples achieved after

he left them, confirm the claims of Bob and Ray.

Unfortunately, as George Javier noted, several problems which include lack of vision for discipleship, lack of time, exemplary leadership and cultural barriers, tribalism and favoritism, are all standing barriers for pastors to prepare God's people for the continuity of church ministry ".³² However, pastors need to know that they can only be accomplishees when they have successors that can effectively continue to implement their leadership objectives.

3. Pastors Should be Inspirational Speakers

To be an inspiring leader means to be able to correct other's wrong concept, views, ideas and philosophy of life spiritually as (Proverb 27:17) said, "as iron sharpens iron, so one man sharpens another". But Le Roy Eims was of the opinion that for a pastor to sharpened by God first.³³

This can be archived through having personal devotional relationship with God. One's ability to inspire other depends on how much inspiration he or she had received from God in the course of having intimate fellowship with God, but many pastors are too busy with ministerial routines at the expense of their relationship with God. Working for God without walking with God is a clear indication of spiritual dryness and deficiency in leadership.

4. Pastors Should Communicate With Integrity

One of the common temptation facing leaders is to distort information in order to cover up their abominations. Musa Asake commented on the significance of integrity in the life of a leader that, "a person with integrity is not divided (that is duplicating), or merely pretending (that is hypocrisy). He or she is "whole"; life is "put together", and things are working together harmoniously. People

with integrity have nothing to hide and nothing to fear because "their lives are open books"³⁴ If pastor's words are to be taken seriously they must have exhibited a tested and proven measure of integrity. Their verbal communication must concord with their non-verbal messages. But lack of the fear of God is the cause of lack of integrity among pastors today. The effect was summed up by Asake that, "we are like a defeated army, naked before our enemies, and unable to fight back because the church is lacking in integrity."³⁵

5. Pastors Should Communicate Diplomatically

The role of diplomacy in effective communication cannot be over-emphasized because it has to do with skills and abilities to handle a complex and difficult situation in a polite way that shows respect for others. For example, it is offensive to show your subordinate's weakness in the public since that could make him or her develop psychological inferiority complex or react unpredictably from such public portrayals. On the other hand, it is wrong to correct the mistake of your superior officer in public since it portrays the superior officer in bad light. Sunday Ichima maintained that, "even if such correction becomes necessary to make in public, it should be made in such humility that it would not affect the image of the officer."³⁶ Most pastors lack the principles of diplomacy in their communication which makes it difficult for them to carry others along in their leadership.

6. Pastors Should Be Good Listeners

Shortly after the ascension of Jesus Christ, his younger brother James wrote: "my dear brothers, take note of this: everyone should be quick to listen, slow to speak and slow to become angry" (James 1:19). We should be always ready and eager to listen to God to his word, and to each other. For a proper relationship between any two persons to be maintained there must be mutual respect. There can be

no mutual respect without the exercise of the art of listening. Whitney Hopler rightly asserted that "one sure way to be heard is to give attention to other people."³⁷

This is true because when people know that you care about them by listening to them; their hearts are open to your message. Many pastors are ineffective in their communication because of poor art of listening which is very fundamental.

CONCLUSION

This piece examined Jesus' methods of communication and their implications for pastors in Nigeria today. Firstly, it was discovered that Jesus never stopped emphasizing his mission on earth until he said on the cross that "it is finished." By implication, pastors are expected to communicate as vision minded and undistracted leaders. Secondly, it was also realized that Jesus was an inspirational speaker who apart from been able to stimulate and sustain the interest of his listeners, had consciously planned to concentrate his effort on preparing few disciples to ensure the continuity of his mission. The implication of this to pastors today is that both their verbal and body language should focus on preparing successors in the ministry.

We also discovered that Jesus was what he taught. This also implies that pastors should be leaders of integrity whose words can be trusted and depended upon no matter the circumstances around. In view of the above discoveries, the researcher wishes to conclude that Jesus has set up a perfect leadership standard for the church. Therefore, pastors should endeavour and determine to study, obey and teach others Jesus method of leadership as Ezra did (Ezra 7:10). If the church must meet the challenge of this century it will need nothing short of leaders who will diligently and fervently apply Jesus method of communication as their ministerial manual.

ENDNOTES

2. Craig A. Evans and Stanley E. Porter, eds. *Dictionary of New Testament Backgrounds* (Downers Grove, IL: InterVarsity, 2000), 115.
3. Samuel Byskorg, "Jesus the Only Teacher," *Tyndale Bulletin* 45.2 (1994): 413-414.
4. *Ibid.*, 415.
5. Brad H. Young, *Jesus the Jewish Theologian* (Peabody, MA: Hendrickson, 1995), 171-172.
6. N.M. Adeyemi, *Church Administration: A Guide for Pastors and Church Workers* (Jos: Kram Publishers, 2007), 85.
7. Oluwafemi Okunlola, *Communicating Effectively in the Public: A Handbook 21st Century Christians* (Ibadan: Scepter Prints Limited, 1999), 369.
8. D.R. Qubein, *Communication Like a Pro* (New Jersey: Prentice Hall, Inc., 1965), 12.
9. <http://ajayivarghese.blogspot.com/2007/06/jesus-methods-of-communication.html>.
10. E. Emery, P.H. Ault and W.K. Agee, *Introduction to Mass Communication*, 3rd Ed.
11. F.A. Cartier and K.A. Harwood, *On Defining of Communication: Journal of Communication*, 3
12. H.E. Gully, *Discussion Conference Group Process* 2nd Ed. Speech on Action
13. Raymond W. Mc Laughlin, *Communication for the Church*,

- (Michigan: Grand Rapids, Zondervan Publishing House, 1968), 9.
14. S.A. Group Dynamic Theory Notes on Communication.
 15. Gene A. Getz, *Sharpening the Focus of the Church* (Chicago: Moody Press 1980), 176.
 16. Ibid., 168.
 17. Udoh Elijah Udom, *Adminisprudence: A Behaviour Approach to Managing Ourselves and Others* (Ibadan: Spectrum Books Limited, 2002), 74.
 18. Donald T. Philip, *The Founding Fathers on Leadership: Classic Teamwork in Changing Times* (Warner Business Books, New York: 1997), 82.
 19. Ibid., 83.
 20. Moses Kibe, *The Church Leader in Africa* (Nairobi: Training Publications Ministry Resources), 2002.
 21. Jesus' Use of Teaching in Ministry.
 22. Donald T. Philips, *The Founding Fathers on Leadership: Classic Teamwork in Changing Times* (New York: Warner Business Books 1997), 79-80.
 23. Jerry Akinsola, *Active: Connecting with Leatners for Transformation* (Ibadan: NBC Publication Department, 2012), 69.
 24. Alexander Kurian, *Basic Homiletics and Expository Preaching* (Sri Lanka: New Life Literature, 1995), 64.
 25. Henry A. Virkler, *Hermeneutics: Principles and Processes of*

- Biblical Interpretation* (Grand Rapids: Baker Book House, 1981), 173.
26. _____, *Jesus' Use of Teaching in Ministry*.
www.navigators.org/us/mistries/college/navfusion/assets/Jesus%20Use%20Teaching.pdf [accessed June 20, 2013].
27. Jerry Akinsola, *Activate: Connecting with Learners for Transformation*, 63.
28. Paul Fritz, *Techniques of Christ's Communication Skills*.

BIBLIOGRAPHY

- Asake, Musa, "Integrity: the Mark of Good Leadership." *Today's Challenge: Nigeria's Popular Christian Magazine*, Vol. 9. No 5, June, 2013.
- Awojobi, Olarewaju Peter, *Church Management*, Ilorin: Kingdom Power Communications, 2011.
- Briner, Bob and Pritchard, Ray, *Leadership Lessons of Jesus*, Benin: Gospel Press and Literature International, 1998.
- Ford, Leighton, *Transforming Leadership*, Downers Grace: Inter-Varsity Press, 1999.
- Fritz, J. Paul, *Leading as Jesus Would*, Kaduna: Baraka Press and Publishers Ltd., 2000.
- Hopler, Whitney, *Communicate Like Jesus*. [http: www. crosswalk. com](http://www.crosswalk.com); 24th May, 2013.
- Ichima, Sunday, *Elements of Public Administration*. Minna: Famous Publishers, 2003.

- Janvier, George, *Evangelism and Discipleship Training in Africa*, Kaduna: Baraka Press and Publishers Ltd., 1999.
- Leroy Elms, *Be a Motivational Leader*, Aba: Overcomers Press, 1981.
- Malphurus Aubrey, *Values Driven Leadership*, Grand Rapids: Baker Books, 2004.
- McLaughlin W. Raymond, *Communication for the Church*, Grand Rapids: Zondervan Publishing House, 1968.
- Okali, Chike Adaeze, *Educational Administration*, Minna: ASODOC Publishing House, 2004.
- Oluwasegun, Gabriel, *Church Leaders Resource Manual*, Ilorin: International Publishers Limited, 2005. Peter Awojobi. "Christological Leadership" D. Min Course Syllabus, ECWA Theological Seminary, Igbaja, May, 2013.
- Schwarz, John, *Christian Faith* Minneapolis, Minnesota: Bethany House Publishers, 1999.
- Thomas, Hale, *The Applied New Testament Commentary*, Colorado Springs: David C. Cook, Global Mission, 2007.
- Yount, R. Williams, *Created to Learn*, Nashville Tennessee: Broadman and Holdman Publishers, 1996.