



## The Concept of Church as Land Lord: the Implication of it Impact and Authority on Society All over the World

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**Abstract:** *The impression and expression of the Church as Landlord is the fact that the Church has obviously come to stay on earth as an inheritance for all generations to inherit the legacies of her spirituality, morality and as a source of developmental achievements at different levels, which the Church is known for since the early Church began. The Church has the authority and can operate effectively everywhere in the entire universe as a movement under God for the wholistic transforming of people's lives from different backgrounds. The Church was commissioned to reach everywhere in the world. {Mark 16:15, Matthew 28:19}. Jesus gave the Church the power of this movement that cannot be abolished. (Matthew 16:18). The Church can be persecuted, but no one has the power and authority to stop the Church from existing.*

**Keywords:** Church, Landlord, Authority, Society and Concept

### 1. INTRODUCTION

Historically, missionaries in the west understand the concept of propagating the gospel of Christ to people in association with landownership for expansion of the gospel in a wholistic manner. They always seek for permission to stay in a country, but associated with the power and privilege to possess lands for building places of worship, schools and hospitals. "In the words of Desmond Tutu of South Africa, (2000:192), before the missionaries came, they had the Bible and we had the land. They said, let us pray and when we opened our eyes, we had the Bible and they had the land." To form a community, they purchased land for their cathedrals and churches, schools, hotels and hospitals as physical base to reach the people with the spiritual gospel.

The word Church is regarded as "ekklesia" meaning the Assembly of God's people. A. Scott Moreau (551), states that "The term 'ekklesia indicated the self-consciousness of the early Christians, who saw themselves as the continuation of what God had begun in the wilderness with the nation of Israel called together by the proclamation of the gospel for the purpose of belonging to God." The concept of Church mentioned on the day of Pentecost in Acts 2 was the extension of the Church in Gen 12 where Abraham and his descendants as God's people were given a land to inherit in Gen 12:7, Abraham built an altar to the Lord in acknowledgment of his relationship with him. God made man from the beginning with the divine intension of planning a Church through him when he (God) blessed them saying "be fruitful and multiply, fill the earth and subdue it, have dominion over every living thing that moves on the earth" (Gen 1:28). Jesus also commissioned his disciples saying "All authority has been given to me in heaven and on earth, go therefore and make disciples of all the nations, baptising them in the name of the father and of the son and of the holy spirit" (Matt 28:18-19). Adam was created in the Garden of Eden with authority of ownership of the Garden to tend and keep it "then the Lord God took the man and put him in the garden of Eden to tend and keep it" (Gen 2:15). Man was given the garden for him to live in it and eat in the garden. God also promised the people of Israel who were his people (Church) a land flowing with milk and honey (Exodus 3:8). God's people the Israelites were given the land of Canaan to occupy it and have dominion over the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites in the land he gave them as his people (Church) to be lord over them. God's people were living in communities, assembling themselves in fellowship in the Church at Antioch, they were seen and named Christians by non-Christians (Acts 11:26).

The seven churches were located in Asia namely Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 1:11). These churches were established to stay constantly as the light to lighten the darkness that was the first mission point of God in Gen 1:2-3 where God created light and separated it from darkness known as day and night. The Genesis account of light and darkness appears to be physical experience from the context of spiritual light that the Church exists to convey in Matthew 5:14 “let your light so shine before me.” However, the spiritual manifestation of God as light in his spirit appears at creation. “And the spirit of God was hovering over the face of the waters” (Gen 1:2).

Early Christians were aware that God has given them authority to be in the world and to stay and carry out missions and evangelism in season and out of season. The persecution of the Christians did not change their faith or location easily. Bill Austin(1983: 61), says, “Christian’s reactions to the persecutions fell into several categories. Those who suffered death were called martyrs. Those who survived great punishments and remained true to the faith were called confessors.”

The prayer Jesus taught the disciples in Matthew 6:10 gave them the assurance that, they have the earth to stay as a place where God’s will, will be done as it is in heaven “your kingdom come, your will be done on earth as it is in heaven” (Matthew 6:10). The author will like to examine some characteristics of the Church as a landlord beginning from Adam and Eve.

1. God put Adam in the Garden of Eden to tend and keep it (Gen 2:15).
2. God blessed Adam and Eve to be fruitful, multiply and fill the earth and subdue it and have dominion (Gen 1:28).
3. Abraham and his descendants were given a land to inherit (Gen 12:7).
4. God promised Israel a land with milk and honey (Exodus 3:8).
5. Authority to the disciples to go to nations (Matthew 28:18-19).
6. The Christians were living in communities (Acts 11:26)
7. Disciples were given the assurance of God’s will to be accomplished on earth within them (Matthew 6:10).
8. Seven churches in Asia were located within cities. (Rev 1:11)
9. Disciples were asked to be light in communities (Matthew 5:14&16).
10. Bill Austin accounted for Christians who suffered death for their faith as martyrs within a land given to them by God in Rome.

With the evidences stated above, the author will like to establish an argument that the Church has been authorised by God to be a landlord wherever she is, to dominate the land and shape it with the gospel of Christ through the power of the Holy Spirit. Therefore, what the author will be discussing in this paper is the Church as a landlord and its implication in the 21<sup>st</sup> century Society.

### **1.1. Statement of Problems**

The Church is facing different forms of persecutions all over the world despite, Jesus’ commandment given to the Church to go all over the world and preach the gospel as good news of salvation and to provide liberty to the captives (Matthew 28:19, Luke 4:18). Many Christians have been killed, Churches burnt down by terrorists and religious fanatics. There are laws concerning freedom of religion, but Christians are not free to some extent. Christianity is seen as treat to some other religions or people, for reasons based known to them.

## **2. THE ORIGIN OF MAN IN CREATION AS LANDLORD**

God created Adam and Eve and put them in the garden called Eden to dominate everything in it. Adam was given the responsibility to tend and keep it (Gen 2:15). Tremper Longman III (2013:25), asserts that “Adam and Eve were to tend the Garden of Eden. They were permitted to eat the fruit of all the trees of the garden except for the tree of the knowledge of good and evil.” Adam and Eve were

given a land as an environment they can take care of it and feed within it, with the fruits God blessed them with. God gave a location to Adam and Eve to maintain as their own. Tokunboh Adeyemo (2006:14), says:

God placed the man he had made in this well-watered garden of Eden to work it and take care of it (2:15) work did not come with the fall but was part of God's original plan for humankind. God provides, but he holds us responsible for maintaining what he has provided. This principle applies to us today as it applied to Adam. It is not enough to have been blessed with land. We must maintain that land and control all that could destroy. This, we need to stop destructive processes like soil erosion, and deforestation and must not use chemicals that are harmful to the soil.

We need to stop destructive processes. we are to process the land and control it from all that could destroy it including terrorism associated with Islamic radicalism against the Church in the land given to her by God.

### **3. THE CHURCH IN THE OLD TESTAMENT AS LANDLORD**

God created man with the divine purpose of establishing him as a Church from the beginning "go and multiply and replenish the earth" (Gen 1:28). The dominion power was also given to Adam upon the land as the Lord of it. God called Abram said unto him "I am the Lord that brought you out of Ur of the Chaldeans to give you this land to inherit it" (Gen 15:7). Abram and his descendants were instructed by God not to serve any nation, but to dominate it. The concept of God calling the Israelites as his people is always associated with given them lands. The land of Jericho in Joshua 6 was a land that God promised the people of Israel to dominate. God's people dwelling on a land will bring blessings upon it. God is God of blessing and would like his people to be blessed. Temples were built in the Old Testament. The same concept was there in the early Church.

### **4. THE CHURCH IN THE NEW TESTAMENT AS LANDLORD**

There are various ways by which God handed over the land to his people. In Church history, God handed over the Roman Government to the Christians through a divine means in the time of Constantine. Harry R. Boer(1976: 305), asserts, "In 312, Constantine marched into Italy to remove Maxentius from his position of power in Rome. The day before the battle Constantine saw the sign of a cross in the sky and above it the words *in hoc signo Vinces* (in this sign conquer). Constantine pledged that if he won the battle, he would become a Christian. The next day, October 28 his army won a complete victory." Christianity became more significant for both the empire and Constantine the emperor. Christianity that was declared *Religio illicita* (illegal religion) during Christian persecution in the time of empire Nero became *Religio Licita* (Legal religion) in the time of Constantine/ he was baptised two years before his death. Christian during his time became fully in charge of both the Church and the state. This was an opportunity granted to the Church as landlord in the Rome Empire. The Roman Catholic Church today has the full authority over Vatican City where the pop is her president.

The Pentecostal experience of the Church in Acts chapter 2 was in connection with the authority of Jesus in Matthew 28:1 "Go to all nations." In Acts 2, there was outpour of the Holy Spirit which came upon the people from different nations of the world. Christians have the potential to dominate the entire world by the power of the Holy Spirit. The early disciples dominated many lands started from Jerusalem. The Church was meant to dominate lands through proclaiming the gospel "but you shall receive power when the Holy Spirit has come upon you and you shall be witnesses to me in Jerusalem and in Judea and Samaria and to the end of the earth" (Acts 1:8). Apostle Paul influenced many places with the gospel of Christ as a missionary.

### **5. THE MISSIOLOGICAL IMPLICATION OF THE CHURCH AS LANDLORD IN THE SOCIETY**

The missiological implication of the church as landlord is deeply rooted on the mandate of Jesus Christ upon the Church "And I say also unto you, that you are Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it" (Mt 16:18). That means that the Church of God growing will suffering much opposition, but it will ultimately succeed. The contemporary church should not shift her ground spiritually and physically on any land God has given her to dominate. God gave the Israelites lands. Norman C. Habel (1995:98), opines, "They hold their traditional lands in trust by virtue of the generosity of their divine patron."

## **6. LEADERSHIP ROLES OF A PASTOR IN THE CHURCH THAT IS A LANDLORD**

The Pastor is an overseer called for the service of the Lord. Hence, God has blessed his church with diverse ministries and organizations, for the sole purpose of mission and evangelism. The church's spirituality, maturity, and growth are affiliated to the strength of these ministries. Most of these ministries are born out of the gifts of the Holy Spirit. Indeed, the body of Christ is blessed with diverse spiritual gifts for the edification of God's people (Eph. 4:12-17, 1Cor. 12&14). In view of this, the pastor's responsibility is not limited to one organization. He may not be blessed with all the spiritual gifts; however, he remains the shepherd of that congregation as he depends on the great and good shepherd. Thus, he is the director of all the groups, ministries and departments constituted in that church. He needs to flush out inferiority out of himself and leans on the grace of God as he serves as the moderator, adviser, motivator, and most importantly the director of all the departments for ministries within his parishioner. This is seen below.

## **7. MISSION AND EVANGELISM IN CHURCH AS LANDLORD**

Evangelism is the greatest task of the church. The Lord Jesus, the Word of God incarnated for the mission of saving the entire world (evangelism). Evangelism is the parent of discipleship. In other words, discipleship is a child or fruit of evangelism. Evangelism is necessary for the salvation of the entire world. While discipleship is a continuity process for the maintenance of the saved in Christ without discipleship the new babes will not grow and they would likely miss heaven. Hence, discipleship in every century in the Christendom is mandatory. Christ evangelized and made the twelve disciples to continue with his ministry.

- **The Theology of Mission in the Church as Land lord**

The theology of mission is incomplete and lacks biblical foundation, if there is no genesis account. Thus, man was created for communion with God and worshipping him. Unfortunately, man was deceived and he fell, thereafter the relationship that existed between God and man was cut (Gen. 3:1-7). This unhappy background paves way for the necessity of mission. Hence, mission began with God and its success is with God. In other words, the pioneer missionary was God himself as reveals in the scripture, Genesis 3:8-9 *"Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, "Where are you?"* (NIV)

The above manifest the effect and danger of sin. Man who is in the image of God is running away to hide himself because of the shame he has received as he sinned against the Holy God. Fortunately, there is a divine voice of love, an invitation by the loving father who calls unto man for restoration of the lost relationship. It is convincing here that God is not only the pioneer but the initiator and director of mission. This invitation is a good news or gospel to the sinful man.

Following the above is the progressive revelation and mission work continues. After the flood, God continues with relationship with Noah who was one of the pioneers' missionaries (Gen. 6-9). Another unique development is a call of a prominent missionary who was to go to an unknown land for this ministry. He is the source of blessing unto the whole world, for example, salvation of humanity will come through his seed. This great missionary is Prophet Abraham (Gen. 12:1-3, Gen. 17). God in his divine plan to save the lost world continues to use men and women called by him to serve him as missionaries within and cross-cultural. One is not far from the truth when one maintains that all the prophets and those that maintain their faith, were missionaries in Israel and foreign land. Jonah, even though he was running from God but he is a practical and cross-cultural missionary who God uses to save the Ninevites (Jonah 1-3). In the same vein, the nastic experience of the Jews in captivity was an opportunity for the mission work especially the young men that trusted in God, devoted themselves to the worship of no other god but Yahweh. They live not only as saints but missionaries while in Babylon this is vividly explained in the entire book of Daniel. The young men were Daniel, Meshach, Shadrach, and Abednego (Daniel 1f).

Similarly, the prophets in the Old Testament were used by God to predict the coming of the missionary and savior of the world (Isa. 7:14, 9:6). Considering this theological foundation, the Lord God incarnated taking the form of man to continue with the missionary work and to save the entire

world. Therefore, when Christ came into the world, his vision, and priority was nothing but to evangelize. No wonder, he says, *“As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work.”* (Jn. 9:4; NIV). This indicates that the Lord is targeting to fulfil his goal of evangelizing the world. The verse also reveals that the mission work is the ministry of the triune God, God the Father, God the Son, and God the Holy Spirit. This explains why it is stated that God is the pioneer of mission and he is also the key to its success. In mission work, the missionary faithfully declares the message while the Holy Spirit convinces the sinner for repentance. The Lord is conscious of time, here He knows that he will soon be crucified and after resurrection he will ascend to heaven. Therefore, He has no time to waste. He desires to fulfil His mission on earth. The calling and training of the twelve disciples is for them to continue with the mission work. The Bible portrays that Christ the great missionary has a passion for the unsafe world as stated in Mathew 9:35-37, *“Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”*

Interpreting this passage, it manifests that Christ has burning zeal and heart for mission. At his time, those that claimed to be shepherd such as the Pharisees and other religious leaders, were not helping matters. Instead of taking care of the people, they in turn suppress, oppress and load heavy task on the people. They added more pain on the people rather than healing and comforting them. Prior to this passage, many have seen the miracles and signs performed by the Lord Jesus, thus they are after their material and physical needs only but on the other hand, the Lord is after their souls. The Lord has foreseen lack of sufficient human resources for the ministry. Hence, he encourages his disciples to pray so that the father will call those that will be genuine missionary for this mission. This proves to us that God needs missionaries for the harvest, but it is not everyone who is needed, only those that are sure of their salvation called that can render faithful acceptable service onto God. The church is responsible for mission and it needs faithful and those that can endure the test of time especially in these last days. The Lord Jesus before his ascension he promised the Holy Spirit to his disciples to aid them in fulfilling the great commission declare to the church (Matt. 28:16-20, Acts 1:8),

The sound theology of mission. Evangelism brings transformation and salvation. The gospel saves and offers eternal life to all those that believe. Evangelism is the heartbeat of Christ. The church is a child of mission and its existence is for mission. The church continues with the ministry of evangelism in obedience to Christ command. The gospel is the content of the message that grants salvation. Thus, the gospel is an appeal for one to believe in the death, resurrection and ascension of Jesus Christ. The salvation of the saved sinner is the grace of God as he or she is justified by his faith in Jesus Christ. The trinity is involved in the work of mission. God the father is the author of life He permits those that come through the door. Christ the crucified and the rising Lord is proclaimed. The Holy Spirit rebukes and convinces the sinner to repent and believe in Jesus Christ. Thus, the church which is the body of believers or the called ones exists primarily for the ministry of the cross which is evangelism.

Commenting on the above, there is every need for the leadership of every program in the church. God desires for humble and spirit filled believers who are not only called but gifted in leadership. Hence, mission and evangelism are not just a church program as some that are organized by the church, but it is a God given program whereby the pastor is in charge as he receives directive from biblical teaching and leadership of the Holy Spirit. The pastor does not only train and delegates but he himself is a participant. Most pastors that neglect mission evangelism are ministers that only have appointment and employment with the church, such pastors are not genuinely called by God. Therefore, ministers of the gospel are encouraged to redouble their effort in the mission work. Similarly, the church is advice to be committed towards screening, selection and recruitment of her ministers.

- **Ways and Avenues for Evangelism**

Ass ambassadors for Christ, ministers are his personal representatives. Their ministry is to bring the unsaved into agreement with God. Christ’s last concern was that his disciples receive the power of the Holy Spirit and become witnesses. As the ambassador for Christ is filled with the power of the Holy

Spirit and engages in personal evangelism. In personal evangelism the weakness must ensure that he or she is cloth with humility and love. Thus He/ She must dwell on the subject matter (Christ). The witness of Christ must always begin from the known to the unknown for example Jesus Christ witnessing to the Samaritan woman (John 4:1-30)

#### **8. STRATEGIZING THE FAMILY AND THE CHURCH FOR MISSIONARY OUTREACH**

The missionary family should cooperate with the church to achieve the God-given purpose of reaching the whole world with the Gospel. This is by no means an easy task but praise is unto Jesus who offers himself to the ministry of reconciliation. The family and the Church need to join hands in this noble task in order to rise up members who will go out to evangelize; it is the responsibility of the church to evangelize (Acts 1:8; Matt. 28:19-20). More so, God has blessed the church with the gifts of the Holy Spirit for the growth and its maturity. The body of Christ needs edification and strengthening (I Cor.14:26; Eph.3:20-21). The scripture also, reveals that the purpose of the church is to do everything to the glory of God that is exaltation and satisfaction. (Ephesians 2:6, 12, 14, 21). Considering the above, the family and the church should be in one accord on how to strategize programs that will equip and motivate members for missionary outreach. The church and family should learn from the Pauline theology which supports future mission strategy helpful for achieving the objectives of making Christ known to the whole world.

It is clear that the authority and power of Paul in mission and evangelism is obtainable through Christ as God transformed Paul's life, he was called to be a missionary, especially to the Gentiles. The great evangelist maintains his calling, vision and therefore his desire always is to preach the revealed gospel to all people. The pastor who is called and has the heart and mind for mission should emulate Apostle Paul. He keeps to his vision hence the pastor that is called by God is not only an employ pastor by the church. The pastor who is the director of mission should personally and genuinely have the heart for the lost souls to be won to Christ. Any pastor who neglects the work of mission has made God displeased since mission is the heart beat of God. As the pastor has the desire for mission and evangelism, he will undoubtedly be a source of blessing to the church he is serving. This is based on the fact that he will not only encourage evangelism, in his church but he will mobilize his members for this rewarding exercise. The pastor will not only direct his members for this ministry but he himself would joyfully be a full participant in the exercise. The above also reveals that as Paul keep to his primary goal and objective of sharing Christ to people, he does not only witness Christ through personal encounter face to face evangelism but he communicates the Gospel through writing (the Gospel by Pen). The goal of the great missionary is truly evangelism as he says "For to me to live is Christ and to die is gain." (Phil.1:21).

The Holy Spirit who empowered the apostle is working in him, thus he is committed to Christ, to His ministry and truly has sacrificed his total life for the Gospel. The apostle is convinced that for him to go on living in this world is to live in constant enjoyment of Christ Himself; hence there will be more truthful toil in his master's service. He knows, on the other hand, that death is certainly gain because he would see Christ and enjoy his eternity in the Kingdom of God. No wonder the apostle uses every opportunity to witness Christ. For example, at the riverside he preached to Lydia (Acts 16:13-15). In prison and detention, the apostle present Christ to people (Acts 16:29-33; Acts 28:30-31)

The apostle Paul ancestral and educational background becomes useful resources for his ministry whereby he preached to all people (cross-cultural evangelism). Even though he is the Gentile apostle but he witnessed Christ to both Jews and Gentiles. The apostle despised neither the rich nor the poor; neither did he make any distinction between the educated and the uneducated as he declares: "But we preach Christ crucified a stumbling block to Jews and foolishness to Gentiles, but so those whom God has called, both Jews and Greeks... for the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength" (I Cor. 1:23-25) Here, it is not the matter of status but Christ is preached to all regardless of race and human position, whatever position low or high. The apostle persevered in all the oppositions he encountered for he knows that it advances the gospel and he is running for his goal. This, he writes to the Philippians. "Now I want you to know brothers that what has happened to me has really served to advance the gospel. As a result, it has become clear

throughout the whole palace guard and to everyone else that I am in chains for Christ. Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly” (Phil. 1:12-14).

Instead of hindering the gospel, Paul's imprisonment had served to make it known. The apostle's endurance in his persecution is the desire for him not only to share in Christ's suffering but to attain the goal, to win the prize for which Christ called him (Philippians 2:10, 12-14). The apostle Paul is not only empowered by the Holy Spirit but he is led by Him and always listens and obeys the voice of the Lord; thus the Holy Spirit could not allow them to enter Bithynia but permitted Paul and his companion to go to Philippi (Europe).

Paul honoured teamwork in evangelism. The apostle does not only encourage unity of co-worker and that of the body of Christ but he himself served the Lord with other brethren, people like Barnabas, Silas, Luke, Timothy, Titus, John, Mark to mention but a few (Acts 13:13,42,14:3,16:1-3,11:28; I Cor. 1:10- 17,3:1-13; Col.4:10-14).

It is clear from the preceding paragraphs, that Paul's gospel is hinged on the divine response to the divine revelation of who Jesus Christ is. His encounter, his experience on the Damascus Road transformed his faith and life. Christ becomes the key to understanding God's purpose for human kind and indeed God himself. Christ is the light which expelled his darkness and illuminated the scriptures. Encountering this Christ becomes his supreme passion (Phil.3:10). Thus, evangelism gains its ground; this is done in various ways as discussed in this chapter. We can benefit from Paul's theology in building our future mission. The family and the church can emulate Paul's strategy of evangelism.

The universal church which comprises of every denomination is to re-examine her principle of selection and recruitment of staff, especially the ministers or full-time church workers (clergy) missionaries, so that the right people should be selected and recruited in the ministry of our Lord Jesus Christ. This will enhance the transformed people, called, and elected ones to be missionaries or preachers of the gospel. As Paul was sure of his calling so should it be with every minister of the gospel in this Century.

In line with the above, the vision and mission of the church should be biblical and well defined. It should be based on the great commission given by our Lord Jesus Christ in Matthew 28: 18-20. This should be well-defined not only by words or statement and purpose of the church but in all the church endeavours. Hence, leaders are to ensure that every clergy is striving towards achieving the goal as the apostle Paul did. This means that all clergy (missionaries) and elders are to be model to their members for every believer is a witness of Christ. The emphasis of the church and the family should be on, sanctification of lives and evangelism rather than materialism. The church should be kingdom minded.

The church needs sound economic backing and financial resources for the ministry in this century therefore she is to provide training for families and all her members for economic empowerment. If families and members of the church are financially equipped then the church would be wealthy, for evangelism in the 21<sup>st</sup> century needs money. Even, in the days of Paul he used to support himself through his tent making. Financial ventures are necessary for the missionary work to thrive.

The 21<sup>st</sup> century is a computer age; thus, the church should equip her ministers with all round education; theological education should be provided as well as training in information and technology. This will greatly help the church to meet up with the challenges of the age. In other words, missionaries and ministers of the gospel need vast knowledge both of sound theological education and the secular, Paul himself was an all-rounder, an educated missionary, a theologian, lawyer, philosopher, linguistic etc. He equally advises that a minister should study to show himself a workman approved by God who does not need to be ashamed of himself in presenting the Gospel (II Timothy 4:13).

The church needs to train ministers in practical theology, primarily, missiology. The church needs to plan for cross-cultural evangelism as Paul was a missionary to every community. He was able to witness to all the people that he found himself in their midst for he respects their former religion and culture. For example, while in Athens the apostle hailed the Athenians for their religious life, then he presented the gospel to them (Acts 17:22-34).

In the same vein when people from other cultural background have been evangelized, then they too should be accepted in the established church. When there is cross cultural evangelism then there would be cross-cultural church rather than tribal congregation.

In the light of the above, church denominations and individual ministers of the gospel should strive for unity and teamwork. This is not to avoid denomination but churches should consider one another as partners in progress, likewise, the clergy or missionary. Their goal should not be getting big congregation or sheep stealing but they are to embark on the targeted goal, evangelism. We need one another especially in Nigeria where we always encounter persecution. Our Christian brethren have been slaughtered, massacred by the Muslims. Churches are burnt down and destroyed, this happened mostly in northern Nigeria, such states include Borno, Yobe, Adamawa, Bauchi, Kano, Kaduna, Gombe and surprisingly Plateau State to mentioned but a few. The voice of the Christians in Nigeria should be one to speak to the government, to love and preach to the Muslims and for self-defence when necessary. This becomes necessary for there is religious tolerance provided by the Federal Government constitution. Indeed, no denomination can succeed as a single body unless the church is united. Another significance strategy for evangelism and missionary outreach is the art of writing and publication. The great missionary, Paul communicated the gospel through writing (2Tim.4:13). Therefore, missionaries and church workers should honour and encourage the preaching of the gospel by Pen. This could be done through publication of Christian literature and Newspapers The Nigerian or African ministers are encouraged to write books in our context rather than the whites writing for us. The church should be ready for the opposition and persecution but we are urged to persevere as evangelist Paul did.

The ministers of the gospel are to be loving and tolerant to one another accepting one another as fellow workers. Our human weaknesses and differences shouldn't be reason for permanent hatred and bitterness. The relationship between Paul and the young John Mark lives us an indelible footprint to follow in his steps. However, in Paul's Letter to the Colossians he himself strongly appreciated and recommended the young man John Mark (Acts 6:36, 41, CoI.4:10). In all these the family, individual believers and missionaries (clergy) should learn to endure and persevere to the end. It is not an easy task especially in Nigeria that is full of religious crises. "He that overcome he shall wear a crown of life (Rev. 2:7, 10, 11, 17:26, 3:5,11:12, 21).

It is the considered view of the writer that for any effective missionary outreach to ensure, the strategies must be gathered carefully gleaned and adopted. The strategies are as summarized below. However, these should not be seen as rules of the thumb that must be followed, Mass evangelism: Every true Christian ought to be involved in witnessing for Christ.

- Emphasis on personal evangelism and individual religious experience.
- Personal ethics that magnify purity i.e., the believer needs to witness Christ in all his/her worship and evangelism.
- We are in the computer age; thus, the Church should use modern instruments in her worship and evangelism.
- According to Matthew 28:18-20, we are to set the goal of the church right and implement on it. This includes the ordered of locomotive action. The proclamation of the gospel, baptism i.e., to set them toward as they believe the gospel, set them under another master Jesus Christ. As the church has gone proclaiming the message, set them under Christ then there is need to set them to the perfection and edification. This can be done through teaching and ministering of the word. We are to leave the elementary teaching and move to mature teaching.

The church should be visionary i.e., plan for the future and in so doing special attention needs to be paid to the youth. This can be attained if the church cooperates with Christian families to train and equip youths for missionary outreach. Forgetting or ignoring youths in church programs is spelling doom for the church in the next generation. Therefore, the church should not despise any group. However, more attention should be given to the youth. To crown it, through the power of the Holy Spirit as the church, in collaboration with the family, should train ministers in this computer age in theological education and technical knowledge. Hence, as the church and the family should jointly

strive toward the God-given goal of evangelism. To do this the family should see its role as that comparable to a seedbed where young plants are raised. The church should be available to complement, supplement what the family is doing in the life of the young members in each home.

The pastor should first of all have the assurance. He is to be certain of his divine call in this ministry. The pastor is to love the work of mission which is the heart beat of God. The pastor is to love the congregation he is serving. Thus, as a director of mission, he is to plan for mission and execute it within the locality he is serving. The director of mission is responsible for selection and recruitment of mission committee. The pastor is to train the coordinator and the committee of mission in his church. It is the task of the pastor, to train his members especially those in the witnessing team or mission ministry. The pastor is a pioneer and participant of this ministry. This is not to say that the pastor is to overshadow everything but he is to train and delegate. The training becomes necessary since the pastor is full of engagement. It is advisable that in every local church, the church should plan, organize and go out for evangelism at least twice in a year.

Considering the above, Christ is a model to the pastor. As stated above this is clear based on John's account in John 4:1f. This passage portrays Jesus as a cross-cultural missionary. The Lord does not only witness to a Samaritan, but a Samaritan woman who is even a harlot. He enters the world of this sinful woman. The Lord establishes rapport with the woman and he uses the opportunity that she comes to fetch water from the well. Here Jesus request for a drinking water but this is just an open gate for witnessing. At the end of the day, this woman becomes a convert and a witness of Christ that the people of the town believe in Jesus. From the presided, the pastor who is a director of mission is advice to love every ethnic group and not to despise them. He is to train his members in cross-cultural evangelism. This will not only save souls but his church will be increase and receive spiritual blessings.

## **9. CHURCH PRINCIPLES OF LANDLORD DISCIPLESHIP**

Therefore, one can say that a disciple refers to a learner under the master. Discipleship comes from the root. This is the process where the disciple is trained. In view of this, discipleship is a life circle of more than one person. In the light of the above, discipleship depends on relationship; the master is in tune with his follower while the later continue to learn from the former.

To understand the concept of discipleship based on biblical perspective, scholars have diverse views. Janvier says In relation to this sound theological understanding, one can rightly say that the pastor's wife is a co-worker with her husband. The is a flesh of her husband. She is one in mind and in spirit with her husband. She is called and trained together with her husband. The pastor's wife is not only expected to be train with her husband but she is screened, interviewed, recruited, inducted and ordained side by side with her husband. No man, no matter the degree of his training or calling can be accepted recommended and approved or ordained as pastor without his wife, he is married. In the light of this, it proves that the ministry of the pastor among women will never suffer since his wife is his partner. In other words, the pastor's wife automatically based on biblical teaching and by right is the director of women ministry. Indeed, if we are to follow the Bible it is not 'Uwar Zumunta' (Women fellowship leader) who is their leader but the ideal should be the pastors' wife. She is not only a delegate but a co-worker and genuinely a partner clings with her husband. In other words, she works in the women ministry on behalf of her husband. The ideal based on this revealed biblical teaching is that the pastor's wife is the one to report all the happenings in the women ministry to her husband and not a lay women leader (Uwar Zumunta). The pastor's wife is not only the closest but is a partner in flesh and spirit with her husband. Therefore, she is a direct link to the women with her husband. his particular part of the church policy seems to be unfavourable to the ministry specifically the pastor's wife. Here, the pastors' wife is an adviser, not a leader of the women fellowship. Hence, as an adviser she can only give her suggestion, no matter how biblical or constructive these ideas are, they may be rejected by the women fellowship, especially the leader. It is vividly revealed that she is a co-worker and partner in the ministry with her husband. This is for the fact that they are legally joined as husband and wife. They are one in flesh, mind and spirit. Also, since the church believes that the pastor's wife is called together with her husband then she should be considered as a co-worker with him. The church also advices that the pastor who is called must also undergo a theological

training in any of her seminaries or recognized institutions by the church. Since the inception of the church institutions, pastor's wives are not left behind but they are trained together with their husbands. No wonder, the Bible schools and theological institutions owned by the church have special programs for women. This program promotes the pastors' wife as co-worker with her husband in the ministry. In the contemporary, the church often forgets of this part of the training since some clergies are ordained whether their wife's completely lack preliminary Bible Studies or theological education. It is advisable that the church should reconsider this for it is affecting not only the pastor's but the entire ministry and the church at large. Similarly, the church advises that when a pastor is transfer, he is to move along with his wife. Thus, she ever remains a co-worker with her husband in the vineyard of the Lord. This should not be misinterpreted that the women fellowship leaders are to be thrown away, rather they are to be partners with the pastor's wife in the ministry. Therefore, the pastors' wife should remain not only the women fellowship leader but the director of the ministry. The lay women fellowship leader is to be elected and serve as an assistant to the pastor's wife. While the rest of the committees has been elected to supports them in this ministry. Every pastor is advised to train his wife in other to make his ministry fruitful and effective. The higher the pastor's wife is train and the more she is committed to the word of God, the more she will be useful in the ministry. Any pastor who does not care about the education of his wife, certainly the ministry will suffer. The church is also advice not only to consider the pastor's wife as co-worker but to enhance the work she should be equally employed but together with her husband. This will not only augment the ministry but it serves as motivating factor to all pastors wife. More so, the pastors' wife will certainly have job security in cases a husband dies.

In view of the preceded, the pastor genuinely is the director of women ministry since his wife is a co-worker with him. She is delegated for this ministry for she knows, understands and interacts with women better than the man. Christ is the model for women ministry. Thus, the single women, the married, the rejected, the harlots, widows and the entire outcast he ministers to them. Therefore, the pastor through his wife is to minister to all including women. Seminars and programs should be organized as his wife coordinates while ministers of the word including gifted women are to be used as resource persons. The pastor's wife is the director of women ministry depending on her level of ministry. Pastors are advised to love their wife's, cherish them, appreciate them and be source of encouragement to them. On the other hand, the pastors' wives are to flush out inferiority conflict and timidity from their lives. The fruit and benefits of the pastors' wife as leader of women fellowship cannot be overemphasis, since this will possibly reduce the rate of temptations that often some ministers are being tempted because of their intimacy to other women especially women fellowship leaders. Similarly, many lost souls of women, young and old would be won to Christ as the pastor's wife is devoted to the Lord and to her ministry.

## **10. CONCLUSION**

The contemporary Church needs to have a biblical worldview of land related to land rights and land reform associated with it for the sake of expanding the good news of the kingdom of God to all mankind. The authority has been given to the Church by God. It is left for her to use it to dominate and influence the entire world for God. Christians who carelessly allowed land related to gospel expansion or extension to be destroyed or taken away, should be regarded as people who have betrayed their faith. Community of God's people attracts God's kingdom "for where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20). Christian's communities should not allow any form of disturbance that will hinder the gospel ministration. Christian therefore shall take full charge of lands God has given them with the readiness to acquire more lands as their communities and mission field for mission work. It is the duty of Christian to take care of the society in and around them. To fulfil the great commission in Mark 16:15-16, Christians should make strategies and plans to take care of their lands and to all those they intended to reach with the gospel. Health care, educational, economical and social services should be provided to the people as part of the gospel. Some missionaries for instance, EMS in the past had laid some foundations of these useful programmes. The contemporary church should build on them.

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- = African Union peace keeping mission award (AUPKD).
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