



The Concept of Tupos in 1 Timothy 4:12 on The Pastoral Leadership's Conduct and its Implications For Contemporary Society.

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Abstract: The axiom which says "Example is better than precept" underscores the need for leaders, whether in the church or secular society, to lead by example. Effective mentoring, which is one of the functions of leadership, requires leaders who will scrupulously wield a positive influence upon their followers. Admittedly, the church in particular is in dire need of shepherds, who will, as epitomes of practical Christianity, serve as role models of the sound doctrine, which they propagate. This paper seeks to examine the tupos motif in 1 Tim 4:12 on the consent of the Pastoral Leaders and its implications for the contemporary society.

1. INTRODUCTION

It was the realization of this crucial role of the pastoral leader that made St. Paul the Apostle, to write, instructing his proteges, Timothy and Titus, to seriously guard against any acts in their personal life that could jeopardize their efficiency as pastoral leaders. Apart from take pains to state the qualifications of the pastoral leader in 1 Timothy 3 and Titus 1, Paul specifically enjoined Timothy in 1 Timothy 4:12 to set himself an example to the believers in speech, conduct, love, purity and faith. This work in essence, is set out to investigate the understanding and implication of the concept of "tupos" (example) in some of pauline letters in the early church. It is therefore, intended to challenges pastoral leaders to live up to their expectation as role models, according to their high calling. As it were, a topic of this nature has great implications for the contemporary society which is equally yearning for leadership by example.

1.1. State of Problems

Church history has revealed a lot of moral failures among pastoral leaders, and sadly, the trend has not changed in the contemporary period. In view of this challenge, those who have been called to lead in the church which is God's holy and sacred institution should strive to live up to expectation in terms of high level of moral conduct.

2. EXAMINING TUPOS IN 1 TIMOTHY 4:12 AND OTHER RELATED TEXTS

The Greek word which is translated as "Example" is **TUIIOS, Tupos**, which, according to Vine (1996:202) means "a blow", "to strike", hence,

- (a) "an impression", "the mark of a "blow" John 20:25;
- (b) The "impress" of a seal, the stamp made by a die, a figure, image, Acts 7:43;
- (c) A "form" or mold, Rom 6:17;
- (d) "the sense or substance of a letter," Acts 23:2
- (e) "an ensample", "pattern," Acts 7:44; Heb. 8:5 "pattern". "**Tupos**" is also variously translated as "fashion", "figure" "manner" "print" or "example whether for imitation or warning."

According to Arndt and Gingrich (1957: 837), editors of A Greek-English Lexicon of the New Testament, **tupos** which related to the moral life can be translated as "type", "pattern" or "model".

Similarly, Richards (1991:256) in the New International Encyclopedia of Bible words considers "Example" from "**hypodeigma**" and "**tupos**" as "a figure" or "pattern" which can serve as a model". He added that in the NT the pattern is nearly always established by a person whose words and actions provide a living expression of that which scripture calls for all believers. Although the "example" found in Hebrew 4 is negative, in most other cases, the concept of example is essentially positive as in John 13:1-17 and I Timothy 4:12.

3. THE UNDERSTANDING OF LEADERSHIP

Leadership has been understood in many ways by various persons but its basic concept has not been changed, that it is the art of one person exercising influence upon others in order to have a particular organization achieve certain set goals. Blackaby and Blackaby (2001:17) quoted certain definitions of leadership as follows:-

John W. Gardner:

"Leadership is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by a leader or shared by the leader and his or her followers".

James MacGregor Burns: "Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict, with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers".

Oswald Sanders: "leadership is influence, the ability of one person to influence others".

Harry Truman: "A leader is a man who has the ability to get other people to do what they don't want to do and like it".

Specifically, they define spiritual or Christian leadership as follows:

George Barna: "A Christian leader is someone who is called by God to lead; leads with and through Christ-like character, and demonstrates the functional competencies that permit effective leadership to take place."

Robert Clinton: "The central task of leadership is influencing God's people towards God's purposes.

Blackaby and Blackaby (2001:20) "Spiritual Leadership is moving people on God's agenda."

While all the explanations quoted above, both secular and Christian are applicable to our topic, John W. Gardner's understanding of leadership bears a special relationship to the topic. The employment by the author, of "Persuasion" and "example" to indicate how leaders should lead is in agreement with the Pauline method in microcosm and the biblical paradigm in macrocosm. Gardner's understanding underscores the importance of the leader's personal example in persuading followers in the leader's direction. This is opposed to bullying and dictatorial methodology.

Sanders (1987:65-6) Corroborated that the Christian leader should neither be dictatorial, nor tyrannical in methodology but he must set a worthy example for his flock. The work of pastoral leader, known variously as Bishop, Overseer, or Elder is to tend the flock of God in order to enable them fulfill their reason for being, namely:

- a. To worship God
- b. To edify or build up the body of Christ
- C. To evangelize the lost.

4. THE PASTORAL LEADERS EXAMPLE IN CONDUCT

Conduct, according to Vine, (1996:391) as used in I Timothy 4:12 which is, as it were, the **locus classicus** of this work, is translated from the Greek word, "**anastrophe**" which means, "as one goes about and mingles with others". It also means "behaviour", "manner of life", "living", "indicating one's manner of life and character." Thus, Paul meant that his protégé should be above reproach, or blameless in his manner of life or conduct, as he mingles or moves about with people, whether they

are his members, siblings, colleagues, business partners or neighbours. He should be a role model to his members in that regard.

Richards (1991:113) also translated "Behaviour" from "*anastrophe*" and posited that "The beauty of the good "*anastrophe*" is a winning quality (1 Pet. 3:2) and will silence the slurs of the pagan (1 Pet. 2:12)." Sound conduct emphasizes the following:

4.1. The Need for Godliness

To maintain a healthy, and unimpeachable conduct is to live a godly life, in and out. It is living in keeping with the teachings of Christ as recorded in the sermon on the Mount, Matt. 5-7. It goes beyond as it were, keeping the Ten Commandments, but rather "going the extra mile" in our relationships with people. It is in essence, keeping the Golden Rule (Matt. 7:12). It means practicing righteousness that is higher than that of the Pharisees and the scribes, and being "perfect" as God is (Matt. 5:20,48).

To Paul, setting an example in conduct was paramount. The only way he and his colleagues could effectively combat the Gnostics and other heretics of their day was to live out the truth of the word of God which they proclaimed. False teachers were powerful and eloquent in speech but totally bankrupt in conduct. Given the preponderance of sin and the permissive lifestyle of that age, which of course, is still the same today, young Christians would have considered it difficult, if not impossible, to live godly lives in the midst of a raging sea of immorality. To encourage them, therefore, pastoral leaders had to exemplify or practicalise and demonstrate that possibility in their personal lives. This is what Paul wanted Timothy, Titus and of course, deacons, to do.

De Haan (nd:25) has observed the disastrous implication of a mentor's inconsistent life style via these words,

*"There is nothing more confusing than
someone who gives good advice but sets a
bad example".*

The same thing is seen in the words of Emerson, quoted by Hurst (1955:38)

"What you are thunders so loud I cannot hear what you say."

The pastoral leader is thus warned against living carelessly in an ungodly manner.

4.2. Walking According to Calling

Setting example in conduct also means walking according to the ethics of pastoral leader's vocation (KJV) or calling (NIV, RSV) (Eph. 4:1). In both cases, Christianity in the first place, and the pastoral ministry on the other hand, are regarded as a vocation or calling, which, like any other vocation are bound by a set of ethics or code of conduct. There are Biblical ethics as well as ministerial ethics. The pastoral leader who wants to set himself as a model will scrupulously watch his conduct so as to avoid being indicted or caught fouling in one way or another.

Onwu (2001:53) posited graphically that "Every professional career has a moral dimension", and this is also true of the clergy.

In treating the qualifications of the Bishop St. Paul did highlight areas touching which the pastor should be careful in his personal life. These include relationship with the opposite sex, finances, drinking of alcohol, receiving of strangers and emotionally related matters. Walking in accordance with his vocation implies that the pastoral leader must not walk as the Gentiles walk (Eph.4:17-18). The Gentiles are non-Christians, outside the church fold. Any Pastoral leader who conducts himself like the Gentiles would be contradicting the doctrine which he propagates, against which Baxter warns in Oden (2000:178):

*Take heed to yourselves, lest your example
contradict your doctrine ... lest you unsay
with your lives, what you say with your*

tongues... He that means as he speaks will surely do as he speaks.

4.3. Not Being a Hindrance to Others

Maintaining a proper conduct as a pastoral leader will encourage others to come to the knowledge of Christ while a lack of it constitutes a stumbling block to them. This is why Bowman (1981:43) stated that "***A group can rise no higher than its leaders***", Paul himself avoided any acts of behaviour which he considered would not encourage people that watched him. Specific mentions are made of these in I Corinthians 8 and 9, where the former had to do with not eating food offered to idols while in the later he deliberately forfeited his ministerial privileges so as to avoid putting "an obstacle in the way of the gospel of Christ" (9:12). To Paul, the slogan was,

"If food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall"
(8:13).

There is never a time the pastoral leader should forget that he is an example. His manner of living is his greatest example. In the words of Eddison (1990:6-7) we understand that:

Usually, people are suspicious of the very clever, they mistrust the very charming and they dislike the ambitious, but are more content to follow a man who is transparently honest in his personal and official life.

4.4. Walking by the Spirit

In his epistle to the churches in Galatia, Paul recommended in chapter 5:16, walking by the spirit as a panacea to fulfilling the desires of the flesh, or ungodly behaviour. Justification by faith, to Paul, did not mean "Antinomianism" which Ferguson and Wright (1994:379) defined as:

Christian freedom from the condemnation of the law, which underemphasizes the need of the believer to confess sins daily and to pursue sanctification earnestly.

Rather, walking by the spirit will naturally lead to the bearing of the fruit of the spirit (5:22). The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Like Paul added,

"Against such there is no law," that is to say, "against such a pastoral leader, who possesses such a character there is no condemnation."

Walking by the Spirit of God will lead to what Gibbs (1972:7) refers to as "adorn the doctrine" in Titus 2:10, which consists of honesty in business, truthfulness in speech, morality of life, wholesomeness of mind, evenness of temper, righteous of acts, and godliness of character.

4.5. Integrity

Borthwick (2000:67,79) sees maintaining a sound conduct as possessing integrity in one's lifestyle, and having a commitment to holiness. Integrity means, like James 1:22 puts it, "***hearing and doing the word***" and not "***hearing only***". "Integrity means that the person tries to do the word of God before he teaches it. He observed that "***Exemplary conduct flows from a life of integrity.***" Duewel (1989:288) opined that:

The Pastor's life can honour Christ and be a very powerful sermon only when he lives

*in the integrity that always reflects and
always points others to him (Christ).*

The pastoral leader's personal character must agree in all respects with his ministry.

Borthwick also sees integrity as discipline based on 1 Corinthians 9:24-27. This is spiritual discipline that leads to moral excellence, which a pastoral leader must possess. The pastoral leader's conduct affects his entire life, and his life is the most powerful tool of ministry and so he must be Christ-like in conduct, a model for his members.

According to Boer (2003:32) the Apostolic Fathers so considered the Bishop such a model of conduct to be followed, that Ignatius wrote and advised:

*Pay attention to the Bishop and the Board of
elders and deacons... Do nothing without the
bishop... You must all follow the bishop as Jesus
Christ followed the Father...*

It goes without saying that, if according to the words of Jesus, that believers are cities built on a hill, then the pastoral leader is a city on a higher hill and therefore calls for a conduct that is above reproach. So important was the integrity of the clergy in the history of the church that legislations were made on issues like their dressing.

Oden (2000:182) opined that it was in order to emphasize the set-apartness of the pastoral ministry, that canonical rules were developed during the patristic period on the clothing of the clergy. One of the decisions taken at the Synod of Quinisext, AD 692, Canon XXXVII, The Seven Ecumenical Councils, was that:

*None of those who are in the catalogue of the
clergy shall wear clothes unsuited to them, either
while still living in town or when on a journey...*

The Athanasian Canon also condemned drunkenness among the clergy and deacons,

*"lest any have the likeness of Christ in
contempt."*

Even habitual entering of taverns for eating or drinking by the clergy was condemned by the African Code, AD 419, Canon XL,

The Seven Ecumenical Councils:

"The clergy are not to enter taverns for eating or drinking, unless compelled to do so by the necessity of their journey."

As a follow up to the above, the clergy were forbidden to keep public houses,

*Let no cleric be permitted to keep a "public house. For if it
be not permitted to enter a tavern, much more is it
forbidden to serve others in it and carry on a trade which is
unlawful for him.*

(Synod of Quinisext, AD 692, Canon IX, The Seven Ecumenical Councils).

Down through the ages, probity, honesty, moral integrity and uprightness have always been used to describe the acceptable conduct of the clergy as a role model.

Wemp (1982:35-39) opined that conduct is what one is on the outside, while character which gives birth to the right or bad conduct is what a person is on the inside. He revisited an old gospel tract

entitled "Others may, you cannot" to show that as a man of God, the pastoral leader who wants to maintain a sound conduct will certainly be different from others in many issues. Wemp added a social dimension to the conduct requirements of the pastoral leader, namely:

- (a) Personal hygiene
- (b) Etiquette
- (c) Being prompt for appointments
- (d) Being free from debts.
- (e) Beware of social clubs and organizations

Sound conduct is synonymous with virtue. Watch Tower, Jan 15,2001,(Pp 4,7) defines virtue as "moral excellence; goodness", "right action and thinking"; "goodness of character". Consequently, virtue consists of such qualities as "prudence, courage, self-discipline, fairness, compassion, perseverance, honesty, hone humility and loyalty and conformity to a standard of right".

Virtue is not necessarily learnt in a classroom situation as Plato was inclined to think, but according to Aristotle, virtue is gained through practice. Hence, according to a certain journalist, quoted in the above magazine:

An ethic of virtue cannot be learned alone. Nor can it be taught from textbooks. Good character comes from living in communities... where virtue.is encouraged and rewarded.

Corroboratively, Richards (1991:113) opined that:

The Christian "anastrophe", "behaviour" is not simply learned from the content of the gospel but by the modeling of leaders whose examples are to be followed according to 1 Tim. 4:12 and Heb. 13:7.

4.6. Exemplary Conduct Earns Respect and Credibility

While pastoral leaders who have thrown integrity and morality to the winds are likely to be despised both by their congregations and outsiders, those with exemplary conduct will be highly esteemed, according to the scripture, "Righteousness exalts a nation, but sin is a reproach to any people "Proverb 14:34.Quoting Ajith Fernando, Borthwick (2000:27) posited that:

"The way to silence criticism and to win confidence is by earning respect through an exemplary life..."

This is also corroborated by Eberle (1993:25) that:

People want someone in whom to believe. They both desire and need a person to respect - a champion of the faith - someone who stands for what they themselves believe. If they have a individual to whom they can point as example of success, a person who has gone through the trials of life, yet has overcome using the very principles of which they hold, then they can continue believing and hoping they, too, will succeed.

5. ABERRATION AMONG PASTORAL LEADERS

Although the Bible teaches that pastoral leaders should be of high moral standards, church history, both past and present is replete with cases of moral aberration among them. This ranged from sexual immorality, financial impropriety, divorce, idolatry, drunkenness, insubordination, fits of wrath, loss of temper to indecent speeches. There have been cases of pastoral leaders even being involved in procuring criminal abortions in order to conceal their inconsistency.

Borthwick (2000:131) posited that:

“A pastor of a 10,000 -member church recently resigned, citing an adulterous relationship with a church member as the reason.”

Between the 9th and the 10th Century A.D., the church is said to have witnessed the blackest chapter in its annals, as simony, bloodshed and sexual immorality held sway and became the characteristic of the papacy. Halley (1965:774) stated that this period of eclipse began with Pope Adrian II (867-872), and included John VIII (872 -882), and Marinus (882 - 884). The period 870 - 1050AD, from Nicolas I to Gregory VII is christened by historians as the "Midnight of the Dark Ages.”

Halley said that the period was also known as the “Rule of the Harlots" as the Popes engaged themselves in scandalous and unbridled sexual orgies. Pope Sergius III (904-911) is said to have had a mistress by name Marozia.

According to Halley:

She, her mother Theodora, and her sister filled the papal chair with their paramours and bastard sons, and turned the papal palace into a den of robbers.

Pope Anastasius III (911-913) and Lando (913-914) also actively contributed to paint the landscape of sexual immorality of that period. Theodora killed John X (914-928) and replaced him with Leo VI (928-929) in order to further gratify her passion. Her influence also brought Stephen VII (929-931) and John XI (931-936), her illegitimate son to power. Following four other popes, Leo VII (936-939), Stephen VIII (939-942), Martin III (942-946) and Agapetus II (946-955), Marozia's grandson, by name John XII 955-963 became pope. He is said to have been:

...guilty of almost every crime; violated virgins and widows, high and low; lived with his father's mistress; and made the papal palace a brothel; was killed while in the act of adultery by the woman's enraged husband.

They were also guilty of bloodshed. Halley recorded that:

Boniface VII (984-985) murdered Pope John XIV and maintained himself on the blood-stained Papal Throne by a lavish distribution of stolen money.

The Bishop of Orleans is quoted as referring to Popes John XII, Leo VIII (963-965)and Boniface VII (984-985) as:

"monsters of guilt, reeking in blood and filth; Antichrist sitting in the Temple of God.”

Papal degradation also included simony. The following popes were said to have bought their offices with money: John XV (985-996), Gregory V (996-999), Sylvester II (999-1003), John XVII (1003-1008), Sergius IV (1009-1012) and Benedict VIII (1012-1024).

Ajah (1989:97) Corroborated other historians on the evils perpetrated by the popes. He described the tenth century as “the darkest of the dark ages”, a century of ignorance and superstition, anarchy and crime in church and state. According to him:

The demoralization began in the state, reached the church, and culminated in the papacy. This was the stage when the papacy sank into the very lowest depth of Nicolaitism, murder, simony, and all forms of corruption.

Ajah referred to this period as “Papal Pornocracy” because “the Popes lived in open adultery, and the women who were involved in this shameful debauchery glorified in their shame and wielded power over the continent”. He observed that those crimes went unpunished because nobody could judge a pope. Halley (1965:775) posited that John XIX (1024-1033) bought the Papacy and passed through all the necessary clerical degrees in one day. Concerning Benedict IX (1033-1045) Halley made the following comments:

...Was made pope as a boy of 12 years old, through a money bargain with the powerful families that ruled Rome. He surpassed John XII in wickedness, committed murders and adulteries in broad daylight; robbed pilgrims on the graves of matyrs; a hideous criminal, the people drove him out of Rome.

Halley remarked that some people called Benedict IX "the worst of all the popes."

Gregory VI (1045-1046) also bought the papacy. There was a rivalry between Benedict IX, Gregory VI and Sylvester III and as a result:

“Rome swarmed with hired assassins; ... virtue of pilgrims was violated.”

Renwick and Harman (1994:87) corroborated that these three “**unworthy men**” were claiming to be pontiff at the same time.

As Halley observed, it was this appalling situation that made Emperor Henry III of Germany to appoint Ciement II (1046-1047) as Pope

“because no Roman clergyman could be found who was free of the pollution of Simony and fornication.”

This was a sad commentary on the history of the church, because the pastoral leaders, the Popes as they were called, had deviated from the Biblical standards. These were among the reasons why Martin Luther brought about the Reformation which began, according to Halley (1965:787) with the posting of the 95 theses on October 31, 1517, on the church door in Wittenberg.

But even before the Reformation, Halley (1965:778) stated that due to the corruption of the papacy, the church witnessed yet another period known as the “Babylonian Captivity” of the papacy. This was a period of avarice, among the Popes through heavy and burdensome taxes imposed on the people, simony and sale of indulgences. They practised rape, adultery and all manner of fornication. These went on without condemnation, as Halley observed:

“In many parishes, men insisted on priests keeping concubines as a protection for their own families.”

This lasted from about 1305 to 1376 AD.

There was yet another scandal that characterized the papacy. This was the schism between the Pope at Avignon and the one at Rome, each claiming to be the “vicar of Christ,” according to Halley (1965:778),

“Each hurling anathemas and curses at each other.”

This period also witnessed the regime of another corrupt Pope, John XXIII (1410-1415) who is described as:

The most depraved criminal who ever sat on the Papal Throne, guilty of almost every crime; as Cardinal in Bologna, 200 maidens, nuns and married women fell victims to his armours; as Pope he violated virgins and nuns; lived in adultery with his brother's wife; was guilty of sodomy and other nameless vices; bought the Papal Office; sold Cardinalates to children of wealthy families; and openly denied the future life.

The Renaissance Popes were equally corrupt and immoral. Halley (1965-779) recorded that Calixtus III (1455-1458) was the only blameless Pope. Pope Pius II (1458-1464) was said to have been:

The father of many illegitimate children; spoke openly of the methods he used to seduce women, encouraged young men to do so, and even offered to instruct them in methods of self-indulgence.

In the same vein, Pope Paul II (1464-1471)

"filled his house with concubines."

Pope Sixtus IV (1471-1484) was not left out. He used the Papacy to enrich himself and:

Made eight of his nephews Cardinals, while as yet, some of them were mere boys. In luxurious and lavish entertainment, he rivaled the Caesars. In wealth and pomp he and his relatives surpassed the old Roman Families.

Pope Innocent VIII (1484-1492) had 16 children by various married women.

He multiplied church offices and sold them for vast sums of money.

Pope Alexander VI (1492-1503) is called the most corrupt of the Renaissance Popes. He was licentious, avaricious, depraved; bought the papacy, made many new cardinals for money; had a number of illegitimate children:

"...whom he openly acknowledged and appointed to high church office while they were yet children. These connived with their father to murder any cardinal who stood in their way".

It is regrettable that in spite of the foregoing, the Popes had the audacity to arrogate to themselves "Infallibility" which Decree, according to Halley (1965:782) stated that:

It is divinely revealed that the Pope, when he speaks, "ex cathedra" is possessed of Infallibility in defining doctrines of faith and morals, and that such definitions are irreformable.

This Decree was sponsored by Pope Pius IX (1854) and was voted for by the Vatican Council of 1870. The Eastern church however, did well by calling this the "Papacy's Crowning Blasphemy."

Those are only few cases that history could record in terms of the scandalous moral lapses of the clergy. One can therefore imagine the depth of immorality into which the members would sink as a result of the negative examples of their pastoral leaders.

The situation may still be the same with the contemporary church, including my own denomination. Religious and Denominational chauvinism could be responsible for doctored history of churches which sweep certain happenings under the carpet, only to project their strong points to the public. To

buttress this point, Kalu (1996:279-280) made mention that schism due to personality clashes among some church leaders, financial matters, doctrinal nuances, poor leadership styles, sexual scandals and even "easy resort to polygamy" have characterized the church in Nigeria.

Recently, the issue of legalizing homosexuality openly greeted the contemporary church, starting from the Anglican Communion in the United States of America. Morris (1978:26-29) recorded the words of Rev. Troy Perry, pastor of Metropolitan Community Church, Los Angeles, California, whose church numbered 800 then, with only 15% not homosexual. Rev. Perry is quoted as follows:-

One thing is sure, we homosexuals must all learn to rid

ourselves of the sense of shame that we have been conditioned to accept from the heterosexual world. How could we go on being ashamed of something that God created? Yes, God created homosexuals and homosexuality.

As it were, many church denominations had to disapprove of Gayism in the Body of Christ following the consecration of a Gay Bishop in the United States of America (Anglican church). The Anglican Communion in Nigeria dissociated itself from it. In the words of Rt. Rev. Dr. Peter Awelewa Adebisi of the Anglican Communion, the Communion does not endorse homosexuality. He said,

The gay issue is not a threat to the church in Africa. Our society abhors it. The Bible is very clear about the issue. There is no place in the Bible where the issue of

homosexuality is accepted. It is against the injunctions of God. So long as we continue to be biblical and stand by what the Bible says, homosexuality stands condemned.

That pastoral leaders of today have been vulnerable to moral vices is confirmed by Hughes (2002:21-22) who presented a poll finding of Leadership Magazine of a thousand pastors. The pastors indicated as follows:-

- a. 12% of them had committed adultery while in ministry.
- b. 23% of them had done something they considered sexually inappropriate.

According to another survey by Christianity Today,

- a. 23% of pastors said they had committed adultery.
- b. 45% of them admitted they had done something they considered sexually inappropriate.

Hughes remarked that those involved were church leaders who had sound Bible college training. These appalling revelations compelled him to describe the contemporary Evangelical church, broadly as "Corinthian." He observed that the trend has been largely responsible for the following maladies:

- i. The church has lost her grip on holiness.
- ii. The church is slow to discipline its members.
- iii. The church is dismissed by the world as irrelevant.
- iv. The church is rejected by many of its children.
- v. The church has lost its power in many places.

Furthermore, Hughes (124-126) observed that truth and integrity have proven elusive for many in leadership. This is manifested as follows:

- a. Falsification of income tax returns.
- b. Plagiarism (especially among teachers).
- c. Bribing to obtain a building permit.
- d. Illegally copy computer programme.
- e. Selectively obey the laws.

Hughes blames the trend on subjectivism and moral relativism of today whereby ethics and integrity suffer. He opined that any pastoral leader that has left the path of righteousness should not see it as a

new dimension of God's standard as God's standards are absolute and non-negotiable. They should rather return to God in repentance and he will graciously accept them back, or they revert to the position of member if they cannot remain as role models in the ministry.

Finally, in the words of Borthwick (2000:75),

To be above reproach does not mean that everyone likes or approves of everything we (pastoral leaders) do. Instead, it refers to our exemplary conduct.

Sound conduct, based on moral and ethical rectitude is therefore a sine qua non to bridging the yawning credibility gap between pastoral leaders and the public. Titles, accolades, academic qualifications or clerical robes of any sort are not enough to bridge this gap without a life that is above reproach.

6. IMPLICATIONS FOR CONTEMPORARY SOCIETY: THE NEED FOR EXEMPLARY CONDUCTAMONA LEADERS

It is no gainsaying that the contemporary Nigerian society, in particular, and the world in general, is disparately in need of leadership by example. This type of leadership is the one portrayed in this write up, as a Role model or Mentor. This yearning for men of unimpeachable conduct in all sectors of our national life led to the formulation of the National pledge, inter alia:

*I pledge to Nigeria my Country,
To be faithful, loyal and honest,
To serve Nigeria with all my strength,
To defend her unity,
And uphold her honour and glory
So help me God.*

Sanders (1994:114) confirmed that there is on going search everywhere for role models, when he posited thus:

In our times, when social structures are collapsing and home life deteriorating, there are a great number of confused young people who have no one to whom they can look as inspiring role models. They grow up with no father in the home, or no mother, and in a society that fosters sexual promiscuity, intemperance, and violence. As a consequence, they are unconsciously looking for models who will set an attractive example.

That the qualifications for a bishop and the specific areas in which the bishop should exemplify his role as a mentor have a strong secular application as well is underscored by Guthrie (1972:80), who posited thus:

With precise detail Paul proceeds to list the qualities required in an overseer. Easton, following Vögtle, has shown that parallel ethical lists were current in Greek circles designed for various occupations, e.g. king, General, midwife, etc. The qualities required for Christian leaders are strikingly similar in ail respects.

The implication of Guthrie's observation is that the New Testament teaching on the principles and practice of pastoral leadership can be accepted as paradigm for the contemporary society.

Society, according to Allison (2003:165-166) who quoted Dresser and Willis, consists of all people who share a distinct and continuing way of life and think of themselves as a united people. In other words, society has to do with humanity in general. Society has continuity, generally accepted values, and the mode of implementing them as well as methods of socialization. The term can be applied to countries and their people, such as the American society, or the Nigerian society.

The contemporary society craves good leaders. Blackaby and Blackaby (2001:5,10) posited that;

The longing for good leadership is experienced universally, whether it is in politics, religion, business, education or law...People know intuitively that claiming to be a leader or holding a discipleship position does not make someone a leader. People are warily looking for leaders they can trust.

On the relevance of biblical principles of leadership for the secular, they noted that:

Many of the "modern" leadership principles currently being expressed are in fact, biblical principles that have been commended by God throughout history.

Furthermore, they (2001:11) stated that secular writers have been discovering the timeless truths of Christianity and therefore there has been a significant shift from secular to biblical principles. The reason for this shift to biblical paradigm is the discovery that -"**doing business in a Christian manner, regardless of whether one is a practicing Christian, is quite simply, good for business**".

These principles, according to them:

Appear to be more in keeping with the sermon on the Mount than with the Harvard Business School

They are the principles of leaders loving their people, managers serving as servants, leaders should show their feelings to their people, leaders should possess integrity and that they must tell the truth.

In his elucidation on paradigm of leadership, Eminue (2001:3) defines a paradigm as "an accepted model or pattern" of phenomena; an "accepted theory"; Or the framework of an existing theory. Quoting Burrell and Morgan, Eminue opined further that a paradigm:

Is intended to emphasize the commonality or perspective which binds the work of a group of theorists together in such a way that they can be usefully regarded as approaching social theory within the bounds of the same problematic.

There is "common ground" between the church and the state, in that both institutions are made up of human beings and both are ordained by God. God who founded the church (Matthew 16:18) also founded the state and its governmental structures (Romans 13). Evidently, both derive their instrument of leadership and governance from the same source and are equally accountable to same.

God gave the Decalogue alongside other ordinances to the nation of Israel and showed no separation between the nation's secular and religious life. Contemporarily speaking, that many nations, institutions and professional bodies derive their code of conduct or ethics from Biblical Ethics is not a hidden matter. Although men may not be able to strictly comply with such ethics, they have always regarded God's moral or ethical standards as "normative" for the common good of any nation or institution.

Granted that leadership styles and qualities or attributes differ from person to person and from group to group, there are certain qualities that seem to receive a general recognition. These qualities, as they are given by Raymond Kopkins, as quoted by Eminue (2001:11) are apparently Bible-based. For him, a good leader should be strong, commitment to acting on principles and convictions, high ideals, ability, correct political views, standing above policy disputes and trustworthiness.

Quoting Dudley, Eminue added a list of other virtues such as: knowledgeable, imaginative, innovative, realistic, persuasive in obtaining group consensus, good at formulating problems and summarizing discussions, dependable, conciliating, resolving conflicts and relieving tension. Others are: rendering personal help, counsel and encouragement; showing fairness, impartiality, understanding and tolerance of different points of view.

Governor Victor Attah, the Executive Governor of Akwa Ibom State, according to Eminue (2001:13) did not see differently from the scholars quoted above, when in his covenant speech with the people of the state he enunciated and extolled those qualities of a leader necessary for the fulfillment of his dream, which include sufficient discipline, humility, selfless service, rising above parochialism and partisanship to address the needs of the common man and every community within the state without discrimination, patience to hear and accommodate honest and earnest criticism without an impulsive recourse to repression, patriotism to seek the greatest good for the greatest member in all policies and government pursuits, and willingness to admit mistakes and therefore change course where such change is imperative.

Ozigi, (1978:16), also gave similar qualifications for a leader in a school setting, namely, modesty, friendliness, integrity and frankness, tact, moral courage, fairness and impartially as well as dedication.

In his own contribution, Ajah (1996:40 -72) listed some of the qualities to include empathy, accessibility, tact, friendless, humility, faith, integrity, peacefulness, faithfulness, teachableness, patience, self-control and emotional stability. Similarly, Okpo (2000:22) posited that a leader, whether Christian or secular should be self-sacrificing, even towards ungrateful followers.

From the foregoing, in many quarters, leadership is conceived of as possessing sterling qualities as mentors of the people under them and as role models to the generality of their followers.

Ideally, moral failures of various dimensions are antithetical to national development, and this is why many nations have taken up arms to fight against them.

When an attempt was made to impeach President Bill Clinton of U.S.A. over an alleged love affair with Monica Lewingsky, it was that country's reaction against moral failure especially in such a high office. When the Buhari-Idiagbon regime (1983 - 1985) sentenced some corrupt politicians to many years of imprisonment, probably unheard of before (some up to 50 years), it was in reaction to moral failures which the Bible also condemns, especially among leaders. When they introduced the War Against Indiscipline (WAI), it was to fight unethical practices in the country. The Babangida regime re-christened it War Against Indiscipline and Corruption (WAI- C); and also established the National Orientation Agency (NOA) to propagate the gospel of ethical rebirth.

Nations formulate a system of laws and establish prisons to punish offenders because they do not welcome moral failures. "Operation Fire For Fire" of the Nigeria Police Force is to combat moral problems. In the same, vein, the "Independent Corrupt Practices Commission (ICPC) and the Economic and Financial Crimes Commission (EFCC) which were introduced by President Obasanjo were charged with the task of fighting the dreaded monster, corruption, which is the matrix of all forms of moral failures. In spite of the establishment of the Code of Conduct Bureau to dictate the moral tone of the nation, particularly of public office holders, corruption has persisted in Nigeria to an alarming proportion because of perennial corrupt leadership, whether military or civilian. If the leadership is corrupt, there will be no boldness and courage on their part to correct erring citizens. This appears to be the case with the present political dispensation headed by Olusegun Obasanjo, who is also poised to fight the monster as he reflected about it on the occasion of the formal signing into law of the Corrupt Practices and other Related Offences Act 2000 at Abuja on Tuesday, 13 June 2000. Among other things on that occasion he declared:

It is our firm hope and belief that the signing into law of the Anti-Corruption Bill will mark a turning point in all the major aspects of our lives, individually, collectively, economically, politically and socially. During our campaign we promised total war against corruption. Corruption was identified as the number one enemy of development and progress. Combating corruption was easily the number one priority action for our Administration...

But commenting on the lack of moral courage of President Obasanjo to fight corruption, Amanze Obi, Daily Sun, Monday, December 6, 2004, P.48 (back page), said,

Mr. President is not a good candidate for moral discourse. Since this administration started making an issue out of transparency and anti-corruption, I have always insisted that corrupt men and women are not the right people to pontificate about morality. Do we identify a president with anti-corruption for the simple reason that he tells us that he is fighting corruption? I hold that if our public office holders are leading by example, the people of Nieria would have started moving away from the cesspool of corruption into which they are deeply sunk... The present political dispensation headed by Obsanjo is stewing in corruption. As the Bible tells us: "All have sinned and come short of the glory of God."

Adoga (2003:21) has rightly posited in the same vein that:

The fight against corruption... in Nigeria is becoming impossible because the same people who are to fight against it are the same people committing it.

One would wonder what the ICPC is actually doing when men and officers of the Nigeria Police Force are openly extorting money from transporters on our roads. But if these policemen, and other law enforcement agencies abet election malpractices, as they have been known to do so, how would they be punished for other corrupt practices by those whom they rigged into offices? The electorate are also bribed and used as thugs by these politicians. This is how corruption begins and spreads until the entire system becomes corrupted, as the Bible puts it "a little leaven leavens the whole lump" (I Corinthians 5:6).

Corruption has lingered in Nigeria for so long because our corrupt leaders do not have the moral courage to fight it. In its Editorial, the Daily Sun of December 30, 2004, p.8, raised an alarm over the squandermia that has consistently characterized the third tier level of government in Nigeria, the local government, as revealed by the chairmen of Udu and Ndokwa East Local Government Areas of Delta State. The former spent N20.2million in six months on entertainment alone, while the latter, a woman, spent N2.6 million in a month to feed the policemen attached to her office. But can the authorities concerned heed the paper's advice that:

"Since the local government chairmen were not brought to the floor of the House for theatrics, we advise that the law be allowed to take its course against them."

What should be regarded as a serious fight against corruption by the Obasanjo administration was the removal from office of the Inspector General of Police, Mr. Tafa Bologun, minister of education, Prof. Osuji, the Senate President, Senator Adolphus Wabara (to resign from office) and other key players in the N55million bribery scam which the minister of education allegedly gave the Senate committee on education for the smooth passage of the ministry's 2005 budget. Another one was the removal from office of the Minister of Housing and Urban development, Mrs. Osomo, for corrupt practices in the selling of Federal housing units, Ikoyi, Lagos. These instances of the fight against corruption by the Obasanjo administration were hailed very highly by the public. But more still needs to be done in the fight against this monster. If this is not done, especially by placing men impeccage of impeachable conduct in public offices, the words of Sheikh Abudur- Rahaman Ahmed will be fulfilled:

The endemic and hydra-headed monster will kill both the perpetrators and their victims altogether ... Corruption is injurious to the quest for self actualization. (Daily Sun, Tuesday, October 26, 2004, page 9).

Moral integrity, especially of the leadership is vital to the development of any nation. Omoregbe (nd:197) observed that moral development and maturity on the part of the citizens are pre-requisites

for the development of any nation. He regards moral development as the most important aspect of development which precedes economic development and technological development. According to him, selfishness, greed, embezzlement of funds, bribery and corruption do militate against national development. Quoting Albert Schweitzer, Omoregbe (nd:104) posited that:

"The prosperity of society depends on the moral disposition of its members".

Corroborating the foregoing, Joseph Ratzinger, succinctly declared:

Sin makes men accomplices of one another and causes concupiscence, violence and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to divine goodness. Structures of sin are the expression and effects of personal sins...Society is essential to the fulfillment of the human vocation. To attain this aim, respect must be accorded to the just hierarchy of values... Human society must primarily be considered something pertaining to the spiritual. Society ought to promote the existence of virtue.

Virtue can also be regarded as integrity, impeccable or unimpeachable. Eddison (1990:7 and Hughes (2002:128) define integrity from the Latin as a word which means "wholeness", "entireness" or "completeness". It conveys the meaning of a person being honest and righteous through and through. This is what the contemporary society is yearning for.

Plato, the great Athenian philosopher saw the place of moral rectitude in National development also. Nisbet (1973:2) reflected on the Republic, authored by Plato, which was an embodiment of justice, true education, beauty and moral greatness as Plato's attempt at cleansing the state of moral vices such as the lust for money, unrestricted freedom in the arts, factionalism, licentious individualism and wanton immorality among others.

Otonti (1975:104-105) recalled the emphasis that was placed on the acquisition of moral values with the advent of western type of education, in Nigeria, because of the premium attached to such values in national development. However, Otonti noted that in practice those who brought those western values to replace the indigenous ones, were found, to the disappointment and confusion of the youths, to be wanting in practice. He cited the case of young white District Officers who although they taught the Nigerian youths to be humble, yet they themselves were far from being humble as they treated the local chiefs under them without respect.

Nevertheless, Otonti (1975:109) strongly recommended the teaching of "more morals and more religion" in our schools according to the 1925.

Memorandum on Education Policy in British Tropical Africa, in order to raise the Nation's moral standard.

I think Otonti's suggestion is more relevant for this time than it was before in view of the prevailing moral problems the nation is facing currently. Our institutions of higher learning should ensure they practicalize the doctrine of graduates being found "worthy in character and learning" by emphasizing moral development in schools. All that has been said seems to be a re-echoing of proverb 14:34, which states:

"Righteousness exalts a nation but sin is a reproach to any people".

Thus, the contemporary society needs, for the leadership in particular, a moral garment whose fabric consists of sound speech, good conduct, love, purity and faith. These are the virtues of an exemplary leadership, that will command credibility, confidence and respect. Such a leadership will bring about political stability, progress and prosperity in the nation. People everywhere are desperately in need of people-oriented, godly, patriotic and exemplary leadership. In some countries. That is why only trustworthy people, people of probity and proven integrity are elected or appointed into positions of leadership. Onwu (2001:53) graphically reflected this sentiment that *"Every professional career has a moral dimension."*

7. CHARACTER VERSUS PERSONALITY ETHIC

The contemporary society needs the Character Ethic Emphasis against the Personality Ethic Emphasis because the former is principles-centered. There is an urgent need for a shift in paradigm from emphasis on Personality Ethic which sees successful leadership as a function of personality, public image, attitude, behaviours, skills and techniques that lubricate human interaction, to the Character Ethic.

According to Covey (1990:32), the Character Ethic is principle-centered paradigm, which is based on the fundamental idea that there are principles that govern human effectiveness. These are natural laws in the human dimension that are just real, just as unchanging and arguably "there" as laws such as gravity are in the physical dimension.

Again, to Covey (1990:35), these principles are not values per se, but they are guidelines for human conduct that are proven to have enduring values. They are self-evident and therefore are unarguable, and like the ten Commandments, according to Cecil B. de Mille, quoted by Covey (1990:33) that:

"It is impossible for us to break the law. We can only break ourselves against the law".

Covey (1990:35-36) Condemns the Personality Ethic paradigm as "symbol without substance", "the get-rich quick" scheme promising "wealth without work", "It is illusory and deceptive".

But personality Ethic paradigm should not be completely jettisoned as such. If its emphases are .on ability to relate with people, and to have a positive attitude in life and posses an amiable personality, then it has a place in social engineering. Although it is cosmetological and a camouflage in nature, one must admit that its qualities are immensely necessary in leadership. There should be an eclectic or amalgam of the two paradigms, with the Character Ethic paradigm superceding.

In Nigeria for instance, the problem of corruption due to lack of the Character Ethic Paradigm in leadership has become so deeply entrenched that it is being regarded as an institution itself. Corruption which ramifies in bribery, greed, nepotism, avarice, stealing, forgery, embezzlement of public funds, aggrandizement, manipulation of census figures, political thuggery, ethnicity and rigging of election has consistently characterized successive administrations, from the Local Government level, to the state and to the Federal level. All the ministerial departments have been seriously affected. Institutions of learning at all levels have been affected by it. The business sector is also affected.

Corruption is endemic and baneful to Nigeria. Long ago, Chinua Achebe fictitiously alluded to corrupt Nigerian politicians using the character of Chief Nanga in *A man of the people*; and among the civil servants as seen in Obi Okonkwo in *No Longer at ease*.

When late major C.K. Nzeogwu and his colleagues struck on 15th January 1966 in an attempt to stamp out this hydra-headed monster, they did not know it was the beginning of this cancer. Ojiako (nd:2) quoted Nzeogwu as saying, *"We seized power to stamp out tribalism, nepotism and regionalism..."* This is supported by Ademoyega (1981:89), one of the survivors of the coup plotters, who observed that tribalism and nepotism were among the canker worms that had preyed upon the fortunes of the country.

In the same vein, Ojiako (nd:21-22) quoted General Aguiyi-Ironsi, the first military Head of State as follows:

The National Military Government will stamp out

corruption and dishonesty in our public life with ruthless efficiency and restore integrity and self respect in our public affairs.

Quoting General Gowon, the then head of State, he also said,
"The fight against corruption will continue and proven cases of corruption will be firmly dealt with",

Regrettably, four years after promising to intensify the drive against corruption, Gowon remarked in another Broadcast that **"corruption is still very much with us"**.

Isangadighi (2001:32) has decried lack of faithfulness among highly placed government officials, which has led to bad examples of corrupt enrichment of self. This practice is according to him, antithetical to the Nation's National pledge.

Onwubiko (1973:433) observed that corruption among leaders and public officials has been one of the dangers threatening National existence. When leaders and office holders see such positions as means of enriching themselves then the masses will suffer, as Onwubiko puts it:

"The social picture thus created is that of islands of affluence in a sea of poverty".

"These evil practices" he added:

"Bring about inefficiency, bitterness and frustration which have an unsettling effect upon society".

This was the situation in France until the French Revolution of 1789, according to Ogunmesa (1979:130), which brought a new lease of life to the masses as the doctrines of "Liberty, "Equality and Fraternit" became entrenched in their National life. Nigeria is in dire need of these three elements in her entire fabric of national life but they will remain elusive as long as corruption prevails.

The concept of 'tupos'"Example" teaches that the pastoral leadership of the church should as role models and mentors practicalize their doctrines in their personal lives. Jesus is revealed in this research as the Supreme example of the fulfillment of the concept of 'tupos' as revealed in the Gospels. As a leader par excellence, he is cited in the Epistles as the Chief Shepherd whose example should be followed.

The church as a sacred institution equally requires pastoral leaders whose moral integrity cannot be questioned either by the members or outsiders so that their exemplary lifestyle will be emulated by all. Evidently, the pastoral leader is a mentor, not of evil but of righteousness, who should be bold enough to tell people like Paul, "Be imitators of me as I am of Christ" (Corinthians 11:1).

In order to achieve this purpose Paul, in the Pastoral Epistles, spelt out the requisite qualifications for appointing such pastoral leaders. Paul took his cue from Christ and is corroborated by the Chief Apostle, Peter, on the need for pastoral leaders to be of exemplary conduct. The same emphases were made by the apostolic fathers and it has not been lessened in the contemporary period.

This seminar has implications for the contemporary society which are not far-fetched. Contemporary society should not emphasize mental, physical, age or academic qualifications alone in the choice of leaders at the various levels and areas of our National life. Serious stress should also be laid on such moral qualifications as couched in the Pastoral Epistles.

Like the church, the Contemporary society, is desperately in need of leaders who will lead as Role Models, those who have respect for ethics and fundamental Human Rights, not by stating but by practicalizing them in their daily living Amaowoh,G (2020).

The concept of 'tupos' as ramified in speech, conduct, love purity and faith is lacking among leaders to the detriment of national progress. In the words of Blackaby and Blackaby (2001:104) we observe that:

Leadership is based on trust: People choose to follow leaders they trust. Their confidence must have a foundation. The foundation is honesty... Leadership should maintain integrity and credibility. Credibility is whether they do what they say. Integrity is to be seen at home, at work, in relationships and with self.

Similarly, Henry (1961:1890-1891) commented on I Timothy 4:12 that Timothy should:

*Confirm his doctrine by a good example:
those who teach by their doctrine must
teach by their life, else, they pull down
with one hand what they build up with the
other.*

The moral values recommended for pastoral leaders of the church are vitally important for contemporary society. They are not in any way contradictory to the ethics and codes of conduct of many organizations and institutions.

Admittedly, these values reflect the essence and character of God-holiness, righteousness, love and justice, among others. One cannot ignore the fact that they are scarce commodities in a world inhabited by depraved, fallen and frail human beings.

For the pastoral leader in particular, these values are indispensable for a successful ministry. Thus, those who are to serve in such a high office must not only be sure of the call of God upon their lives, but they should also undergo rigorous spiritual discipline as recommended in the scriptures (prayer, Bible Study, watchfulness, and self-control through personal self-discipline-I Corinthians 9).

In addition, they should engage themselves in theological education so as to acquire more learning about the demands of the ministry. Paul included this in his recommendation to Timothy (I Timothy 4:13; 2 Timothy 2:15).

This also has a secular application. One might be branded a religious chauvinist, a jingo or a demagogue if one tries to impose one's faith on others, especially in a secular state like ours. The word "secular" is used in the sense that no religion is adopted as official or state religion. But it goes without saying that Nigerians, like other nationalities, are implicitly or explicitly religious.

It may not be said that only those who practice Christianity upon which these values are anchored, should bear the rule. Evidently, these values are in one way or another seen as tenets of either Islam or African Traditional Religion (ATR). Hence, through recommended religious exercise of any of these religions, an adherent could acquire these virtues. Interestingly, both ATR and Islam like Christianity, are ethical religions.

Moreover, these virtues and values can be inculcated in young people in our educational institutions. Social studies that have replaced "civics" should be used as a means to an end, towards meeting the moral demands of the Nation. But since the internalization and inculcation of culture and values is more effective by observation, it becomes imperative for our leaders to lead by example for the people to emulate.

In the same vein, Leadership training institutions like the Institute of Policy and Strategic Studies, the Administrative Staff College of Nigeria, the Command and staff College and the National War College should give moral lessons and patriotic studies the pride of place in their curricula.

Moral studies and Integrity should also dominate Leadership Conferences and Seminars for politicians, public office holders and the Business class. But then, we must admit that without total dependence on God and Christ our struggle for moral excellence will remain elusive. This is why God

has not been left out whether in the former National Anthem or the current one. God is also recognized in the National pledge when it reads: ***“So help me God”***

Apparently, it behooves the church, that has the exclusive responsibility of teaching sound morals to evangelize society, promoting moral values and helping to eradicate moral vices. Both the church and state should be wary of corrupt officials and those who manifest such tendencies should be shown the way out. The Bible recommends discipline of offending believers and Priests (Matt. 18; 1Cor. 5) as society also does same (Rom. 13). Any church or state that has thrown discipline to the winds has by implication thrown morality and rectitude to the winds. It should be admitted that the moral failures of the state is by implication, the moral and spiritual failures of the church.

On a final note, the Researcher recommends a new philosophy of government and style of leadership for both the church and state to be known as "tupocracy" which means "Leadership by example." 'Tupocracy' is a coinage from "Tupos" as for instance, democracy and autocracy also come from Greek words, "Demos" and "Autos" respectively.

Accordingly, the tenets of "Tupocracy" include:

- a. Leadership by example based on integrity.
- b. Emphasis on moral and ethical qualifications for leadership.
- c. An amalgam of character and personality Ethic with the former superceding.
- d. Views leaders as mentors of integrity.
- e. It is founded on the Golden Rule.
- f. It seeks the welfare of both the organization and its people.
- g. It is predicated on the axiom that ***"Example is better than Precept"***.
- h. "Tupocracy" operates best within the framework and on the ideals of Democracy.

8. CONCLUSION

Since corruption among leaders, both in the church and civil society, has been known to be the cause of underdevelopment, lack credibility, instability, poverty and backwardness among nations, the author strongly advocates that the tupos motif which has given birth to **"tupocracy"** should be entrenched in the doctrine of democracy as a leadership shy's. The defect of democracy in Nigeria is that it does not categorically spell out or emphasize the need for moral rectitude in governance or leadership. This is why, for instance, people jokingly refer to Nigerian democracy as **"dem (Pidgin) all crazy"** "Democracy". This assertion is as a result of the craziness of such LA unconscionable politicians for wealth, office or position. This led to the premature termination of the first and second Republics and may also truncate or scuttle the present Republic if not checkmated. One of the ways to check it is to enshrine moral principles of **"tupocracy"** in our democratic culture. This is the type of political culture that will usher in stability, peace opulence and egalitarianism in our contemporary society, because governance will be the affairs of men of probity and integrity whose lifestyle will be emulated by the citizenry.

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