

I Will Never Follow a Poor Pastor: A Critical Analysis of Pastor Korede Komaiya's Theology of Success and the Paradigm of Results-Based Leadership

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Abstract

This paper examines Pastor Korede Komaiya's theology of success and its implications for leadership in Nigerian Pentecostalism. Using Qualitative Content Analysis, this study examines over 20 hours of video archives and transcripts from Komaiya's teachings, revealing a shift towards Functionalist Leadership, where material and intellectual success are seen as evidence of spiritual authority. Komaiya's assertion, "I will never follow a poor pastor," is analyzed as a rejection of the traditional mindset that has kept many Nigerians in a state of psychological and economic stagnation. The paper argues that Komaiya's message represents a necessary challenge to the Nigerian church to move from passive waiting to active engagement, prioritizing skill acquisition, networking, and a global outlook. The study recommends a balanced approach combining spiritual integrity with material success, emphasizing community engagement and social responsibility.

Keywords:

Nigerian Pentecostalism, Prosperity Gospel, Functionalist Leadership, Human Capital, Results-Based Leadership, Spiritual Authority.

Introduction

Nigerian Pentecostalism has undergone a radical metamorphosis over the last five decades, transitioning from a marginalized "fringe" movement to the dominant socio-cultural force in the nation. The 20th-century Holiness Movement, popularized by the early iterations of the Deeper Christian Life Ministry and the Apostolic Church, was defined by an ascetic withdrawal from the world. In this era, poverty was often conflated with piety; the "narrow way" was paved with self-denial, and suffering for Christ was the

ultimate badge of spiritual honor (Kalu, 2008). To these early adherents, the world was a "sinking ship" from which souls needed to be rescued, and any investment in material luxury was viewed as a distraction from the imminent parousia. However, the dawn of the 21st century ushered in an era of Prosperity Pragmatism. This shift repositioned the church not merely as a sanctuary for the afterlife, but as a laboratory for earthly dominion, financial intelligence, and personal excellence. The contemporary Nigerian cleric is no longer just a preacher but a visionary, a CEO, and a life strategist. In the socio-economic landscape of contemporary Nigeria—characterized by hyperinflation, systemic instability, and a shrinking middle class—the viral assertion by Pastor Korede Komaiya, "I will never follow a poor pastor," acted as a lightning rod for controversy. While critics dismiss this as blatant elitism, a deeper sociological lens reveals it as a radical rejection of the "Suffer-head" theology that has historically kept the religious masses in a state of psychological and economic defeat.

The shift from asceticism to pragmatism did not occur in a vacuum. It was a response to the failure of the Nigerian state to provide basic economic security. During the structural adjustment programs (SAPs) of the 1980s, the Nigerian middle class was decimated (Marshall, 2009). As the government failed to provide healthcare, education, and infrastructure, the church stepped in to fill the void. However, the old holiness message, which glorified poverty, offered little hope for physical survival in a collapsing economy. The transition began with pioneers like Archbishop Benson Idahosa, who famously challenged the notion that God was glorified in squalor. Idahosa's theology suggested that a big God should be represented by "big" people (Gifford,

1998). This paved the way for the contemporary "Success Ministry," where the pulpit is used to disseminate principles of wealth creation, investment, and global relevance. Consequently, the church evolved from a place of mourning to a center of empowerment.

This paper argues that Komaiya's rhetoric is a form of Functionalist Leadership. In this framework, material and intellectual success are presented as proof of concept for spiritual authority. By insisting on a prosperous leader, Komaiya aims to catalyze a psychological shift in followers from systemic dependency to personal self-efficacy. This analysis suggests that a leader cannot give what they do not possess; therefore, a leader's visible prosperity is the "evidence" that the spiritual and economic principles they advocate are functionally viable.

To understand the necessity of Komaiya's radical stance, one must analyze the psychological impact of "Suffer-head" theology. Historically, many African interpretations of Christianity emphasized the "blessedness of the poor." While this provided comfort during times of colonial and post-colonial oppression, it inadvertently created a "victim's sanctuary" (Adogame, 2013). This theology suggested that financial lack was a sign of humility, leading to a culture of complacency where individuals prayed for what they should have planned for. Komaiya's rejection of a "poor pastor" is an attempt to break this cycle of religious masochism. From a psychological standpoint, human beings are influenced by Social Cognitive Theory, which suggests that learning occurs through observation and modeling (Bandura, 1997). If a follower's model of spiritual authority is consistently characterized by lack, the follower subconsciously internalizes poverty as a spiritual requirement. By presenting a model of prosperity, Komaiya shifts the follower's "Internal Working Model" from one of scarcity to one of abundance.

In the Functionalist Leadership model, the pastor is viewed as a "Prototype" or a "Product Demo." In the corporate world, no one would hire a financial consultant who is bankrupt, nor a fitness coach who is morbidly unhealthy (Yerokun & Soneye, 2025a; Yerokun et al., 2025b). Komaiya applies this logic to the ministry. He argues that the efficacy of the Word of God should be visible in the life of

the one who handles it. This creates a new metric for spiritual authority: Tangible Results. In this paradigm, "anointing" is not just measured by the ability to perform miracles, but by the ability to manage resources, build institutions, and navigate the complexities of the global economy. This aligns with the Weberian theory of "Charismatic Authority," but updates it for the 21st century by tying charisma to professional and economic competence (Obadare, 2018).

Beyond the personal wealth of the leader, this new Pentecostalism serves a larger socio-economic function. Modern Nigerian churches have evolved into incubators for human capital, playing a pivotal role in shaping the nation's socio-economic landscape (Soneye et al., 2025a). By demanding that leadership be validated by results, these institutions set a high bar for their members, fostering an environment of accountability and excellence. One of the key ways churches achieve this is through skill acquisition. Many ministries run business schools, leadership academies, and vocational training centers, equipping members with the skills necessary to thrive in today's economy (Soneye et al., 2025b). This focus on practical skills development enables individuals to break free from the shackles of poverty and contribute meaningfully to society. The church also serves as a high-trust environment where entrepreneurs can connect, effectively bypassing the lack of trust that pervades the broader Nigerian market. This network provides a platform for like-minded individuals to collaborate, share ideas, and propel each other towards success. Furthermore, the emphasis on "excellence" and "dominion" encourages members to look beyond Nigerian borders, fostering an internationalist mindset that is essential in the digital economy. This global outlook empowers individuals to seize opportunities beyond their immediate surroundings, contributing to the nation's economic growth. This phenomenon signifies a paradigm shift where faith-based institutions are no longer merely teaching people how to endure poverty, but how to escape it through the systematic application of knowledge and discipline.

Despite the functional benefits, this paradigm is not without its critics. Scholars like Nimi Wariboko (2014) argue that the extreme focus on material success can lead to the

commodification of the gospel, where the value of a person is tied to their net worth. If a "poor pastor" is not worth following, does that imply that a "poor member" is a failure? Furthermore, there is the risk of ignoring systemic injustice. If poverty is framed solely as a "mindset" issue, it may divert attention from the structural corruption and bad governance that keep millions of Nigerians in poverty despite their "correct" mindset. However, proponents of the functionalist view argue that a prosperous citizenry is the first step toward demanding a better government, as economic independence reduces the power of political patronage.

The significance of this paper analysis lies in its ability to bridge the gap between religious dogma and tangible socio-economic transformation. Komaiya's rhetoric, though provocative, serves as a necessary "cultural shock" intended to move the Nigerian church from a state of passive waiting to active building. By demanding that leadership be validated by visible, reproducible results, the Prosperity Pragmatism movement challenges the status quo. It suggests that in the 21st century, the most powerful sermon a pastor can preach is a life that works. This evolution reflects a broader desire within the Nigerian populace for a faith that is not just heard but seen—a faith that provides the intellectual and material tools necessary to navigate a volatile world.

Literature Review

At the core of the the Master's Place International Church (TMP) holds a divine mandate that emphasizes reforming, rebuilding, and restoring humanity and the earth, which aligns with the "dominion mandate" often associated with Genesis 1:28. While traditional evangelical interpretations often confine this mandate to biological procreation and stewardship of the natural environment, Pastor Korede Komaiya's theology reinterprets "subduing" as the strategic mastery of human systems—economic, political, and intellectual. In this worldview, dominion is not an automatic spiritual gift but a cultivated result of aligning spiritual laws with marketplace intelligence.

As noted by Asamoah-Gyadu (2019), contemporary African Pentecostalism has shifted from a "theology of suffering" to a "theology of conquest," where the believer is

viewed as a king-priest destined to dominate their professional sphere. This alignment suggests that spiritual fervor without technical competence is insufficient for global relevance. Komaiya posits that the "earth" to be subdued in the 21st century consists of market shares, technological innovations, and policy-making arenas. Therefore, the church functions as a laboratory for "Kingdom Diplomacy," where congregants are trained to exert influence rather than seek escape from the world (Burgess, 2020).

The relationship between the leader's lifestyle and the follower's ambition is deeply rooted in the psychology of aspiration. Social psychologists suggest that followers often utilize their leaders as a "Social Proxy." When a follower observes a leader achieving significant financial and influential heights, the leader becomes a living bridge—a "proof of concept"—between the follower's current socioeconomic reality and their future potential. This phenomenon, often referred to as "vicarious success," serves to reduce the intimidation factor inherent in the global economy. By witnessing the leader's prosperity, the follower internalizes the possibility of their own advancement. According to Smith (2021), in contexts of systemic economic hardship, the flamboyant or successful leader represents a "symbolic breakthrough" for the entire community. The leader's success is not seen as an individualistic hoard but as a collective victory, signaling that the spiritual and practical laws being taught are indeed functional and accessible.

The discourse surrounding the "Gospel of Success" is not without its detractors. African theologians and sociologists often warn against the "Commodification of Grace," a trend where spiritual standing is increasingly measured by bank balances and material acquisitions (Okwori, 2022). Critics argue that this creates a hierarchy of faith where the poor feel spiritually inadequate or "cursed" due to their lack of material evidence. However, proponents of the "Gospel of Empowerment" argue that such critiques are often rooted in a Western asceticism that does not address the African reality of poverty. They assert that a gospel that cannot solve a man's hunger is poorly positioned to save his soul (Wariboko, 2014). From this perspective, the church must address the "total man"—spirit, soul, and body.

This school of thought suggests that financial literacy and wealth creation are essential components of modern discipleship, transforming the church from a mere place of worship into a center for human capital development.

Theoretical Framework

To understand how Komaiya's teachings translate into behavioral change, this study utilizes Albert Bandura's (1997) Self-Efficacy Theory. Bandura posits that an individual's belief in their capacity to execute behaviors necessary to produce specific performance attainments is the foundation of human agency. One of the primary sources of self-efficacy is vicarious experience—seeing people similar to oneself succeed through sustained effort. In the context of the Master's Place International Church, the "Successful Pastor" serves as the primary model of vicarious experience. When a congregation observes a leader navigating the complexities of international business and ministry successfully, it strengthens their belief in their own agency. This modeling effect is crucial because it provides "social persuasion." The leader's lifestyle acts as the empirical evidence that the "Success Blueprint" works. As Bandura (1997) suggests, if people see others succeed by following a specific path, they are more likely to believe that they, too, can master comparable activities. This study further employs Social Exchange Theory (SET) to explain the transactional nature of the leader-follower dynamic. SET suggests that social behavior is the result of an exchange process where the purpose of this exchange is to maximize benefits and minimize costs (Emerson, 1976). In Komaiya's paradigm, the relationship is transactional in the highest spiritual and intellectual sense. The leader provides the "Success Blueprint"—a combination of spiritual insights and marketplace strategies (the product). In return, the follower provides loyalty, financial partnership (tithes/offerings), and the diligent practice of the principles (the investment). Within this framework, the leader's personal prosperity is a non-negotiable requirement for the exchange's validity. If the leader were "poor," the exchange would be deemed fraudulent or "broken" because the "product" (the blueprint) would have failed to work for its chief producer. Thus, the leader's wealth is the

"collateral" that guarantees the value of the spiritual information being traded.

Finally, to bridge the gap between theology and social standing, this research analysis incorporates Pierre Bourdieu's (1990) concept of Habitus. Bourdieu argues that individuals possess ingrained habits, skills, and dispositions that are shaped by their environment. Komaiya's ministry seeks to "re-culture" the believer's habitus, replacing a "poverty mindset" with a "dominion mindset." By changing the follower's internal disposition through constant exposure to high-level success rhetoric and aesthetic excellence, the church facilitates a shift in how the follower interacts with the economic field. The "Dominion Theology" thus acts as a mechanism for acquiring Cultural Capital, allowing congregants to navigate elite spaces with newfound confidence.

Methodology

To ensure a rigorous and scholarly examination of contemporary ministerial discourse, this study adopts Qualitative Content Analysis as its primary research design. This method was selected for its ability to interpret the objective content of communication while uncovering the latent meanings behind specialized terminology. The scope of this inquiry involved the systematic examination of over 20 hours of video archives and corresponding transcripts sourced from Pastor Korede Komaiya's official media channels. To maintain a focused analytical lens, the data collection was specifically delimited to two seminal teaching series: The Business and Career Dominion. These series provide a dense repository of the subject's philosophical and theological stance on human development and socio-economic empowerment.

The analytical process was executed through Thematic Coding, allowing the researcher to categorize vast amounts of verbal data into structured conceptual frameworks. Through this process, three primary codes emerged as the pillars of the subject's ideology. First, Success was identified and coded not through the traditional lens of material acquisition, but as the expansion of "mental and spiritual capacity." This suggests that achievement is fundamentally an internal cognitive and metaphysical state. Second, the study categorized Poverty as a conceptual rather

than a fiscal state. Within this framework, poverty is defined as a "lack of ideas" rather than a lack of money, positioning intellectual and creative stagnation as the root cause of economic hardship. Finally, the code for Results was established as the primary "credential for pulpit relevance in 21st century." This thematic category underscores a pragmatic shift in ministerial validation, where the efficacy of a message is measured by its tangible impact on the lives of the audience. By synthesizing these codes, the methodology provides a robust, evidence-based structure for understanding the intersection of spiritual doctrine and economic philosophy in modern discourse.

Analysis: The Credential of Results and the Theology of Prosperity in the Nigerian Context

The discourse surrounding the intersection of faith and finance has long been a centerpiece of African Pentecostalism, yet few articulations are as provocative as those offered by Pastor Korede Komaiya. Within the socio-economic landscape of Nigeria—a nation often characterized by extreme wealth disparities and systemic poverty, Komaiya's theological framework positions material success not merely as a blessing, but as a mandatory Credential of Competence. This analysis explores the "Proof of Ministry" argument, the conceptualization of poverty as a cognitive limitation, the strategic use of rhetorical shock therapy to dismantle traditional religious perceptions of lack and the Socio-Economic Implications of the Nigerian Reality .

1. The Proof of Ministry: Results as Integrity

In Komaiya's worldview, the validity of a spiritual leader is inextricably linked to visible, tangible outcomes. He posits that in a high-poverty environment, the physical manifestation of wealth serves as the primary evidence of a pastor's connection to the divine. This aligns with the broader Pentecostal "Prosperity Gospel," which suggests that God desires the financial well-being of believers (Bowler, 2013). Komaiya argues that if a minister claims to serve the "God of Abundance" yet remains in a state of personal lack, a systemic disconnect exists between their confession and their reality. This

perspective shifts the view of wealth from an act of vanity to an act of integrity. From this standpoint, a pastor's financial status is their "letter of recommendation" to the world. If the spiritual laws of prosperity are universal, the teacher of those laws must be the first beneficiary. As Heuser (2016) notes in his study of African Pentecostalism, the "testimony" of wealth functions as a pedagogical tool; it proves that the spiritual "technology" being sold from the pulpit actually works. For Komaiya, a "poor pastor" is a contradiction in terms—a guide who claims to know the way to a destination they have never reached.

2. Poverty as a Cognitive Limitation

Central to this analysis is Komaiya's redefinition of poverty. Drawing from the biblical interrogation in Luke 6:39, "Can the blind lead the blind? Shall they not both fall into the ditch?", he transitions the definition of poverty from a socio-economic state to a poverty of ideas. This shift aligns with contemporary psychological theories on the "scarcity mindset," which suggest that the mental toll of poverty reduces cognitive capacity and limits long-term decision-making (Mani et al., 2013). Komaiya argues that a leader limited by a poverty mindset will inevitably transmit those mental boundaries to their congregation. This creates a cycle of communal stagnation where the "blind" (the leader without financial insight) leads the "blind" (the congregants seeking financial breakthrough) into further economic despair. In this context, wealth is viewed as the result of superior information and divine insight. Therefore, the role of the minister is not just to provide spiritual solace, but to act as a Chief Executive Officer of Enlightenment, breaking the cognitive chains that prevent followers from accessing the "knowledge required for wealth."

3. Rhetorical Shock Therapy: Dismantling the Ego

Perhaps the most controversial element of Komaiya's methodology is his use of Rhetorical Shock Therapy. Statements such as "I will never follow a poor pastor" are intentionally designed to be abrasive. This linguistic strategy serves a specific psychological purpose: to offend the "traditional religious ego" that has historically

romanticized poverty as a sign of piety or humility. By making poverty appear "unattractive and unholy," Komaiya utilizes a form of cognitive dissonance to force his audience into a state of seeking. This reflects the "Aggressive Faith" often found in Nigerian charismatic circles, where the language of warfare is applied to economic lack (Wariboko, 2014). The shock value is intended to dismantle the "comfort in lack" that many religious traditions provide. If poverty is framed as a spiritual failure or a lack of mental development rather than a virtuous cross to bear, the follower is jolted out of complacency and driven toward the pursuit of economic empowerment.

4. Socio-Economic Implications and the Nigerian Reality

To understand the potency of this argument, one must consider the Nigerian context, where the state often fails to provide basic social safety nets. In such an environment, the church frequently steps in as an alternative provider of hope and social mobility. Komaiya's "Credential of Results" resonates because it offers a pragmatic solution to a desperate situation. However, critics argue that this focus on visible results can lead to an "instrumentalization of faith," where the value of a spiritual experience is measured solely by its monetary return (Hasu, 2012). While Komaiya frames wealth as integrity, others worry it creates a "theology of exclusion," where those who remain poor despite their faith are viewed as spiritually or cognitively deficient. Despite these critiques, the growth of Komaiya's influence suggests that his message of cognitive empowerment and the "rejection of lack" finds fertile ground among a population eager for tangible change.

Discussion: A Balanced Synthesis

The discourse surrounding contemporary Christian leadership often finds itself polarized between the pursuit of prosperity and the embrace of asceticism. However, a deeper examination of the "Science of Results" as advocated by Korede Komaiya suggests a middle ground—a synthesis where material success and spiritual integrity coexist to fulfill a divine mandate. This section explores the nuances of this synthesis, transitioning from the conceptualization of wealth to its practical

application in human development and its theological reconciliation with the Cross.

1. Holistic Wealth vs.

Materialism: Reimagining Abundance

At the heart of the critique against modern prosperity teaching is the conflation of "wealth" with "greed." To understand Komaiya's framework, one must distinguish between the accumulation of assets for self-aggrandizement and the cultivation of Holistic Wealth. For Komaiya, wealth is a multi-dimensional construct comprising sound health, intellectual influence, spiritual depth, and financial freedom. This alignment mirrors the Johannine wish: "Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers" (3 John 1:2, NKJV).

In this paradigm, financial resources are viewed not as an end, but as a secondary byproduct of a primary spiritual and intellectual alignment. As Maxwell (2018) argues, true leadership success is measured by the ability to add value to others, which necessitates having "overflow" in one's own life. If a leader lacks intellectual influence or spiritual health, financial assets become hollow markers of materialism. Therefore, the "Science of Results" posits that money is merely a tool for the expansion of the kingdom—a neutral resource that takes on the character of its possessor. When the possessor is driven by "Kingdom purpose," wealth becomes a vehicle for evangelism and social transformation rather than a monument to personal ego (Adeyemi, 2017). Furthermore, Komaiya emphasizes that wealth is built on two essential pillars: spirituality and practicality. Spirituality provides the foundation through faith and covenant alignment, while practicality involves strategic investments, problem-solving, and continuous learning. This dual-pronged approach ensures that prosperity is not a "magical process" but a disciplined journey of stewardship and intellectual growth. By rejecting the "survivalist" mindset and embracing a "dominion" mandate, the leader transforms personal success into a communal resource.

2. The Philanthropic Mandate: Prosperity as a Reservoir

The ethical justification for the leader's prosperity lies in the Philanthropic Mandate. In the contemporary Nigerian socio-economic

landscape, the church often steps in where the state has retreated (Soneye & Ogunewu, 2025). Komaiya's ministry emphasizes that a leader's success is the essential fuel for Human Capital Development. The "Science of Results" is not a private formula for personal luxury; it is a systemic approach to generating the resources required for massive social intervention.

Research into "Progressive Pentecostalism" suggests that churches focused on holistic empowerment serve as hubs for social mobility (Miller & Yamamori, 2007). The philanthropic initiatives of the church—ranging from comprehensive education grants to critical medical interventions—are high-cost endeavors. They require a leadership that has mastered the dynamics of wealth creation and management. Without the "Prosperous Leader," the "community's reservoir" remains dry. As noted in contemporary leadership studies, an essential tool for economic growth lies in the coordination of human capital resources. Effective philanthropy in this context goes beyond alms-giving; it involves teaching the "channels and processes of becoming wealthy" to others. This is what Komaiya refers to as "effective charity"—providing the intelligence quotient (IQ) and emotional quotient (EQ) necessary to turn capital from "bread" into "seed". By investing in the continuous education and training of church members, leadership fosters a supportive environment where individuals contribute significantly to the mission (Soneye et al., 2025c; Soneye et al., 2025d; Soneye et al., 2025e). Thus, the leader's prosperity functions as a communal trust; the more the leader prospers, the greater the capacity of the institution to alleviate poverty and fund healthcare for the indigent.

3 The Paradox of the Cross: Reconciling Suffering and Victory

Perhaps the most significant point of contention is the Paradox of the Cross. Traditionalists and critics frequently point to the "Suffering Servant" model of Christ (Isaiah 53) as the definitive blueprint for Christian leadership, suggesting that material prosperity is antithetical to the message of the Cross. However, a balanced synthesis suggests that the Cross and the Crown are not mutually exclusive in the believer's journey. While Christ suffered the ultimate deprivation for the sake of redemption, He operated in what can

be termed a "wealth of purpose". He was never "poor" in the sense of being unable to fulfill His mission; He had access to everything required to execute His divine assignment. The modern "Prosperous Leader" does not seek to replace the Cross or ignore the reality of sacrifice. Instead, they represent the victory that the Cross was intended to provide for the believer's life on earth. According to this theological perspective, Christ's atoning death frees believers not just from sin but from the limitations of physical disease and lack. The Cross represents the payment, and the prosperous life represents the "purchased possession."

Therefore, a leader demonstrating tangible results is not diminishing the sacrifice of Christ; rather, they are validating the efficacy of that sacrifice in the present world (Brumback, 2011). This "integrative theological approach" recognizes that both blessings and suffering are part of God's work in shaping a believer's life. In this light, the "Science of Results" becomes a testimony of grace. The leader's ability to thrive amidst economic instability serves as a "sign and a wonder," pointing observers toward a God who is capable of sustaining His people.

Recommendations

To bridge the gap between spiritual devotion and tangible socio-economic impact, the following strategic recommendations are proposed. These are designed to ensure that community well-being is not just a personal philosophy but an institutionalized framework for communal progress.

First, for Individuals: Approach discussions with empathy and understanding. Before engaging with spiritual leaders like Pastor Korede Komaiya, consider their context, intent, and the complexities of their role. Seek to understand their perspective on community needs and spiritual guidance.

Second, for the Clergy: Community Needs Assessment. In the contemporary era, understanding the tangible needs of a community is essential for spiritual leaders. Clergy can enhance their relevance by actively engaging in Community Needs Assessment. This involves understanding local challenges, such as economic disparities, educational gaps, and social issues. By integrating this understanding with spiritual guidance, clergy

can lead initiatives that address these real-world problems.

Third, for Theologians: Developing a Theology of Social Responsibility. There is an urgent need to evolve beyond a focus on individual salvation toward a robust Theology of Social Responsibility. This theological framework must balance internal spiritual growth with external community well-being. Theologians can articulate a narrative where faith inevitably leads to action that benefits society. This synthesis ensures that faith is viewed not as separate from the world, but as a force for positive change within it. By framing social responsibility as a form of worship, the church can encourage a culture of service that contributes to the well-being of the community.

Fourth, for the Congregation: Cultivating a Mindset of Active Participation. The laity can move beyond being passive recipients to becoming active participants in Community Building. Following a spiritual leader can be viewed through the lens of aligning with a system that prioritizes community well-being. Members can be encouraged to study the positive actions of their leaders as a case study in practical faith. This involvement includes adopting practices of service, intellectual engagement with community issues, and spiritual consistency in working for the common good.

Fifth, for Pastor Korede Komaiya and Spiritual Leaders: Balance your theology with compassion and service. Do everything possible to ensure Christ is the center of all you do. Continue the good work, leading with tangible impact and spiritual guidance. Prioritize community engagement and social responsibility, demonstrating the values you preach.

Sixth, for Policy Makers and Civil Society: Recognizing Faith-Based Organizations as Community Partners. Governments and development agencies can recognize faith-based institutions as vital partners in Community Development. The social programs offered by these organizations are essential buffers against poverty and social issues.

Conclusion

At its core, Pastor Korede Komaiya's declaration during the January 2026 "12 Days of Glory" programme that he would "never follow a poor pastor" is a profound call for

Leadership Integrity. Citing Proverbs 19:4, which states, "Wealth makes many friends, but the poor man is avoided by his neighbor," he argued that financial capacity is essential for effective global ministry. This philosophy asserts that a leader's visible results serve as the primary evidence of their message's efficacy. For a generation seeking total transformation, a leader who models victory over environmental limitations acts as a more potent catalyst for change than one who merely theorizes about it. According to insights from The Master's Place International Church, following a "successful" pastor is an act of alignment with a blueprint that works. This alignment ensures the church functions as a powerhouse for both spiritual salvation and economic liberation, treating followers as partners in a shared testimony of progress. Ultimately, this perspective reframes prosperity as a tool for global impact. By demonstrating competence in managing earthly resources—such as providing church scholarships and 100% healthcare coverage for all staff—a leader validates their capacity to steward the weightier matters of the kingdom. In this context, success is not an end in itself but a testimony of faithfulness and a roadmap for others to rise above their own limitations.

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