

BIOGRAPHY AND CONTRIBUTIONS OF REV. (DR.) WILSON A. BADEJO TO THE GROWTH AND DEVELOPMENT OF FOURSQUARE GOSPEL CHURCH, NIGERIA

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Abstract

This paper presents a historical survey of the biography and contributions of Rev. Dr. Wilson A. Badejo, a former General Overseer of Foursquare Gospel Church in Nigeria, to the propagation of the gospel of Jesus Christ in Nigeria. Historical methodology was employed in the paper. The paper identified Badejo's intellectual prowess, his faith, and subsequent career of teaching and preaching, which made him an accomplished and notable church leader. The paper stressed his Barley Harvest project, which became the corporate response of Foursquare Gospel Church in Nigeria to the great commission mandate, as his significant contribution to Foursquare and, indeed Christianity in Nigeria. Foursquare church in Nigeria is fairly well known all over the country owing to the ecumenical spirit and broad outlook of Rev. Badejo. It is recommended that regular training for leaders at all levels of administration is important for proper exposure and better performance and that the committee system of administration be embraced because it would be more productive. The paper concludes that a strong vision connected with resourcefulness and readiness to carry one's peers along is essential for one to be remarkable in missionary activities.

Introduction

With the rolling of the cycle of time, history emerges. However, to the Church of God on earth, history is more than just scientific investigation and the methodical description of its temporal development as defined by scholars. To study Church history and to take account of today's events, which will eventually culminate as tomorrow's history, is to see the hand of God at work amidst the transgression of man. The book of Acts of Apostles, which is the genesis of the historical account of the New Testament Church, has not reached its conclusion. At every point in Church history, mighty vessels, apostles, and generals have emerged to champion great revivals. However, the history of early and modern Christianity cannot be complete without mentioning the cardinal role played by Africa and Africans. Right from the medieval history of the Church, the ple of Africa has continued to be relevant, particularly as leaders rather than followers. It is in the light of the foregoing that we have made Rev. Dr. W. A. Badejo (henceforth Rev. Badejo) the subject of our study with a view to bringing into light his contributions to the development of Christianity in Nigeria. The study on Rev. Badejo has become necessary because little has been written about him despite his great contribution to the growth of the church in Nigeria.

This paper on Rev. Badejo will comprise the features of a biography, date and place of birth, educational background, professional expertise and major achievements. We also aim to establish the texture of Badejo's gospel message and determine how this represents a meeting point between some of those who worked in other denominations by way of taking the gospel to the indigenous people. This allows for comparisons which are relevant to the expansion of knowledge.

Not much has been documented about gospel preachers who are Nigerians. R. B. Davids confirms thus:

In March 2001, I was at Oral Roberts University, Tulsa, Oklahoma, USA and was doing research on the history of revival movements. I needed to make reference to the great revivals across the world. I found vast numbers of materials and references on Europe and North America but nothing on Africa. Then, I became even more aware of the missing gap of the lack of documentation of the move of God in Africa in contemporary church history¹.

This documentation is an attempt in part to fill this gap since Rev. Badejo's ministry reached the indigenes and addressed the religious and socio-political situation of his time. His choice as a research phenomenon by us is based upon the indelible reality of his contributions to Foursquare Gospel Church (henceforth Foursquare Church) in particular and Christianity in general. Therefore, this work is justified first as a response to the research needs of scholars. Secondly, the quality of work done by Wilson Badejo is sufficiently impressive and outstanding to merit his being celebrated as an icon in the Foursquare Church. This study is limited to the life and works of Rev. Dr. W. A. Badejo. Although his denomination is Foursquare Church, other information on his outings outside Foursquare will also be given.

The Profile of Rev. (Dr.) W.A. Badejo

Rev. (Dr.) Wilson Adebogun Badejo was born on 19th May 1947 in Ijebu-ode, Ogun State of Nigeria to the family of Mr. Williams Adewale Badejo and Mrs. Florence Ebunoluwa Badejo (nee Ogunomoju). He attended St. Paul's Primary School, Ago-Iwoye, from 1954 to 1957 and Princess Day (primary) School, Aba, between 1958 and 1963. He had 'Distinction' in West African School Certificate Examination and received an 'HSC' award in his 'A' Levels examination at Government College, Ibadan².

He gained admission into the University of Ibadan, Ibadan in 1968 where he obtained a doctorate degree in Veterinary Medicine (D.V.M) in 1973. He also had a couple of post-graduate certificates, including a diploma in Management from the University of Connecticut, USA in 1978. He died on July 17th, 2020.

Career and Work

Rev. (Dr.) Badejo worked briefly with Nigerian Broadcasting Corporation, Ibadan (NBC now NTA and FRCN) shortly after his 'A' Level examinations in 1967 before he gained admission into the University of Ibadan. After his NYSC, he worked as a Research Officer with National Veterinary Research Institute, Jos. He was assigned by the Federal Government Lagos Airport where he opened a quarantine office in 1974. From 1977 to 1986, he worked at the Ibru organization before going into full time ministry³.

Salvation and Ministerial Profile

Rev. (Dr.) Badejo became "born again" during an annual revival meeting at the University of Ibadan in 1969⁴. Eventually, he had to let go his students' unionism. He later joined the Foursquare Church some years after his graduation from the university. He was under the tutelage of Rev. (Dr.) S. Odunaike for many years as a young Christian, a leader in Foursquare's national headquarters church, Yaba, Lagos and later, as the Associate pastor of the same church. He was the Pastor-in-charge of the Church at Yaba from October 1986 to December 1989. During his four-year tenure at Yaba church, four churches were planted. These were Akute, Alapere, Badia and Mushin churches.⁵

As the senior pastor of Foursquare Gospel Church, Agege, Lagos between January 1990 and January 1997, Dr. Badejo emphasized evangelism and church planting. Immediately he returned from the United States of America after his completion of a degree course at LIFE Bible College in Los Angeles between 1990 and 1992, Agege District embarked on a serious evangelic ministry that was to later shape the fortunes of the Foursquare Church in Nigeria. Between 1992 and 1996, Agege District, under his leadership planted seventy - two churches. Twenty - one out of that number were transferred to Festac District on becoming a District.

Between March 1997 and September 1999, thirty-one new churches were planted within and outside Festac District.

Below are some of his ministerial services, awards and appointments:

- Member, Central Executive Council (representing the laity (late 70's and early 80's)
- Associate Pastor under Rev. (Dr) Odunaike at National Headquarters Church, Yaba (1981-1986)
- President Pentecostal Fellowship of Nigeria (PFN), Lagos State branch – (1988)
- Pastor in charge of the National Headquarters Church, Yaba- (1986-1990)
- Attended L.I.F.E. Bible College, Los Angeles, USA, where he was conferred with a Bachelor of Theology (B. Th) degree (1990-1992)
- District overseer and Senior Pastor of Agege District (1990-1997)
- District overseer and Senior Pastor of Festac District (1997-1999)
- General Overseer, Foursquare Gospel Church in Nigeria (1999 to 2009)

Others include:

- Fellow, School of Veterinary Surgeon
- Member, Board of Governors, Nairobi Evangelical Graduate School of Theology
- Member, Nigerian Inter-Religious Council
- President, NEF (Nigerian Evangelical Fellowship)
- Award of Excellence by the Bible Society of Nigeria

Reverend Wilson Badejo was married to Mrs Adenike Adeyinka Badejo, (Nee Ige). The marriage is blessed with six children, Ope, Damilola, Olaolu, Nike, Femi and Ore⁶.

The Situation of Foursquare Church Before Badejo's Tenure

To appreciate the contributions of Rev. Badejo, it is necessary to examine briefly the prevailing condition of Foursquare Church in Nigeria before his assumption of office as the General Overseer. Prior to his assumption of office as General Overseer, the National Office of the church at 62 Akinwumi street, Alagomeji-yaba, Lagos was harbored in an unbecoming, ramshackle rectangular kiosk.⁷

The National Office was a skeletal set up. The Administrative Secretary, Rev. G. Shoyombo had a sparsely furnished office with some typists and messengers. There were only one or two air-conditioners for the top leaders, the General Supervisor who did not frequent the office and the General Secretary who was resident⁸. The Christian Education Department of the church started emerging at that time and was given an office space at the National Office. The allocated space as complained by one of the departmental staff was neither convenient nor spacious enough to accommodate the church's educational materials⁹. The Head of Department's office could not accommodate visitor's chair due to lack of space. As a result, the office could not function optimally.

Again, the facilities and standard of the church's seminary at Ikorodu were low compared to some seminaries such as Baptist Seminary, Ogbomoso, Evangelical Church Winning All (ECWA) Theological

Seminary, Igbaja, United Missionary Church Africa Theological College, (UMCATC) Ilorin, St. Joseph's Major Seminary, Ikot-Ekpene, Akwa-Ibom State, Seat of Wisdom Seminary, Owerri, Imo State and Good Shepherd Seminary, Kaduna, Kaduna State. The library was not well stocked with relevant literature thereby making graduates of the school to compete less favourably with their counterparts from other seminaries. Prior to his tenure, the college provided cyclostyled handbooks for nearly all subjects taught due to non-availability of textbooks¹⁰. Apparent inadequate funding and strict government policy made importation of textbooks along with other essential goods difficult.

Foursquare Church in Nigeria's response to the great commission started as far back as 1955 when the first local assembly was pioneered at King George Avenue, Yaba-Lagos. Before Badejo assumed the leadership of the Foursquare Church in Nigeria in the year 1999, the church planting activity of the church was rather slow. Foursquare Church was responding to the great commission through the Church's National Directorate of Missions and Evangelism which coordinated the missionary activities of the church both within and beyond Nigeria. The Directorate had successfully facilitated the pioneering and consolidation of about seven hundred and eighty Foursquare churches in Nigeria¹¹ by motivating local and viable churches that had the vision and ability of pioneering to do so. Thus, the church planted seventeen (17) churches on the average each year within the first forty-five years of her existence in Nigeria.

Badejo's Contributions to Foursquare Gospel Church in Nigeria

At the inception of his leadership as the General overseer of Foursquare Gospel Church in Nigeria, in 1999, Rev. Badejo made some projections into the future as guiding plans for the church. Some of these plans which were adopted from 'Golden Vine'¹² are enumerated below:

- Instituting Missions and Evangelism with special attention to planting more churches in the Middle Belt and ultimately, the saturation of the core North with Foursquare churches.
- Enrolment and training of men for the church planting efforts of the church via the Barley Harvest vision.
- Developing the laity to be more relevant in church activities of the Foursquare church.
- Developing of the infrastructure at the various camps of the church.
- Consolidation packages for the churches
- Equipping the LIFE seminary to an international standard.
- Providing better welfare packages for pastors.
- Relocation of the National office from Akinwumi Street to Idimu international conference centre.
- Promoting better public relations for the Foursquare Church in Nigeria.
- Ensuring improved relationship of the Nigeria Church with her mother Church in USA

Expanding the churches in the Middle Belt of Nigeria and ultimately, the saturation of the core North with Foursquare Churches was the main focus of Rev. Badejo's tenure. In November 1999, shortly after the installation of Rev. Badejo as General Overseer of Foursquare Gospel Church in Nigeria, the International President of Foursquare, Paul Risser invited him and forty others from Foursquare churches all over the world to share with them his vision of God's mind for the Foursquare movement in the 21st century¹³. At the end of the fellowship, every country representative made a commitment on behalf of their people and country to join in the global vision of ensuring that Foursquare as a movement doubled her population worldwide in the first decade of the new millennium. At that meeting, Rev. Badejo the then General Overseer promised that he was going to plant 100 churches the following year. This was a statement of faith because before that time, Foursquare had about 780 churches throughout the country in its 45 years of existence. He was overwhelmed by the result that followed when 179 churches were planted in the year

2000.¹⁴ The achievement encouraged him to launch a national initiative which was later called the Barley Harvest Project.

The Barley Harvest

The vision of the project was in three phases: Phase one to plant 1000 healthy self-reproducing churches in the major cities and among unreached people in the southern part of Nigeria in three years. Phase two was to saturate the Middle Belt of Nigeria with Foursquare churches by 2005, while the third and final phase of the vision was to plant Foursquare Churches in the Core North by 2010. As for what informed the choice of Barley as the name tag for the vision, Pastor S. Eninla explains that the name “barley” as contained in Ruth 1:22; 2:9 was chosen because barley is a seed that produces multiple harvest¹⁵. The General Overseer likened each missionary or church planter to a seed of barley which when planted dies to produce many seeds. From the above, we understand that what the church is doing presently with respect to mission is sowing or planting seeds of the Gospel everywhere the church could go for future multiple harvest of souls into the kingdom of God²⁰.

Badejo adopted a people - oriented strategy for planting churches and set targets and goals for Districts to meet or achieve. Under a second strategy, designated national churches were planted in specific areas and among specific unreached peoples in the country as may be determined by the General Overseer from time to time²¹. Both strategies required large- scale mobilization and active involvement of all and sundry. N350 million was budgeted for the vision and was to be funded through fund-raising programmes church members’ contribution to be organized for that purpose. Every member of the church would be expected to make a pledge to that effect at the beginning of the church year, to be redeemed on a monthly basis. Funds raised at the local church were divided into three: 50% to be retained at the local church, 20% to be sent to district office while the remaining 30% was to be sent to the national office. Each level of the Foursquare church was to ensure accurate records of all funds raised and disbursed and such fund should be strictly used for church planting purposes.

The Director of Home Mission, Rev. B. Olowodola, in the 2004 *National Convention* programme booklet reported thus:

The first phase of Barley Harvest project has been successfully completed. Within the period of 2001-2003, a total of 1000 churches were planted most of which are situated in the southern part of Nigeria and are at the stage of consolidation. The second phase of the Barley Harvest project which has begun, though challenging is receiving considerable push from the National Office. There are at least Twenty-Five Barley Harvest churches spread across the Middle Belt area and the Barley Harvest is equally breaking new grounds among the Koma people in Adamawa State. Many souls have been saved and are being discipled²¹.

The 2003 annual report of the church shows that an average of 130 people was deciding for Christ daily through the ministry of Foursquare in Nigeria²². 121 received divine healing and 126 persons became members of the church on a daily basis. Based on the above statistics, we see the initiative of Badejo as religiously lives in Nigeria from a religious perspective. By the year 2004, the projected one thousand (1,000) churches target was achieved and surpassed. Middle Belt of Nigeria, the second phase of the project, had received a lot of the Foursquare mission’s attention with the planting of over 300 churches in that region between the year 2000 and 2004²³.

Rev. Badejo's style of church administration was an all-inclusive one, with every member contributing his or her own quota to the work of the Lord. This is in line with opinion of Dairo who said, "the nature or mission of the church is not something that can be determined by an individual²⁴". There is a governess about Foursquare which Badejo sought to understand. For instance, he never claimed that his administration was determined in every detail by the word of God but asserted that its fundamental principles were directly derived from the scripture. According to Gore, only the general fundamental principles of the system matter²⁵. He admitted that many issues were determined by expediency and human wisdom. Hence, it follows that while the general structure must be rigidly maintained Berkhof said:

Some of the details may be changed in the proper ecclesiastical manner for prudential reasons, especially the one that will benefit the church most.²⁶

Since the church goal must be realized in human society, we believe that all administration must begin with persons where they are and move toward a 'predetermined' goal²⁷.

Additional departments were created in the church by Badejo for the advancement of Christ's kingdom among boys and girls and also to promote the habits of obedience, reverence, discipline, self-respect and all that tend toward true Christian living. These groups met weekly to receive religious instructions from their officers or invited guests. In addition to the weekly drills and parades, their programmes include physical training, educational subjects and holiday camps. Modupe Oduyoye opined thus:

The churches concern has been to help people to live more efficiently in their present environment and to enable them share in the process of improving the tone of the society at large.

In the area of infrastructural development, Rev. Badejo built a four story ultra-modern office complex and 20,000 seat auditorium with hostels for accommodation at Idimu camp. He brought the national office there for effective administration. The national office as said earlier was begging for space before he took over. The transformation of Idimu camp that took place in an unprecedented manner has been described as a 'testimony'²⁸.

In the same vein, Rev. Badejo built 50,000 seat auditorium at Ajebo campground for the celebration of the church golden jubilee, and several accommodation halls for conventioners. Landed property was allocated free of charge to Districts, Zones, churches and individuals for building residential structures for their church and family members. He acquired additional 210 acres of land for further development of the camp. These and other giant strides were taken by Badejo to upgrade the campground. For these acts of transformation, Rev. Mrs. Shodipo described him as a 'world changer'²⁹.

The Barley Harvest project and vision were widened to incorporate the young churches that needed more attention to ensure their survival. In 2003/2004 church year, many resources in cash and materials were made available by the National office to enhance the consolidation of these baby churches. The gesture, Muraina said, really boosted the morale of the Church planters and also helped in taking care of some immediate needs of these churches³⁰. Plans to continually generate needed resources for these churches have been put in place with the Home Missions Directorate managing the operations.

More lecture rooms were constructed to cope with the increase in the enrolment at the seminary, and work towards affiliating and accrediting her programmes with Olabisi Onabanjo University, Ago - Iwoye and the Accrediting Council for Theological Education in Africa (ACTEA) the Provost of the seminary – Rev. Cletus Orji said has reached an advanced stage. The purpose was to enable the Seminary to transfer her credits to similar seminaries and universities³¹. It is important to note that, through the vision of the Badejo administration, a two - storey building, housing libraries and classrooms have been added to the school. Besides, publicity in Foursquare has assumed an unprecedented dimension as billboards, banners, commuter adverts and several publications by Foursquare Churches now circulate the entire nation and beyond. The rationale behind all forms of publicity by the church is not only to make the church known to people on the street but as a method of invitation to attend her programmes. Omotoye opined:

Different methods are adopted in drawing the attention of people to church revivals through the printing of hand – bills, radio announcements and postal's pasted at strategic places and personal invitation to people to attend church programmes.³²

Apart from radio jingles, television broadcasts beam evangelistic programs to within and outside Nigeria. This indeed Adeyanju said is one vision that has witnessed a great transformation in the country³³. Again, if Foursquare Church is now fairly well known all over the country, it is largely due to the ecumenical³⁴ spirit and broad outlook of the former General Overseer, Rev. W. A. Badejo. By virtue of being the chairman of the Nigeria Evangelical Fellowship (NEF) and that of the Association of Evangelicals for Africa and Madagascar (AEAM), Rev. Badejo brought Foursquare Church into limelight. Through his interactions with many Christian bodies and his ministries in students' circles particularly in secondary and tertiary institutions, he placed Foursquare Church on the map of interdenominational fellowship in Nigeria.

Educational Establishments

Another laudable initiative under Rev. Badejo as General Overseer of Foursquare Church was in the area of educational establishments. The Christian Missionaries have not hidden their intention that the establishment of schools was meant for evangelism. Omotoye corroborated this: it was a strategy adopted by the early missionaries to win converts to their various missions. The Christian missionaries have been consistent and dogged in their aspiration on the establishment of schools in this regard.³⁵

Apart from encouraging the establishment of Foursquare Secondary Schools in all the States of the Federation, he set up 21-member University Establishment Committee to work on actualizing the vision of establishing a university by the movement and to raise fund for same. The vision is to build a people of excellence and integrity for service with a mission to provide qualitative, functional and sound education with Godly virtues that will prepare men and women for leadership and positive impact on the society. Rev. Badejo told the committee that a university cannot be run on offering and monthly tithes bringing to their awareness that "good things are not cheap and cheap things are not good"³⁶. Giving an insight into the journey of establishing the University, Folorunsho Adu who headed the committee said:

The journey has not been easy, establishing a university is a capital intensive project. I must thank the leaders of the church starting from the visioner Rev. Dr. Wilson Badejo and our present General Overseer Rev. Felix Meduoye as well as the committee members for their sustained interest in the project³⁷.

Thus, it was Badejo who laid the solid foundation upon the University was eventually established. ³⁸

The Message Pattern of Badejo's Ministry

In the words of A. T. Person, "A light that does not shine, a germ that does not grow, and a stream that does not flow is no more an anomaly than a Christian who does not witness."³⁹ This statement captures the true position of Rev. Badejo and he has preached against spiritual lethargy over and over in his messages over the years. He once said:

Witnessing is not a gift but an anointed lifestyle. Whether in silence or in speech, we are all witnessing for Christ. The big question is whether or not we are good or bad witnesses. However, within the witnessing community there is also the gift of soul winning.⁴⁰

Wilson Badejo's life testifies to the presence of both gifts. However, he maintains that they never manifested with any kind of authenticity until a work of grace had been done in his heart.

Badejo was a fearless preacher with zero tolerance for corruption. He preached against corruption in government offices and condemned Christians in public service who in the words of E.M. Ehioghae⁴¹ and Odumuyiwa⁴² employed "stratagems and prevarications" to accomplish their aim to 'commercialize' religion. He spoke about the corrupt state of this country which has led to the sufferings of the citizens. His preaching against corruption makes the Foursquare Church occupy the front row in the fight against corruption and social vices in the society. His views tallied with those of former president - Chief Olusegun Obasanjo:

Our fight against graft and corruption must be taken on strongly by the church we must not rest until righteousness truly exalts our nation. I am very pleased that Foursquare Nigeria has played this role eminently so far.⁴³

Rev. Badejo rebuked backsliders for always behaving worse than unbelievers and in the process perpetuating social vices even within the Christian church. He believed it was the failure of the church to provide leadership which led to the unenviable political life and bad economy of the country to fall into the hands of the incompetent and the greedy, which merely use religion as a cover. The church did not question the sources of ill-gotten wealth but organized thanksgiving services for the rich and corrupt and launchings in which they invite them. The church has lost her moral standard which she ought to possess in the society.

Badejo encouraged Christians to actively participate in politics and to vie for positions equivalent to their qualifications and experience while still maintaining good Christian behaviour and testimony. In so doing, they would become living examples in maintaining their faith and spiritual stand in the midst of the people surrounding them. D. Soelle agrees that Christians should participate in politics when she said:

The Church is clearly called to be involved politically. Because the ethical requirements of God's loyalty and humanity's lamentations are for justice, equity and harmony. Politics is the arena in which Christian truth becomes praxis.⁴⁴

Badejo's social concern about, and emphasis on social justice is one of the major themes of his message. He preached against the against cruelty and oppression in governance as some of the evils that the Lord condemns. He demonized the extravagant life of those in government and the condemnation of systematic corruption. Badejo was in no doubt that these social malpractices as opined by Isiramen were the 'products of sin and greed'.⁴

Badejo can also be described as an unapologetic crusader for the gospel not minding the challenges posed by circumstances in which his evangelism activities were carried out. For example, he did not only preach the gospel to the common man on the street and in crusades or revival grounds, but he equally preached in the palaces of notable Chiefs in Nigeria. His missionary visits were instrumental to the planting of Foursquare Church in 2001 outside the gate of the palace of His Royal Highness Oba Okunade Sijuafe, Oni of Ile- lfe in Osun State and 2004 within the palace of His Royal Majesty Ogiame Atuwase II, Olu of Warri in Delta State.

His preaching ministry was not confined to Nigeria. He led several teams of missionaries sometimes riding on bicycles to the villages and hamlets of Malawi and Zambia preaching to the lost⁵⁴. In one of the mission nights organized by the church, he expressed his desire thus:

It is my desire and prayer that Foursquare church will not rest on its oars until we reach all areas of the world with great poverty and low quality of life, combined with lack of access to Christian resources. I am referring to the 10/40 window.⁴⁶

Criticism

One of the tests of a man's character is the impact he has on his peers. As a general rule, there is no group of men more critical of another man than those in the same class or profession. Often envy and jealousy raise their ugly heads among peers. Unfortunately, ministers of the gospel are not exempted in this. Even though, Badejo served those he was leading and sacrificed the comfort of his own life so that others may have comfort in the kind of life Asifatu⁴⁷ sees as exemplary and worthy of emulation, he had his fair share of such negativity. But on the whole the choruses of his good droned out such misgivings. Badejo became more of an enigma to many of his followers who saw him as rigid, uncompromising and autocratic. In dissecting the allegation of Rev. Badejo's autocratic tenure as General Overseer of Foursquare Gospel church in Nigeria, Kayode Babatunde who worked closely with him said,

Dr. Badejo was a very pragmatic man. He was result oriented. When he set for himself a goal to achieve, he did everything to achieve that goal. That is why some people thought he was autocratic⁴⁸.

In the same vein, Adedeji Adegbesan said, "if you are not patient, you cannot work with him because Badejo doesn't have patience for failure. He had a drive that if you cannot flow with him you would struggle"⁴⁹. While Babatunde and Adegbesan absorbed him from the allegation of being autocratic, Adesanya said the contrary,

He is to some extent autocratic, but not in the negative sense of the word. He is a kind of man who has a drive for achievements and success. He is also a man of vision who wants to see his visions succeed. So, to anyone who couldn't measure up to him, then he is labeled autocratic. He pursues

his visions with vigour but was also opened to consultation from those who can aid his visions. We have worked closely and debated issues rationally. He is not myopic in reasoning and decision making. He weights decisions and bows to superior counsel when offered.⁵⁰

We therefore perceive Rev. Badejo to be a difficult man to understand, hence the differences of opinion about him even among his missionary team.

The End of His Tenure

The tenure of Rev. Badejo as the General Overseer came to an end on 15th November 2009. He was voted out of office in a 'Yes' or 'No'⁵¹ elections by simple majority of the delegates. He initially 'openly'⁵² accepted the verdict of the election but later reacted against the way and manner the accreditation process was carried out. He discovered some of the delegates who voted during the election were not eligible to vote. Some of his loyalists took the matter to Lagos High court and prayed the court to declare the result of the election null and void. They believed the church being a corporate body can sue and be sued. The court case generated storm within the movement and many accused Badejo of masterminding the court action. The crises which had an adverse effect on Badejo reputation within the organization were eventually resolved and he was installed as the senior pastor of Foursquare Gospel Church, Jibowu, Lagos by the then current General Overseer, Rev. Felix Meduoye.

Conclusion

Through this paper, we have seen again another maker of the Nigerian church, this time around not as a founder of a denomination but someone who worked tirelessly to propagate the Gospel. The total picture drawn from the account of Badejo's landmark achievements is one that can be justified by not just his sharp and fertile vision but also his underline charismatic disposition. Without the latter, it would have been difficult for him to draw the level of attention and credibility that his ministry attracted. This type of charismatic disposition can possibly be compared to the stories of Moses, Joshua, Deborah and Gideon from the Biblical times and Martin Luther, Samuel Ajayi Crowther and many others who, by their charismatic instincts were able to reach people with the message of the cross.

It should be noted that, dearth of information on home grown missionaries is not tantamount to absence of such missionaries. However, for one to be remarkable within missionaries' activities, a strong vision is indispensable. The stature of Rev. Badejo as an icon within the Foursquare structure is not unconnected with his resourcefulness and readiness to carry along his 'peers.' As it is natural with all heroes (human), Rev. Badejo may not have been without his own flaws.

Perharps, the most outstanding feature of Badejo's tenure was Barley Harvest vision that gave birth to deep concern among believers for the unevangelized areas of the land. He had visions of 'large tracts of the interior being evangelized' and a self – governing, self - supporting and self – extending church being established. The work of this missionary gave to new religious dimension to Foursquare members which consequently gave them a new drive for souls. His ministry gave birth to many pastors that offered leadership to many churches in Nigeria. Thus, Badejo's experience had the semblance of a global man who preached the gospel both in the streets and in palaces of high ranking Chiefs. His ministry has complimented the efforts of the missionaries making the Christian message grow in Nigeria. His overall successes could be an inspiration to current and future generations.

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44. The term 10/40 window refers to the rectangular area of North Africa, the Middle East and Asia approximately between 10 degrees north and 40 degrees' north latitude. The 10/40 window is often called "The Resistant Belt" includes majority of the world's Muslims, Hindus and Burdhists. The 10/40 window contains the overwhelming majority of the world's least evangelized megacities – that is those with the population of over one million. In fact, the top 50 least evangelized megacities in the world are all in the 10/40 window.
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46. Oral Interview: Rev. Kayode Babatunde, Pastor Foursquare Gospel Church Malet, Ibadan on 22nd February, 2013.
47. Oral Interview: Rev. A. Adegbesan, Pastor Foursquare Gospel Church, Abeokuta, on 16th November, 2014.
48. Oral Interview: Rev. A. Adesanya, Pastor Foursquare Gospel Church, Okota - Lagos, on 22nd November, 2012.

49. Yes, or No election in Foursquare is a constitutional provision where a single candidate is presented in an election requiring the electorates to cast their votes whether 'Yes' for him to continue in office or 'No' for him to step down from office.
50. The researcher's personal observation, he was at the venue of the election when Badejo openly accepted the result of the election.
51. O. Kalu, *Christianity in West Africa, The Nigerian Story* (Ibadan: Daystar Press; 1978), 17.
52. J. F. A. Ajayi, "Henry Venn and Policy of Development" in *Journal of Historical Society of Nigeria*. Vol.1 No4, (December 1956), 14.