ABSTRACT

**PASTORAL MINISTRY AND THEOLOGICAL EDUCATION: THE
EVALUATION OF THE EFFECTIVENESS OF THEOLOGICAL
EDUCATION/MINISTERIAL TRAINING FOR PASTORAL MINISTRY IN
SOUTHERN NIGERIA**

by

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The massive widespread heretic teachings, materialistic and self-centered gospel, consumerism and utility mindset that characterized the Christian practice in contemporary Nigeria necessitates the examination of the wellness of pastoral ministry, and the evaluation of the effectiveness of theological education/ministerial training for pastoral ministry. This research demonstrates a wealth of insight from diverse literature review of renowned scholars on biblical narratives and historical documents of God's vision and expectation for pastoral ministry. It further discusses the essential roles of theological education in grooming and equipping of pastors for the fulfilment and realization of God's vision and expectation for pastoral ministry.

The biblical narratives and historical documents identify the shepherd-sheep motif as the germ of pastoral ministry as reflected in God's relationship with his people in the Old Testament. In the same vein, the life and ministry of Jesus, his command to Peter, the lead apostle of his new messianic community, the pastoral practices of the apostles in the New Testament narratives, and in Church history maintained the shepherd-sheep metaphor.

Theological education and ministerial training, as the servant of the Church, has the responsibility to design a training structure that envisions and equips prospective pastors with God's vision and expectation for pastoral ministry. This research documents qualitative and quantitative research on the nature and quality of the existing theological education by engaging nine (9) theological educators and forty-three (43) pastor-students of two indigenous theological institutions in one-on-one semi-structured interviews, focus groups, and questionnaires. In addition, a textual document analysis of five (5) international theological institutions elicits the nature and quality of theological education that contribute to the formation and grooming of pastors. The research further gathers stories from the field by interviewing nine (9) clergies and pastors of different denominations on the usefulness of acquired theological training in the field of practice. The opinions of six (6) lay leaders, male and female from different denominations and walks of life, exhibit the true picture of pastoral ministry and Church life.

Cumulatively, the findings elicit the true nature and quality of the existing theological institutions in contemporary Nigeria and their level of contributions to the current practice of pastoral ministry. In addition, the research identifies ways to improve the current nature and quality of theological education and ministerial training and further areas of research for the wellness of pastoral ministry and Christian community in Nigeria.

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A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

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May 2022

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

Given that the primary responsibility of pastoral ministry is shepherding and nurturing God's flock, the evaluation of the Theological Education and Ministerial Training for Pastoral Ministry is crucial at this point when the Christian community in my ministry context, Southern Nigeria, is experiencing little exposure on intentional discipleship, thereby, become vulnerable to massive heretic and false teachings that are prevalent in society.

For the purpose of a credible evaluation and recommendations, the first chapter introduces the rationale behind this project, the purpose statement, and the research questions that undergird the research. In addition, the chapter defines key terms and establishes the delimitation of the research. It also highlights relevant literatures and presents a layout of the research methodology that would serve the purpose of the project.

Personal Introduction

As a fresh graduate from the Bible school, I joined a mission agency to engage in foreign missions to South Africa, precisely, intending to get involved in church planting and church growth. Despite my theological qualification, the agency insisted on mission training. After six months in training, I was sent on a three-month internship among the Gwado Fulani, Kpakotoru, Baruten Local Government, Kwara State, Nigeria. While on the field, I was involved in Church growth, discipleship, and teaching in the mission's Nursery and Primary School. My first observation, however, was a lack of proper structure for Church growth and intentional discipleship of the young converts.

After a year's training, I was posted to another field on request by another missionary who needed help with Church growth and discipleship. At this point, I began to consider critically the lapses I observed while in the mission school. From research, I discovered that other mission agencies share the same curriculum, so similar lapses are inevitable in many mission fields.

I have now been part of the Christian community for twenty-two years, serving as an itinerant preacher, a dean of a Bible Institute, and an Executive Director of a parachurch Christian organization. This has afforded ample opportunity to interact with different denominations and Christian ministries, and I continued to observe a poor concentration on spiritual grooming and intentional discipleship of Christians among churches, both in the urban and rural areas.

In my ministry context, there is an emergence of Christian practice among denominations that reflect a disconnection from the historical and biblical Christianity largely because the pastoral leadership across denominations is either deficient in the application of theological training to the church life or does not possess any theological education and ministerial training that can foster a robust and healthy church growth.

Syncretic practices, the commixture of African tradition beliefs with Christian practices, and prosperity theology, are overwhelmingly prevalent across different denominations. The mainline churches in my ministry context include:

- The Roman Catholic Church.
- The Protestants, viz., the Anglican Communion, Methodist Church, Baptist Convention, and Presbyterian.

- The Pentecostal churches: The Assemblies of God, The Apostolic Church, and diverse independent denominations and ministries.

- The Charismatic movement.

The Roman Catholic, Protestants, and some Pentecostal Churches have standard seminary training for their ministers, while the larger part of Pentecostal and Charismatic churches do not believe in theological education and ministerial training. Instead, they advocate the ideology of being trained directly by the Holy Spirit. Outwardly, they appeared to be flourishing but the true essence of Christianity, growth in Christlikeness and promotion of the true gospel that can regenerate and transform, are clearly missing.

Biblical doctrines and principles have been highly diluted in favor of personal success, material prosperity, and wealth accumulation. All this started in the 1980s when a prominent and influential preacher (name withheld) imported prosperity theology into Nigeria from the United State of America. Gradually, this has displaced the centrality of the gospel—the preaching of Jesus Christ and Him Crucified—and intentional discipleship. In addition to the prosperity movement is a deliverance movement that promotes exorcism and breaking of family curses that hinder personal success and prosperity.

What is baffling is that these strong doctrinal errors and a gross misrepresentation of the gospel have taken over the body of Christ in Nigeria without any major resistance. All the institutionalized churches whether Catholic, Protestant, Pentecostals, and Charismatic have been subdued by these syncretic practices and heretic teachings. What has happened to our seminaries, to the quality of the theological education and ministerial training, and the rich theological exposure of the early missionaries? Obviously, biblical

preaching has not successfully challenged the African worldview in such that it brings transformation to the Christian community. I believe that the clergies/pastors are instrumental to community and nation's building by modeling Christlikeness, nurturing the Church, and concentrating on intentional discipleship.

The overall effect of my training in biblical theology (Master of Theology in Biblical Theology) and Philosophy of Biblical Counseling (Doctorate) heightened my interest in evaluating the training structure for pastoral ministry in my context. This advanced theological education transformed my life and approach to ministry. I believe that if this quality theological education could enhance my competence and develop the character for ministry, then anyone who senses the divine call to a pastoral ministry needs to contemplate theological education/ministerial training.

At the Bible Institute where I serve as the dean, I relate with Christians who have been in the Church for years but do not even understand the new birth, and the practicality of the Christian life. Meanwhile, they are spiritually hungry. This has deepened my concern about the state of the Christian community and the need to evaluate the training structure for pastoral ministry.

If pastoral ministry is cardinal to the Church life, then beyond the call, quality training is required for anyone occupying that position. Seminary training equips the pastors for effective ministry. Heresies flourish when biblical teachings and scriptural principles have not consistently become an integral part of the Church life, and spiritual formation a priority. The sharp spiritual decline and the doctoral failings that have plagued the contemporary Church are crippling the growth and wellness of the Christian community and her influence on society.

Consequently, the evaluation of the nature and quality of theological education available for pastoral ministry, the effectiveness of the training in the field of practice, and the possible improvement of the existing training structure have become inevitable. Ultimately, the research intends to offer useful recommendations on the kind of theological education/ministerial training suitable and adequate for pastoral ministry in Southern Nigeria.

Statement of the Problem

Increasingly, the Nigerian Church is experiencing doctrinal failure and the influence of the Christian community on the society is dwindling away. After the civil war in 1970, the Scripture Union ministry blossomed on campuses and high schools, and revival erupted across the nation. Students on campuses witnessed the work of grace and salvation by the Holy Spirit, and the true gospel spread like wildfire. Eventually, many of the students engaged in ministry without proper theological exposure and ministerial training.

However, since the mid-19th century an avalanche of doctrinal errors fueled by the harsh economic condition in the country has overwhelmed the Church. The message of the church rapidly changed from the true gospel to health and wealth gospel, libertine and social gospel, Christian worship characterized by family deliverance and generational curses ideologies. Currently, the Christian community is witnessing a proliferation of churches and denominations which are spearheaded by pastors who are theologically uninformed and poorly equipped for ministry, consequently, misleading the laypeople (C.S Kwelle 1–6; Diara, Benjamin and Onah 395–402; Nmah 42).

From personal observation, more laypeople are engaging in ministry without any formal theological education and ministerial training, thereby recycling the heretic messages and false teachings in the system. Unlike other professions, the pastoral ministry focuses on the total wellbeing: spiritual, moral, emotional, and social life and eternity of the individual in the congregation. Thus, proper grooming for such a profound task is indispensable.

To promote a healthy Christian community, this research purports to consider critically the effectiveness of the existing training institutes and possibly proposes a training structure ideal for pastoral ministry in the Southern Nigeria.

Purpose of the Project

The purpose of the research was to evaluate the effectiveness of the theological education/ministerial training for pastoral ministry in Southern Nigeria by exploring the existing training structure of two indigenous Theological Institutions.

Research Questions

Research Question #1: What is the nature/quality of the existing theological education/ministerial training available for pastoral ministry?

Research Question #2: How helpful is the training in the field of practice?

Research Question #3: In what areas do we need to enhance theological education/ministerial training for effective Pastoral ministry in Southern Nigeria?

Rationale for the Project

In 2017, research was conducted by Fountain Bible Institute's students to ascertain people's understanding of the new birth experience. Fifteen students were involved in the research, and the participants were majorly Christians from different

denominations. The verbal analysis of the survey revealed that 80% of the participants

could not demonstrate an understanding of the new birth despite that they are active

members of different denominations. For instance, someone remarked that "he has

experienced the new birth because he follows his pastor around and helps him with his

bag." Another responded, "the new birth experience occurs by giving financial support to

the church."

The result of the survey depicts the shallowness of many Christians doctrinally

within my ministry context. Such observation necessitates the evaluation of the

proficiency of pastoral ministry whose primary function is to feed and groom God's flock

in the knowledge of biblical truth and nurture them in spirituality.

Besides the massive infiltration of heretic teachings that promote personal

prosperity and materialism as the purpose of the gospel is the distortion of God's word

for personal gain. The current syncretic and nominal Christianity that has plagued the

body of Christ in Nigeria needs urgent attention. In 1989, a denomination (name

withheld) introduced a strange prayer pattern that has represented prayer as vindictive.

The denomination patterned her prayer ideology after Exodus 22.18, "Thou shalt not

suffer a witch to live." The point is "an opponent must die by fire," akin to the way Elijah

called down fire from heaven to destroy the armies that came to arrest him (2 Kings 1.9–

12).

Now, thirty years down the line, this has become the prayer pattern of many

denominations, including those who assume theological exposure. One way to salvage

this doctrinal disarray is to consider the grooming and formation of another generation of

pastors that would reverse the trend. The exposure gained by the students at our Bible

Institute, Fountain Bible Institute, has proved that exposure to right theology is an antidote to heretical teachings.

God has ordained the pastoral ministry as the agency to nurture, protect and guide his people. The personal attributes of a shepherd demonstrated by YHWH in the Shepherd's Psalm and the requirement of an under-shepherd deduced from the failings of the shepherds in Ezekiel's and Jeremiah's oracles and the life and ministry of Jesus Christ, the Good and true Shepherd, indicates God's intended outcomes and model for pastoral ministry in the contemporary (Ezek. 34; Jer. 23; John 10, 21.15–17; 1 Pet. 5.2–4).

The Lord's final instruction to Peter defines the chief responsibility of the pastoral leadership and serves as another valid reason to evaluate the nature and quality of theological education and ministerial training for pastoral ministry and consider possible enhancement of the quality of pastors that serve God's people in my ministry context. The text reads:

> "Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep." (John 21.15-17)

When the Christian communities experience good shepherding that promotes emotional stability, moral sanity, and spiritual soundness through the faithful ministry of pastors, it boosts serenity in society. However, when Christian communities express spiritual and moral ailments, (a condition that correspond with the situation within my ministry context), it affects society adversely. The connectedness of the Christian community and the society is undeniable.

When the scriptural modalities of pastoral ministry become the standard of the Christian ministry within my ministry context, which is a core purpose of theological education/ministerial training, the current Church and the upcoming generation gain the propensity for spiritual, moral, and emotional soundness, preservation of the Christian faith, and advancement of the gospel.

Definition of Key Terms

Abundant research has been done on theological education fit for pastoral ministry. Thus, the definition of the key terms of this research is gleaned from such research work.

Theological Education: "Broadly defined, is preparation—intellectual, experiential and spiritual formation of ministers—for serving and leading a Church or community of faith" (Forum for Theological Exploration). "Theological education is formal or organized education that is God centered with a strong affinity to His relationship to the world and the church." (Amolo 2)

Ministerial Training: This is a process of instilling in the trainees, (in this context, pastors) ministerial skills, vocational ethics, cognitive and characters essential for pastoral ministry.

Pastoral Ministry: Pastoral ministry "is the role of being a shepherd to a flock of people…the word pastor comes from the Latin word *pascere* or shepherd. It means "to feed". It suggests a holistic approach to ministry that is both ancient and contemporary" (Petersen n.p).

Delimitations

The scope of this research is limited to the Southern part of Nigeria among Protestants, Pentecostal/Independent churches, and Bible Institutes. Considerably, I will engage the clergies/ pastors of different denominations, pastor-students of two indigenous theological institutions, and laypeople, both male and female of different denominations.

Meanwhile, this research did not intend to be an exhaustive survey on training structure for pastoral ministry within my ministry context. Rather, this research provides some reflections on the true state of theological education and ministerial training and recommendations in the light of God's blueprint for pastoral ministry.

Review of Relevant Literature

Scholarly reflections on the biblical, theological, historical foundation of pastoral ministry in view of its primal relation to theological education/ministerial training for pastoral ministry informed the literature review of this project. The shepherd/sheep metaphor and its depiction of God's relationship with his people as the Great Shepherd of his people, the sheep of his pasture (Ps. 100.3), permeates the entire Scripture and serves as the etymology of pastoral ministry in all ages.

Beyond its devotional endowment, the Shepherd's Psalm patently conveys the cornerstone of biblical foundation for pastoral ministry and the intrinsic qualities of a shepherd's heart: character, commitment, compassion, competence, and confidence.

David identifies YHWH as the Great Shepherd and relishes in His enduring attributes of nurturing, guiding, protecting, guarding, abiding presence, steadfast love, and commitment, which serve as a source of comfort, confidence, courage, and eternal hope.

God's quality of a shepherd's heart is paradigmatic for pastoral ministry. His disappointment at the failure of the human shepherds in Ezekiel's and Jeremiah's oracles to demonstrate a shepherd's heart in their relationship with his sheep (Ezek. 34.1–16; Jer. 23.1–6) buttresses His expectation of character, commitment, compassion, competence, and confidence from his assigned human shepherds. In place of the unfaithful shepherds of Israel is the promised Shepherd.

The New Testament narratives identify Jesus Christ as Yahweh's true Shepherd. His character, compassion, commitment, confidence, and competence in the recovery and restoration of YHWH's lost sheep distinguish him as the true shepherd (Ezek. 34.11–16; Jer. 50.6 cf. Matt. 10.6; 15.24; Luke 19.1–10). Unlike the religious leaders of his days that are classified as hirelings due to deficiency of the qualities of a shepherd's heart, Jesus' self–identification as the good shepherd who lays down his life for his sheep and his relationship with the sheep demonstrate his unparalleled qualities as YHWH's shepherd (John 10.11–15, 27–28).

In grooming future leaders, Jesus embodied and modeled the shepherd's heart as the backdrop for servant leadership (John 13.12–17). The Lord's final charge to Peter was "Feed my lamb … Take care of my sheep … Feed my sheep" (John 21.15–17). Decades later, Peter echoed a similar charge to the elders to shepherd God's flock according to God's will in view of the appearing of Jesus Christ, the Chief Shepherd (1 Pet. 5.1–4).

In his farewell admonition to the Ephesian elders, Paul employs shepherd imageries, stating, "Be shepherd of the church of God, which he bought with his own blood" (Acts 20.28–32). Likewise, in the Pastoral Epistles, he admonishes Timothy and Titus on how to organize the church and shepherd God's flock. In as much as the term, pastor occurs only once in the New Testament (Eph. 4.11), shepherd/sheep relationship as the common theme of the Scripture offers a solid framework for pastoral ministry for the contemporary (Biles).

To serve God's flock effectively, the formation of a shepherd's heart that embodies Christ-like character, compassion, commitment, confidence, and competence is pivotal in theological education/ministerial training for pastoral ministry. From the onset, theological education has been part of biblical history. "Old Testament faith was passed on from generation to generation, first within the home (Deut. 6.1–9; see 13.18–19), and then by trained religious leaders" (Ezra 7.10) [Brown David 5]. The Lord's informal training of the twelve disciples before commissioning them reinforces the need for ministerial training for pastoral ministry. Paul's daily lecture in the hall of Tyrannus for two years is a similitude of formal theological education (Acts 19. 8–10).

The patristic commitment to the development of pastoral ministry from the second to sixth century places value on theological education for the shepherding ministry. However, the dark era of the Middle Age was characterized by lack of emphasis on pastoral care until the Reformation. James Thompson recaptures the ultimate purpose of pastoral ministry and explains comprehensively the definition and focus of pastoral ministry as designed by God and practiced by Paul (18–20).

Furthermore, John Enyinnaya shares a similar concern with this research on the relevance of theological education to pastoral ministry (1–14). Moreover, Petersen in *Foundation of Pastoral Care* expounds extensively on the functions and responsibilities of a pastor as the shepherd of God's people and the skills required for competence in such a divine task. Deep reflection on various and relevant scholarship offers this research the appropriate reference on the discussion of the effective theological education and ministerial training for pastoral ministry in Southern Nigeria

Research Methodology

The research methodology adopted for this project was a mixed-method approach. This approach is a combination of qualitative and quantitative research that granted a comprehensive and extensive view of the current state of theological education/ministerial training available for pastoral ministry and its contribution to the grooming of the pastors and the wellness of the Christian community.

The research involved the following participants: serving professors of two indigenous theological institutes, pastor-students from the same indigenous theological institutions, clergies and pastors, and lay leaders of different denominations. One-on-one semi-structured interviews, focus group, questionnaires, and document analysis were primary tools that served the purpose of the research and enabled certainty of the actual situation of the current state of theological education and ministerial training available for pastoral ministry in my context.

Type of Research

This project was post-intervention and utilized mixed methods lenses of both qualitative and quantitative approaches through the instrumentation of one-on-one semi-

structured interview with nine (9) professors of two indigenous theological institutions, nine (9) clergies and pastors of both Protestant and Pentecostal churches, a focus group with twelve (12) pastor-students, and seven (7) lay leaders of different denominations (See Appendix A, B, & D). The quantitative approach further engaged thirty- one (31) pastor-students outside the focus group (See Appendix C). Semi-structured interviews with open-ended questions and focus groups with the professors and pastor-students helped evaluate the nature and quality of training obtained and consider useful suggestions on enhancing the theological education/ministerial training for pastors. The semi-structured interviews with open-ended for clergies/pastors and focus group for lay leaders considered the usefulness of the training in the field of practice. The qualitative approach also engaged document analysis of brochures/curriculum and the report of five (5) international Theological Institutions on Faculty development.

Quantitatively, questionnaire on the scale of 1-5 served as a valuable tool to gain the views of thirty-four (34) pastor-students outside the focus group (See Appendix E). The discoveries from the interviews, focus group, and questionnaires elicit the effectiveness of the theological education and ministerial training available for pastoral ministry, the curriculum model and pedagogical techniques, the overall effect on the pastoral ministry and by extension the Christian community, and possible ways of enhancing the training structure for pastoral ministry.

The Participants

The research engaged 9 clergies and pastors from mainstream churches in the Southern Nigeria: Anglican Communion, Methodist Church, Baptist Convention, Pentecostal, and Charismatic pastors and lay leaders from these denominations. Nine (9)

theological educators from two indigenous theological institutions are also engaged in on-on-one semis structured interview. Twelve (12) pastors-students of these two institutions are engaged in focus group. Meanwhile, the total number of thirty-one (31) pastor-students of the two theological institutions were involved in quantitative research.

The participants were groups of people who offer the training, those who receive and utilize the training, and representatives of those who benefit from the training, lay leaders, and were selected by the researcher. The interaction with different stakeholders in theological education and pastoral ministry aimed at ascertaining the current situation of the theological education and ministerial training, its effectiveness in the field of practice, and possible ways of re-visioning, re-shaping, and enhancing theological education/ministerial training for pastoral ministry.

Instrumentation:

In addition to one-on-one semi structured interviews, focus group, and questionnaires, textual document analysis was utilized for data collection. The semi-structured interviews, focus group, and questionnaires aided in discovering the nature and quality of the existing theological education, its usefulness in the field of practice, and possible ways of enhancement as stipulated in research questions 1–3.

The textual document analysis however concentrated on examining brochures and curriculum of the indigenous Theological Institutions and the reports of five international theological schools on Faculty Development submitted to Association of Theological Schools (U.S.A, May 2018). The document was accessed via Google and addressed RQ3 on the enhancement of theological education/ministerial training for pastors in Southern Nigeria.

Data Collection:

The anticipated time frame for data collection was three-four (3-4) months. Three months can be ideal as a standard duration, while the fourth month was recommended, given unforeseen circumstances. Appointments were scheduled via phone calls to respective participants. The data collection was conducted at the environments of the participants except the lay leaders' focus group that was conducted at a neutral venue since the participants were from different denominations.

The one-on-one semi structured interviews, focus group, and questionnaires engaged the educators of the two theological institutions and pastor-students over the period of two months. The questionnaires were handed over to the pastor-students by the researcher. Meanwhile, one-on-one semi structured interviews with the clergies/pastors and focus group with lay leaders also covered a period of two months. The pattern of data collection addressed RQs 1–3 and created environments in which participants are encouraged to build their own theories and contribute to the construction of the kind of theological education/ministerial training that can serve the Christian community (Sensing xxx).

Within this frame time, a document analysis was also conducted on *"Educational Model and Practices in Theological Education"* of five (5) international theological institutions. The documents are the collation of the reports on the Faculty Development Forum of different Theological Institutions submitted to the Association of Theological Schools (ATS) situated in the United States and Canada in May 2018. The reports were accessed via Google. The researcher concentrated on understanding curriculum models

and pedagogical techniques practiced in other institutions for the purpose of enhancing

the quality of theological education/ministerial training for pastoral ministry (RQ 3).

Data Analysis

In data analysis, the researcher maintained the concept of receptivity, a procedure

which "reminds the qualitative inquirer to be attentive to the cultural, political, social,

linguistic and ideological origins of one's own perspective and the voice as well as the

perspective and voices of those one interviews and those whom one reports" (Sensing

44).

The instrumentation that served the purpose of qualitative research included one-

on-one semi-structured interviews and focus groups, while questionnaires served the

purpose of quantitative research. The nature of data analysis for qualitative data

collection was content analysis by which the researcher evaluated phrases, language,

recurring and common themes, repeated concerns, diverse perspectives, feelings, etc. The

content analysis of qualitative design puts into perspective the nature/kind of existing

theological education/ministerial training for pastoral ministry, its usefulness in the field

of practice, and possible ways of reshaping, re-envisioning, and enhancing theological

education/ministerial training for effective pastoral ministry in Southern Nigeria.

The quantitative design engaged questionnaires that served the purpose of the

research statement on the evaluation of the effectiveness of theological

education/ministerial training for pastoral ministry and addressed the research question

on the nature/qualities of theological education/ ministerial training, its usefulness in the

field of practice, and possible ways of enhancing the indigenous training structure. The

analysis presents an aggregate of the feelings, different perspectives, and common themes, etc., derived via the questionnaires in a tabular form.

Generalizability

The research engaged primary stakeholders in the two, but deeply interwoven, disciplines: theological education and pastoral ministry. The findings are therefore transferrable to related fields irrespective of the context of the theological institution or denominational propensity. The nature of research design guaranteed the dependability of this research in case a repeat should occur. More so, the contribution of the stakeholders and expert reviewers guaranteed the credibility of the research. In a dynamic world that requires the sustainability of God's unchanging truth, evaluating the relevance of the theological education and ministerial training for pastoral ministry is highly recommended given the fact that theological education/ministerial training for pastoral ministry ought to be dynamic as well. The deliberation of the project could contribute significantly to the nature and quality of curriculum design, pedagogical techniques, academic research, and contextual theological training for current and prospective pastors.

<center>**Project Overview**</center>

Chapter 2 of this study elaborates the scholarly reflections on biblical, theological, and historical foundations of pastoral ministry and its interconnectedness with theological education/ministerial training. Chapter 3 discusses extensively the procedure in addressing research questions, and research methodologies: instruentation, data collection, and data analysis. Chapter 4 concentrates on the researcher's discoveries and the summary of major findings. Finally, Chapter 5 offers personal observation, the

interpretation of the literature review regarding the project, and how it supports the

biblical and theological framework of the project.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The thriving of heretical and false teachings and poor commitment of the pastoral

ministry to intentional discipleship in my ministry context necessitate the need to

evaluate the quality of the theological education and ministerial training that is available

for the formation and grooming of pastors for such a grand ministry. This chapter

considers the biblical, theological and historical foundations for pastoral ministry by

reviewing diverse journals, articles, and documents of outstanding scholars on the theory

and praxis of pastoral ministry. It further discusses the models and operations of

theological education for pastoral ministry. The chapter closes by addressing the project's

research design and summarizing the overall review of literature.

Biblical Foundations

The Biblical Foundation for Pastoral Ministry: The Shepherd/Sheep Imagery

To evaluate the theological education and ministerial training fit for pastoral

ministry, it is imperative to examine the biblical foundations for pastoral ministry both in

the Old and New Testament narratives and the significance of the shepherd/sheep

metaphor, a rich motif for pastoral ministry in the biblical narratives. In the Ancient Near

East, the metaphor is not limited to the biblical narratives. The terminologies,

shepherd/shepherding, prominently serve the dual purposes of professional significance

and metaphorical depiction of the ruler's/god's relationship with the people, in which the

ruler promotes justice and defends the people against predators just like a shepherd

(Golding, "The Imagery of Shepherding in the Bible," Pt. 1. 25)

Shepherding was considered a lowly occupation with a low enumeration, tedious and dangerous (Morrison 257–96). For instance, Jacob tended Laban's flock for twenty– one years but earned very little until he had an angelic vision that granted him insight on how to build wealth. Morrison argues that a set of contracts from Uruk, Larsa, and Nuzi illuminate the stories of Laban the sheep farmer and his hired hand Jacob (155–64). However, the attentiveness and affection the shepherd gives to the sheep reflects the relational and emotive attributes essential in human relationships. Hence, the shepherd/sheep relationship has become a suitable description for the leader's relationship with the people.

Scripture prominently portrays God's relationship with his people through the shepherd/sheep metaphor. In the Old Testament, God adopts the nature and status of a Good and Great Shepherd, while classifying the nation of Israel as the sheep of his pasture (Gen. 48.15; 49.17; Ps. 23; 77.20; 80.1; 100; Isa. 40.10–11). The richness of this motif further expresses the universal significance and profundity of God's shepherd-hood not only toward the nation of Israel but the entire human race. This theme permeates the New Testament narratives through the person and works of Jesus Christ, the Good and Chief Shepherd (John 10; 21; 1 Pet. 2.25; 5.4).

The Representation of Shepherd/Sheep Metaphor in Biblical Narratives

For modern readers who may be unfamiliar with husbandry/shepherding, the research deems it essential to briefly point out the representation of shepherd/sheep metaphor in biblical narratives. The usage of the Shepherd/sheep metaphor as a figure of comparison brings into an equal proportion God's transcendence and immanence, so that

the readers of the Scripture can acquire a personal understanding and conception of God's true nature in human experience. Infinitely, God transcends human comprehension and experience. Hence, motifs and imageries are frequently used to describe God and his relationship with the people. G.B Caird, rightly contends that "all, or almost, all of the language used by the Bible to refer to God is a metaphor" (152). The biblical authors employ different imageries to give concrete and vivid illustrations of their messages, thereby, creating an intuitive awareness and comprehension for the readers (Lakoff and Johnson 5; Lewis 253; Huntzinger 25).

The invisible God may be transcendent but has become tangibly real in human experiences through the usage of imageries. For instance, the Sovereign God becomes familiar to the readers of Isaiah as they picture him as a shepherd who tends his flock, gathers the lamb in his arms, carries them close to his heart, and gently leads those that have young ones (Isa. 40.10–11). The picture of God's shepherd heart and the unique qualities of the craft (character, compassion, commitment, confidence, and competence) serve as a grand template for pastoral ministry.

"Metaphor reflects our ability to think of (or 'construe') one thing in terms of another" (Taylor 11). Philip Nel identifies two main domains in the cognitive metaphor of the Shepherd – sheep relationship. Nel writes, "In terms of our focus on the shepherd metaphor, the experiential concept domain deals with pastoral sheep husbandry (shepherd-flock relationship) and the abstract concept domain of Yahweh/leader (leader/owner—people relationship). The metaphor of the shepherd is only possible because mentally people can visualize God as a shepherd or a leader" (81).

The experiential concept domain is relevant to this research with relation to the anthropomorphic representation of God in the Shepherd's Psalm (Ps. 23). The abstract concept domain serves the purpose of Yahweh's centrality in the Shepherd/sheep metaphor. These two main domains are used interchangeably in the discussion on shepherd/sheep metaphor. The Shepherd's psalm metaphorically expresses the personal involvement of God, the Great Shepherd in the Psalmist's life and stipulates the nature and character of God, the Great Shepherd, which serves as a seedbed for the psalmist's personal faith and confidence in YWHW.

Altogether, the exegesis of the figuration and imagery of the Shepherd/sheep relationship in the Old and New Testament Scriptures is pivotal to the understanding of the nature and practices of pastoral ministry in the contemporary and the nature/quality of theological education/ministerial training for pastoral ministry in my context. Aranoff remarked, "Although its rich imagery is often not fully appreciated, the shepherd image can and must be pressed back into service" (19).

The motive of this research is not to correlate the pastoral functions with God's image of shepherding, an approach that may be too extreme in the utilization of the metaphor. On the contrary, the research buttresses the cardinal themes of the nature and attributes of a shepherd as reflected in YWHW's relationship with his people (Ps. 23.1ff; 80.1; 100.3) and in the person of Jesus Christ the Good, true and great Shepherd (John 10. 11, 16; cf. Ezek. 34.2; Heb. 13.20), and finally re-imagine a practice of theological education and ministerial training that bolters the biblical paradigm for the pastoral ministry (Aranoff; Köstenberger; Nel; Sammy Davies).

Pastoral Ministry in the Old Testament

The term, pastor never occurs in the Old Testament narratives. However, the imagery of the shepherd/sheep relationship is an enduring metaphor, which resolves the hermeneutical challenge of discussing pastoral ministry from the Old Testament perspective. The imagery profoundly conveys the inherent meaning of the concept of pastoral ministry and communicate this concept to a generation that may be unfamiliar with the practice as performed in the ANE. In southern Nigeria where the researcher resides, animal husbandry is not a common practice. Fishery and other aquatic farming are the prominent businesses. However, the Northerners that are involved in cattle rearing may share a similitude of experience with the shepherd/sheep metaphor. Nonetheless, the imagery of shepherd/sheep as projected in the Scripture is sufficient in the exposition of the attributes of pastoral ministry from the Old Testament perspective.

The noun, ro'ed, the Hebrew term for shepherd, occurs sixty-two times in the Old Testament narratives. This term is applied to God, the Great Shepherd, who pastures or feeds his sheep (Psalm 23.1-4 cf. John 10:11) (*Vine's Complete Expository Dictionary* 227–28). In continuation of his leadership among his people, God appoints human leadership who leads his people at different epochs in history. Notably, two prominent leaders in Israel, Moses and David, were shepherds before God appointed them to shepherd his people. Aranoff remarks, "The standard midrashic explanation for Moses and David being shepherds are that taking care of sheep was a prelude and, in a way, a training ground for leading the Israelites" (37). Principles for pastoral ministry observed from the lives of these two men shall be discussed *infra.*

In Vine's observation, however, no biblical king claimed the title ro'eh for himself. God identified his leaders as the shepherd of his people (1 Chron. 17.6–8). The biblical kings and leaders are God's representatives who have the obligation to shepherd God's people by reflecting God's shepherd's heart.

Imagery of Shepherding in the Old Testament

The imagery of God as a Shepherd first occurred when Jacob blessed his grandsons and later Joseph; he describes God as his Shepherd and Solid stone (Gen. 48. 15; 49.24). Being a professional and skilled shepherd, Jacob employed a Shepherd/sheep metaphor to portray his relationship with God. Apparently, his allusion to God as his Shepherd is a derivation from his personal experience of God's tender care, guidance, provision, and protection after he fled from Esau, his brother (Gen. 28.10ff). The attributes that correspond with the same way he tenderly cares, guides, provides, and protects the sheep as a skilled and professional shepherd.

Unger Merrill's description of the duties and life of the Eastern shepherds underscores the relational and emotive dimensions of shepherding, which is considered a critical component of pastoral ministry. Following his daily routine, a shepherd knows the number of sheep in his flock. Merrill writes:

> [The shepherd leads them] forth from the fold in the morning, which he did by going before them and calling them. While leading them back to the fold in the evening, he takes a rear position and checked to see that none is missing by passing them "under the rod" as they enter the door of the enclosure, checking each sheep as it passed, by a motion of the hand (Jer. 33.13). Finally, he watched the entrance of the fold throughout the night, acting as gatekeeper" (1594–95)

There are hardships and danger involved in shepherding: extreme heat and cold in

the wilderness, sleepless nights (Gen. 31.38–40), lean diet (Amos 7.14), constant

exposure to wild animals, bears, lions, wolves, and robbers (1 Sam. 17.3436; 25.15–16).

Yet, the shepherd maintains commitment to the safety and welfare of the sheep.

The shepherd's tenderness toward the young and the feeble, the ewes nursing

their young, especially if he has to migrate them to new pastures and sources of water

(Gen. 33.13), is quite remarkable. Unlike other animals, sheep are very delicate in nature,

thereby, needing greater human care. They need frequent watering, prefer a comfortable

pasture where they can graze without fear of imminent danger. They are defenseless and

dependent creatures, unintelligent, prone to wander in the absence of leadership, and,

consequently, are exposed to perils. In case any of them goes astray, the shepherd

searches for it until he finds it because they cannot find their way to the sheepfold even if

it is within sight. These delicate characteristics of the sheep prompt the shepherd's

diligence and tender care (Golding 22; Aranoff 37).

How relevant is this to pastoral care? The human condition spiritually, morally,

and emotionally share similitude with the nature and attitude of the sheep. People,

thereby, need a shepherd. As Isaiah writes, "We all, like sheep, have gone astray, each of

us has turned to his own way" (Isa. 53.6). The pastoral ministry is grounded in pastoral

care that nurtures, nourishes, guides, protects, and guards God's people, the sheep of his

pasture.

The gaps and deficiencies that characterize the practice of pastoral ministry in the

researcher's immediate context, Southern Nigeria is attributed to the dismissal of the

biblical foundation for pastoral ministry. Joel Biwul opines, "Many who are engaged in

the pastoral ministry in Nigeria today are impoverished in the biblical ground for ministry. They lacked adequate biblical knowledge of the nature and function of the pastoral office" (93). The exposed gap requires recourse to the nature and practice of pastoral ministry as described in the Old Testament narratives, beginning with the Shepherd's Psalm. However, such an effort may have minimal impact if not ingrained in theological education/ministerial training that equip pastors for ministry.

The Shepherd's Psalm

Psalm 23, the Shepherd's Psalm, possibly derives its name from its rich metaphorical content of shepherd/sheep relationship is a universal psalm that appeals to both the young and old. It offers comfort, consolation, courage, inspires faith, and assurance of divine guidance. Besides its devotional enrichment, it has attracted the attention of many scholars who have invested heavily in its interpretation. This research does not aim at extensive analysis of the psalm. Its involvement is limited to the rich shepherd metaphor described by the speaker, an experience that highlights the nature and characteristics of God, the good and faithful Shepherd, and the essential components for the pastoral ministry.

The exegesis of the Shepherd's Psalm considers its socio-cultural, historical, and literal context. The comparison of Shepherd's Psalm with the ANE literature highlights the significance of the shepherd metaphor and the profundity of the psalmist's experience. For instance, "the shepherd metaphor in ANE… dignified rulership as beneficent (= feeding /caring) and just (= guarding/ protecting") (Vancil 1187–90).

The prologue and epilogue of the law code of Hammurabi of the Mesopotamia and Asia Minor extols "Hammurabi, the shepherd (re ꜥûm) selected by Enlil (I, 50-62),

established truth and justice (kittam u miśarum)-v, 14-24) in the land, destroyed the wicked and the hostile (I, 27-49, iii, 47-53), "made the people of all settlements lie in safe pastures", and the shepherd who brought peace, for his scepter is just" (xlvii, 40- 54). [Nel 99; Roth 76–142].

In Egypt, the shepherd metaphor is a designation for gods/kings while the people are considered as the flock. An excerpt from the hymns, *pChester Beatty IV* and *Agyptische Hymnen und Gebete* show that the gods are portrayed as good and great shepherds who love the people, guard all creatures, protect, forgives, and know all creatures (Nel 95; J. Asumang 7–8). Pharaoh often possesses a flail and crook which bears the insignia that denotes the regal and divine supremacy, a similitude with the rod and the staff of the shepherd metaphor of Psalm 23, though significantly different in the purpose of shepherding. However, the insignia of the rod and staff, likewise, purport royal and executive power in the Shepherd Psalm assuming this research intends to explore the perspective of the cultic actions involved in the enthronement of the king, a concept that exceeds the purpose of this research (Nel 99; Morgenstern 17).

The socio–cultural context pinpoints shepherd imagery as a common phenomenon of the era and shed light on the faith and confidence of a pious Israelite in YHWH as the only true God, in contrast to the faith and confidence of the heathen nations in graven images and human gods. The psalmist's personal conception of YHWH as his Shepherd vibrates through the entire psalm and climaxes in the psalmist's resolution of permanent residence in YWHW's temple. (Asumang 23; Morgenstern 23–24; A. L. Merill 356)

The literary context is another *sine qua non,* essential in understanding the metaphor, YHWH as a Shepherd. Unlike the storyline of prose, the literary structure of

poetry employs images, figures, parallelism, symmetric pattern, and chiasm to express vividly the depth of human feelings. This psalm, though poetic by genre, does not follow the usual pattern of parallelism that repeats, contrasts, and adds to the previous thought or the symmetric patterns common to Hebrew poetry. Rather, it maintains successive distiches, which form a unified thought. The mention of YHWH as the Shepherd in the first verse and his temple in the last verse (1, 6) forms an *inclusio* that gives coherence to the psalm. As Mark Smith writes, "The envelope formed by the divine name in vv. 1 and 6 and by the paronomasia between *'ehsăr* and *hesed* also in vv. 1 and 6 are likewise parts of the intricate interaction between vv. 1-4 and 5-6" (62).

The psalmist opens the poem with the first pronouns, 'my' and 'I', alluding to his personal relationship with YWHW, the only true God: "The Lord is my Shepherd; I shall not want" (Ps. 23.1). The psalmist closes with a firm resolution to maintain a permanent residence in YWHW's temple: "And I will dwell in the house of the Lord forever" (Ps. 23.6). This poem is not communal as some scholars suggested, but a private and personal contemplation of a pious Jew expressing personal faith in YWHW (Morgenstern 18–19).

The logical sequence of actions that runs through the psalm portrays the routine of the human shepherd with his sheep. Early in the morning, he leads them out of the sheepfold to a serene and safe landscape where they can graze on green pasture satisfactorily and comfortably (1b-2). Morgenstern describes the experience of the individual sheep after satisfactory grazing, "… 'He lets me crouch; i.e., upon the belly with legs folded comfortably beneath, a position which a grazing animal frequently assumes after having eaten its fill." (22).

At the appropriate time of the day, the shepherd leads them to the quiet waters where they drink easily without any sense of danger. The quiet waters depicts "the water of restfulness or quietness which flows slowly, smoothly, and gently," the luxurious fluid of restful water (22). The picture of utter satiety resulting from the wise provision and care of the good shepherd expressed in these simple words, illustrating the shepherd's commitment to the welfare of the sheep (Morgenstern 21-22; Smith 62; Asumang 13–16).

The daily routine climaxed as the shepherd guides the sheep back to the sheepfold through the right path and then restores and preserves the life of the sheep (vs 3). "Literally 'He restoreth,' i.e., from day to day…" (Morgenstern 22). Given the psalmist's contemplation, God is the caregiver who maintains a commitment to the welfare of his individual sheep; compassionately and competently, he leads, refreshes, restores, and preserves from day to day.

A sudden shift that refers to YHWH in the third person in stanzas 2-3 against second person in stanzas 4-5 resulted into propounding divergent views by scholars on the division of the psalm (Merrill 355; Briggs; Weiser). Morgenstern explains that such an abrupt transition is common in biblical poetry and does not necessarily imply a bridge in the flow of thought (14-16). Due consideration of the geographical landscape of shepherding especially in ANE have contributed meaningfully to the concept of the Shepherd metaphor as a unit of thought that flows through the entire psalm.

Semi-nomadism, a situation where the shepherd moves the sheep to a greener pasture due to changes in the climatic condition in the primary place of habitation during a certain period of the year to another suitable location, is a common practice in pastoring

the sheep. Psalm 23.4–5 captures how the shepherd manages the flock during such migration. As the sheep are exposed to dangers and attacks by predators or marauders, a level of calmness marks the fold because of the watchful, vigilant, and unfailing care of the shepherd. This condition corresponds with the psalmist's experience, "Even though I walk through the valley of the shadow of death, I will fear no evil for you are with me; your rod and your staff they comfort me" (Ps. 23.4). In Hebrew, the description of the valley (צַלְמָוֶת) is not entirely clear, but there is tremendous beauty in the ambiguity. The Hebrew word can refer to deep darkness, despair, impenetrable gloom, death, and so on. Centuries later, the Septuagint would translate this phrase as 'shadow of death,' which may or may not be an idiom, but suggests one possible interpretation (Jupp Joel, Merill 354, Morgenstern 16). God's abiding presence detonates fear, gives comfort, and instills calmness into the being of the psalmist.

The Shepherd's tool, the rod and the staff are originally called "Thy club" and "Thy crook." The club is for protection and "…for counting the sheep as in the phrase, 'pass under the rod'" (Lev. 27.32; Ezek. 20.37) (Gower 138). The shepherd uses the second element, the crook, for safe guidance as he migrates the sheep. Contrary to the view that the rod and the staff is one element serving dual purposes, archaeology discoveries suggest that the club and the crook are two different elements serving distinct purposes. The rod was a club worn around the belt and the staff was a walking tool that doubled as a weapon and a guiding tool for the sheep (Morgenstern 22; Golding 168; Matthews, et al.)

The migration scenery supports the shepherd metaphor as the unifying thought of the psalm. Despite the risk and peril associated with migration, the shepherd still finds a

green pasture for the sheep. He uses the oil to treat any wounded sheep and creates a trough or trench where he fills in water for the sheep. As the shepherd pours the water into the trough, it overflows and runs over. "The imagery of vv. 1-4 also matches that of vv. 5- 6 with the luxurious fluids of restful waters in v. 2 and the oil and overflowing cup of v. 5" (Smith 62).

The images of the psalm collectively accentuate the satisfaction the individual sheep derives from the shepherd's rich character, unfailing compassion, constant care, faithful commitment, competence, and confidence as he leads through different terrains of life. More so, the imageries underscore the pastoral themes of loving, leading, preserving, and nurturing. It also accentuates the shepherd's heart and the shepherd's essential qualities: characters, compassion, commitment, competence, and confidence.

Notably, the Shepherd's attitude toward his sheep is self-motivated: "for his name's sake" (Ps. 23.4). In the demonstration of his character, compassion, and commitment to the sheep, God acts in honor of his name, YWHW, the good and faithful Shepherd who goes before the sheep (1-3), he is with the sheep (4-5), he comes behind the sheep (6) (Smith 62–63).

The natural source domain that occurs in the conceptual mapping of the Shepherd metaphor classifies vs. 2 and vs. 6 as pastoral (Nel 87). At the climax of the shepherd-sheep relationship, the psalmist confidently affirms the Lord's goodness and love as a replica of the restful experience he earlier enjoyed until his final repose in the Lord's temple (Ps.23.2, 6).

Shepherding as a profession incorporates solitude and contemplation (Aranoff 36). Therefore, the Shepherd Psalm may be a product of David's contemplation, possibly

later in life as suggested by some scholars (Smith 61–66; Asumang 15–16). David's

heroic account of God's deliverance from the lion and the bears, which inspired faith and

confidence during his encounter with Goliath, demonstrates his experience of God's good

shepherding (1 Sam. 17.34–37). It is not surprising that the nature of YWHW's character,

compassion, commitment, competence, and confidence naturally finds its expression in

David's role as the shepherd of God's people.

The Archetype of Shepherding in Ancient Israel

God is the ultimate Shepherd of his people. At different stages in history,

however, he appoints human leaders to shepherd his people. Specifically, the leadership

of Moses and David is normative and paradigmatic for the future kings and human

leaders of Israel. "With regard to general shepherding imagery, there is evidence that

Moses and David were considered to be the good shepherds of God's flock…" (Isa. 63.11

[Moses]; Ps. 78.20, 72 [David]; Köstenberger, "Jesus the Good Shepherd" 86). Moses

and David are professional shepherds at the time of their appointment as the leader of

God's people. Therefore, their shepherding skills serve as a prelude and training for their

leadership role as the caretaker of God's people.

Moses served the people of Israel for forty years in the wilderness and through

divine inspiration structured the religious, social, and national life of the people of Israel

(Ps. 77.20). Besides being a professional shepherd, Moses' intimate relationship with

God inspires a shepherd's heart and embodiment of character, compassion, commitment,

confidence, and competence. Repeatedly, he stands in the gap on behalf of God's people

to avert God's wrath and judgment (Exod. 32;33). Moses is regarded as the meekest man

(Num. 12.3). He feeds God's people and stipulates laws and divine regulations that govern their religious, social, and national life.

His plea before his departure reflects a shepherd's heart, "… "May the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of the Lord will not be like sheep which have no shepherd" (Num. 27.15–17). The qualities of Moses' shepherding serve as a model for the succeeding leaders.

David's leadership occurs centuries after Moses; nevertheless, his leadership pattern exudes qualities of a shepherd's heart similar to Moses' (2 Sam. 5.2). The Psalm of Asaph summarizes God's appointment of David as the leader of His people and David's character and competence in accomplishing the task. "He also chose David His servant and took him from the sheepfolds; from the care of the ewes with suckling lambs, *He brought him to shepherd Jacob His people, and Israel His inheritance. So, he shepherded them according to the integrity of his heart and guided them with his skillful hands"* (Ps. 78.70–72 cf. 2 Sam. 7.8; 1 Chron. 17.6, emphasis added).

In his leadership style, David functions with a shepherd/sheep mindset. He could not resist Nathan's analogy of the shepherd/sheep relationship when he confronted him with his sin (2 Sam. 12.1ff). David's humble plea at the devastation by the plague reiterates the heart of a shepherd. "Is it not I who commanded to count the people? Indeed, I am the one who has sinned and done very wickedly, but these sheep, what have they done? O Lord my God, please let Your hand be against me and my father's household, but not against Your people that they should be plagued" (1 Chron. 21.17). Significantly, David's leadership reveals that the human shepherd is accountable to God,

the ultimate Shepherd. This serves as a backdrop for God's indictment against his human shepherds in the oracles of Ezekiel and Jeremiah.

The Shepherd Imagery in the Oracles of Ezekiel (34.116) and Jeremiah (23.1–8)

The evaluation of the theological education and ministerial training for pastors in Southern Nigeria is critical because of the paradigm shift that is evident in the practice of pastoral ministry both in the mainstream and independent churches. Pastoral ministry has a theological foundation that serves as the grid both in theory and praxis. A deviation from this biblical design by the pastors is detrimental to the wellbeing of the flock, God's people, as observed in the oracles of Ezekiel and Jeremiah.

Jeremiah and Ezekiel are contemporaries. Jeremiah, Judah's last prophet, traditionally known as "the weeping prophet," prophesied and witnessed divine judgment overtaking Jerusalem and the Temple (Longman and Dillard 339). Meanwhile, Ezekiel was YHWH's prophet to the first group of exiles in Babylon, the members of Jehoiachin Exile (597 B.C.E) (Ezek. 1.1–3 cf. 2 Kings 24.10–17).

The shepherd motif of Ezekiel 34 alludes to the contractual system of animal husbandry, a common socio-economic practice of Neo–Babylon, and ancient Israel. Practically, the hired shepherd was responsible for the sheep and accountable to the owner of the sheep (Mein 493–504; Morrison 257–94).

The shepherd metaphor both in Ezekiel's and Jeremiah's oracle identify YHWH as the owner of the sheep. The distinct expressions, 'my flock, I myself, You/they shall know that I am YHWH' (Ezek. 34.6–16 cf. Jer. 23.1–3) elicit YHWH's rightful ownership of the flock. Meanwhile, the shepherds in these oracles may include the spiritual leaders, the priests and the prophets. Though, more plausibly, it refers to Judah's

Davidic monarch (Duguid 39–40; Block 282; Eichrodt 471; Greenberg 694–95).

Comparatively, Ezekiel's and Jeremiah's oracles identify the shepherd as both spiritual

and monarchical. Furthermore, the "I will" of YWHW in these oracles echoes YWHW's

compassion for his people, the sheep of his pasture, and the new covenant.

The juxtaposition of the Ezekiel's and Jeremiah's oracle reveals a strong literary

linkage that makes commentators suggest that Ezekiel probably have its model in

Jeremiah 23.1–4 (Allen 161–64; Block 275–77; Greenberg 709). Klein writes, "The

author of Ezekiel 34 draws on the shepherd metaphor from Jer. 23. 1–3ff and interprets

the literary *Vorlage* in his own prophetic composition" (578). More so, the technique of

inner-biblical exegesis considers Jeremiah 23.1–8 as the literary layer of Ezekiel's

shepherd metaphor. The inner-biblical exegesis is the exegetical principle that reveals the

affinity and interaction of scriptural prophesies through textual observation and analysis

(Klein 572–73).

In the oracle, YWHW indicts the shepherd (Ezek. 34.1-10) and promises the

recovery and restoration of his lost sheep (11–16), which stretches the shepherd motif

into the NT narratives, where the promise finds its fulfillment and realization through

YWHW's shepherd (23–24).

YWHW's indictment of the shepherd in Ezekiel begins with "Woe, shepherd of

Israel" (34.2). This is similar to Jeremiah's oracle, "Woe to the shepherds…" (23.1).

Klein writes, "The nucleus of this oracle is a woe statement over the bad shepherds

supplemented with the reproach that the shepherds had scattered the flock (V If)" (576).

Principally, these human shepherds failed in terms of omission and commission. The self-

aggrandizement of the human shepherd sharply contradicts the self-giving nature of

YWHW, the faithful and good Shepherd who appointed them as caregivers. In view of pastoral ministry, Blenkinsopp remarks that the "pastoral responsibility" of public office is "an opportunity for service, not for personal gain and glory," and one which calls for "selfless dedication and unremitting solicitude" (155, 157).

The shepherd failed to feed the sheep; instead, they fed on the sheep (34,3). They failed to strengthen the sheep and heal and bind up the diseased ones (34,4). They did not search for the scattered sheep and protect them from predators (34.4b–6). The people of Israel are in a deplorable state due to the negligence of the shepherd. Their negligence resulted in the dispersion of the sheep, possibly, the exile—their deportation from the native land to Babylon (587 B.C.)—and the injustice of the political and religious leaders in Jerusalem (Blenkinsopp 157; Rodgers 5).

By the socio–economic contract of the ANE and Neo Babylonian, the inability to accurately account for the number of sheep is a grievous crime. Even in the case of loss through death, the owner requires evidence. Disappointedly, these human shepherds could not account for YHWH's sheep. Therefore, they cannot escape YHWH's punishment (Ezek. 34.10; cf. Jer. 23.2). Since they had failed, YWHW assumed the responsibility of the failed shepherd and personally considered the recovery and restoration of the sheep. Unlike the hired shepherds, YHWH's selfless devotion, love, and compassion undergird his actions. This reflects his nature as the true shepherd who has the interest of his sheep at heart (Block 308; Eichrodt 472).

The impression that the shepherd metaphor used in Ezekiel did not depict pastoral functions (Rodgers 10) potentially dismisses YWHW's disappointment at the negligence and failure of the human shepherd as expressed in Ezekiel's and Jeremiah's oracle (Ezek.

3.1–10; Jer. 23.1–4). Irrevocably, the primary responsibility of the human shepherd

involves feeding, nurturing, and protecting the sheep. Failure in this aspect implies failure

in the calling and responsibility of pastoring.

The attitudes of the hired shepherd of Ezekiel's and Jeremiah's oracles contradict

the character, compassion, and soteriological nature of the Good Shepherd of Psalm 23

and Isaiah 40:10. The concentration of Ezekiel's and Jeremiah's oracle is the

soteriological action of YHWH toward his dispersed sheep, the theme that permeates the

shepherd motif of the New Testament narratives, specifically, the four gospels.

Pastoral Ministry in the New Testament

In the New Testament, the same Greek word, ποίμήν is used to describe pastor

and shepherd. Ποίμήν describes a professional shepherd (Matt. 9.36; 25.32; Luke 2.8)

and metaphorically depicts Christ (Matt. 26.31; Mark 14.29; John 10.11, 14, 16, 28; Heb.

13.20; 1 Pet. 2.25) and those who act as pastors in the church (Eph. 4.11) (Vine 569–70).

The Shepherd/sheep motif of the Old Testament narratives serves as the backdrop

for the Shepherd/sheep metaphor of the New Testament narratives. All the four gospels

alluded to the OT Shepherd motif to enlighten the implied audience about the true

representation of the NT shepherd metaphor. The juxtaposition of the OT and NT

shepherd motifs presents a historical structure and template for the practice of pastoral

ministry in every generation.

In the OT, the under-shepherds are the Davidic monarchs and the spiritual leaders.

The NT human shepherds, however, are the religious leaders, scribes, and teachers of the

law, who have failed in their roles and responsibilities as the human shepherds of God's

people just like their predecessors in the OT.

The contemplation of the NT shepherd imagery in the light of Ezekiel 34 reveals Jesus Christ as God's true Shepherd and the fulfillment of YHWH's Old Testament promise. In Matthew's account, the shepherd metaphor of Ezekiel 34 functions as a narrative strategy revealing Jesus Christ as the fulfilment of YHWH's true shepherd. However, John's gospel uses the shepherd metaphor more allusively than the synoptic gospels (Neil 698–703; Köstenberger "Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor." 70).

Notably, the person and ministry of Jesus Christ has become the premise for Christian ministry. "Pastoral work originates in and is shaped by the revelation of God in Jesus Christ" (Peterson qtd. in Rodgers 13). Therefore, in evaluating the theological education suitable for pastoral ministry, a close examination of the shepherd imagery in the four gospels becomes imperative for the development of a useful instrument and grid for the practice of pastoral ministry and the perspective of the theological curriculum for grooming pastors for ministry.

Thomas Oden remarks, "From the earthly ministry of Jesus of Nazareth, we learn the rudiments of Christian ministry. Jesus' vision and practice of ministry are significant for all Christian vision and practice of ministry. If the ministry cannot be clearly established as the continuation of Jesus' own intention and practice, we lose its central theological premise" (Oden qtd. in Petersen 4–5).

The Shepherd Imagery the New Testament of the Gospel in the light of Ezekiel 34

The shepherd motif of the Old Testament, especially, Ezekiel 34, forms a rich metaphor that presents a unified semantic field for the comprehension and interpretation of the shepherd imagery in the gospels. For proper analysis, this discussion shall employ

three dimensions, soteriological, Christological, and eschatological, which resonates with the nature of YHWH's mission of the promised shepherd in Ezekiel 34 and inferably presents the Shepherd in both the royal and pastoral term (Gene 9).

These three dimensions are all interlinked and inseparable, fully expressed in the person and ministry of the Jesus Christ the true shepherd. However, for clarity, I will examine each dimension separately. The 'Good Shepherd' discourse of John's gospel is purely Christological, while the representation of the shepherd motif in the synoptic gospels are both soteriological and eschatological.

The Soteriological Dimension

Broadly, different commentators have processed the shepherd imagery of the NT in the light of Ezekiel's shepherd metaphor (Neil 698–703). The tone of Ezekiel 34 foreshadows a true shepherd that will actualize YHWH's desire to recover and restore his lost sheep. This signal the redemptive composition of the soteriological dimension of the shepherd metaphor in all the gospels.

In the synoptic gospels, Matthew portrays Jesus as the shepherd-king who seeks, recovers, and restores the lost sheep of Israel, thereby, fulfilling YWHW's promise of the true Shepherd according to Ezekiel's shepherd metaphor (Ezek. 34.11–16). The soteriological concept is a derivative of the Greek word, σωτηρία, which denotes deliverance, salvation, and preservation (Vine 545). Among all other features that establish the connectivity of Ezekiel's shepherd imagery with the NT gospel is the phrase "the lost sheep." This phrase portrays the pathetic state of the sheep and the true shepherd's responsibility in their recovery and restoration (Ezek. 34.6–16; cf. Matt. 10.1ff; 15.24; Luke 15.1ff).

The climax of the shepherd imagery in Matthew's gospel is contained in the phrase, "like sheep without a shepherd," a scenario Moses prayerfully averted (Matt. 9.35; cf. Num. 27.15–17; Ezek. 34.12; Kinnison 78). In Luke's account, Jesus' statement, "The Son of Man came to seek and save the lost" (Luke 19.10), in the context of Zacchaeus salvation further captures explicitly the concept of the 'the lost sheep' and the soteriological dimension of the shepherd metaphor in the synoptic. Jesus uses the shepherd imagery to illustrate the responsibility of a shepherd. The parables of the lost sheep, the lost coin, and the lost son (Luke 15) aimed at illustrating the pathetic state of the sheep and the chief role of the true shepherd in their recovery, restoration, and preservation.

Everything about the life and ministry of Jesus revealed that he is the true Shepherd. Against the self-indulgence of the human shepherds in Ezekiel and the religious leaders, Jesus Christ, the true Shepherd, heals the sick and feeds a large, famished crowd (Matt. 8ff; 14.13ff; Mark 6.30ff). His attitude and approach to the sheep replicate the qualities of YHWH's Shepherd heart: character, compassion, commitment, confidence, and competence.

Jesus Christ is YHWH's promised Shepherd. The religious leaders failed in their roles and responsibilities like their predecessors in Ezekiel's oracle. However, Jesus seeks and involves the disciples in the search of the lost sheep of Israel. (Matt. 10.1ff; Luke 9.2ff; 10.1ff). His command to pray for more laborers indicates the universal nature of His shepherding ministry and the involvement of the disciples in the actualization of his new messianic mission (Matt. 9.36-39; John 20.21; Luke 24.44–46; Mark 16.15; Matt. 28.18–20).

The soteriological dimension of the shepherd metaphor of the synoptic gospels is the seedbed for pastoral ministry. It focuses on seeking the lost and making disciples of all nations under the auspices of Jesus Christ the true shepherd (Matt. 28.18–20).

The Eschatological Dimension

The eschatological dimension of the NT's shepherd metaphor is represented in the conclusion of the Olivet Discourse (Matt. 25.1–46). Jesus' usage of the imagery of a shepherd separating sheep from goats (Matt. 25.32) appeals to YHWH's intention in Ezekiel 34 to judge between sheep (Ezek. 34.17–24). Neil argues that "Ezekiel 34 supplies the background for the image of the divine shepherd who will judge the strong sheep for failing to take care of his weaker sheep" (705).

The shepherd-leader motif is most pronounced in the gospels, especially Matthew and John, where Jesus is portrayed as the Good Shepherd who fulfills the promise of an eschatological shepherd-ruler for the people of Israel (Nathan 92; Köstenberger 57–58; 67,70, Laniak 37–42; Kinnison 60, 78–80; Skinner 101; Deely 252–64).

Jesus' final appearance in his glory, and in the company of all his angels, sitting on the throne of his heavenly glory (Matt. 25.31) identifies YHWH's true Shepherd as the eschatological King and Judge and discloses the eternal future of YHWH' sheep. The text reads, "He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world'" (Matt. 25.33–34).

 The Apostle Peter's charge to the Christian leaders later in the century reveals the correlation between the eschatological dimension of shepherd imagery and the pastoral ministry (1 Pet 5.1–4). Pastoral responsibilities and duties must be discharged in

cognizance of the appearance of Jesus Christ, the Chief Shepherd, who will separate the false shepherd from the true shepherd and reward accordingly. The eschatological dimension of NT shepherd imagery creates a sense of accountability on the part of both the shepherd and the sheep.

The Christological Dimension

"If one is to seek a biblical foundation for pastoral care, with an understanding of Jesus as the promised 'Good Shepherd' (John 10.11; 14) with whom God would enact His care, as the 'Chief Shepherd' (1 Pet. 5.4), we need to look no further than Jesus Himself" (Rodgers 13). The Christological dimension of NT shepherd imagery is the central theme of John 10 and the climax of both the OT and NT shepherd metaphor. It is profoundly theological and messianic; it portrays the Shepherd's relationship with the sheep.

Just like the synoptic gospels, the Good Shepherd Discourse is semantically a composite of the OT shepherd/sheep motif, especially, the Shepherd Psalm (Ps. 23), and Ezekiel's shepherd metaphor (Ezek. 34) (Skinner 101; Köstenberger 69–71; Rodger 3–16). It is principally Christological meaning that it is exclusively limited to the historical Jesus, YHWH's true shepherd.

Contrary to the opinion of many commentators, the episode of the healing of the man born blind (John 9) serves as the backdrop for the Good Shepherd's Discourse of John's gospel (John 10) (Keener; Köstenberger 70; Gunter 93; Carson 379–80; Laniak 213). D.A. Carson particularly argues, "The veracity of John 10 only makes sense when we realize it stands with John 9, both 'internally and relationally.' As a result, the "I am

the good shepherd" section (10.1–18) has as its setting the story of the man blind from

birth (9.1–34)" (Carson 379-80).

In this discourse, Jesus contrasts the atrocious attitude of the religious leaders to

the compassionate and the sacrificial attitude of the good shepherd. He exposes the

obvious incompetence and failings of the unfaithful religious leaders in the light of the

qualities of YHWH's true shepherd: character, compassion, commitment, confidence and

competence.

Two ἐγώ εἰμι of John's gospel occur twice in this discourse. Metaphorically,

Jesus identifies himself as the door to the sheep pen (John 10:1-10) and the good

shepherd (John 10:11-18). Unlike the synoptic parables, the figure of speech employed in

the Good Shepherd Discourse is not distinctly παραβολή but παροιμία. The metaphor,

'door' is not illustrative; rather, it initiates the truth that Jesus Christ is the only door to

salvation (δι' ἐμοῦ ἐάν τις εἰσέλθη σωθήσεται, v. 9b). The good shepherd laying down

his life for his sheep makes the discourse uniquely Christological.

In as much as scholars agree that παραβολή and παροιμία share similarities in

features and are used interchangeably, it would be a mistake to read John 10 through the

lens of Synoptic parables (Skinner 108; Köstenberger 77). As Carson states, "Thus, far

from being a parable, John 10.lff is actually a symbol-laden discourse employed by Jesus

to communicate a certain message: "it is the message that controls the sheep-farming

symbols, not vice versa." (Carson qtd. in Köstenberger 77-78).

Christological Dimension: Jesus Christ as the Door (1-10)

During winter in the Mediterranean, shepherds construct a sheep pen with a stone

wall, without a roof or door to secure and protect the sheep. There is only one entrance,

thyra, to the sheep pen, and the shepherd lay across the entrance to guard the sheep against predators. Anyone who attempts to enter through others means is a thief and robber. Israel's religious leaders and teachers of the law are classified, hirelings, (John 10.1, 5, 8). They lacked the sheep/shepherd relationship expected of God's true shepherds, replicating the negligence and failings of the under-shepherd of Ezekiel 34.1–10.

Figuratively, the sheep pen depicts God's sheepfold and Jesus' profound dictum of double ἀμήν statement. Another unique feature of John's gospel indicates that he is the only door to God's sheepfold and the true shepherd fit to lead God's people (1,7, 9). "According to John 10:7, Jesus is not only the shepherd, but he is also the thyra (door or gate) through which life is given" (Knust 1–-6). Unlike the thief who attacks and destroys the sheep, he offers the fullness of life (10.10). The door metaphor reveals Jesus as the only door to salvation, the only entrance into both the eternal and abundant life.

The shepherd has a peculiar relationship with his sheep. He knows and calls them by name. He leads them out, and they follow him (Keener). This shepherd imagery replicates the Shepherd/sheep relationship of the Shepherd Psalm, who expresses genuine care and vigilant protection in his relationship with his sheep (Ps. 23). In as much as pastoral ministry in the contemporary is not expected to literally fulfill the function of the Shepherd as found in the OT narratives and fulfilled in Jesus Christ, YWHW's true shepherd, the perspective serves as a framework for pastors who have been called to join God, the ultimate Shepherd, in caring for his people by following the example of Jesus Christ, the Good Shepherd (Rodger 3; Davies par. 11, 12).

The Good Shepherd Metaphor (11-18):

The good shepherd metaphor reveals that Jesus' discourse transcends the healing of the blind man and the Jewish opposition. It is the historical realities of the Davidic messianic shepherd that is fulfilled in the incarnation, death, and resurrection of Jesus Christ (Köstenberger 73). Jesus' self-disclosure as the good shepherd (I am the good shepherd - εἰμι καλός ποιμὴν 11, 14) suggests a sharp drift from the figure of speech to realism.

His assertion as the good shepherd brings to light the redemptive and messianic focus of the shepherd metaphor and elicits the depth of Johannine Christology. Nathan writes, "Jesus' self-identification as the good shepherd promised by the Old Testament prophets is a crucial Christological development in John's gospel" (94). More so, it underscores the unprecedented role of the true Shepherd and his caring attitude, an attitude that was later prescribed for Peter (John 21.15–17) (Tidball 81–84; Bruce 226).

Based on the phrase 'τιθέναι τήν ψυχήν' in other Greek literature, Rudolf Bultmann argues that Jesus' language, "the good shepherd lays down his life for the sheep," means "to skate one's life, to risk it, to be prepared to lay it down as in LXX Judges 12.3, 1 Samuel 19.5, 28.21" (370). Susan Hylen similarly writes that "laying down one's life need not explicitly refer to death … but denotes the risking of one's life" (382–99). However, the immediate context of the παροιμίαand Jesus' ἐγώ εἰμι, assertion give a literal meaning to Jesus' language. "This means that the primary sense of the phrase, 'to lay down one's life' is directly related to the death of the shepherd" (Skinner 107).

The phrase 'the good shepherd lay down his life for his sheep', contrasts Jesus' ultimate affection and self-sacrifice to the selfishness and self-centeredness of the religious leaders. Jesus' selfless attitude underscores the mannerism involved in shepherding. Alluding to the historical background of the Mediterranean, the παροιμία captures the redemptive focus of the shepherd motif. The shepherd lays across the sheep pen to shield the sheep against predators, thereby, vulnerable, and exposed to danger (Skinner 103). This imagery explicates the sacrificial commitment of the shepherd toward the sheep.

The realism of this παροιμία resonates in Jesus' voluntarily sacrifice of his life for the redemption of his sheep, an act that is peculiar and limited to Jesus Christ. Hence, Skinner insists that the interpretation of Johannine shepherd discourse and the meaning of the παροιμία is principally Christological (107). However, in the practice of pastoral leadership, it does register a life of sacrifice as a major attribute of shepherding. Jesus' personal identification as the good shepherd brings both the OT and NT shepherd metaphor to its climax and states the messianic mission of the Johannine good shepherd.

The uniqueness of the Johannine good shepherd becomes pronounced in Jesus' authority of laying down his life and taking it up again (John 10.18). The rendition of the phraseology, "laying down" (τίθημι) and "taking it up again" (λαμβάνω), anticipates the death and resurrection of Jesus in subtle ways through the narrative (Skinner 110), and it reveals the redeeming sacrifice of the good shepherd. The Johannine good shepherd does not only secure his sheep with his life, but he also knows his sheep and his sheep know him (John 10.14), reiterating the relational and emotive dimension of the shepherd/sheep metaphor.

Jesus' second assertion εἰμι καλός ποιμὴν further conveys the covenantal relationship in the similitude of YWHW's relationship with his people, the nation of Israel. "I am the good shepherd, and I know My own and My own know Me - εἰμι καλός ποιμὴν γινώσκω ἐμὰ ἐμά γινώσκουσιν" (John 10.14). Jesus' intimate and perfect knowledge of the sheep replicates the nature of intimate and perfect knowledge that exists between the Father and the Son. More so, the Father's endorsement of his Son's sacrifice underscores the *Theocentricity* of the Shepherd motif (10.14–15). Jesus Christ is the owner of the sheep in the new covenant in the same way YHWH is the owner of the sheep in the old covenant.

The new covenant is an extension of YHWH's redemptive mission, a mission that is not limited to the people of Israel. Jeremías, in Köstenberger states that the shepherd discourse "reaches its climax in v 16. Jesus' office as Shepherd is not restricted to Israel, it is universal" (Köstenberger 70). The shift in the analysis of the literary structure of the good shepherd discourse reveals a new dimension. Jesus Christ, the good shepherd, declares his messianic vision: "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice, and they will become one flock with one shepherd" (John 10.16).

This vision foreshadows the emergence of a new messianic community, which transcends Jewish boundaries and incorporates the Gentiles, suggesting the universality of the redeeming sacrifice. Prospectively, the messianic community shall comprise these two kinds of people (the Jews and Gentiles) under the fold of one shepherd through the future ministry of his disciples. Kiefer in Köstenberger maintains that John 10:16 is not merely a missionary-style digression, as Bultmann contends, but a concluding and

supplementary statement that is of great significance for the entire discourse (Köstenberger 72). Beyond the redeeming sacrifice lies the future ministry of the under-shepherd overseeing the new messianic community. In the new messianic community, the under-shepherds have the responsibility of searching and bringing these sheep into the fold and nurturing them so that there will be one Shepherd, one-fold.

To summarize, the Christological dimension as discussed by Johannine gospel brings the OT and NT shepherd motif to its climax but not a plateau. The shepherd imagery continues to find relevance through the pastoral ministry as it nurtures the new messianic community, thereby, fulfilling the vision and passion of Jesus Christ the true shepherd.

The Passion of the True Shepherd – John 21.15–19; Acts 20.28–35; 1 Peter 5.1–4

In Southern Nigeria, some denominations (name withheld) do not believe in pastoral ministry, possibly, due to prevalent abusive practices and principles similar to abuse of authority and self-aggrandizement of the human shepherds in Ezekiel's oracle (Ezek. 34.2–4) or the hirelings of John's gospel (John 10.3–4) by some pastors. The abuse of pastoral authority is not restricted to a particular church or denomination. It is fast becoming the norm in the Christian community in Nigeria under the guise, the "man of God."

Kalu opines, "The "man of God" syndrome fits into the indigenous cultural tradition of power and authority … It could also create a dictatorial and manipulative style of leadership under the guise that 'God is not a democrat,' and that frequent consultations

with the elders are a sure way to lose the vision that God gave to the leader" (266).

However, the perpetuation of shepherd imagery in Jesus' reinstatement of Peter and the

pastoral leadership of the early church underscores the relevance and significance of the

shepherd's heart for pastoral care and ministry in the modern era. Jesus' commission of

Peter (John 21.15–17), Paul's final charge to the Ephesian elders (Acts 20.28–35), and

Peter's charge to the elders in diaspora (1 Pet. 5.1–4) all appeal to the shepherd imagery

and effectively capture the passion of Jesus Christ, YHWH' true shepherd.

The Post-Resurrection Charge (John 21.15–19)

The Lord's third post-resurrection appearance focuses on Simon Peter's

restoration to faith and commission to service. Among all the disciples, Peter displays a

strong personality and charisma for leadership. By his confession of Jesus' true identity,

the Lord had singled him out as a pivotal figure in the growth and expansion of his new

messianic community (Matt. 16.13–20; Mark 8.27–30; William 30; Vaquilar 109).

Regrettably, Peter denied Jesus thrice, an act that signaled spiritual retrogression (Matt.

26.30–35, 69–75; Mark 14.26–31, 66–72; Luke 22.31–34, 51–64; John 18.15ff).

Peter's restoration to faith and re-affirmation of faith is crucial for the next phase

of the Lord's redemptive ministry. Scholars describe this one-on-one engagement with

Peter as "Peter's rehabilitation" (Raymond E. Brown 590), "his restoration and

reinstatement into service" (Carson 675; Köstenberger 596), "his re-commissioning"

(Bruce 405), "reaffirmation of his leadership position" (Koester 94), "establishment of a

new relationship" (Moloney 555; O'Day 860), or transformation of his role" (Crosby

197). "True enough, the denial must be overcome, the bond must be restored, the

estrangement must be repaired, the trust must be brought back, and the call and commission renewed" (Vaquilar 88).

Jesus' dialogue with Peter follows a pattern of a question, response, and responsibility, and three keywords dominate the dialogue: (1) love, (2) knowing, (3) shepherding. Two different Greek lexica qualify love in the dialogue: ἀγαπᾷς and φιλῶ. Scholars have made several attempts to establish any significant difference portrayed by the usage of these two different terms for the verb, love. (This discussion exceeds the scope of this research). However, the general consensus "is that this is a case of simple variation between words of similar meaning, a phenomenon seen elsewhere in John, indeed in this very passage" (Vaquilar 89-90). The verbs, simply, portray synonyms of two verbs. Similarly, two verbs represent knowing, οἴδα and γινώσκειν, and the two verbs feeding and shepherding, βόσκειν and ποιμαίνειν complement each other. Likewise, the nouns ἀρνία and προβάτια qualify the sheep in the Greek text. The argument is that employing different vocabularies does not imply a difference in meanings and implications (Vaquilar 88-91; Lee 28).

The acceptable explanation for the variations in verbs and nouns as observed in the dialogue signal the author's style of writing, his penchant for the usage of synonyms (Barret 486; Köstenberger 597). Köstenberger writes: "The fact is that the word αγαπάω, said to convey the notion of divine love is used regarding to human love—and evil humans at that—in texts as 3.19 and 12.43, and that φιλέω, said to connote human love, is used for God the Father in 5.20 (where he is said to love the Son) and 16.27 (where he is said to love the disciples)" (597). To summarize, the two verbs used for love, knowing and shepherding in this dialogue are synonyms and do not purport difference in meaning.

The Re-commissioning of Peter in an Ambiance of Love:

The scenario of Peter's restoration and reaffirmation of faith demonstrated the compassion and commitment of a shepherd to the stray sheep. In the ambiance of love, Jesus Christ the true Shepherd restored and reinstated Peter. Jesus' dialogue with Peter reveals that supreme love for Jesus is inseparable from taking care of his flock (O'Day 864; Minear 94). The level of the pastor's love for Jesus will reflect in his pastoral functions. Peter's utmost love for his Master must govern his relationship with the sheep entrusted to his care. Comparatively, supreme love for Jesus and sacrificial love for the sheep are foundational to pastoral care and functions.

This commission defines Peter's new life and new passion, viz., to shepherd (ποιμαίνειν), and feed (βόσκειν) the lamb (τὰ ἀρνία) and the sheep (τὰ πρόβατά) of Jesus (Vaquilar 92). Jesus' commission inaugurates the shepherding ministry in the new covenant following the pattern of the OT Shepherd imagery in the old covenant where YHWH the owner of the sheep appoints the religious leaders and Davidic monarchs as the under-shepherd. The pronouns 'my lambs' and 'my sheep' reveal Jesus' true ownership of the flock and Peter's role as an under–shepherd. Peter's chief responsibilities are taking care and feeding the Lord's flock, a theme that informs the functions of pastoral ministry.

Köstenberger's view lends another dimension to Jesus' threefold question and command to Peter. He writes, "Jesus' threefold repetition of his question may reflect the custom of the Ancient Near East of reiterating a matter three times before witnesses to convey a solemn obligation, especially concerning contracts conferring rights or legal dispositions" (579).

Congruently, the threefold command of Jesus solemnly confers on Peter the authority to function as a leader of the new community and shepherd his flock. Crosby writes:

> Now, in the embrace of love, not only was he restored, but his very status was transformed. In the midst of the other disciples, Peter was empowered with a new role: he was to feed the community through the exercise of a pastoral authority that would not divide the flock but ensure its unity. Where once his role had been that of someone who makes promises but cannot deliver, now his promise of love, grounded in Jesus' transforming words, would enable him to accept responsibility for the flock, even to the point of manifesting his love by laying down his life. (197)

For Peter, the commission to shepherd Jesus' flock implies higher life and higher ministry after the pattern of Jesus Christ the Good Shepherd. This ministry is a life of relationship with the sheep not as a superior but of identification and a ministry of total dedication to the flock even to the point of death (Hasitschka 324; Raymond E. Brown 1112; Vaquilar 93).

Raymond E. Brown describes the higher life and ministry in the light of John 10:1-18. He writes:

> The traits of the good shepherd which Jesus points out in John 10.1–18 must be lived and manifested by Peter: he enters by the door (10.2); he calls his own sheep by name and leads them out (10.3); he is with them that they may have life, and have it abundantly (10.10); he is ready to protect them when the wolf comes

(10.12); he is ready to lay down his life for them (10.11, 15, 17). (Brown 1112,

Vaquilar 93)

In response to the demonstration of Jesus' love, Peter followed the Lord and embraced

the new calling to shepherd his flock (John 21.18–19). In my view, Brown's description

of higher life and higher ministry does not suggest a replication of Jesus' sacrificial and

redemptive work, rather, a pastoral function that follows the example of Jesus Christ, the

Good Shepherd.

The Growth and Expansion of the New Messianic Community (Acts 20.17–35; 1 Pet. 5.1–4)

In the good shepherd discourse, Jesus enunciates his vision of a new messianic

community, which extends beyond the boundary of Jewish ethnicity and incorporate the

Gentile community so that the lost sheep from both the Jewish and Gentile community

become one-fold under one Shepherd (John 10.16; Eph. 2.11–15). In the account of the

growth and expansion of the Christian community as recorded by Luke in Acts of the

Apostles, the two dominant figures are Peter (Acts 1–12) and Paul (Acts 13–28). Peter

was classified as an apostle to the Jews, while Paul, an apostle to the Gentiles (Gal. 2. 8).

At different intervals in history, Paul and Peter addressed the Christian

community in Asia Minor (Elliot, *1 Peter* 553; Bernard 1–5). Paul's farewell speech to

the Ephesian elders, a Gentile community, and Peter's charge to the elders in diaspora

portray the growth and expansion of the new messianic community and the perpetuation

of the shepherd motif.

Paul's Farewell Speech

Paul's farewell speech or pastoral charge contributes significantly to the biblical foundation of pastoral ministry. His incorporation of shepherding terminologies maintains the relevance of the shepherd motif to pastoral ministry in the contemporary. He says: "Be on guard for yourself and all the church" … "shepherd the church of God" … "savage wolves will come in among you not sparing the flock".

During his third missionary journey to Asia Minor, Paul spent three years in Ephesus (Acts 19.1ff). He organized a daily lecture at the Hall of Tyrannus, six days each week for two years. That amounts to about 3,120 hours exposing the people to the whole counsel of God (Stott 5-6). This indicates his commitment to God's flock and underscores nurturing the flock as the primary responsibility of the pastoral ministry.

In the literary analysis of Paul's speech, the elders, πρεσβύτεροι, were also addressed as overseers or guardians, ἐπισκόπους. In church planting, Paul always appoints elders to oversee the flock after his departure. The leadership structure is not pyramidal but a team of pastors both full-time and lay leaders (Stott). Paul's charge, "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood – Προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου" (Acts 20.28), identifies the ownership of the church and stipulates the responsibilities the overseers.

Implicitly, the Godhead is fully represented in this charge: the Holy Spirit assigned the overseers, the church belongs to God, the Father and the redeeming price indicates Jesus' atoning sacrifice. Like in the OT's shepherd metaphor, the overseers are

accountable to God, the owner of the church and Jesus Christ, the true Shepherd of the new covenant. The dual responsibilities to feed and protect the church reflect YHWH's specified responsibilities to the OT under-shepherds and resonates with the nature of Jesus' ministry, the true Shepherd. Remarkably, the phrase, "Keep watch" or "Take heed" primarily caution the shepherds against personal neglect of their spiritual wellbeing, an indication that the spiritual wellness of pastoral leadership is essential for the wellbeing of the flock.

The responsibilities of the overseers are in twofold: "Be shepherd of God's flock" echoes Ezekiel 34.2, "Should not the shepherds feed the flock?" Stott remarks, "Translating the metaphor, the first duty of pastors is to teach the Word of God to the people of God. Whether preaching from the pulpit, training a group, or counseling an individual, the pastoral ministry is a ministry of the Word" (4).

The second responsibility, which is to protect the flocks against heretic teachers, is typical of shepherd's role in the OT shepherd metaphor. YHWH indicts the OT shepherds stating, "my flock lacks a shepherd and so has been plundered and has become food for all the wild animals" (Ezek. 34.8). Sheep are always vulnerable to predators, so, the metaphor "wolves grievous among you, not sparing the flock" (Acts 20.29) alerts the overseer of impending predators and the need to guard the flock. The overseers can successfully guard against the predators by nurturing themselves and the flock with the whole counsel of God's word.

The major challenge of the Christian community in the Southern Nigeria is poor spiritual diet; hence, believers are prey to false teachings. One practical approach to curbing the widespread of the heretic teachings is the exposure of pastors/prospective

pastors to sound theological education and ministerial training that can equip them to feed God's flock with healthy spiritual diet. The Christian community needs shepherds that have had a Tyrannus experience. At the School of Tyrannus, Paul exposed these elders to the whole counsel of God's word. Stott commenting on the content of Paul's curriculum, states:

> What was this "whole purpose of God"? Doubtless it included the great doctrines of creation by God (as Paul unfolded this in Athens), redemption by Christ, and regeneration by the Spirit; the bringing into being of the church; the ethical standards of Christian discipleship; together with final salvation and final judgment. Much of contemporary preaching appears very thin in contrast to the whole purpose of God, Paul unfolded. (3)

Beyond speculation, the subjects represented in this curriculum are conversant with Paul's teachings and preferred curriculum for theological education/ministerial training for today's pastors. Above all, Paul's life serves as the model for shepherding. He exudes a shepherd's heart: character, compassion, commitment, contentment, confidence, and competence. These qualities serve as the framework for the immediate audience and prospective pastoral leadership.

The Shepherd Imagery in 1 Peter 5.1–4

Peter's charge shares a resemblance with Paul's farewell speech, specifically delineated the mode of shepherding God's people (a dimension that was implicit in Paul's address). The tone of Peter's charge portrays collegiality by addressing the elders (πρεσβύτεροι) as a co-elder (συμπρεσβύτερος 5.1a), a witness (μάρτυς) to the suffering of Christ (5.1b), and a partaker of the glory to be revealed (5.1c). Peter does not assert

apostolic authority. His identification as a witness to the suffering of Christ does not imply an eyewitness of Jesus' trials and crucifixion, rather, like the other elders, a joint witness to the suffering of Christ by personal experience and the preaching of the gospel.

Peter exhorts these elders to "shepherd the flock of God among them" (1 Pet. 5.2a). Many commentators describe the meaning of the word "shepherd" as an ecclesiological metaphor that represents the pastoral image of the Church leadership and the Christian community as the flock of God, ʽποίμνιον ὁ θεός. This description corresponds with the OT imagery of God as the Shepherd of his people (Ps. 23.1–3; Jer. 13.17; 23.10) (Nauck 200–20, Elliot 549–59).

Chloe Lynch demonstrates Johannine portrait of Jesus as the Good Shepherd (John 10) and Peter's commissioning (John 21.15–17) as the background to Peter's charge in 1 Peter 5.1–4 (535). The command, shepherd, ποιμαίνω, retains the task of feeding, tending, and keeping the flock, an integral task of the shepherding metaphor (Thayer). Secondly, the elders' responsibility to "exercise oversight," ἐπισκοποῦντες, delineate the model of shepherding through the three antitheses observed in the charge.

The first two adverbial antitheses as modifiers to ἐπισκοποῦντες, while the third clause is treated differently. Ἀναγκαστῶς meaning "out of compulsion" is set in opposition to the second adverb, ἑκουσίως (meaning "willingly"), by μὴ…ἀλλὰ (but) (Lynch 535; Elliot 555). Αἰσχροκερδῶς, not found in ancient Greek writings (although the related adjective is common), denotes the fondness of dishonest gain or greed. This antithesis indicates that the recipients support the elders' welfare (Matt. 10.10; 1 Cor. 9.6–14; Gal. 6.6; 1 Tim. 5.17–18; Did. 1–7) or may also indicate that elders are in charge of the recipients' shared funds (cf. Acts 5.1–5; 2 Cor. 8.20; Pol. Phil. 11.1–4). In either

case, greed might influence the decision to lead. Therefore, overseeing is to be done "eagerly" (prothymōs), that is, "readily and willingly," and not for dishonest gain (Elliot).

The third antithesis, katakyrìeuontes ("domineering"), and its call for serving by example share linguistic and conceptual affinities with Jesus' instruction to his disciples concerning the nature of Christian leadership (Mark 10.35–45; Matt. 20.20–28). In reminiscence, Peter incorporates this dominical logion into his triad of antitheses (Elliot 556). Shepherding must be discharged willingly, not grudgingly, eagerly, not motivated by dishonest gain, and by example, not by domineering.

> The paradigm shift that is being observed in pastoral ministry in Southern Nigeria and across the nation shows a defection from these scriptural principles. Biwul writes: Today … many Nigerian pastors seem to have forgotten all about the Christian principle of contentment (Matt. 6.24–34; 1 Tim. 6.5–10; 2 Tim. 3.1–2) and have bought into a materialistic ideology, to the detriment of the flock and the discredit of the ministry. As a result, the focus has often shifted from the basics of winning souls and working hard to build up the faith of church members to a desire to derive material benefits from the ministry.

Meanwhile, the faithful discharge their responsibilities according to divine stipulations as God's under-shepherds and will attract unfading crowns at the return of the Chief Shepherd (1 Pet 5.1, 4–5).

To a large extent, the scholarship on the shepherd motif of both the OT and NT maintains consistency and coherency in the ownership of the flock, the mode of shepherding, and the exemplary life of the shepherd to the flock. In the OT, YHWH is the

owner of the flock. The failure of the human shepherds necessitates a Shepherd king from

Davidic lineage, which finds fulfillment in Jesus Christ, the true Shepherd.

However, the motif of shepherd imagery of the NT is not limited to the lost sheep

of Israel. In his Shepherd's discourse (John 10.1–18), Jesus introduced the vision of the

new messianic community that transcends the boundary of the Jewish community and

incorporate both the Jews and the Gentiles. In the space of three years, the Lord trained

the disciples to spearhead the new community. Peter serves as an apostle to the Jews,

while Paul (a later convert) serves as an apostle to the Gentiles. The current proliferation

of Christian communities globally attests to the growth and expansion of the new

messianic vision. To sustain the growth and depth of the Christian life, the pastoral

leadership requires unwavering commitment to feeding, nurturing, tending, and

protecting God's flock as specified in the OT and NT shepherd metaphor. Though the

metaphor may be foreign to the contemporary age, the principles are much valid and

present an ideal theological curriculum for pastoral ministry.

<div align="center">**Theological Foundations**</div>

God's Vision for Pastoral Ministry

In Southern Nigeria and across the nation, the term pastor has become a status and

honorary position. In 2001, the researcher attended a Nigerian church in South Africa that

belongs to one of the renowned denominations in Nigeria. After the service, the pastor

shared with us how he became a pastor. According to him, he was a committed member

of an ushering department of the denomination. Later, he joined the prayer band, and due

to his zeal, one of the senior pastors nominated him to go to South Africa and plant a

church. Unknown to the young man, throughout the service I was deeply heartbroken, crying internally, "What kind of gospel is my nation exporting to other African nations?"

This example portrays the norm of many churches in Nigeria, especially the Independent Churches. The criteria for being a pastor include financial capability, charisma, eloquence, educational attainment from secular institutions, commitment to church activities, a good understanding of the tradition of the denomination (proselytization), and good relationship with the church leadership. No due consideration for the spiritual maturity of the individual, divine calling or theological education and ministerial training. Consequently, the pastoral perspective has shifted from biblical principles to the worldly pattern of leadership. The pastoral ministry is considered as an enterprise without any recourse to biblical history and tradition (Biwul). The current Christian practice reflects a poor view of God and poor commitment to the biblical gospel. It does not require grooming or nurturing in the Scriptural principles and Christian life. More so, the motivation for Christian service is mostly for personal gain.

Accordingly, a consumer paradigm has emerged and defined the ideology of pastoral ministry and Christian practice. In as much as raising lay leaders to oversee a congregation is plausible in church planting, a model utilized by the Apostle Paul in the apostolic era and John Wesley in the 19th century (Bruce), committing the wellbeing of a congregation to unregenerate and spiritually immature individuals is atrociously dangerous. Biwul opines:

> The Nigerian topography of pastoral ministry has been described as "an era of confession without commitment. "Many claim to be Christians but show no evidence of commitment to Christ. Consequently, important qualifications for the

pastorate such as spiritual maturity, a clear conscience, personal integrity, and

moral character (see Acts 24.16; 20.26, 33–35; 2 Tim. 1.3) are being jettisoned in

favor of self-glorification and the acquisition of material wealth. This situation

has serious consequences for the flock, for pastors, and for the power of the

gospel. (105)

Only the reconstruction of pastoral ministry that aligns with God's vision can

salvage the situation. This vision must equally become the centerpiece of theological

education and ministerial training. Theological education/ministerial training has been a

strong bulwark to the survival of pastoral ministry and sustenance of God's vision for

pastoral ministry. From Pauline theology, God's vision for pastoral ministry is the

transformation and maturation of the community of faith until it is "blameless" at the

coming of Christ (James W. Thompson 19–20). A review of pastoral theology in the light

of pastoral identity (who a pastor is) and pastoral functions (what a pastor does) becomes

a necessity for theological education/ministerial training.

To enhance the theological education and ministerial training for effective

pastoral ministry in Southern Nigeria, this research briefly explores pastoral theology in

history to establish the historicity of pastoral ministry and erect biblical beacons and

historical landmarks that can guide and support the contemporary and future pastoral

ministry in Southern Nigeria. William Wordsworth remarks, "Life is divided into three

terms - that which was, which is, and which will be. Let us learn from the past to profit

by the present, and from the present, to live better in the future."

A recourse to pastoral theology in history serves as a cutting-edge in the comprehension

of God's vision for pastoral ministry and creates a template in the reconstruction of the

theological education and ministerial training that can serve the contemporary pastors. This does not suggest impeccability nature of that era, but learning from the past Christian heroes is important for the edification of the Christian community in the present (Purves 7; Stitzinger 143–80).**Pastoral Theology in History**

Pastoral ministry is primarily about God's care for humanity. Its historical heritage, nature, and mannerism have been demonstrated through the rich metaphor of OT and NT shepherd motifs that climaxed in the redemption of Jesus Christ, the true and Good Shepherd. More significantly, the life and ministry of Jesus Christ serves as a paradigm for pastoral ministry, regardless the cultural context. Thomas Oden states: "From the earthly ministry of Jesus of Nazareth, we learn the rudiments of Christian ministry. Jesus' vision and practice of ministry are significant for all Christian vision and practice of ministry. If the ministry cannot be clearly established as the continuation of Jesus' own intention and practice, we lose its central theological premise." (59-60)

The apostolic era fully replicates Jesus' template for pastoral ministry. Petrine and Pauline theology upholds God's divine vision for pastoral ministry both in life and relationships with different local congregations regardless of differences in cultural contexts and multifariousness of challenges.

Pastoral Theology from the Apostolic Fathers – 18th Century

Since the era of the Apostolic Fathers, the Christian faith, and pastoral life have encountered myriads of doctrinal challenges, a subject that exceeds the scope of this research. However, the commitment of the patristic to the theological and authoritative standard of the Scripture and affirmation of the historical faith have preserved the

credibility of the catholic faith and the practice of pastoral ministry that is consistent with God's vision.

The Apostolic Fathers consider biblical tradition, according to Cross and Livingstone:

> [as] revelation made by God and delivered by Him to His faithful people through the mouth of His prophets and apostles." It was something handed over, not something handed down… In the period since the early church, "tradition means the continuous stream of explanation and elucidation of the primitive faith, illustrating the way in which Christianity has been presented and understood in past ages (1388).

For instance, Ignatius' convictions regarding pastoral life uphold the revelation and historical tradition of the Christian faith and pastoral ministry. Ignatius writes:

> The priests of old, I admit, were estimable men; but our own High Priest is greater, for He has been entrusted with the Holy of Holies, and to Him alone are the secret things of God committed. He is the door to the Father, and it is by Him that Abraham and Isaac and Jacob and the prophets go in, no less than the apostles and the whole Church. For all these have their part in God's unity. Nevertheless, the Gospel has a distinction all its own, in the advent of our Savior Jesus Christ, and His Passion and Resurrection. We are fond of the prophets, and they indeed point forward to Him in their preaching; yet it is the gospel that sets the coping stone on man's immortality. (Ignatius, *Early Christian Writings: The Apostolic Fathers* qtd. in Purves xiii)

Amidst doctrinal crises of the 2nd and 3rd centuries, the great treatises of the Ante-Nicaean and Nicaean Fathers like Gregory Nazianzus, Augustine of Hippo's classical writings, *De Doctrina Christiana* and the outstanding documents of Gregory the Great, 'Pastoral Care-*Regula Pastoralis'* on pastoral ministry, contributed immensely to the formation of pastors not only in their era. They also formulated a structure for the future of pastoral ministry and the sustenance of the Catholic faith (Beeley 11–29; Purves 33–55, Petersen).

The commonalities of the church Fathers in the rootedness of the Scripture, firmness in theological perspicuity, soteriological insistence, sense of spiritual preparedness for ministry, clear understanding of the pastoral office as shepherding God's people, meeting the demands of the ecclesiastical office and emphases on the incarnation, soteriological, Christological, and eschatological perspective in pastoral care create a credible framework and an outstanding template for pastoral ministry (Purves xiii–xxiii; Beeley 18; Hall 56–102). The pastoral theology practiced by the Church Fathers take cognizance of the psychological and contextual understanding of human experience from the theological and doctrinal perspective. The practice of pastoral ministry by the Church Father is robustly theological and consistent with the Christian faith and beliefs (Purves xv–xvi).

Pastoral care dwindled during the dark era of the Middle Age due to the obscurity and soundness of pastoral theology that is intrinsically scriptural. The cathedral schools' curriculum utilized in the preparation of cathedral clergies consists of the *Trivium* (grammar, rhetoric and logic) and *Quadrivium* (arithmetic, astronomy, music and geometry) (Marbaniang; Noelliste). The absence of divinity and theology in the

curriculum contributed to the pastoral crisis until the Reformation. Classical writings of

theologians like Ulrich Zwingli (1524), Martin Bucer (1538), Richard Baxter (1656)

reinvigorated pastoral praxis in the sixteenth and seventeenth centuries (Purves 76–95).

The eighteenth and nineteenth-century revival under John Wesley and others, introduced

a pastoral model that incorporates lay people in pastoral care (Petersen).

Pastoral Theology in the 19th and 20th Century:

The 19th and 20th century experienced a drastic shift in the practice of pastoral

care. Many scholars accredited the term pastoral theology to Friedrich D.E

Schleiermacher (1768-1834) of 19th century and Seward Hiltner in the 20th century.

These two scholars at different intervals contributed to the academic development of

pastoral theology as a discipline in religious education though both maintain different

perspectives (Purves xiv; Holmes, et.al, 46–7; Bonnie J. Miller – McLemore 9; JJ Viljoen

128–31). Schleiermacher's paradigm classifies pastoral theology as a branch of practical

theology. His academic development of pastoral theology through his tree analogy of

theology suggests the organic nature of pastoral theology. Philosophical theology is

considered the root, historical theology as the body, and practical theology as the crown.

Schleiermacher posits practical theology as the study of how the community of

faith preserves and protects its identity, while pastoral theology is the aspect of the

Church's practice that focuses on the cure of souls and theology of ministry, especially,

preaching and administration of sacraments. His model of pastoral care is from theology

to application (Holmes; Viljoen 126). However, scholars like Tidball underscore the

negative impact of his ideology. According to him, Schleiermacher's naturalistic

approach to God and theology left little of God and theology in Pastoral Theology

(Tidball 221; Viljoen 136).

Post-World War II, however, Seward Hiltner (1953), the father of the modern

pastoral theology movement in the United States, revamped Pastoral Theology as an

academic discipline but from a different perspective to Schleiermacher's pastoral care of

application of theology. According to Hiltner, "the study of concrete experiences like

those of pastoral care should lead to a branch of study known as 'pastoral theology'"

(Hiltner 14; Viljoen 128). "Pastoral Theology is the branch or field of theological

knowledge and inquiry that brings the shepherding perspective to bear on all the

operations and functions of the church and the minister and then draws conclusions of a

theological order from reflection on these operations" (Hiltner 3; Viljoen 129).

The shepherding perspective of Hiltner focuses on healing, sustaining, and

guiding, alternating the principle of pastoral care from the application of theology to

dialogue between theology and human experience. Pragmatically, his focus in pastoral

care is primarily anthropocentric. It concentrates on crisis and how to minister to the

person in crisis (Hiltner 3, 69; Andrew Purves xiv; Holmes, et.al., 46–7; Miller –

McLemore 9; JJ Viljoen 128–31).

His ideology was an offshoot of Williams James (1830), a philosopher and

psychologist who published a book entitled *Principles of Psychology*, and of his student,

Aston Boisen a congregational pastor and founder of clinical pastoral education in the

United States of America (Holmes 46; Viljoen 129). Like James and Boisen, Hiltner's

pastoral theology promotes pastoral care that maintains an orientation of psychotherapy

and psychology.

Down the century, Hiltner's shepherding perspective for pastoral care blossomed in seminaries but not without sharp reactions from scholars due to its deviation from a biblical and theological perspective and the consideration of pastoral care from the dimension of human experience. Scholars identify the absence of the moral and ethical values, the homiletic and hermeneutic dimension of pastoral theology, spirituality, and the theological and doctrinal values of the Christian faith, which are rich components of pastoral theology (Eduard Thurneysen; Thomas C. Oden; Andrew Purves).

Eduard Thurneysen, a friend, and theological partner of Karl Barth (1911) reacts to Hiltner's view on Pastoral Theology in his book, *A Theology of Pastoral Care* (1962). He postulates a homiletic approach contrary to Hiltner's shepherding perspective. His approach engages the use of the Bible in pastoral care, focuses on the conversation rather than the subjects, and endorses church-centered pastoral care that uses a theology of the Word.

Later in the 20th century, Thomas C. Oden initiated a major shift from Hiltner's shepherding perspective to the pastoral identity and pastoral functions. His bifurcation of Pastoral Theology considers theology as the consequences of God's self-disclosure witnessed by the Scriptures and in history, mediated through tradition, reflected on by critical reasoning, and embodied in personal and social experiences, a dimension that the reflects Wesleyan view (Oden 311). The pastoral dimension, moreover, focuses on the systematic definition of the pastoral office and its functions in terms of roles, tasks, duties, and work of the pastor and pastoral care. Pastoral care pertains to the duty and functions of the pastor who cares about the spiritual growth and destiny of a soul unlike the physician's care for the body; pastoral care is soul care (Viljoen 146–47; Holmes 46;

James 144; Petersen 8). Oden's ideology maintains the concept of biblical tradition and

revelation like the Apostolic Fathers and emphasizes pastoral identity and functions.

Like Schleiermacher, Oden considers Pastoral theology as a special form of

practical theology that focuses on the application of theology in the practice of pastoral

care and unlike Hiltner's shepherding perspective that begins with human experience that

is undergirded by psychological presuppositions before theological reflection. Andrew

Purves, however, insists on the 'Theocentricity' of Pastoral Theology. "God is the

principal subject matter of pastoral theology, though from a pastoral perspective or more

generally, a theology concerned with action. If God were not the subject of pastoral

theology, it would not be theology (Purves xiv; Beeley 12). Purve's *theocentricity'* of

the pastoral theology is consistent with the shepherd motif of the OT and NT.

Contrary to Hiltner's clinical, psychotherapeutic, and socio-scientific dimension

of pastoral theology, Purves considers a drastic reversion to the theological and doctrinal

direction. He insists that the omission of the practicality of the doctrine of incarnation,

Christology, soteriology, and eschatology in Hiltner's approach to pastoral care is a huge

diversion from the centrality of God's purpose for pastoral care and demonstrate a lack of

adequate theological foundation for pastoral work (Purves xiv). Purves' interest is to

develop a pastoral ministry that is coherently and distinctly Christian without the

exclusion of the psychological understanding of human experience. This corresponds

with the ideologies of the Church Fathers and the purpose of this research, though in the

African perspective. Purves writes:

> Pastoral work is concerned always with the gospel of God's redemption in and
>
> through Jesus Christ, no matter the problem someone presents. Pastoral work by

definition connects the gospel story – the truth and realities of God's saving

economy- with the actual lives and situations of the people. Biblical and

theological perspectives guide all pastoral work, and these perspectives, properly

rooted in the gospel of salvation, are discovered to be inherently pastoral. (2–3)

Purves' reflections revamp the teachings and pastoral principles of the classical writings

of the patristic from the Apostolic Father to the era of the Reformers and Puritans. The

collections of these classical writings embody pastoral theology that is consistent with the

biblical, theological, and historical heritage of the pastoral ministry.

Pastoral Theology in the 21st Century:

Obviously, the process of Hiltner's shepherding perspective digress from the

biblical paradigm of pastoral care. Moreover, Purves' nonutility of shepherding as a

metaphor for pastoral ministry in the contemporary is a major concern to the

understanding of pastoral practice in the 21st century. He argues that the usage of the

shepherd motif as a depiction of God or Jesus as the Good Shepherd, of ministers as

under-shepherds or pastors, and of the ministry of pastoral care inadequately represent

the person and work of Jesus or the ministry of the church and the fullness of the gospel,

thereby, leading to a reductionist pastoral practice (Purves xxvi-xxvii). However, the

explicit demonstration of shepherd metaphor from the OT, NT, and church history

contradicts Purves' view of the nonutility of shepherding as a metaphor for pastoral

ministry.

Currently, concerns are being raised regarding the relevance of shepherd metaphor to pastoral care in the 21st century, especially in the western culture due to the unfamiliarity of the modern audience with shepherding culture (Davies; Kinnison). However, in Southern Nigeria, the growing concern is the practice of pastoral ministry that is obviously unbiblical and misrepresentation of the paradigm of shepherd's motif. Despite the proliferation of churches and multiplicity of programs, the general impression of the current Christianity on the society is termed "Pentecostapreneurship" by some observers. Ngozi and Chidiebere write:

> Greater number of Nigerians is joining the religious ministries and opening churches to serve the religious industries. Regrettably, this impedes the development of human potential and [the] possible growth of industries. No doubt, the attraction associated with the religious ministry in Nigeria as sources of income and social mobility seduces people and lures them to take up pastoral jobs.

The model of pastoral theology in Southern Nigeria is miracle oriented. "Christians evidently connect with Jesus as a wonder-worker who effects in their lives especially for the better even [despite] moral standing. Pastors help to foster this image of Jesus and a lot of Christological currents had been derived from this inkling" (Chika and Okpalike). At the backdrop of this orientation is the African Traditional beliefs, where the gods are consulted for protection against evil forces or human enemies, vindication, provision, and material prosperity. Hence, what validates pastoral ministry is the ability to perform miracles and solve people's problems through prayers, and not the scriptural authority and theological reflections. Irrespective of the denomination, elements of

African superstitious beliefs have contaminated the Christian practice. The liturgy and pastoral care have grossly defected from the biblical heritage of pastoral ministry.

Largely, the conception of Christian doctrines like incarnation, Christology, soteriology, spirituality, and eschatology is elusive in Christian theology and praxis. The 21st - century pastoral ministry in Southern Nigeria, therefore, requires a development of pastoral theology that would adequately and competently challenge the African traditions and beliefs with biblical theology and produce a pastoral model that is consistent with the biblical mandates of pastoral identity and pastoral functions instead of succumbing to traditions and superstition beliefs. The pastoral challenges in Southern Nigeria are not exceptional. However, the reconstruction of pastoral theology that astutely reflects pastoral ministry shaped by theological reflections that align with God's character, revelation, and vision for pastoral ministry will be beneficial to the Christian community and society.

Pastoral Identity and Functions

Amidst identity crisis in Southern Nigeria, the redefinition of pastoral identity and functions are crucial in the evaluation of theological education and ministerial training suitable for pastoral ministry. Pastoral ministry that is scripturally grounded in pastoral theology is pivotal to the growth and survival of the community of saints. The concept of pastoral ministry in this research is limited to vocational pastors, whose primary profession is to serve the Christian community as ordained ministers.

The Scripture is richly pastoral and serves as *locus classicus* for the pastoral identity and functions irrespective of the denominations and cultural diversities. As Richard L. Mayhue writes, "Scripture provides the primary basis for understanding the

pastoral office and its functions… Pastoral theology lives out of Scripture. When the

pastoral tradition has quoted Scripture, it has viewed it as an authoritative text for shaping

both its understanding and its practice of ministry" (Rediscovery Pastoral Ministry 48).

Pauline theology provides scriptural guidelines for the reconstruction of theological

foundation and redefinition of pastoral identity and functions, and a theological and

scriptural framework for ministerial practices that serve the purpose of this research.

Thompson James argues:

> Paul's letters have a special value in delineating an understanding of the ultimate
>
> goal of ministry. The letters allow us to overhear Paul's pastoral guidance for his
>
> churches and to observe his pastoral theology in practice. They present a partial
>
> longitudinal study of Paul's role as evangelist, church planter, and pastor. Because
>
> such a comprehensive understanding of the goal of ministry is unparalleled
>
> among other biblical writers, Pauline theology constitutes an indispensable guide
>
> to us as we reflect on the ultimate goal of our ministry. (12).

The alignment of pastoral functions with God's vision is inevitable in redefining

the pastoral identity and functions. God in and through Jesus Christ remains the true

Shepherd in the ecclesiological context. Pauline theology upholds the unity of faith

across the body of Christ: one-fold, one Shepherd as it defines ministry as participation in

God's work of transforming the community of faith until it is "blameless" at the coming

of Christ (Thompson 20). In as much as the substantial component of pastoral theology is

a theology of ministry (Oden; Thompson), the overriding definition of the pastoral

ministry is directly linked to the shepherd motif. Pastors are God's under-shepherds.

Pastoral ministry in the light of Pauline theology, is defined in terms of roles and responsibilities and not by titles (Bruce; Oden; Biles). In the discharge of his pastoral responsibilities towards the Christian communities, (though an apostle), Pauline theology portrays Paul as a servant or slave of Jesus Christ and of the gospel of God – 'δοῦλος Χριστοῦ Ἰησοῦ…εὐαγγέλιον Θεοῦ' (Rom. 1.1; 2 Cor. 4.5; Gal. 1.10). This suggests the fundamental understanding of the pastoral ministry and the status of a pastor as an under-shepherd, an intermediary between God and his flock, a crucial orientation for the contemporary pastoral leadership in Southern Nigeria.

Reiteratively, an ordained pastor/clergy is primarily a bond slave of Jesus Christ, the true shepherd, and has the primary responsibility to fulfill God's vision for his sheep—the community of saints. Pauline theology expresses a similar trilogy found in the OT shepherd/sheep metaphor: God, the sheep, and the under-shepherd; in this case, God, the community of saints and the pastors. The Latin word for pastor is *pascere* or shepherd, and the same Greek word, ποίμήν for shepherd is used to describe a pastor in the NT Scriptures.

Pastoring in terms of orientation and expression is holistically shepherding. Pastoral ministry is better described as a pastor-shepherd (Petersen 3). Pastoral identity and functions are intertwined. Besides the shepherd motif which shall be expounded *infra,* Pauline theology employs other imageries in his letters to define the person, role, and responsibilities of the pastor. In his letter to the Corinthians, a pastor is a planter and a builder. While in his letter to the Thessalonians, he employed the imageries of a father and mother. The imageries of planter, builder, father, and mother describe the status of a pastor against the background of the pastors' responsibility toward the maturation of the

Christian community (1 Cor. 3.1-4). These images identify a pastor as someone participating in God's work of transforming and maturing the community of faith until it is blameless at the appearing of Christ (Thompson).

The Pastor as a Planter (1 Cor. 3.5–9)

The pastor as a planter is a figurative description of the act of sowing the seed of the gospel in the hearts of people, an activity that demonstrates the evangelical dimension of pastoral ministry. Through his missionary and evangelistic activities, Paul perseveringly plants the seed of the gospel, pioneers churches across the Asia Minor, and brings people into God's grace through faith in Jesus Christ (1 Cor. 2.1–4; Gal. 1.11–12; 1 Thess. 1.5–6). In his last Pastoral Epistle, he charged Timothy "do the work of an evangelist" (2 Tim. 4.5).

Paul pioneered the Corinthian church during his eighteen months of ministry in Corinth (Acts 18.1ff). The letter to the Corinthian church was occasioned by the report of their instability morally and spiritually. Paul responded to the report of schism/partisanship (1 Cor. 1–3), the indulgence of immoral lifestyle, questions about marriage and food offered to idols (4-8), the inappropriate use of spiritual gifts, disorderliness in worship (9–14), and confusion about the resurrection (15). In his attempt to refocus the church, Paul sent three letters: a lost letter, and two others, 1 and 2 Corinthians. His pastoral theology maintains the immediate, corporate (ecclesiological), and eschatological dimensions of God's vision for his saints. Paul reminded them of their status and calling as God's saints in Christ Jesus maintaining an immediate and a corporate sense—a community of saints in a geographical location "Τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς

ἁγίοις"—but incorporated in the Catholic church—"σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ

ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν" (1 Cor. 1.2).

More so, Paul refocused them on God's divine work of salvation and sanctification and

their future in Christ Jesus at his appearing- eschatological (1 Cor. 1.7–8).

In view of God's vision for his saints, Paul reiterated his status as a planter and Apollos

and Cephas who had equally ministered to them as co–laborers in God's vineyard. "I

planted (ἐφύτευσα) the seed, Apollos watered (ἐπότισεν) it, but God (ἀλλὰ ὁ Θεὸς) made

it grow … The man who plants and the man who waters have one purpose, and each will

be rewarded according to his own labor" (1 Cor. 3.6, 8). The contrast, but— ἀλλὰ ὁ Θεὸς,

refocuses Paul's audience on God who is shaping the community, thereby, crashing the

tendencies to overrate ministers and fall into the pitfall of turning them to demigods

(Hays 52–53; Fee 128–29; Thiselton; 62–64).

Pastoral ministry involves planting and watering. The increase comes from God,

and the servants are accountable to God. The identity of pastoral ministry lies in its 'Theo

- centricity' (Charry; Dickson 100; Thompson), a dominant theme of Pauline theology.

The Pastor as a Builder (1 Cor. 3.10–15)

Pauline theology reflects both expositions of doctrines and exhortation on duties

that can competently build and transform the community of God's people ethically,

morally, and spiritually as they await the Lord's coming. In view of the conflicts rocking

the Corinthian church, Paul metaphorically identifies himself as a builder who through

God's grace has skillfully build on Jesus Christ the only foundation (Hays 53–56). The

congregation is God's field (Θεοῦ γεώργιον), and God's building (Θεοῦ οἰκοδομή) (1

Cor. 3.9). Everyone (referring to other ministers) should be careful on the nature and quality of their ministry in building God's people. "Apostles are nothing but assistants and helpers of God" (Thompson; Fee 135)

Similarly, in every congregation, a pastor is a servant, co-laboring with God in the building of his people. This metaphor indicates a requirement for competence and diligence in pastoral ministry in view of that 'Day' when everyone's work shall pass through the crucible dish of the Master (1 Cor. 3.11–15). Again, Paul maintains 'already, not yet' mindset. He considers his pastoral work as the beginning of the process that would be completed at the end of time. This orientation is vital for everyone involved in pastoral ministry, especially in Southern Nigeria where desire for immediacy has obscured the vision for that "Day."

Additionally, the responsibility of the pastor as a builder involves church administration and ecclesiastical organization in relation to public worship and the raising of lay leaders for proper co-ordination. In the Pastoral Epistles, Paul stipulates essential criteria for Timothy and Titus when appointing leaders to serve as deacons and overseers (1 Tim. 3.1–13; Tit. 1.5–9). In view of church administration and ecclesiastical regulations, the pastor is committed to raising and building people of character that can serve in such capacities.

The Pastor as a Nurse and Mentor (1 Thess. 2.1–12)

The emphasis and focus of Pauline theology is the actualization of God's vision for his saints, viz., the transformation and maturation of the community of saints into the image of Christ until it is 'blameless' at the appearing of Christ. This vision serves as a guide for Paul's pastoral ministry. His relationship with the community of faith at

Thessalonica expresses pastoral ethics that reveals the connectivity between pastoral theology and pastoral care. Pastoral care is the pragmatic expression of pastoral theology, the conversion of theory into praxis, rooted in God's love for his people and the world (Holmes).

Paul planted the Thessalonian Church during his second missionary journey ca. AD 50 (Acts 17.1–6). In spite of severe opposition, the Church flourished according to Paul's correspondence. In response to the feedback, Paul wrote two different letters to this church affirming their conversion and steadfastness in the faith despite persecution. The general theme of the letters is, the Christian life in view of Christ's return.

Correspondingly, Paul's maternal (τροφὸς θάλπῃ) and paternal (παρακλεσισ) analogies (1 Thess. 2.7–12) describe his roles and functions in the transformation of this church and represent the key and active component of pastoral care. Pastoral ministry is an expression of pastoral theology through the demonstration of pastoral care that focuses on the building and nurturing of the community of saints. Paul's expression, Ἀλλὰ ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα· (2.7), demonstrates his tenderness, compassion, love, and commitment to this congregation (1 Thess. 2.8–9). The Greek term, ἤπιοι – epioi, which means gentle, describes a nursing mother's attitude toward her little child: her placidity, calmness, easiness, and gentleness in tending the little child. It also depicts a mother bird's tenderness toward her young ones. Pastoral ministry engages vast demographics, people of different ages, genders, different stages of spiritual growth and maturation, and different walks of life and diversities of cultures. Therefore, the simile, a nursing mother (τροφὸς) illustrates the act of nourishing, feeding, nurturing, and rearing essential for pastoral ministry.

Paul's role of encouragement, exhortation, and consolation that characterize his paternal analogy is classified as paracletic ministry, a term derived from 'parakelesis - παρακλεσισ' and is the focus of pastoral care. Pastoral ministry is more than liturgy, sacrament, organization, and administration; it is fundamentally soul care. Pastoral care is therapeutic; it involves strengthening the weak, binding the broken hearted, seeking and recovering the lost sheep as God expected from the shepherds of Israel (Ezek. 34.1–6). Notably, Paul did not feed on this congregation; he nurtured them.

In his relationship with the Thessalonian church, Paul actively demonstrates the spiritual depth, ethical maturation and pastoral care that are foundational to pastoral ministry. This raises a concern about the nature and quality of theological education and ministerial training for pastoral ministry. The brokenness of humanity requires a theological training that must connect the seminary atmosphere with the broken world and tend hurting souls with God's love (Thompson).

The Pastor as a Shepherd (Acts 20.29–30)

In congruent with the shepherd imagery that permeates Holy Scripture, Paul's valedictory speech utilizes shepherding imageries to stipulate the primary responsibility of a pastor. "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (Acts 20.28). The term overseer (ἐπισκόπους) is not hierarchical, but functionary. It occurs five times in the NT (Acts 20.28; Phil. 1.1; 1 Tim. 3.2; Tit. 1.7), one of which addresses Jesus Christ as the "Shepherd and Guardian of your souls" (1 Pet. 2.25). Its first usage describes the roles and responsibilities of the elders, πρεσβύτεροι as overseers (ἐπισκόπους) of God's flock, and it occurs in Paul's speech at Miletus.

The concept of overseers in the Greek culture is administrative. However, its usage in the NT parallel, the Essene Jews of the Qumran community, shows that the functions of overseers include preaching, teaching, exercising authority, and care, enforcing discipline. Similarly, the NT acknowledges overseers as leaders of the congregation and their ecclesiological functions include, administering leadership, preaching, and teaching (1 Tim. 5.17), setting church policies and ordaining leaders (Acts 15.22ff; 1 Tim. 4.14), praying for the sick, and leading the Church by example (Jas. 5.14; 1 Pet. 5.1–4) (Hurt).

In animal husbandry, the primary responsibility of a shepherd is to feed the flock by leading them to green pasture. God indicted the leaders in Ezekiel's era, "Should not a shepherd feed the sheep?" (Ezek. 34.2). Shepherds feed the sheep (Biles; Stott). This metaphor depicts the primary function of a pastor. The early church practice kerygma (prophetic preaching), liturgy (prayer, water baptism, the Lord's Supper) and diakonia (charity and soul care) (Acts 2.4244). These are means of grace that mature or build the early saints and equip them as God's witnesses in society.

Prophetic preaching, that is, the proclamation and feeding the congregation with the whole counsel of God's word for spiritual maturity and for the sake of the world, is the chief duty of a pastor (Acts 20.28–32; Stott 3–10). "Pastors stand within the community, appointed to an office which has, as its chief duty, the proclamation of God's Word. Theirs is a calling, an ordaining to the task of rightly dividing the Word. It is their mission to preach in season and out (2 Tim. 2.15; 4.2)" [Johnson 64]. The preaching task requires the development of competence in hermeneutic and homiletic skills, compassion/empathy that teaches the truth in love and grace, character, humility through

participatory wisdom of God's word, and ultimately a preaching life. The pastor as a

shepherd maintains the aura of tenderness as he feeds, nurtures, and nourishes the

community of saints with the whole counsel of God's word. "The preaching ministry is

not "telling people what to do" – although at its worst it degenerates into that. In

preaching, Person comes to persons through [a] person" (Fant 47).

In addition to prophetic preaching is liturgy. Liturgy is comprised of public

prayer, sacraments, and water baptism. These dimensions of Christian practice contribute

meaningfully to the maturation of God's people. Another major aspect of pastoral

function is pastoral care, offering counsel, support, and encouragement to God's people

and lastly, charity and hospitality. The viability of pastoral functions requires the

maturation and development of the pastor in essential characters and ministerial skills for

pastoral ministry. Hence, there is a need to maintain a training structure that supports the

formation and preparation of pastors for ministry.

The second dimension of the functionary oversight from Paul's discharge at

Miletus is the elders' protection of God's flock against wolves (Acts 20.28 –30). This is

strongly interlinked with the ministry of feeding the flock. In the animal husbandry, the

flock is vulnerable to perils and dangerous attacks from wolves and banditry. Therefore,

the shepherd maintains vigilance and guards the sheep against predators. Paul's usage of

savage wolves is a metaphorical description of false teachers who will not spare the

flock. Paul states, "I know that after my departure savage wolves will come in among

you, not sparing the flock; and from among your own selves men will arise, speaking

perverse things, to draw away the disciples after them" (Acts 20.29).

The pastor stays on guard against the predators through personal precautions…
"Be on guard for yourselves and for all the flock…" (v. 28) and proper nourishment of
the flock "… shepherd the church of God" (v. 28). The spiritual, ethical, moral, and
ministerial maturation of the pastor is rudimentary to guarding the community of saints
(the sheep) against false teachers (the predators).

Pauline theology's description of the roles and responsibilities of the pastoral
ministry through varieties of metaphors and imageries define the identity of a pastor (who
is a pastor) and the functions of a pastor (what a pastor does). He identifies a pastor as a
planter, a builder, a nurse, a mentor, and most significantly, a shepherd. These imageries
unveil the enormity and complexities of the pastoral ministry, which requires a
theological education/ministerial training that prioritizes grooming and preparing the
pastors to fulfill God's vision for pastoral ministry.

The Discipline of a Pastor (2 Tim. 2.15)

Essential to the functionary oversight of feeding and protecting God's flock is the
discipline of the pastor. The exegesis of 2 Timothy 2.15 portrays the seriousness and
earnestness that accompanies the discipline of a pastor in feeding God's people.
"Σπούδασον (Hasten) σεαυτὸν (yourself) δόκιμον (approved) παραστῆσαι (to present) τῷ
Θεῷ (to God), ἐργάτην (a workman) ἀνεπαίσχυντον, (not ashamed) ὀρθοτομοῦντα
(accurately handling) τὸν (the) λόγον (word) τῆς ἀληθείας (of truth)." The discipline of a
pastor can be classified into threefold: 1. Commitment to studying, 2. Commitment to
presenting himself to God, 3. Commitment to rightly divide the word of truth.

Commitment to Study:

The earnestness of the pastor in studying God's word carries persistent application and maximum effort. The phrases like, "do your best, exert yourself, be diligent" are integral components of a pastor's discipline. The verb *spaudazo* speaks of intensity of purpose followed by intensity of effort toward the realization of a purpose (Hurt). It can be deduced from Paul's exhortation that the earnestness of the study life of a pastor brings him to the point of yielding up to God (*tō Theō*), and such maximum effort attracts divine endorsement, that is, a life that has been tested and proven by God. This is the connotation of the phrase approved (*dokimos*) of a workman (*ergates*). The chief responsibility of a workman as he presents himself to God through earnest study is rightly dividing the word of truth without shame (*anepaischynton*) – a state whereby the conscience is free of guilt before God when his work is inspected.

Commitment to God

The second discipline of a pastor according to Pauline theology is to present himself to God as a workman who is not ashamed but rightly dividing the word of truth. This goes beyond the exhibition of hermeneutic and homiletic excellence. Rather, it is a lifestyle of yielding to God as his workman and faithful messenger. The pastor has been called by God as an under-shepherd. However, he has the personal responsibility to present (*paristemi*) himself to God. This is a technical term of priests placing an offering on the altar. It conveys the general idea of surrendering or yielding up oneself to God (Hurt).

Commitment to Rightly Dividing God's Word

The phrase "rightly dividing or handling accurately the word of truth" figuratively suggests the mannerism of the pastor in presenting God's word to the congregation. "Paul

is directing Timothy to preach the word according to his hearers' capacity of understanding." (Hurt). *Orthotomounta* (handling accurately or rightly dividing) is rendered in present tense, and it connotes, cutting straight, cutting rightly the word of truth (*logon tēs alētheias*), which refers to the entire Scripture (Barclay; Spurgeon).

To summarize, the discipline of a pastor contributes to the development of confidence and competence in compassionately sharing the word of truth to God's people with all sense of accuracy. A pastor is God's workman (*ergates*) who rightly divides the word of truth for the nourishment and maturation of God's people. The pastor's success in the public life is firmly connected with personal discipline of private life in God's word.

Redefining Pastoral Ministry, Pastoral Identity and Pastoral Functions in Southern Nigeria

The etymological consideration of pastoral identity and functions is derived from the timeless biblical revelation of God's character as the true Shepherd and Jesus Christ as the Good Shepherd (John 10.11, 14), the Great Shepherd (Heb. 13.20) and Chief Shepherd (1 Pet. 5.4). More significantly, YWHW's self-disclosure as the Shepherd of his people and Jesus' personal identification as the Good Shepherd confute the impression that the shepherd metaphor inadequately represents the pastoral ministry or diminishes the fullness of the gospel. Rather, it is foundational to the ecclesiological formation of the new messianic community and undergirds the practice of pastoral ministry. The Apostle Paul employs three main images to illustrate pastoral role in the New Testament: a builder, a gardener, and a shepherd (Kinnison 63; Thompson). The

chief among the three is a pastor as a shepherd who oversees the flock under the auspices

of Jesus Christ, the Chief Shepherd (Acts 20.28–32; 1 Pet. 5.1–4).

Consequently, primary for redefining the pastoral identity and functions for

contemporary Nigeria is the faithfulness of the pastoral ministry to the biblical mandates.

Repeatedly, Pauline theology reechoes God's vision and biblical mandate for pastoral

ministry as "… participation in God's work of transforming the community of faith until

it is "blameless" at the Second coming of Christ" (Thompson 19–20). In his letter to the

Ephesian Church, Paul stresses the gift of pastor and teacher as foundational to the

spiritual formation, growth, and maturity of the saints and building a local Christian

community that is accountable to the universal body (Eph. 4.11–16). The maturation of

the individual believer is designed to occur within the community of saints while

maintaining the catholicity of faith. Pauline theology upholds the unity of faith across the

body of Christ – one fold, one Shepherd. Hence, the singular goal or *telos* of pastoral

ministry is faithful partnership with God in the ongoing work of redemption in and

through Jesus Christ and the progressive transformation of the saints and maturation into

the Christlikeness through the Holy Spirit as God's people await the *parousia*, the Lord's

Second return (Thompson 19-20; Purves; Oden).

Given the demographic shift of Christianity from its traditional center in Europe

and North America to Africa and Asia (Gunter 87–105), the establishment of diverse

local assemblies under the umbrella of different denominations require that the pastoral

ministry in Nigeria maintain theological compatibility and pastoral model that is

thoroughly biblical, locally attuned, and globally germane. Theologians and scholars

have proposed the shepherd-leader motif of the Scripture as a valid template that defines

pastoral identity, conveys pastoral functions, and creates an awareness of accountability to the dispersed body of Christ (Gunter 88; Vanhoozer 112–19). Gunter states, "The shepherd metaphor is an appropriate and useful image for depicting the nature, the role, and proper functions of faithful leadership among God's people" (90). The OT and NT usage of the shepherd metaphor offers a comprehensive structure that is distinctly biblical and locally attuned for pastoral ministry regardless of the culture or denomination.

Contextually, many Christians struggle with the life between the cross and heaven, which portrays the deficiency of intentional discipleship. A pastoral ministry that is heavily invested in intentional discipleship helps Christians develop moral virtues and characters that truly represent Christlikeness. Thus, they can actively live as Christ's witness in public. N. T. Wright describes life after initial belief as recapturing "The New Testament's vision of a genuinely 'good' human life as a life of character formed by God's promised future, [like] a life with that future-shaped character lived within the ongoing story of God's people, and, with that, a freshly worked notion of virtue" (57). Thus, the pastoral ministry has the responsibility of enlightening Christians about God's expectation after the cross and nurturing and supporting the Christian community to develop Christ like characters, ethics, and moral values as they anticipate the Lord's second return.

In redefining pastoral ministry within the context of Southern Nigeria, the theological education/ministerial training has the responsibility to recreate pastoral template that prioritizes the *missio dei,* intentional discipleship, social work, relief systems, people-centered program that aimed at poverty alleviation, and positive and significant contribution to the political system in society. Regardless of the denomination

or local context, the themes of the creation, fall, and redemption are universal and common to all (Vanhoozer 48; Okesson 66; Amolo 5).

Theological education and ministerial training has the responsibility to recreate a theological orientation for the Christian ministry. "The ministry we have entered is the ministry of Jesus Christ, the Son, to the Father, through the Holy Spirit for the sake of the church and the world" (Seamands 9–10). Purves writes:

> Pastors do what they do because of who God is and what God does. Or more precisely, before it is the church's ministry is first of all God's ministry in, through and as Jesus Christ in the power of the Holy Spirit; conceiving ministry as our ministry is the root problem of what ails us in ministry today… Ministry should be understood as a sharing in the continuing ministry of Jesus Christ, for whatever Christ is, there is the church and her ministry. (3)

The current practice of pastoral ministry as observed in Nigeria poorly reflects the biblical orientation for ministry. Instead of retaining its dignity and sacredness, the current pastoral ministry has been classified as pastorpreneurship by some observers. "Pastorpreneurship is the business of using the word of God or God's name to make money, earn a living and/or extort money/other material goods from unsuspecting admirers and adherents" (Ngozi and Chidiebere).

In sum, the redefinition of pastoral ministry, pastoral identity, and pastoral function in Nigeria is the chief responsibility of theological institutions by re-designing a professional and academic discipline of theological education for the church and society that is attuned to biblical mandate for pastoring, contextually germane, and accountable to the global church.

Effective Theological Education/Ministerial Training for Pastoral Ministry

Onyemerekeya writes, "Education is a tool used by the society to equip its citizens with the requisite knowledge, skills, values and attitude necessary for living in and contributing to the effective development of the society" (98). Education is the process of changing the behavior pattern of people and instilling skills, competence, and desired qualities of behavior and character through a formal course of study, instruction, or training (Tyler 53; Adetunji 93–95; Yero 1). The process of education is either formal (school education), informal (home education), or a combination of both. "Formal education is institutionalized, intentional, planned and provided by public organizations and recognized private bodies. It consists primarily of initial education designed … [that] are recognized as part of the formal education system by the relevant national education authorities" (UOE 2018 Manual).

This research focuses on the formal structure of theological education/ministerial training for pastoral ministry. The discussion considers the development of theological education in history, the models of theological education, and the components of effective theological education/ministerial training for pastoral ministry.

The Development of Theological Education in History

Theological Education is as ancient as man. It is a broad field that has evolved over the century. For instance, theological education in the Old Testament era evolved from oral tradition to Priestly school, Prophetic schools, and Wisdom schools, which serve the purpose of preserving the proclaiming divine oracles in the Old Testament era (Hughes 87, 105; David Brown 5; Pazmino128–31). Walls writes, "The Old Testament is

not only the first textbook of Church history, but it is also the oldest program of theological education on record" (3).

Rabbinic schools were predominant in the days of Jesus. However, Jesus maintained itinerant mode of theological education as he groomed his disciples for ministry. "Theological Education is central to the life of a living and growing Church. The ministry and service of any Church reflect the quality of theological education given both to its leaders and members" (Karamaga xviii). Until the middle Ages, catechumenal and monastic schools served the purpose of theological education. The pastoral ministry suffered a huge crisis during the middle Ages due to the nature of curriculum of the cathedral schools. The reformation era revived doctrinal and theological training, and during the Renaissance, theological education evolved as a professional entity with the rise of universities. In the modern era, theological education finds expression via bible schools and seminaries (Dieumeme).

Following the objective of Jesus' theological training, theological education creates an intense experience of God's purpose for Christian life and ministry and moves the pastor-students/seminarians toward greater discipleship. It also equips them to raise disciples as they engage the Christian community and society. Extensively, it is instrumental to the spiritual, ministerial, moral and character formation of pastor-students for ministry (Woodward 41; Davis 487; Otokola 94; Kalu 264). Theological education is not just informative but formative and transformational.

The nexus between theological education and ministerial training appears inextricably intertwined. Marbaniang states:

A trained minister … is understood to have received some requisite level of

theological education that includes both academic understanding and practical

ministerial training. An untrained minister is untrained and unskilled in the

interpretation of Scriptures as well as has not been tested and proved in ministry.

Now, while God can use anyone, the Scripture instructs us to seek those who are

excellent in word and deed and are filled with faith and the Spirit.

The Models of Theological Education

The models of theological education are different frameworks that have informed

the landscape of theological education over the centuries intending to devise specified

paradigms for the formation of seminarians/pastors for ministry. In the history of

theological education, scholars have propounded four different models of theological

education. The Athens and Berlin models are nominative while the other two are

derivational. The Athens Model is originally a Greek schooling pattern, which is derived

from the root word, *paideia*. It means a process of "culturing" the soul. The Athens

Model focuses on character or spiritual formation through schooling. Meanwhile, the

Berlin Model is from the inclusion of a faculty of theology at the University of Berlin,

and it considers the professional formation for ministry.

Scholars observe fragmentation as a major deficiency, especially in the Berlin

Model of theological education. This prompted the proponents of other models of

theological education. David Kesley's typology in *Between Athens and Berlin* (1993)

affirms both approaches: the Athens Model, which concentrates on the character or

spiritual formation for ministry and the Berlin Model, which concentrates on the

theological discipline of research and ministerial professionalism as excellent for theological education.

While analyzing Kesley's model of theological education, Robert Banks proposes the third model of theological education, the Jerusalem Model. The Jerusalem Model is a field–based, missional approach to theological education, which "… involves 'learning-in-ministry' rather than 'learning-for-ministry' or 'learning-alongside-ministry.' The missional approach is oriented towards the development of ministers who will be able to minister effectively given the changing character of ministry today" (226). Eyinnanya rightly remarks, "Making missions integral in the training of ministers in the Nigerian setting today makes a lot of sense in the light of the large portion of our population that is not yet evangelized" (29).

Bernhard Ott and Andrew Kirk followed up on Bank's Jerusalem Model. Ott identifies mission as the integrating force for theological education, while Kirk underscores the vision of the church and considers it "a cumulative learning process that involves the whole person gaining understanding and acquiring skills in a community of other learners" (Kirk 24). He advocates a review of the curriculum of theological education that emphasizes the mission of the church. Eyinnanya states, "This kind of theological education is integrated, practical, community based, open to the entire people of God and anchored on the accomplishment of God's mission in the world" (30).

However, Edgar Brian's critique of both Kesley's and Banks' model of theological education produced the fourth model, the Geneva Model. This model propagates a confessional approach to theological education. Edgar maintains that "formation occurs through in-formation about the tradition and en-culturation within it'

(5). The model emphasizes the maintenance of the ecclesiastical tradition. Eyinnanya states, "Thus, in contrast to the other models which tend toward personal formation (Athens), professional formation (Berlin) and formation in missions (Jerusalem), the confessional approach (Geneva) prioritizes formation within the framework of a faith community" (30).

The detail of models for theological education exceeds the scope of this research. However, each model presents striking dimensions that are germane to the grooming and preparation of pastors for ministry: The culturing of the soul and character formation (Athens Model), the academic discipline of research and development of professional pastoring (Berlin Model), vocational pastoring as professional while learning -in – ministry (Jerusalem Model), and prioritizing the formation of pastors within the framework of the faith community as fundamental in formation for ministry (Geneva Model). This research proposes the integration of all four models for effective theological education and ministerial training in Southern Nigeria.

The Components of Effective Theological Education/Ministerial Training

The curriculum is foundational and central to effective education and, likewise, theological education/ministerial training. The nature of the school's curriculum contributes largely to the quality and effectiveness of the graduates in the field of ministry.

The word curriculum is from the Latin word, "currere," which is to run and its noun equivalent, "currus," means a race, a "racecourse," or "running course," or "a runway" (Ford 33; Onyemerekeya 25). By principle, a race has a starting and finishing line, so, a curriculum is a standardized ground covered by students in the course of

learning (Mkpa M.A 8-9, Onyemerekeya 3). It is the sum of all learning experiences

targeted at achieving learning objectives designed by an institution (Tyler; Ford 33).

Parkay, et al., suggest a comprehensive definition of curriculum as "all of the educative

experiences learners have in an educational program, the purpose of which is to achieve

broad goals and related specific objectives that have been developed within the

framework of theory and research, past and present, professional practice and the

changing need of society" (Leadership in Theological Education, vol.2).

The principle of integration against fragmentation is crucial to the nature of the

curriculum for effective theological education. Perry Shaw writes:

> In the traditional approach to theological education, students are trained through a
>
> relatively fragmented curriculum, the assumption being that it is the students'
>
> responsibility to bring the pieces together once they graduate. While some
>
> manage to do this, most do not. When confronted with conflicts and challenges,
>
> many graduates respond in the only way they know through the uncritical
>
> approach of the standard cultural patterns. Rather than acting as agents of the
>
> kingdom of God through careful "critical contextualization. (4)

The concept of curriculum integration undergirds Brunner Jerome's notion on

learning: "Learning should not only lead us somewhere, but it should also allow us later

to go further more easily… The more fundamental is the idea, the greater will be its

breadth of applicability to new problems" (The Process of Education 17-18). More so,

curriculum integration addresses the fundamental challenge of the inefficiency of the

application of learning in the ministry context or transferring training learned in the

seminary context into the ministry context.

Curriculum integration considers a curriculum design that integrates both formal and informal learning experiences and competently shapes the life and worldview of the students, their intellectual and academic development, their spiritual and character formation, and the development of vocational and professional capacity essential to meet the challenges of the ministerial responsibilities and the needs in society (Deininger and Egizebal).

Curriculum integration intertwines two broad spectra viz., transference of training and the combination of the spiritual and practical with academic objectives in one holistic educational approach (Galindo; Bernhard 26). Transference of training is a framework that enhances the integration of program-level goals, course learning outcomes that align with those goals, and points to evidence for assessment that dovetails synthesis, imagination, application, innovation, and creativity as evidence of higher order of learning. It focuses on students mastering learning and the ability to transfer knowledge acquired from one particular context or field of study to a different context of the field of study (Galindo; Schunk 220).

The combination of spiritual and practical with academic objectives addresses the challenge of educational effort that narrowly focuses on cognitive attainments while leaving other areas of student's growth to serendipity. This is akin to Ignatius' view on the nature and pedagogy formation of the pastor that prioritizes the formation of the students both in letters and virtues and the principle of intentional integration of knowing with being and doing (Carriere 137–39; Shaw 4). Ott states, "Our program must be designed to attend to the growth and equipping of the whole man of God" (29).

The approach to curriculum design in theological institutions in Southern Nigeria is limited to the nature of programs and required courses. To enhance and improve theological education in Southern Nigeria, curriculum developers and academic leaders should consider the parameters enclosed in Leroy Ford's definition of curriculum design: "Curriculum design is a statement of and an elaboration of the institutional purpose, institutional goals and objective for learners, scope, contexts, methodology, the instructional and administrative model involved in an educational effort" (34). These elements of curriculum design are essential for the curricular plan, which detail the blueprint of the learning activities, structures of a training program, and evaluation approaches within a time frame (Deininger and Egizebal; Ford 36–37).

The vast demographic profiles of church life (different ages, genders, cultural backgrounds, and walks of life) require competent pastors with essential skills to tackle the complexities of church life and the demand in society. Hence, the teaching technique employed in theological education is another vital component of curriculum design. Different teaching techniques dominate the landscape of education. However, the practice of theological education requires transformative teaching techniques.

Transformative teaching techniques sharply contrast the banking education system. This is a system whereby the lecturer deposits vast information into the "bank vault" of the student's mind just to recall during an examination. The transformative teaching technique appeals to Paulo Freiré's principle of andragogy, a praxis of learning that engages the student's imagination, critical thinking and reflective abilities between learning and actions (Freiré 58–60; David Brown 7–8; Nigel 337–38).

Transformative teaching techniques conjoin competency-based learning and project-based learning that permit the student's growth and freedom of learning. Competency-based learning prioritizes learning experiences, assessments, and outcomes that align with the learning objectives and goals of the institutions. Project-based learning "focuses on questions or problems that 'drive' students to encounter (and struggle with) the central concepts and principles of a discipline." (Deininger and Egizebal; Hitchcock and Henson 15–17; Steinke 363–65). This approach is classified as student-centered learning, instead of lecture or instructional-centered learning.

Ratio Studiorum "supposes that the main occupation of the student is to exercise himself" (Carriere 139). This is appropriation rather than the acquisition of diverse knowledge, creative thinking that draws a relationship between the existing information, the realities of the world around and human experiences (Carriere 145; Brown 8–11). Theological education attends to adults who have developed frames of reference in terms of associations, concepts, values, and beliefs that define their worldview. Transformative teaching techniques at any level, therefore, place the responsibility of learning on students and helps them to know how to keep growing in their understanding and appreciation of biblically-grounded faith, Christian theology, and competence for ministry. The technique targets intellectual development, spiritual formation, development of ministerial competencies, and character by changing the points of view and habits of the mind through the practice of critical and reflective pedagogy (Mezirow 5–7; David Brown 13–14).

Beyond the teaching techniques are the learning environment and the personality of the educators. The cognitive, affective, and spiritual development of the educators

serve as the bedrock for effective theological education. They are indispensable in designing effective theological education for pastoral ministry. To chart the landscape of theological education, the interwovenness of the intellectual, emotional, and spiritual development of the educators afford effectivity in the learning environment. As Palmer argues, "Reduce teaching to intellect and it becomes a cold abstraction; reduce it to emotions and it becomes narcissistic; reduce it to the spiritual and it loses its anchor to the world. Intellect, emotion and spirit depend on each other for wholeness" (15–16).

In sum, this research posits that the training of pastors with shepherds' hearts requires theological educators with the qualities of a shepherd's heart: character, compassion, competence, confidence, and commitment. An extensive discussion on curriculum design exceeds the scope of this research. Nevertheless, the effectiveness of theological education in any context is largely dependent on the interwovenness of the components of the theological curriculum.

Research Design Literature

The research design considers the adoption of mixed-method approach, that is, a combination of qualitative and quantitative methods to address the research questions and gain a comprehensive and extensive view of the current state of theological education/ministerial training available for pastoral ministry, its contribution to the formation and preparation of pastors for ministry and the effectiveness of this training on the field of ministry. Tim Sensing writes, "Qualitative studies are designed to investigate an issue with great depth. Quantitative studies are designed to investigate an issue with great breadth" (82). Thus, the combination of qualitative and quantitative methods would greatly serve the purpose of this research.

Summary of Literature

Shepherding as a profession is not mechanical nor remote in manner, but it demonstrates relational and emotive dimensions similar to human relations. Its etymology suggests pastoring, feeding, nurturing, protecting, and preserving. It is a task that requires character, compassion, commitment, confidence, and competence. The shepherd/sheep motif, therefore, suitably analogize God's relationship with his people throughout the Scripture and has become a prescribed paradigm for pastoral ministry in Church history.

From the OT narratives, the relational and emotive nature of the shepherd/sheep relationship depicts God's pastoral heart for his people. The Shepherd's Psalm (Psalm 23) utilizes shepherd imagery to qualify God's character, compassion, commitment, confidence, and competence as the Great Shepherd of his people. Moses and David served in that capacity and faithfully discharged their responsibilities with a deep sense of character, compassion, commitment, confidence, and competent—the qualities of a shepherd's heart. The shepherds in Ezekiel's and Jeremiah's oracles, however, failed to demonstrate shepherd's heart and thereby attracted God's denouncement and a requirement for another shepherd, the true Shepherd. Jesus Christ, God's true shepherd, fully demonstrated a shepherd's heart. This lifestyle distinguished him from other religious leaders.

The person and ministry of Jesus Christ, however, changed the tone and figuration of the Shepherd/sheep metaphor. The metaphor became a reality as the true shepherd became the Lamb of God who laid down his life for his sheep. The redemptive sacrifice is universal. It launched a new messianic community that necessitated pastoral leadership

with shepherd's heart emerged. The pastoral leadership of Peter and Paul reflects a

shepherd's heart. The duo utilized shepherd imagery in their discharge and instructions to

the Church leaders, elders, and overseers as they admonished them to imbibe a

shepherd's heart in their responsibility toward God's people.

In the chart below, Chris Kiesling, the supervisor of this research, captures

succinctly the qualities of a shepherd's heart in contrast to the posture of the heretical

capture as observed in Southern Nigeria.

PASTOR AS SHEPHERD	HERETICAL POSTURES OF PASTOR
Character – lays down life for sheep	Character – uses sheep to build own reputation
Confidence – draws strength from biblical /historic accounts of God's acts. For instance, David knows he can defeat Goliath because of defeat of lion.	Confidence - relies on own ability, charisma: 'prophetic vision', human connections, educational attainment – mostly secular education.
Competence – Skills needed as a shepherd include hermeneutical/homilectical skills, pastoral care, church administration/management etc.	Competence – develops skills in motivational speeches and oratory that lead to self-aggrandizement rather than self-sacrifice.
Commitments of the shepherd – gives life for the sake of sheep – feeds them, protects them, watches over them and seek and restore stray, sheep e.g., Jesus and Peter.	Commitments of a hireling – concerned mostly about reputation, material wealth, self-preservation, do not care able the spiritual and emotional wellbeing of the sheep etc.

Fig. 2.1: Qualities of a shepherd's heart in contrast to the posture of heretical pastors

In Church history, theological education/ ministerial training served as indispensable tools in the preparation and formation of pastors for ministry. The nature and quality of theological education and ministerial training in Southern Nigeria determines the effectiveness of pastoral ministry and, by extension, the wellness of the Christian community. Consequently, this project considers critically the necessity to evaluate the theological education and ministerial training obtainable by pastors, its efficacy in grooming pastors for ministry, and essential ways of its improvement.

CHAPTER 3RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

Chapter Three gives a comprehensive description of the research methodology employed in the execution of the project. It encompasses the nature and purpose of the project, the research questions that guides the research, the description of the ministry context, the participants involved in the research, the instrumentation utilized in data collection, and finally, data analysis.

The project was post-intervention and concentrated on the evaluation of the theological education/ministerial training for pastoral ministry in Southern Nigeria by examining the nature/quality of existing theological education/ministerial training, the usefulness of the acquired training in the field of practice, and the essentiality of re-visioning, re-shaping, and enhancing theological education/ministerial training for

effective pastoral ministry. The scope of the research covers two indigenous Theological Institutions, clergies/pastors, and lay leaders of different denominations in Port Harcourt, Rivers State, Southern Nigeria.

Nature and Purpose of the Project

This study explored the nature and quality of existing theological education/ministerial training available for the formation and preparation of pastors for ministry, observed its usefulness in the field of practice, and identified essential ways of enhancing theological education/ministerial training for current and future pastors. The process of the research engaged two major contexts in ontological and epistemological research. Two theological institutions, clergies/pastors of the mainstream and Pentecostal churches, and lay leaders of different denominations are engaged for comprehensive and extensive research to accomplish the purpose of this project.

The researcher engaged the participants in their environments, observed and discovered the true picture of theological education/ministerial training available to pastor-students. The researcher also engaged serving clergies/pastors and lay leaders of different denominations to ascertain the usefulness of acquired training in the field of practice. Ultimately, the data collection provided specimen for analysis, which aided recommendations for re-visioning, re-shaping, and enhancing theological education and ministerial training for effective pastoral ministry in Southern Nigeria.

Research Questions

This project is grappling with two majors, but intrinsically interwoven fields: Pastoral ministry and Theological Education/ministerial training. Consequently, the research considered the following research questions.

RQ #1: What is the nature/quality of theological education/ministerial training offered by theological institutes for pastoral ministry?

One-on-one semi-structured interviews with the Provost/Director of Studies and theological educators of two indigenous theological institutions, a focus group with pastor-students and questionnaires for pastor-students outside the focus group addressed RQ1. This enabled insight into the current state of existing theological education and ministerial training, especially regarding the educational and operational philosophies designed for the grooming and formation of pastors. More so, it elicited some of the challenges and obstacles confronting theological education/ ministerial training, which addressed RQ3 (See Appendix A, B, & C for the sample of the qualitative questions for the theological educators and the quantitative questions for the pastor-students).

RQ #2: How useful is the acquired training in the field of practice?

One-on-one interview with serving clergies/pastors of different denominations, especially the mainstream/Pentecostal churches who have received theological education/ministerial training, and a focus group with lay leaders of different denominations address the second research question. It clarified the nature of training they acquired, as well as its duration, its shelf life, and the usefulness of acquired training in the field of practice. The semi-structured interview and focus group with the lay leaders enabled flexibility and a robust engagement in ascertaining the effectiveness of theological education/ministerial training in the Church life (See Appendix D & E for samples of questions for the clergies/pastors and focus group respectively).

RQ #3. In what areas do theological education and ministerial training for pastoral ministry require enhancement?

One on-one semi-structured interviews with theological educators at theological institutions, trained clergies/pastors, and a focus group with pastor --students as well as questionnaires with pastor-students outside the focus group addressed this research question. Primarily, the research question aimed at understanding the challenges/obstacles confronting theological education in Southern Nigeria. It also considers pragmatic approaches to re-shaping, re-visioning, and enhancing the training structure in Southern Nigeria (See Appendix A, B, C, D, and E for samples of questions).

Ministry Context

Port Harcourt city is a cosmopolitan city in Rivers State, Southern Nigeria and is comprised of people from diverse ethnic groups. Tribalism is a major socio-cultural threat despite the high integration of attitudes, values, and beliefs of different ethnic groups. The estimated population of Port Harcourt city and the suburbs in 2020/2021 was 3,991,931.

The number of churches in the city and suburbs is in its thousands. Every street records the presence of multiples of different denominations. Despite of the multifariousness of churches, the religious trend displays syncretism—an integration of African traditional perspectives and Christian beliefs. The socio-cultural life shows no strong disconnection from the African traditional background. The traditional beliefs exert a major influence on the Christian life and practices. The tincture of syncretism on the Christian perspectives portrays a clear deviation from biblical and historical Christianity. The economic prowess of the city also bears a major influence on the quality of Christian life and practices. Being the treasure base of the nation due to the abundant availability of crude oil and gas, the quest for materialism predominates the social life and Christian practices.

An intentional promotion of the biblical gospel, incarnational Christianity, and missiology that is consistent with the biblical mandate and *missio dei* is missing because the pastoral leadership is equally influenced by the socio-economic and African traditional factors. More so, the Christian congregations, regardless of the denomination consider the clergies/pastors as religious therapists and revere their utterances as authoritative and absolute. Lately, the city has been witnessing a heavy influx of Muslims from Northern Nigeria. However, the Christian community appears ill equipped to embark on outreaches to these migrants.

The pastoral ministry in this environment requires a theological training structure that would realign the pastoral ministry with God's primal vision and biblical mandates for the community of saints, fortify the Christian community against heretical teachings, and equip Christians for a robust Christian life and fulfillment of God's mission. The two theological institutions in view are at the outskirt of Rivers State but serve the churches in Port Harcourt.

<center>**Participants**</center>

The participants involved in the research include men and women, all over the age of 18 and above, some theological school administrators and lecturers, some pastor-students, some clergies/pastors, and some lay leaders.

Criteria for Selection

The title and purpose of this research, *The Evaluation of the Theological Education and Ministerial Training for Pastoral Ministry in Southern Nigeria by Examining the Effectiveness of the Existing Training structure of Different Bible Institutes, while considering Re-visioning, Re-shaping and Enhancing of Theological*

Education for Effective Pastoral Ministry, serve as the lead in for the criteria for the selection of the participants.

In the application of purposive sampling, six to eight (6-8) theological educators (volunteers) were engaged from two different indigenous Theological Institutions, respectively, eight to ten (8-10) pastor-students (volunteers) were engaged in a focus group, while questionnaires on the scale of 1-5 were employed to access the views of twenty to thirty (20-30) other pastor-students, respectively.

The research also engaged six to eight (6-8) clergy members from the Protestant/ Evangelical Churches: Anglican Communion, Methodist Church and Baptist Convention, and six to eight (6-8) pastors of the Pentecostal/ Independent Churches, in addition, six to eight (6-8) lay leaders of different denominations in a focus group.

In sum, the participants include theological educators, pastor-students, clergies/pastors in the field of practice, and lay leaders from different denominations.

Description of Participants

The participants from the indigenous Theological Institutions were the Dean, the Heads of Departments, lecturers, pastor-students: males and females inclusive. The clergies/pastors did not have less than three to five (3-5) years of experience in pastoral ministry from different denominations. Clergies were from the Protestant churches: Anglican Communion, Methodist Church, and Baptist Convention. The other pastors were from the Pentecostal Churches of different denomination.

The focus group of lay leaders included males and females from different denominations, walks of life, and ethnic groups (See Appendix F for sample of demographic form).

Ethical Considerations

The research procedure maintained confidentiality regarding the identities of participants in the course of reporting and documenting of the findings. Before the one-on-one interviews, focus group, and questionnaire data collection, the participants signed an informed consent form, which elicited the nature and purpose of the project, indicated voluntary participation, and affirmed the rights of the participants and their protection. All the participants were further assured of maximum confidentiality verbally. All the consent forms, notes-taken, recorded interviews, and questionnaires materials are secured in a locker and only accessible by the researcher (See Appendix G for the sample of an informed consent form).

All the returned research documents (questionnaires materials, notes and recorded interviews) were coded for confidentiality and kept on a password protected computer. The researcher was the only person that has access to the coded documents.

Instrumentation

Being exploratory in nature, the research adopts a mixed-method approach of qualitative and quantitative methods. (Mixed methods encompass the in-depth and contextualized propensity of the research and strengthens the validity and reliability of the research. D.Min. Ministry Transformation Project Workbook, 64). Qualitative is the primary tool, while quantitative approach plays an auxiliary role in the data collection. All the documents used for data collection are researcher designed.

Theological Educator Semi-Structured Interview:

The one-on-one semi-structured interview for theological educators is titled, "Pastors' Formation and Preparation through Theological Education/Ministerial

Training." The semi-structured interview permitted flexibility, impromptu questions, and in-depth interaction with theological educators of two different indigenous theological institutions on the nature and quality of the theological education/ministerial training, its vitality in the formation and preparation of pastors for ministry, and essential ways of re-shaping, re-visioning, and enhancing theological education/ministerial training for effective pastoral ministry in Southern Nigeria.

Seven (7) questions are deployed to evaluate the nature of training, the affective, cognitive, ministerial skills, behavioral developments, spiritual and character formation of pastors, and current challenges/obstacles confronting theological education and possible solutions (RQ1 and RQ3).

Pastor-students Focus Group:

A focus group that engaged the pastor-students of two Theological Institutions is tagged "Expectations from Theological Education/ Ministerial Training." Seven (7) questions focus on the nature of training, the affective, cognitive, ministerial skills, behavioral developments, spiritual and character formation, and possible solutions to challenges/obstacles confronting pastors-in-training served this purpose. Additionally, a combination of questionnaires/surveys on the scale of 1–5 (11 survey questions and 3 quantitative questions) serve the purpose of the pastor-students outside the focus groups.

Clergies/Pastors Semi-structured Interview:

The semi-structured interview for clergies/pastors is titled "Shepherding and Church life." It entailed ten (10) interactive questions on the pastor's experience on the church life, the advantage of acquired training, the needed skills but not acquired during training, and essential ways of enhancing theological education for pastoral ministry.

Lay Leaders Focus Group:

Meanwhile, the interaction with lay leaders focused on "The Practicality of Shepherding in Church life." Seven (7) questions are utilized in extracting useful information from the participants. These questions are tactfully presented without putting the pastors in the spotlight. The research is committed to the protection of the integrity of everyone involved in the course of discovery.

Textual Document Analysis:

Textual document analysis on the curriculum and brochure of the indigenous theological institutions was conducted to understand the curriculum design and pedagogical methodologies. Additionally, a document analysis was conducted on "Educational Model and Practices in Theological Education" to gain insight into models and training methodologies of five to six (5-6) different international Theological Institutions. This becomes resourceful in the consideration of reshaping, re-visioning, and enhancing theological education/ministerial training for the formation and preparation of pastors for effective ministry. The document was accessed via Google and is the collation of the reports on the Faculty Development Forum of different theological institutes submitted to the Association of Theological Schools situated in the United States and Canada in May 2018. This document expounds on training framework and methodologies that can enhance faculty development and delivery system in theological institutions.

Pastor-students Questionnaire:

Questionnaire are instrumental to access the views and insights of the pastor-students of the two indigenous theological institutions outside the focus groups, and it is titled, "Expectation from Theological Education/ Ministerial Training." The

questionnaires for pastor-students featured eleven (11) questions on the scale of 1–5 that

concentrated on the nature of training, the affective, cognitive, ministerial skills,

behavioral developments, spiritual and character formation, and three (3) questions on

challenges/obstacles confronting pastors-in-training and possible solutions.

Expert Review

The researcher secured the assistance of three expert reviewers: Dr. Ellen

Marmon, Dr. Chris Kiesling, the supervisory coach, and Dr. Charles Achonwa, the

Rector of one of the indigenous theological institutions. A letter of introduction that

explained the purpose of research, the research questions, and research instrument along

with evaluation forms where they can register their opinions the questions and give

clarification of suggestions were sent to them.

The expert reviewers gave a comment at the end of each instrument to ascertain

the alignment of the research instrument with the research questions and purpose of

research, affixing their names, signature, and date at the end of each evaluation form. The

thoroughness of the reviewers, their comments and corrections contributed to the

reliability of the research instrument utilized in the execution of this research. (See

Appendix A-F for samples of research instrument, Appendix I for a sample of the letter to

expert reviewers, and Appendix J for samples of the evaluation form.)

Reliability & Validity of Project Design

The project design utilized in this research considers consistency and coherency

in the interaction of the qualitative and quantitative methodologies, research questions,

and the purpose of research. The multiple data collection techniques aimed at deriving

concrete and multiple perspectives of the state of existing theological education and

ministerial training available to pastors, how helpful is the training in the field of practice, and essential ways of improvement. Therefore, the semi-structured interview that engaged the key stakeholders on one-on-one created a flexible environment that gave opportunities for personal observation of verbalized and non-verbalized views, and impromptu questions. The focus group likewise, created a flexible environment of engagement. Further, the questionnaires served as auxiliary and granted extensive perspectives on the effectiveness of theological education and ministerial training for pastoral ministry pastors. The mixed methods enabled thoroughness in data collection.

Sensing writes, "Validity in quantitative research depends on careful instrument construction to ensure that instrument measure what it is supposed to measure" (220). Therefore, the involvement of the expert reviewers contributed to the credibility of the overall findings by scrutinizing the qualitative protocols engaged in the research and ascertaining the correctness of the quantitative instruments in its measurement and the correlation of the research methodologies with the research questions and purpose of research. Cumulatively, the mixed-methods approach, its methodologies in fact-finding, and the interaction with the appropriate stakeholders and the external artifacts contributed to the reliability and validity of the project design.

Data Collection

This project was post-intervention, and the purpose was to evaluate the effectiveness of the existing theological education/ministerial training for pastoral ministry in Southern Nigeria.

Time Frame:

The anticipated time frame for data collection was three to four (3-4) months. Three months can be considered ideal, but the fourth month was recommended, given unforeseen circumstances. Fourteen to sixteen hours' time was allocated to the data collection from the two indigenous theological schools on four consecutive visits in a period of one month. Meanwhile, an eighteen to twenty hour time frame was allocated for the data collection from the clergies/pastors and lay leaders' focus group in a period of two to three months, *ceteris paribus*.

Qualitative Data Collection:

Due to the social and behavioral nature of the research, this project leaned heavily on qualitative approach and adopted a quantitative approach as auxiliary. Michael Patton remarks:

> Qualitative data consist of detailed descriptions of situations, events, people, interactions, and observed behaviors; direct quotations from people about their experiences, attitudes, beliefs, and thoughts; and excerpts or entire passages from documents, correspondence, records, and case histories. The detailed descriptions, direct quotations, and case documentation obtained by qualitative methods are raw data from the empirical world. (5)

The data collection from one-on-one semi-structured interviews with the theological educators, the clergies/pastors, and a focus groups with pastor-students and lay leaders shall involve recording and note taking. The recording covers verbalized data while the note-taking scripted non-verbalized data like expressions from body language and observation from the external artifacts, that is, the environment and context of the research. "The key to understanding qualitative research lies with the idea that meaning is

socially constructed by individuals in interaction with their world" (Merriam 3).

Therefore, adopting the qualitative technique in data collection connects the researcher

with the actual context and real people, the research purpose intends to serve.

Textual document analysis was conducted on five to six (5-6) international

theological schools through personal interaction with reports submitted to the Association

of Theological Schools (ATS) on *Education Models and Practices in Theological*

Education: Faculty Development Forum to gain a global perspective of diverse

curriculum models and pedagogical techniques and on the curriculum and brochure of the

indigenous theological institutions.

Quantitative Data Collection:

Sensing writes, "Quantitative studies are designed to investigate an issue with

great breadth" (82). Though employed as an auxiliary technique, the questionnaires

added breadth to the research by adding descriptive statistical data. The research was

conducted within the same time frame through personal contacts. Cumulatively, data

collection through the mixed methods of qualitative and quantitative techniques gave

depth and breadth to the purpose of the research.

<center>**Data Analysis**</center>

Qualitative Data Analysis

The qualitative data analysis unpacked the content of the interview. It organized

and structured the information generated during the research. The researcher collated the

information of the theological educators from the two theological institutions separately

and coded it 'Theological Educators' Perception' (TE). Likewise, the information from

the pastor-students' focus group of the two theological institutions and coded it, 'Pastor-

students Perception' (PS1/2); PSP1 for the focus group and PS2 for the quantitative methodology.

Next, the researcher read the notes and listened to the recorded interviews on different occasions, highlighting particular words, phrases, language, interruption, gestures, recurring themes, repeated concerns, theological beliefs/perspectives, and convergent and divergent views on the nature of curriculum/ training methodologies, relevant quotes, and emergent opinions. These subtitles are structured under TE1/2 and PS1/2, respectively, and aided personal understanding of data. Finally, an analytical frame chart was designed to summarize the findings, recorded observations, and convergent and divergent views.

The same process was undertaken for the analysis of the qualitative data collected from one–on-one semi structured interview with the clergies/pastors and focus group with lay leader. The data for each group was coded 'Clergies/Pastors Experience/Expectation' (CP) and 'Lay leaders Experience/Expectation' (LL), respectively and recorded in a tabular form. The analysis table represents the collation of data from the clergies/pastors from different denominations.

Due to the nature of the research question (RQ 2) addressed by these groups, the analysis considered repeated concerns, recurring attitudes/behaviors on pastoral administration/pastoral care, useful/acquired ministerial skills from training, useful skills but not acquired in training, clergy/pastor/congregation relationships, recurring challenges/obstacles, and emergent opinions. The general theme for this data analysis is "Story from the Field." However, an analytical frame chart is designed to summarize the findings and record the convergent and divergent views.

Textual Document Analysis

       The delineation of data from the documents of five to six (5-6) different international schools reflects the name of the school, the proposed training models, and methodologies and convergent and divergent views. An analytical frame was designed in a tabular form that enlist the names of the schools, the locations, educational mission, educational model, educational practices, and educational mode of training. Finally, a comparison was conducted to establish the convergent and divergent views observed in the textual document analysis.

Quantitative Data Analysis

       The descriptive statistics of the questionnaire was delineated on a Microsoft Excel spreadsheet with the relevant number of columns and rows to organize the number of entries, genders, responses and represent the analysis in percentage and establish the mean and standard variation.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

The rate of heretical teachings/doctrinal failings across denominations in Nigeria is alarming. A sharp deviation from the true gospel and minimal attention to intentional discipleship is adversely affecting the quality of Christian life and practice. Meanwhile, the primary roles of the pastoral ministry as established through the Old and New Testament narratives and historical accounts of Church history involve feeding and nurturing God's people and protecting them against massive widespread of heretical teachings and doctrinal perversions, while promoting the gospel of our Lord Jesus Christ. How has the theological education/ministerial training groomed and prepared pastors to accomplish these divine tasks in an environment that is already experiencing massive widespread of heretical teachings?

This concern prompted research into the effectiveness of theological education and/ministerial training for pastoral ministry in Southern Nigeria by evaluating the nature/quality of the existing theological training, the usefulness of the training in the field of ministry and possible ways of reshaping, re-visioning, and enhancing theological education/ministerial training for pastoral ministry. The evidence of research entails the demographic details of participants, the analysis of samples from the qualitative data and quantitative data, and document textual analysis. The chapter closes with major findings from the research.

Participants

The research into the evaluation of the effectiveness of the theological education /ministerial training for pastoral ministry in Southern Nigeria involved a total number of seventy-one (71) valid participants: Nine (9) theological educators from two indigenous theological institutions: Five (5) from Apostle Geoffrey Numbere Dabiri Bible College. Nonwa, Rivers State and four (4) from The Apostolic Theological Seminary, Bodo, Rivers State, respectively. The theological educators include the Rectors of the two institutions, Heads of Department, Assistant Registrar, Dean of Student Affairs, Chaplain and lecturers.

In addition, six pastor-students from each indigenous theological institution are engaged in a focus group for a total of twelve (12) participants. Valid samples of the remaining pastor-students, a total of thirty-four (34), are gathered via questionnaire.

Furthermore, the research engaged a total number of nine (9) clergies/pastors in one–on–one semi-structured interviews from the mainline and Pentecostal churches. Two clergies from Anglican Communion, two from The Methodist Church, two from The Faith Baptist Church, and three Pentecostal pastors from two different denominations. Seven (7) lay leaders of different denominations from both Protestant and Pentecostal affiliations are also engaged in a focus group.

The demographic profile below (Fig. 4.1) features the participants' details: type and number of gender, the age bracket, the marital status, the level of theological education, and years since conversion. The environment of theological education in Southern Nigeria is male dominated; female presence is < 10%. The level of theological education below a master's degree is <10% because the higher number of the participants

are theological students who currently engage in certificate/diploma in Theology and an

affiliate bachelor program in Christian Education. The Master's degree holders are

chiefly in Religious Studies and Christian Education from secular institutions. Three of

the participants are doctoral degree holders in Theology (United Kingdom), Child

Psychology (Nigeria), and DMin (United Kingdom).
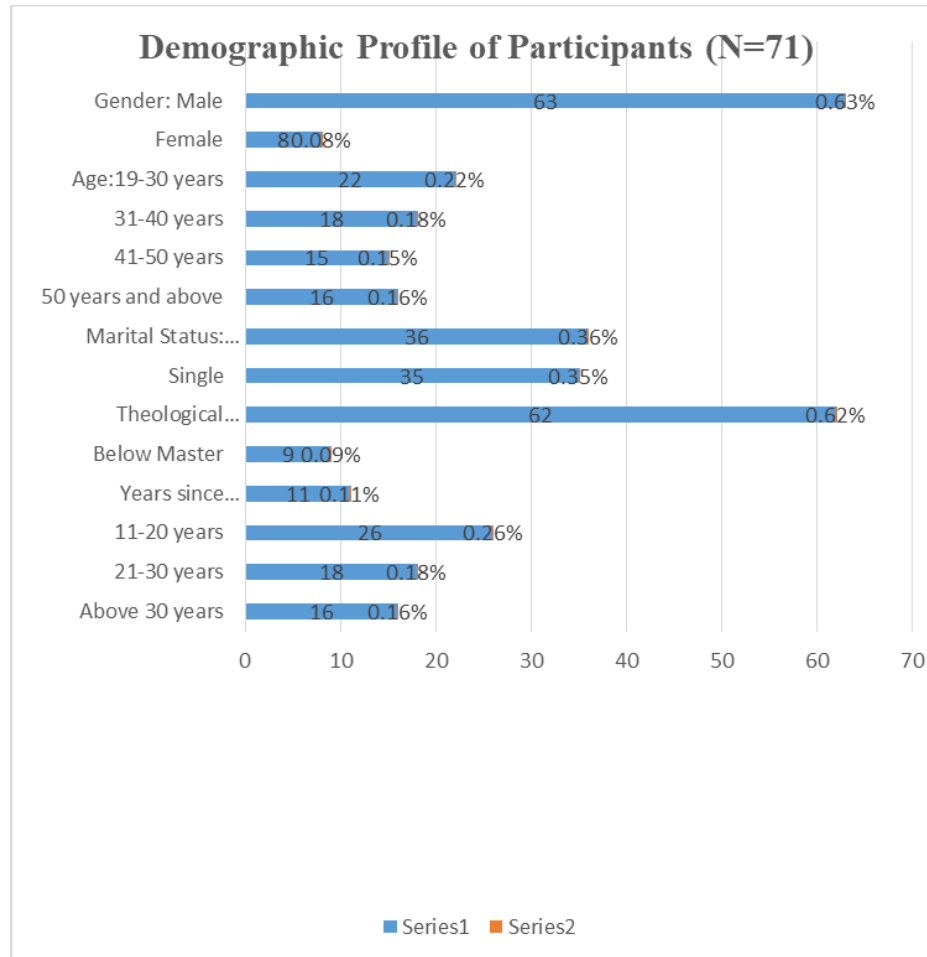
Fig. 4.1: Demographic Profile of Participants (N=71)

Research Question #1: Description of Evidence

Research Question 1: What is the nature/quality of theological education and ministerial training offered by theological institutes for pastoral ministry?

The research question employs both quantitative and qualitative in the epistemological process of the nature and quality of the theological education/ministerial training for pastoral ministry.

Quantitative Analysis: The research focuses on the fulfilment of the pastor-students perception of and expectation from theological education/ministerial training. The questionnaire consists of fourteen (14) questions. The first eleven questions based the evaluation on the Likert scale 1–5 (1 - strongly disagree, 5 - strongly agree).

The Likert scale reveals uneven distribution of data. The responses skewed to the right, revealing a high proportion of strongly agree/agree to questions as shown in Fig. 4.4., below. The intersection of mean 4.7 and standard deviation 3.6 as shown in Fig. 4.3, establishes the closeness and uneven distribution of the variables.
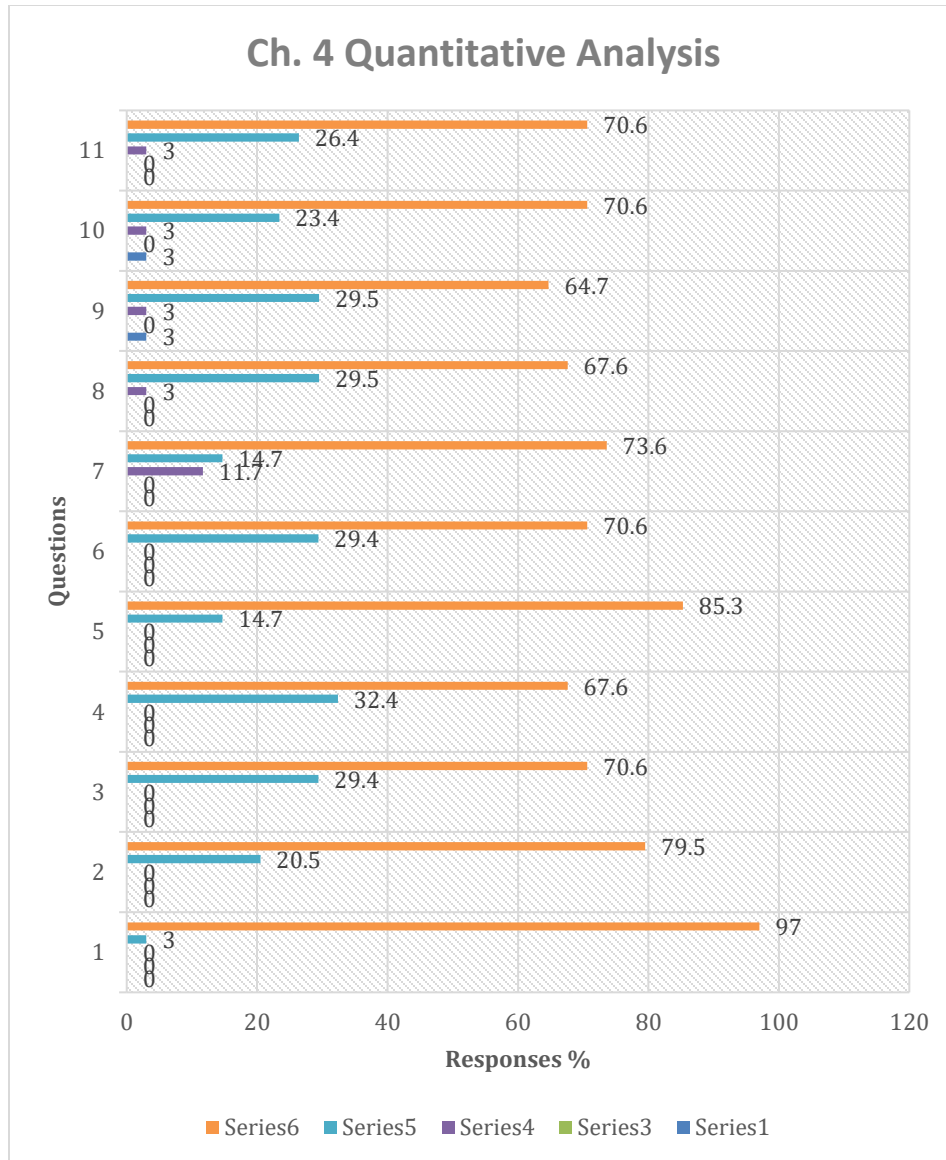
Fig. 4.2:

Quantitative Descriptive Analysis
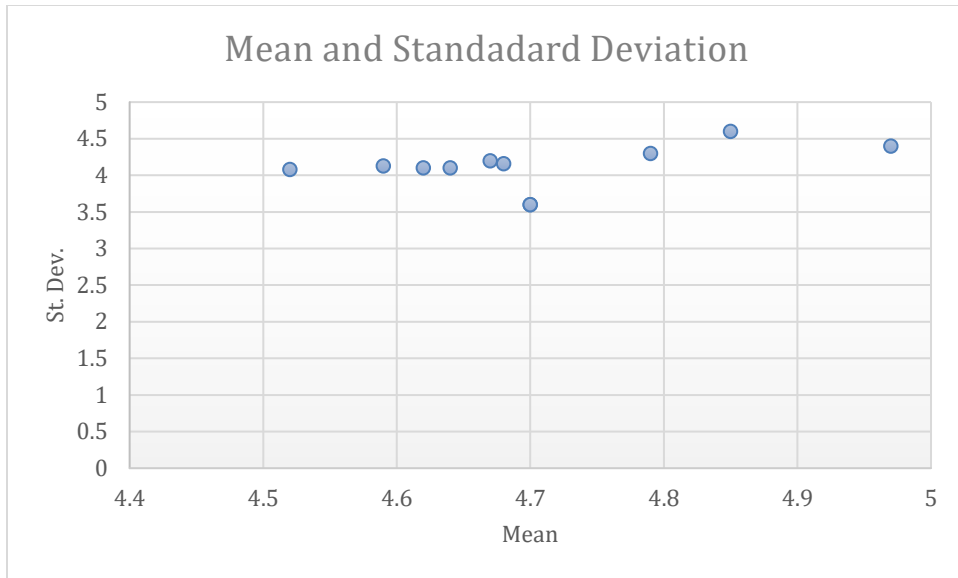
Fig. 4.3: Quantitative Analysis: Mean and Standard Deviation

Ch. 4 Quantitative Analysis: Expectations from Theological Education/Ministerial Training								
QUESTIONS	n	Mean	St. Dev.	SD %	D %	N%	A%	SA%
1. Is theological educaition essential for pastoral minisrty?	34	4.97	4.4	0	0	0	3	97
2. Have the courses and teaching methods improve and enhance your thrological worldview?	34	4.79	4.3	0	0	0	20.5	79.5
3. Have the courses and teaching methods enhance your character and spiritual formation for pastoral ministry significantly?	34	4.7	3.6	0	0	0	29.4	70.6
4. Have your courses and teaching methods successfully improve your ministerial skills like pastoral care, hermenuetic/homilectic skills, missiology, church administration, Christian education?	34	4.67	4.2	0	0	0	32.4	67.6
5. Do the courses and teaching methods inspire dependability on God, confidence in God, and competence for pastoral ministry?	34	4.85	4.6	0	0	0	14.7	85.3
6. Have you developed biblical goals/vision for pastoral ministry and church life?	34	4.7	3.6	0	0	0	29.4	70.6
7.Do the courses and teaching methods inspire passion for the congregation?	34	4.62	4.1	0	0	11.7	14.7	73.6
8. Do the teaching methods inspire patience, perseverance, and commitment required for pastoral ministry?	34	4.64	4.1	0	0	3	29.5	67.6
9. Do your current training meet your expectation for preparation for pastoral ministry?	34	4.52	4.08	3	0	3	29.5	64.7
10. Are the course and training methodology contextualized?	34	4.59	4.13	3	0	3	23.4	70.6
11. Are all the courses useful for the grooming and preparaition of pastors for ministry?	34	4.68	4.16	0	0	3	26.4	70.6
Totals		51.73		6	0	23.7	238.2	817.7
		1,2,3,4,5		%	%	%	%	%

Fig 4.4: Quantitative Analysis

Quantitative Analysis of Q12-14 (Pastor-students):

Q12: From your experience and observations, what are the challenges/obstacles confronting theological education in Southern Nigeria?

Analysis Table 12: Challenges/Obstacles Confronting Theological Education in Southern Nigeria.

Theme 1: Infrastructural Challenges	Theme 2: Educational Challenges	Theme 3: Financial Challenges	Theme 4: Personal Challenges
Supporting Phrases: 1. Geographical location	Supporting Phrases	Supporting Phrases	Supporting Phrases
1. Unconducive learning environment	1. Remuneration of lecturers	1. Lack of sponsorship	1. Tribalism
2. No standard library	2. Insufficient lecturers	2. Inability to pay tuition fee	2. Lack of self-confidence
3. No Bookshop	3. Non-theologically trained lecturers	3. High cost of handouts	3. Discovering areas of calling
4. Poor location of the school	4. Unavailability of lecturers		4. Unemployment of graduate pastors
5. Poor ICT Lab.	5. Fragmented curriculum/scheme of work		

Theme 1: Infrastructural Challenges: All students decry the deplorable learning environment, ill-equipped library and ICT Lab.

Theme 2: Educational Challenges: PS2.1: "The poor remuneration of lecturers is detrimental to the quality of theological education and ministerial training." PS2.2: "The involvement of non-theologically trained lecturers adversely affect[s] the quality of training."

Theme 3: Financial Challenges: PS2.1: "Tuition fee is exorbitant and unaffordable by most of the students" PS2.2: "No form of sponsorship or financial support from the Church."

Theme 4: Personal Challenges: PS2.1: "Lack of employment by the denomination after graduation."

Q13: The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. Could you share possible solutions to challenges/obstacles you have observed and practical ways of improving on the current nature/quality of theological education/ministerial training for pastors?

Q14: Are there any other views/opinions/observations you wish to share regarding theological education/ministerial training for effective pastoral ministry in Southern Nigeria?

Analysis Table 13/14: Suggested Solutions to Prevailing Challenges

Theme 1: Infrastructural Challenges	Theme 2: Educational Challenges	Theme 3: Financial Challenges	Theme 4: Personal Challenges
Supporting Phrases	Supporting Phrases	Supporting Phrases	Supporting Phrases
1. Provision of good facilities	1. Review of lecturer's remuneration	1. Reduction of tuition fees	1. Proper engagement of graduates
2. Provision of standard library	2. Employment of theologically trained lecturers	2. Scholarship	2. Mentorship for students
3. Provision of internet facilities	3. Review of curriculum	3. Bursary for students	3. Discovering areas of calling
4. Provision of electricity	4. Regulation of courses	4.Church's support for students	4. Promoting unity
	5. Sufficient lecturers/training materials		5. Planting more churches
	6. Both male and female should be theologically trained.		

Theme 1: Possible Solutions to Infrastructural Challenges: Churches should support their seminaries by providing conducive infrastructure and comfortable environment for learning.

Theme 2: Possible Solutions to Educational Challenges: PS2.1: **"**Upward review of lecturer's salary would induce commitment." PS2.2: "Employment of qualified lecturers, essentially, theologically trained lecturers." PS2.3: "Review of the school's curriculum would enhance the quality of theological education for pastoral ministry."

Theme 3: Possible Solutions to Financial Challenges: PS2.1: **"**Reduction of tuition fees, scholarship and sponsorship are possible incentives to attract more students to enroll for theological education and also help students to concentrate on their studies." PS2.2: "Students should be paid bursary."

Theme 4: Possible Solutions to Personal Challenges: PS2.1: "God's call must be a pre-requisite for enrolment into theological institutions." PS2.2: "The school should appoint lecturers as mentors."

Qualitative Analysis

The qualitative methodology explores the field via one-on-one semi-structured interviews with nine (9) theological educators and a focus group with twelve (12) pastor-students of the two indigenous theological institutions.

Focus Group Analysis (Pastor-students):

All the participants responded to seven (7) questions. The analysis and interpretation of the data combine the responses of the students of the two indigenous theological institutions.

Responses to Q1: *"Why do you consider theological education and what are the intended outcomes from the training?"*

The responses reflect four categories: (1) Theological education as the study of God/Religions, (2) Theological education and self-awareness, (3) Theological education and society, and (4) Theological education and intended outcome. **Analysis Table 1: The Importance and intended outcome of Theological Education**

Theme 1 Theological Education as the study of God/Religions	Theme 2 Theological Education and Self-Awareness	Theme 3 Theological Education and Society	Theme 4 Theological education and intended outcome
Supporting words include: study, know, understand	Supporting words: personal discovery, self-awareness	Supporting phrases: 1. Theology curbs evil vices in society	Supporting phrases: 1. becoming God's servant
Supporting phrases: 1. Study of the knowledge of God.	Supporting phrase: 1.develops attitude	2. Helps with the way of life in society and church.	2. Becoming a pastor.
2. The study of God.	2. Association with believers	3. Impart morals in society	3. An exemplary pastor in and outside the church.
3. To know more about God.	3. Ability to make decisions.	4. It helps with the development of good moral life.	4. To teach people about God.
4. To understand God's attributes and personalities.		5. Betterment of society	5. Becoming a Christian author
5. Knowing about God and his relationship with people		6. Help society to know what God wants	6. Becoming a pastor and teacher in the secular school
6. Knowing about other religions/beliefs.			7. Equipped to defend the faith

7. Knowing about other deities/gods and their relationship with people			

Theme 1: Theological Education as the Study of God/Religion: All the students share similar views on theological education as the study of God/religion. PS1.1: "The aim is to study God's attribute and other cultures, way of life and custom, and to share God's ways with others." PS1.2: "To gain proper understanding and exposure of what Christianity is all about and tell others." PS1.3: "Theology is study about God and other religions, so that he may know what to present to people."

Theme 2: Theological Education and Self-Awareness: Strikingly, two of the students connects theological education with self-awareness. PS1.1: "It gives direction, increases knowledge, and help with the ability to make a decision. It helps with personal discovery and self-awareness." PS1.2: "It grooms spiritual life, unlike secular education, it develops healthy attitudes and mindset."

Theme 3: Theological education and Society/Ministry: PS1.1: "Theology teaches ethics, its knowledge curb evil vices. Children who are not trained theologically are prone to evil vices. It helps with the way of life in society and the church. Theology directs life; helps with the development of good moral life." PS1.2: "Theological education imparts morals in society." PS1.3: "Studying the deity of God and gods, the relationship between God and people, and gods and the people."

Theme 4: Theological Education and Intended Outcome: All the students consider engagement in different forms of ministry as the intended outcome of theological education. PS1.1 "To be a good theologian and able to impart others." PS1.2:

"Become God's servant." PS1.3: "Be a pastor and a teacher in high schools/Bible school." PS1.4: "Preach against heretic messages worldwide." PS1.5: "Faithful preacher of the gospel against false prophets." PS1.6: "Teach people about God and become a Christian author." PS1.7: "Confront traditional practices that inflict pains on widows and orphans." PS1.8: "To be empowered to empower others." Further enquiry into this student's intended outcome reveals that he is battling with the impression that being a pastor is synonymous with pauperism. Hence, his keen interest is to become an entrepreneur that would empower others economically.

Response to Q2*: How do you see the roles of a pastor?*

Analysis Table 2: The Role of a Pastor

Theme 1: Shepherding	Theme 2: Empowerment
Supporting words: lead, feed, sheep, nurture	Supporting words: empowerment, entrepreneurship, skills, ideas
Supporting quote 1: "Beyond preaching a pastor is a shepherd."	Supporting quote 1: "A pastor should be financially dependent. Be a role model financially, counsel the church members on what to do."
Supporting quote 2: "God's shepherd who leads people in the right way and impact knowledge and good morals, leading people to know what they need to know."	Supporting quotes 2: Motivate them into entrepreneurship, share skills and ideas. Empowering church members is essential."
Supporting quote 3: "To feed the sheep with the word of God and lead them in the way of Christ and nurture souls in God's way. When they stray, the pastor corrects them."	

Theme 1: Shepherding: The concept of shepherding defines the role of a pastor for some students. However, some students expressed a convoluted view of feeding God's people. PS1.1: "To feed the congregation. 'You cannot preach the gospel when

people are hungry.' So one of the roles is to feed the congregation, spiritually and physically." PS1.2: "Jesus Christ is our role model. Jesus fed thousands of people. Pastors should also take care of their members. A leader should show a good example." Reflectively, the age groups of pastor-students who held this view falls between age 19–25.

Theme 2: Empowerment: For some students, this view, empowerment undergirds their concept of shepherding. PS1.1: "A pastor should be dependent financially, be a role model, counsel the church members on what to do; motivate them into entrepreneurship, share skills and ideas. Empowering church members is essential." PS1.2: "Jesus Christ is our role model. Jesus fed thousands of people. Pastors should also take care of their members." Other views of the role of a pastor include PS1.2: "An overseer, builder, and an organizer, a motivator, and educating the society, mentoring the young ones in the congregation on how to develop positive character in society." PS1.3: "A pastor is a chief in the community – involved in dispute resolution." PS1.4: "A pastor nurtures souls in God's way, serves as a role model, and an example of God's kingdom."

Responses to Q3*: Can you give one or two specific example(s) of how theological training has enhanced your theological worldview, and spiritual formation?*

Analysis Table 3: **The enhancement of the students' theological worldview and spiritual formation.**

Theme 1: Enhanced Theological Worldview	Theme 2: Improved Bible study/Prayer Life
Supporting phrases: 1. Changes in perception of other cultures.	Supporting phrases/word: 1. Spiritually alert.
2. Changes in perception of other religions.	2. Prayerful, improved prayer life.

3. Changes in perception of other denominations.	4. Better understanding of God's word.
	5. Fasting/devotion to prayer life.

Theme 1: **Theological worldview:** The students acknowledge that exposure to African Traditional Religion (ATR) creates spiritual alertness regarding the presence of agents of demonic and traditional powers in the church and changes their theological worldview regarding other religions and denominations. PS1.1: "It has helped him understand the theological worldview of other cultures and granted him the confidence for cross-cultural ministry." PS1.2: "It has enabled religious tolerance, now, he can discuss with Muslims as friends." PS1.3 "I am no longer condemnatory or judgmental of other denominations; spirituality is a relationship with Christ, and it flows from the heart."

Theme2: Improved prayer life/Bible study life: Six students attest to the impact of theological training regarding spiritual formation in terms of developing prayer/Bible study life. PS1.3: "The knowledge has enhanced prayer life. Spiritual formation starts from the mind." PS1.2: "I have developed better understanding, interpretation and application of the Scripture." PS1.3: "Bible Language helps him to relate Scripture to the society better." PS1.4: "Growth in prayer life, the ability to wake up at night to pray. Able to pray at any time."

Response to Q4: *"Can you give one specific character trait you have developed due to this training?"*

Analysis Table 4: Character Development

Theme 1: Temperamental Change	Theme 2: Social Transformation	Theme 3: Code of Conduct

Supporting phrases: 1. Change of mentality	Supporting phrases: 1. Become friendlier	Supporting words: attitude, appearance, appetite
2.Curb quick temperedness	2. Better sense of socializing with others	Supporting phrases: 1. Decency in dressing
3. Resolve anger issue	3. Enjoy relating with other	2. Maintain a respectful and dignifying posture
4. No longer acting impulsively		
5. Develop self-control in the use of tongue		

Theme 1: Temperamental Change: Three students admit temperamental changes due to the training. PS1.1: "Before the training, I was quick to anger." PS1.2: "The training has helped me with anger issues." PS1.3: "I have developed self–control and proper use of the tongue due to the training."

Theme 2: Social Transformation: Three students admit improvement in social life. PS1.1: "The training has changed unfriendly character traits; I am now friendlier." PS1.2: "Relating with different people has curbed quick-temperedness." PS1.3: "Growing in fellowship with others."

Theme 3: Code of Conduct: One of the students adopted 3A's to describe the impact of training in character formation. PS1.1 "The training has created a good sense of appearance, appetite, and attitude. You don't act as an ordinary member." PS1.2: "The training has induced a sense of decency in dressing." In terms of the code of conduct, a general view is that pastors should not eat outside. PS1.3: "God's representatives must honour themselves by not eating outside but at home. Don't eat by the roadside."

Responses to Q 5: *How do you see the model of curriculum, the pedagogy/teaching*

methods and state one or two specific ways they contributed to the development of

ministerial skills?

The students' responses can be classified into (1) Model of Curriculum, (2)

Ministerial Skills, and (3) Teaching Methods

Analysis Table 5: Model of Curriculum and Ministerial Skills

Theme 1: Model of Curriculum	Theme 2: Ministerial Skills	Theme 3: Teaching Methods
Supporting words: All courses are good, relevant, useful, contextualize	Supporting phrases: 1. Enhance public speaking/ speaking methods	Supporting word: dissatisfied
Supporting phrases: 1. Hybrid of Christian Education and Theological studies	2. Enhance sermon preparation	Supporting phrases: 1. Unavailability of lecturers
2. Incorporates other non-biblical courses	3. Improve educational life/teaching skills	2. Failure to cover syllabus
	4. Exposure to psychology helps with human relations	3. Approach to learning Bible Language not encouraging

Theme 1: Model of Curriculum: All the students expressed satisfaction with the

curriculum and course contents. PS1.1: "The curriculum is a hybrid of theology and

Christian education, which creates an opportunity to pastor and also teach in secondary

schools." PS1.2: "Curriculum of theological education is better than secular education in

the training of pastors for ministry."

Theme 2: Development of Ministerial Skills: The students acknowledged the

input of the courses in the development of ministerial skills, particularly the skills of

hermeneutics/homiletics, public speaking, and the ability to analyze and control the

audience. PS1.1: "It has enhanced public speaking and sermon preparation." PS1.2: "It

has improved speaking method." PS1.3: "Improves educational life and teaching ability."

PS1.4: "Ability to know the audience and control the crowd."

Theme 3: Teaching Method: The students expressed dissatisfaction with the

attitude of the lecturers. PS1.1: "Lecturers do not cover curriculum; often, they introduce

the courses without proper tutoring." PS1.2: Students may be in class, but lecturers are

not available." PS1.3: "Lecturers do not cover curriculum and scheme of work."

According to them, many factors contribute to the lecturers' attitude. These factors are

highlighted under the challenges confronting theological education/ministerial training

for pastoral ministry.

Responses to Q6: From your experience and observations, what are the

challenges/obstacles confronting theological education in Southern Nigeria?

The students' responses to the challenges/obstacles confronting theological

education in Southern Nigeria can be categorized into (1) Environmental Challenges, (2)

Economic Challenges, and (3) Administrative Challenges

Analysis Table 6: Challenges/Obstacles Confronting Theological

Education/Ministerial Training

Theme 1: Environmental Challenges	Table 2: Economic Challenges	Table 3: Administrative Challenges
Supporting phrases: 1. Poor infrastructure.	Supporting phrases: 1. Lack of sponsorship	Supporting phrases: 1. Lecturer's attitude Supporting quote: "The unfriendly attitude of some lecturers inhibit learning."
2. Unconducive learning environment	2. In ability to afford Study handouts	2. Limited lecturers and inability of lecturers to cover syllabus

3. Lack of electricity especially for the purpose of ICT lab.	3. Unemployment of graduates	3. Pastoral work clashing with lecture time.
4. Ill-equipped library.		4. Poor remuneration of lecturers
5. Insufficient instructional material like visual aids		5. Overloading of lecturers with courses.
6. Insecurity		6. Low enrolment of students into Theological institution.

Theme 1: Environmental Challenges: All the students decried the condition of the learning environment and desire an improvement. PS1.1: "The learning environment is unconducive." PS1:2: "The living condition in the hostels is uncomfortable." PS1.3: "No electricity and insecurity is a challenge." PS1.4: "The library is ill-equipped, most of the books are outdated."

Theme 2: Economic Challenges: The students expressed concern about the tuition and other expenses like the purchase of handouts. PS1.1: "The tuition fee is high, and no form of scholarship." PS1.2: "The cost of handouts is also high; most students cannot afford them." However, one of the students remarked, PS1.3: "The tuition is not necessarily exorbitant, but it is unaffordable for many students."

Theme 3: Administrative Challenges: PS1.1: "The poor remuneration of lecturers affects their commitment to teaching." PS1.2: "The lecturers sell teaching manuals (Handouts) at exorbitant prices. In most cases, many students cannot afford these handouts." PS1.3 "Low enrollment of students into theological institutions due to poor perception of theological education by the public contributes to the administrative challenge." PS1.4: "The younger generation is unwilling to attend theological education due to the wrong impression about theological training and financial insecurity that

plague pastoral work in some denominations." PS1.5: "Students find the unemployment of pastor-students after training discouraging."

Responses to Q7: *The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. Could you share possible solutions to challenges/obstacles you have observed and practical ways of improving on the current nature/quality of theological education/ministerial training for pastors?*

Analysis Table 7: Suggested Solutions to Prevailing Challenges

Theme 1: Environmental Challenge	Theme 2: Economic Challenges	Theme 3: Administrative Challenges
Supporting phrases: 1. Improve on learning facilities	Supporting phrases: 1. Raise sponsorship for students	Supporting phrases: 1.Create awareness about Theological education
2. Furnish and upgrade the library	2. Create employment after training	2. Improve the lecturers' remuneration
3. Upgrade the hostel		3. Employ more lecturers
4.Provide security		

Theme 1: Possible Solutions to Environmental Challenges: The students advocated for an improved learning environment and infrastructure. PS1.1 "The school should furnish and upgrade the library." PS1.2: "Given the advancement in information technology, students suggest an e-library and functional ICT Lab." PS1.3 "The school leadership should provide adequate security."

Theme 2: Possible Solutions to Economic Challenges: The students suggested the involvement of churches in providing sponsorship and bursary to alleviate harsh economic conditions observed in theological institutions. PS1.1: "Churches should provide scholarship and sources for sponsorship for the students." PS1.2: "The church should also consider bursary for students monthly."

Theme 3: Possible Solutions to Administrative Challenges: PS1.1: "Upward review of lecturers' remuneration so that they can concentrate." PS1.2: "The school should intensify publicity and create awareness about the importance of theological education in churches and society." PS1.3: "Essentially, the school administration should employ more lecturers."

In sum, the comparison of the evidence from the questionnaires and focus group gives breadth and depth to the nature/quality of theological education/ministerial training available for pastoral ministry. The students who filled the questionnaires expressed similar views with the focus group.

One-on-one Semi-structured Interview Analysis (Theological Educators):

The one-on-one semi-structured interview involved nine (9) lecturers of the two indigenous theological institutions: six (6) males, and (3) females. The interviews concentrate on the "Pastors' Formation and Preparation through Theological Education/ Ministerial Training." The following analysis reflects the responses of the nine lecturers to the questions.

Responses to Q1: *Why do you consider theological education important and what do consider you as the core tasks of theological education? Q1 is broadly delineated into two categories: The essence of theological education for pastoral ministry and the core tasks of theological education for pastoral ministry.*

Analysis Table 1: The Essence of Theological Education for Pastoral Ministry

Theme 1: Efficiency in Ministry	Theme 2: Equipping for Ministry	Theme 3: Engaging the culture
Supporting words: productive, efficient,	Supporting words: enhance, know, understand, knowledge, deeper, development,	Supporting words: society, live, interact,

ineffective, training, productive		superstitious, context, globalization
Supporting phrases: 1. Enhances Christian Growth	Supporting phrases: 1. Thoroughly equipped, build them up	Supporting phrases: 1. How to live in society
2. "Training the Trainer"	2. Administration of the church	2. Planning the society
3. Effective Christian ministry	3. Church organization	3. Form morality for healthy society
	4.Understanding/interpretation of the Bible	
	5. Knowledge pertaining to God	
	6. Christian growth and ministry	

Theme 1: Efficiency for ministry: TE1: "Every profession requires training, likewise, pastoral ministry." TE2: "Pastoral ministry deals with the total man; without training, a pastor will be ineffective in ministry. The trainer needs to be trained before training others." TE3: "Without it, a pastor will be ineffective in ministry. You cannot be an effective minister in the field without proper training." TE 4: "Training helps individual to be productive and efficient." TE5: "Training helps individual pastors to be productive and efficient." TE6: "A man who uses a sharpened axe is more effective than a man who uses a blunt axe." TE7: "A blind man cannot lead the blind."

Theme 2: Equipping for Ministry: TE1: "Theological education helps with the development of the pastor." TE2: "It equips the pastor with the fundamentals of the Christian life, the deeper knowledge of God's word, God's Mission - the Great Commission and Christian growth." TE3: "The factor of globalization requires that ministers should be trained." TE4: "It equips ministers and prospective ministers with

contextual information about God, His nature, will, activities in the context of our

society."

        Theme 3: Engaging the Culture: TE 1: "The socio-economic, superstitious, and

illiteracy context requires that a pastor should be properly trained." Exposure to

theological education helps us to know how to live in society and interact with our

neighbors." TE2: "It helps with planning the society and forming morality for a healthy

society." TE3: "Theological education is not only about reading the Bible, it helps us

understand what God wants us to do, how to live in society and interact with our

neighbors."

Analysis Table 1.2: Core Tasks of Theological Education for Pastoral Ministry

Theme 1: The Knowledge of God	Theme 2: Ministry Formation
Supporting words: God, know, Christ	Supporting word: change, effective, train
Supporting phrases: 1. Defining biblical concepts	Supporting phrases 1. Producing effective ministers
2. Clarify difficult doctrinal topics	2. Communication tools
3. Concept of Christianity and Religion	3. Rightly dividing the word of God
4. Life of Christ	4. Gives confidence
5. Know Christ	5. Ecclesiastical socialization

        Theme 1: The Knowledge of God: TE1: "Theological education constructively

defines the biblical concept and clarifies difficult doctrinal topics." TE 2 "The core tasks

include the equipping of prospective ministers with contextual information about God,

His nature, will, activities in the context of the society." TE 3: "Theological education

blends the concept of Christianity and religion in the learning environment."

        Theme 2: Ministry Formation: TE1: "The core tasks of theological education

aimed at producing effective ministers in the field that can rightly divide the word of

God." TE2: "An effective minister will have an effective congregation." TE3: "A trained

pastor teaches his people biblical principles: A trained pastor knows the value of prayer, evangelism, holiness and the wholesome truth." TE4: "Theological education instils confidence, enhances communication skills and ecclesiastical socialization across denominations."

Responses to Q2*: Can you kindly state the intended outcomes of this reputable institution? These two themes: (1) Raising Effective Ministers/ Disciples and (2) Life Transformation synthesize the views of the lecturers of the two indigenous theological institutions on the intended outcomes of the institutions.*

Analysis Table 2: The Intended Outcomes of Theological Institutions

Theme 1: Raising Effective Ministers/Disciples	Theme 2: Life Transformation	Theme 3: Cognitive Formation
Supporting words: raise, train, effective, ministers, develop, Christians, disciples, send	Supporting words: change, attitude,	Supporting word: academics
Supporting phrases: 1. Raise Christian ministers	Supporting phrases: 1. Behavioral change	Supporting phrases: 1. Citadel of knowledge
2. Equip laypeople	2. Goal of teaching	2. Acquire knowledge
3. True disciples	3. Application of training	3. Educational effort
4. Global evangelism	4. High level of morality	4. Secular education

Theme 1: Raising Effective Ministers/Disciples: TE1: "The intended outcome of TATS is to raise Christian ministers who understand the rudiment of serving God in every ramification as a pastor, teacher, evangelist and missionary." TE2: "The intended outcome of AGDNBC is to train ministers to become effective in the delivery of God's word, engage in global evangelism and be true disciples." TE 3: "True disciples are lacking in our churches today. Therefore, the intended outcome is to train men and women who will become true Disciples of Christ and make Him known." (AGDNBC).

Theme 2: Life Transformation: TE1: **"**Students must know God and the knowledge of God attained must affect their attitudes towards God." TE 2: "They must be able to defend God and the training received." TE3: "The goal of teaching is behavioral change. Poor lifestyle defeats educational effort." TE 4: "The students should uphold the training they receive and apply them in the field."

Theme 3: Cognitive Formation: TE1: "This place is a citadel of knowledge, you gather people to train and acquire knowledge then send them to the field to effectively meet up the demands of people spiritually, morally and academically" (TATS). TE 2: "The intended outcome targets ministers that are highly trained theologically and effective in pastoral ministry" (AGDNBC).

Response to Q3: Can you describe the nature of the academic decree/program obtainable from this institution, how and why were these chosen and what are the intended outcomes?

The two indigenous theological institutions offer similar academic degree programs: (1) Certificate in Theology, (2) Diploma in Theology, (3) Diploma in Cristian Religious Education, and (4) Bachelor in Theology/Bachelor in Religious & Cultural Studies, which is peculiar to TATS only. The hybrid nature of the program combines educational and theological studies. TE1: "The outcome is to open churches and serve people with sound theological/ministerial knowledge." The categories of programs are highlighted below. (For the samples of the curriculum/course contents of the institutions, check Appendix K and L, respectively.)

Analysis Table 3: The Nature and Purpose of Academic Degree Programs

Course 1: Certificate in Theology	Course 2. Diploma in Theology	Course 3: Diploma in Christian Religious Education	Course 4: Bachelor in Theology/Bachelor in Religious &Cultural Studies
Duration: 1year	Duration: 2 years (AGDNBC) 3years (TATS)	Duration: 2 years	Duration: 4 years

Course 1: Certificate in Theology: This is a year program at AGDNBC but six months at TATS. The program is offered to people who may be called but do not possess basic entry qualifications for admission. TE1: "At The Apostolic Church (TAC), a student with a certificate program cannot be ordained as a pastor. He needs a higher level of education to function as a pastor."

Course 2: Diploma in Theology (AGDNBC-2years, TATS -3years): TE1: "Diploma in Theology (TATS -3 years) is an internal program designed for prospective pastors. It exposes students to rudimentary knowledge of the Bible, the denominations' dogma/tradition. The students undertake three months of internships in the final year." AGDNBC Diploma in Theology is equally similar but differ in duration at only 2 years.

Course 3: Diploma in Christian Education (2 years): This is an affiliated program with Ahmadu Bello University, a secular university situated in Northern Nigeria. The diploma affords the student opportunity to teach Christian Religious Knowledge in secondary schools. It is a hybrid of biblical and educational courses.

Course 4: Bachelor in Theology (4 years): TE1: "TATS just concluded an affiliation with Samuel Adegboyega University, the denominations' university to award a bachelor's degree in theology/Religious & Cultural Studies." TE2: "The AGDNBC

bachelor's degree program is affiliated to Christ for the Nation Institute, Texas, United State of America."

Response to Q4: *Can you describe the model/design of the curriculum, the pedagogy/teaching methods and why the choice of the model and the pattern of pedagogy?*

The curriculum model combines both theory and practical, meanwhile teaching methods varies and depends on the lecturers. The teaching methods are highlighted in the table below.

Analysis Table 4: Design of Curriculum and Teaching Methods

Method 1: Lecture/Didactic Method	Method 2: Expository/Story-telling Method	Method 3: Interactive Method	Method 4: Question/Answer Method	Method 5: Assessment

Model 1: Lecture Method: TE1: "Raise discussion and the lecturer teaches the student." TE2: "The lecturer presents his hand out, lecture note, take basic concepts, and gives definitions to the students." TE3: "Lecture method, the student may digress and ask questions that are not in the lecture note." TE4: "No Lecture method. Lecture method limits most of the talking in class to the lecturers only." TE5: "No general teaching method, it depends on each lecturer. Whatever method engaged is aimed at achieving the goal of learning."

Method 2: Expository/Story Telling Method/Interactive/Questions & Answers Method: TE1: "The method encourages the students to actively participate. It is also called the discovery method, the student talks and contributes effectively to the lecture." Expository shares similarities with Interactive/Questions &Answers Methods.

Method 3: Assessment: Assignment, term paper, practical work, class tests and examinations are means of assessment.

Responses to Q5: *What do you consider as essential ministerial skills for pastoral ministry, and how have the curriculum and teaching methods contributed to the spiritual formation, character development and vocational ethics of the pastor-students?*

Analysis Table 5: The Essential Ministerial Skills, Spiritual Formation, Character Development and Vocational Ethics

Theme 1: Ministerial Skills	Theme 2: Spiritual Formation	Theme 3: Character Formation	Theme 4: Vocational Ethics
Supporting words:	Supporting words:	Supporting words:	Supporting Words
1. Baptism, evangelism, teaching	1. Fasting	1. Commitment to Christ	1. Integrity
2. Evangelism/Cross – Cultural Mission	2. Prayer	2. Moral Standard	
3. Church planting	3. Offering	3. Appearance	
4. Teaching	4. Genuine Salvation	4. Sociable	
5, Entrepreneurship	5. Power Encounter	5. Humility	
6. Hermeneutic/Homiletic skills	6. Bible study life		

Theme 1: Ministerial Skills: TE1: "Every aspect of teaching is put into practice. For instance, baptism, engaging in evangelism and church planting, also teaching practice in secondary schools. The teaching method combines theory/practical." TE2: "The ability to rightly divide the word of truth." TE3: "To avoid pastors tampering with the church funds due to economic hardship, Pastoral Entrepreneurship exposes the students to different skills."

Theme 2: Spiritual Formation: TE 1: "It has always been a problem. Academic workload affects spiritual formation. A common adage goes, 'Come in anointed and expect much infilling but return like dry leaves.' TE2: "Activities like Chapel, ministerial prophetic messages, fasting, taking an offering contribute to spiritual formation."

Theme 3: Character Development: TE1: "At the point of admission, they fill out a form on the code of conduct. The Dean of Student Affairs oversees the students' life on campus and encourages good Christian character (TATS)." TE2: "Anointing opens the way, but character sustain a minister in the ministry" (AGDNBC).

Theme 4: Vocational Ethics: No concrete evidence was established except for one lecturer that noted integrity (AGDNBC).

Responses to Q6: *From your experience and observations, what are the challenges/obstacles confronting theological education in Southern Nigeria?*

The lecturers' responses to the challenges/obstacles confronting theological education in Southern Nigeria are categorized into (1) Environmental Challenges, (2) Economic Challenges, (3) Administrative Challenges, (4) Societal Challenge, and (5) Ecclesiastical Challenge

Analysis Table 6: Challenges/Obstacles Confronting Theological Education

Theme 1: Environmental/Economic Challenge	Theme 2: Administrative Challenge	Theme 3: Societal Challenge	Theme 4: Ecclesiastical Challenge
Supporting phrases:	Supporting phrases:	Supporting phrases:	Supporting phrases:
1. Poor infrastructure/funding	1. Poor remuneration of the staff	1. Seminary education is not valued in society	1. Appointing untrained pastors to lead the church

2. Limited Theological Institutions	2. Low enrollment of students	2. Secular education does not prepare for pastoral ministry	2. Some Trained Pastors do not value theology.
3. Lack of finance/sponsorship	3. Poor standard of Curricular	3. Failure to recognize certificate from theological sector by the government.	3. Student not applying studies from theological school.
	4. Lecturer's qualification from secular education:	4. Ignorance: the society do not understand the value and necessity for Theological Education.	4. Disregard of Theological education by churches/denomi -nations
	5. Low educational qualification of lecturers	5. Family Resistance	5. The insecurity of untrained the Church leaders
	6. No regulation body.	6. Lack of government support/recognition	
	7. Power tussle between theologically trained lecturers and secularly trained lecturers		
	8. Poor awareness		
	9. Ill-equipped Library		

Theme 1: Environmental/Economic Challenges: TE1: "Theological institutions lack conducive infrastructure due to poor funding. The church only pays salaries, the school is funded from the meagre school fees." TE2: "Seminaries do not have numbers like the university and no form of funding."

Theme 2: Administrative Challenges: TE1: "The poor remuneration of staff affects their concentration and commitment. It makes it difficult to employ professionals and discourages lecturers from furthering their education. Lecturers have to do two-three jobs to survive." TE2: "Lecturers' qualifications from secular education and low qualification of lecturers theologically, constitute a huge challenge to theological education and pastoral ministry." TE3: "Poor standard of Curriculum. The owner of the school decides by 'revelation' and put together whatever they want, no regulating Body or agency to monitor the quality of curriculum and standard of education." TE4: "Power tussle between theologically trained lecturers and secularly trained lecturers. Divergent views, mindsets and perspectives are huge challenges."

Theme 3: Societal Challenges: TE1: "Seminary education is not valued in this part of the world." TE2: "Lack of recognition by society, even the pastor: societal and government." TE3: "Theological education is subservient to secular education by the Ministry of Education. Meanwhile, secular education cannot prepare students for pastoral ministry." TE4: "Every profession has a field of training, likewise, pastoral ministry." TE5: "Failure to recognize certificate from theological sector by the government and limiting bachelor degree in theology to pastoral ministry only." TE6: "Family resistant of calling and theological training."

Theme 4: Ecclesiastical Challenges: TE1: "Churches and denominations do not regard theological education for ministry. Many by pass theological training and establish Independent churches." TE2: "Denominations do not see the essentiality of theological education for the development of ministers for ministry." TE3: "Even those are called despise Theological Education. Some trained Pastors do not value their training. They

would climb the pulpit and say they are not preaching theology today; they are preaching revelation and claim fresh dews from above". Meanwhile, everything you say about God is theology." TE4: "Promotion of materialism has overtaken teachings on justification/sanctification and the true gospel because many that are involved in the ministry are not trained." TE5: "Student not applying studies from theological school." TE6: "The insecurity of the Church leaders that are not theologically trained."

Responses to Q7: *The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. Could you share possible solutions to challenges/obstacles you have observed and practical ways of improving on the current nature/quality of theological education/ministerial training for pastors?*

Analysis Table 7: Suggested Solutions to Prevailing Challenges

Theme1: Environmental/ Economic Challenges	Theme 2: Administrative Challenges	Theme 3: Societal Challenges	Theme 4: Ecclesiastical Challenges
Supporting Phrases:	Supporting Phrases:	Supporting Phrases:	Supporting Phrases:
1. Mobilize sponsorship for theological education	1. Develop salary structure	1. Change in government's view and policies	1. Sponsor students
2. Improve on the infrastructure	2. Develop Regulatory body	2. Promotion of theological education in society	2. Emphasis training for pastoral ministry
3. Provide electricity	3. Sensitize the public	3. Synergy between Theological education and government	3. Liaise with the government
4. Equip the ICT Lab	4. Theological education for all lecturers	4. Recognition of Theological education certificates	4. Interface with theological educations

5. Provide security	5. Facilitate the educational levels of lecturers		5. Funding theological education
	6. Students openness to training		

Theme 1: Environmental/Economical Challenges: TE1: "Theological Education is the servant of the church to train professionals for the church and society. Therefore, the church denomination should fund seminaries." TE2: "The Church should sponsor seminaries and attract sponsors." TE3: "Commitment to infrastructural development through a partnership with the Alumni." TE4: Mobilization of support for theological education." TE5: "Improve on the infrastructure, provide constant electricity supply and equip the ICT Lab." TE6: "Scholarship for students. Churches should support students."

Theme 2: Administrative Challenges: TE1: "Develop salary structure for the remuneration of lecturers and staff so that people would be motivated to teach/ inspire to give their best." TE2: "Development of a regulatory body that can oversee other seminaries in Nigeria. In as much as, Nigeria pastors don't want regulation, the regulatory body would be helpful" TE3: "Secular education does not support spiritual formation, character formation and development of ministerial skills fit for pastoral ministry. Theological training of all lecturers is indispensable." TE4: "Employment of qualified lecturers."

Theme 3: Societal Challenges: TE1**:** "Promotion of theological education in society, recognition, and incorporation of theological education into the educational

sector both at the Federal and State levels." TE2: "The sensitization of the people on the value of theological education for pastoral ministry. Theological education should not be substituted by any other training like secular training for pastoral ministry" TE3: "Creating an awareness of its importance in society, change in government's view about theological education."

Theme 4: Ecclesiastical Challenges: TE1: "Churches leaders should emphasize training and enhance the quality of theological education for pastoral ministry." TE2: "There should be synergy between churches and seminaries."

Research Question #2: Description of Evidence

RQ #2: How useful is the acquired training in the field of practice?

This question aimed at exploring the usefulness of theological education/ministerial training in the field of practice via one-on-one structured interviews with nine (9) pastors and a focus group with six (6) lay leaders. The evidence of research is documented below.

Focus Group (Lay leaders):

The participants responded to ten (10) questions regarding "Shepherding and the Church Life."

Response to Q1: *What drew you to your current church and keeps you there?*

The lay leaders' responses can be categorized into two: (1) Pleasant Experiences and (2) Unpleasant Experiences.

Analysis Table 1: Lay Leaders' Church Experience

Theme 1: Pleasant Experiences	Theme 2: Unpleasant Experiences
Supporting Phrases:	Supporting Phrases:
1. Enjoys praise and worship	1. Dissatisfied with preaching

2. Preaching on salvation/sanctification	2. No life transforming messages
3. Leadership Structure	3. Preaching focusing on tithes
4. Proclamation of Christ	4. Move from one church to another
5. Care and concern of the Pastor	5. Remain in Church because of marriage

Theme 1: Alluring Elements: LL1: "Enjoy the praises and preaching." LL2: "Jesus Christ is their foundation, they believe in Trinity, the leadership structure is not like the Independent churches." LL3: The church has exposed her to the truth that has kept her in the faith. The church preaches on sin, holiness and sanctification." LL3: "The care and concern of the pastor have kept him in the church."

Theme 2: Abhorring Elements: LL1: "Not comfortable with what is happening with the church but has no choice because it is a family church." LL2: "She has not been satisfied with the churches. The preaching does not target inner transformation. Preaching focuses on tithing and curses on those who do not pay tithe. She is just in the church because her husband is there."

Responses to Q2: *Can you kindly share with me your Church life and experience?*

The description of Church life experience can be categorized into two: (1) Pleasant Church Life Experiences and (2) Unpleasant Church Life Experiences

Analysis Table 2: Church Life Experiences

Theme 1: Pleasant Church Life Experiences	Theme 2: Unpleasant Church Life Experiences
Supporting Phrases: 1. Commitment to welfare	Supporting Phrases: 1. Church politics
2. Commitment to spiritual growth	2. Depletion in church attendance
3. Enjoy services/serving	3. Passivity of church members

Theme 1: Pleasant Church Life Experiences: LL1: "The church points him to Christ and helps him grow spiritually." LL2: "Her church experience is subjective to the

kind of pastor posted to the church, some are sound pastors, who also care for the welfare of the people."

Theme 2: Unpleasant Church Life Experiences: LL1: "Belongs to the drama unit, decoration unit and technical, notice politics and doctrinal errors. He describes his church life in one word: activities. Despite involvement in various activities, he felt that something was lacking." LL2: "She is dissatisfied with her church, always feels angry after the church service." LL3: "Pastors that are not committed to the church affect the attitude of the members. People withdraw from church activities so that they would not have an issue with the pastor. They become docile and passive." LL4: "Narrated how a good pastor had a good influence on her and make her be in church early. After his transfer, others did not impact him that much."

Responses to Q3: *How can you describe pastoral role in your life and Christian journey?*

All the lay leaders admitted that the pastoral role is dependent on the type of pastor that is sent to the Church. The description of pastoral role is categorized into two: (1) Positive Pastoral Role and (2) Negative Pastoral Role

Analysis Table 3: The Pastoral Role in Christian Life

Theme 1: Positive Pastoral Role	Theme 2: Negative Pastoral Role
Supporting Phrases:	Supporting Phrases:
1. Spiritually sound	1. Shallow spiritually
2. Committed to the people	2. Concentrate on rich members
3. Encourages punctuality to service	3. Does not encourage spiritual growth

Theme 1: Positive Pastoral Role: LL1: "Before, the arrival of the pastor, she goes late TO church but the pastor's commitment to punctuality has changed her attitude." LL2: "The pastor encourages personal bible study life." LL3: "He motivates the members to grow spiritually."

Theme 2: Negative Pastoral Role: LL1: "Out of dissatisfaction, she has been moving from one parish of her denomination to another and observed that the pastors are not properly examined before assigning them to churches. Some of them are workers in Church, some of them are administrators, and the denomination opens a church and assigns a pastor. Some of them quit after a month, the parish will close down, and the members dispersed." LL2: "He does not listen to the congregation, talks carelessly, despise poor members, and concentrate on rich members. He does not visit his members."

Responses to Q4: How has pastoral leadership shaped your understanding of who God is and what He is like?

Analysis Table 4: The Understanding of God's Nature through Preaching

LL1:	"God is merciful,"
LL2:	"You have to give God something before you can get something from him."
LL3:	"God is a God of justice."
LL4:	"God gives us second chance."
LL5:	"He is God of all impossibility."
LL6:	"God is approachable, have free access to God."
LL7:	"God is a Reconciler – reconciling sinners to himself."

Responses to Q5: Specifically, how has the preaching deepened your knowledge of God, and contributed to your spiritual growth and Christian living?

From the responses, the impact of the pastor's preaching is categorized into two: (1) Positive Impact on Christian Experience and (2) Negative Impact on Christian Experience

Analysis Table 5: The Impact of Pastor's Preaching on Church Life

Theme 1: Preaching's Positive Impact	Theme 2: Preaching's Negative Impact
Supporting words: correct, builds, encourage	Supporting words: erroneous, misinforming, legalistic, mantle
Supporting Phrases: 1. Helps to reflect on eternity.	Supporting Phrases: 1. Motivational messages
2. Builds prayer life.	2. Christians do not suffer
3. Encourage active obedience to God word.	3. Command God for what you want
4. Encourage closeness to God	4. Ritualistic: mantle, anointing oil, feet washing

Theme 1: Positive Impact of Preaching: LL1: "Preaching helps her reflect on eternity." LL2: "Preaching has helped her to practice warfare prayers. Now she does not need to depend on pastors for prayer but has become spiritually strong to pray by herself. The preaching corrects and encourages active obedience to God's word." LL3: "Preaching of good pastors help her draw close to God and develop a relationship with God and with people." LL4: "The positive impact of preaching grooms the lay reader spiritually and encourages an intimate relationship with God."

Theme 2: Negative Impact of Preaching: LL1: "The Preaching is motivational; it induces a sense of activities and gives the impression that Christians don't suffer. Preaching concentrates on materialism and more of what you do. It injects a sense of pride when praying because of the teaching that he can command God for whatever he wants and makes him believe in the use of mantle, rituals like washing of feet, anointing oil/ service." LL2: "The preaching of pastors that are not sound biblically are like chaff,

she does not get anything that builds her spiritual life. The pastor may climb the pulpit

and begin 'prophetic declarations.' The preaching is disjointed, he just says what comes

to mind."

Responses to Q6: *State specifically, one or two ways the pastoral leadership has*

demonstrated or failed to demonstrate character and compassion in shepherding and

guiding the church.

The responses to Q6 are classified into two: (1) Traits of Good Shepherding and

(2) Traits of Poor Shepherding.

Analysis Table 6: The Traits of Good and Poor Shepherding

Theme 1: Traits of Good Shepherding	Theme 2: Traits of Poor Shepherding
Supporting Words: compassion, humility, care, building, lead, visit	Supporting Words: Scatter, exploit, greedy, negligence
Supporting Phrases: 1. Builds the people	Supporting phrase: 1. Lack godly character
2. Helps them understand Scripture better	2. Exhibit lack of calling
3. Leads them in Christ's way	3. Scatter the church
4. Recommend spiritually beneficial program	4. Seek after wealthy members
5. Seek after church members	5. Commercializes the gospel
6. Care for church members	6. Exploit church members

Theme 1: Traits of Good Shepherding: LL1: "Those who are called show

compassion and character, build the people." LL2: "His preaching helps him to

understand the Scripture better. He leads the church in the ways of Christ and

demonstrates good shepherding. He is humble. He visits church members and launched a

visitation program, 'Fend my sheep, and attract souls to the church.' LL3: "He helps the

congregation to study God's word, prepares one year Bible reading plan and develops a

forum where he monitors the reading and discusses vital lessons with the people. This

motivates some of the members to develop an interest in God's word. He introduces and

encourages church members to attend programs that are beneficial to spiritual

development. He cares for the members' welfare."

Theme 2: Traits of Poor Shepherding: LL1: "Those who are not called exhibit

ungodly character and scatter the church." LL2: "He does not pick up his calls, only visits

the rich members. A member once confronted him, "You don't care about the members

who are committed in the church but always visit the wealthy who are not committed."

LL3: "The pastor suspended a member/worker because he did not attend a provincial

meeting. Before the expiration of the suspension, the man abandoned the faith. What has

kept him in the church was activities and not a genuine conversion or Christian

experience." LL4: "She followed her husband to a prophetic church, the pastor

prophesies to members in turn. When it was her turn, the pastor told her that before he

can attend to her, she has to go and buy the blood of Jesus: 3,000:00, bread: 1,500:00,

bangle: 1,500:00, water: 2,000:00 all in naira, Nigeria currency."

Responses to Q7*: State specifically, one or two ways the pastoral leadership has

demonstrated or fail to demonstrate competence and confidence in protecting the church

members from heretical teachings?*

The participants' responses fall into two categories: (1) Protecting the Church and

(2) Exposing the Church.

Analysis Table 7: Protecting Church Members from Heretical Teachings

Theme 1: Protecting the Church	Theme 2: Exposing the Church
Supporting Phrases: 1. Organize the church	**Supporting Phrases:** 1. Lack the knowledge of biblical preaching
2. Teach the people God's truth	2. Follow the trend

3. Nurture the people	3. Expose the church to heresy
4. Guard the pulpit	4. Drift from biblical preaching

Theme 1: Protecting the Church: LL1: "Only a few are committed to guarding the sheep." LL2: "The pastor organizes the church, made members pass through foundation /maturity class" LL3: "Pastors with godly motives do not permit just anybody on the pulpit."

Theme 2: Exposing the Church: LL1: "It takes someone who knows the truth to shield the flock from heresy. Some of them copy the heresy to attract people to the church. If a biblically sound member fails to respond to their heretic teaching, they considered them as rebels and accuse them of behaving as if they are holier than Jesus." LL2: "Many of them don't know the truth, they go for trendy messages. Some of them who know the truth are drifting and also go for what is trendy. Part of the signs of the last days is that people would develop itching ears. Many ministers give people what they want to hear so that they would not offend them." LL3: "They different means to shield church members from discovering biblical truth." LL4:" The pastor due to ungodly desire for gain invited false prophets to the church who duped the members and almost scattered the church. Instead of protecting the members, he exposed the flock."

Responses to Q8: How can you describe the commitment of the pastoral leadership to the general wellbeing of the church?

Analysis Table 8: Commitment to Members' Wellbeing

Theme 1: Active Commitment	Theme 2: Poor Commitment
Supporting Phrases: 1. Commitment to spiritual growth	Supporting Phrases: 1. Unavailable for the flock
2. Commitment to welfare	2. Pursuit of personal businesses
3. Commitment to community building	3. Selective welfare

Theme 1: Active Commitment: LL1: "The pastors preach the gospel; they train members for leadership and concentrate on Sunday school. They are not partial but devoted to the congregation. They are grounded spiritually and biblically and serve for three years before transfer. They are well paid and taken care of and not involved in the Church's finance but developed an active welfare structure."

Theme 2: Poor Commitment: LL1: **"**The office of the minister is now like a business venture. A pastor involving in business enterprises only concentrate on his business and do not have time for the wellbeing of the church. Pastor shows preference and recognizes the rich, while despises the poor. For instance, during Father's Day, lists are compiled to honour some fathers, only the wealthy made the list, not the ones committed to serving in the church." LL2: "The office of the minister is now like a business venture. A pastor involved in business enterprises only concentrate on his business and do not have time for the wellbeing of the church."

Responses to Q9: *The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. What expectations do you have from the pastoral leadership; in what areas do you think that pastoral leadership in your church need improvement?*

Analysis Table 9: Expectation from Pastoral Leadership:

Supporting Phrases:
1. Commitment to the call
2. Good sense of administration
3. Scripturally grounded
4. Godly Lifestyles
5. Pastor's availability

The Expectation from Pastoral Leadership: LL1: "They should be more organized and give more attention to the preaching of God's word. The word of God is lacking in our church." LL2: "They should be committed to their calling, some of them have businesses are distracted them from concentrating on their calling." LL3: "Pastors should not go to theological schools and come out with certificate only but with a changed lifestyle. The lifestyles of clergies who have gone for theological training discredit theological training for ministry. They should be spiritually and biblically grounded not just to receive certificate."

One-on-on Semi-structured Interview Analysis (Clergies/Pastors):

The one–on-one semi-structured interviews with clergies/pastors explore the usefulness of training acquired on the field of ministry and possible ways of improving and enhancing theological education/ministerial training for pastors.

Responses to Q1*: Share your experience of being a pastor, your joys/challenges, that is, what areas do you enjoy most in pastoring and what areas do you consider difficult and uninteresting?*

The responses of the participants can be categorized into two broad segments: (1) Ministerial Fulfillment and (2) Ministerial Challenges.

Analysis Table 1: Ministerial Fulfillment

Theme 1: The Joy of Soul Winning	Theme 2: The Joy of Discipling
Supporting Phrases: 1 . Seeing people born again.	Supporting Phrases: 1. Seeing people grow in the Lord through discipleship.
2. Participating in the Great Commission.	2. Seeing children growing in the Lord, involving in the work of ministry and serving others
3. Making impact beyond the wall of local church	3. Teaching and discipling people

4. Reaching out to children with the gospel	4. Shepherding the flock
5. Preaching to people	5. Fellowshipping with brethren
6. Soul winning and church planting	6. Caring/visitation
7. Making impact in the wider community	7. Counseling/giving people hope

Theme 1: The Joy of Soul Winning: CP1: "The joy of participating in the work of expanding God's kingdom through obedience to the Great Commission." CP2: "Relevant and useful in the area God has called her to serve." CP3: "When he stands before the members to preach, when he goes out to minister to people, when he counsels, encourages and gives people hope." CP4: "Soul-winning and church planting has been a joy."

Theme 2: The Joy of Discipling: CP1: **"**Serving the people God has put in your care, shepherding them. Discipling the people, teaching, modelling lifestyle, all learning to be like Jesus." CP2: "The joy reaching out to children and seeing them growing in the Lord, involving in the work of ministry and serving others."

Analysis Table 1.1: Ministerial Challenges

Theme 1: Behavioral Challenges	Theme 2: Financial Challenges	Theme 3: Emotional Challenges:
Supporting Phrases: 1. Some members failure to comply to biblical teachings	Supporting Phrases: 1. Financial burden	Supporting Phrases: 1. Death of a church member
2. "Born again Christian' paying allegiance to idolatrous practices	2. Remittance of monthly dues	2. Persecution from superiors, or colleagues
3. Desperation for signs and wonders, materialism, power and wealth	3. Distracts the pastor	3. Opposition from church members
4. Utility Christianity	4. Affect the message	4. Lack of fulfilment in ministry

5. Lack of godly character among fellow clergies	5. Poor remuneration of clergies	5. Family pressure
6. Discrimination against female clergy		

Theme 1: Behavioral Challenges: CP1: "When people you are investing your life into are not complying with the teaching. When people who are in church, who profess to be 'born again' still pay allegiance to traditions and ancient systems due to existential challenges they face." CP2: "The pain of what is going on in the body of Christ, the furor for signs and wonders, wealth and power, and attaining success at any cost without due regard for holiness and righteousness." CP3: "Ministry is male-dominated, so by performing the male role, some men disdain you, even in the congregation, and people despise female ministers."

Theme 2: Financial Challenges: CP1: "The financial responsibility of the church to the headquarters puts a financial burden on the local church and affect the pastor's quality of message"

Theme 3: Emotional Challenges: CP1: "Losing loved ones, it can be painful when loved ones exit to glory." CP2: "Ministry as a pastor and pastor's wife challenging." CP3: "Persecution from the superiors once made ministry discouraging. At a point, he considered leaving the ministry." CP4: Ministerial assignments that do not align with the area of calling and gifting make ministry frustrating.

Responses to Q2: *What do you consider as essential tasks of pastoral ministry?*

The participants' responses can be classified into (1) Ministerial Tasks and (2) Ecclesiastical Tasks.

Analysis Table 2: Essential Task of Pastoral Ministry

Theme 1: Ministerial Tasks	Theme 2: Ecclesiastical Tasks
Supporting Words: 1. Leading, 2. Preaching	Supporting Phrases: 1. Uphold the Church doctrines, like infant/adult baptism, confirmation, order of service etc.
3. Shepherding 4. Caring 5. Counseling	2. Welfare of members
6. Feeding 7. Nurturing 8. Praying	3. Remittance of dues
	4. Improve on Church facilities
	5. Administration

Theme 1: Ministerial Tasks: CP1: "Caring is central to pastoral ministry, caring shepherding. 80% of pastoral ministry is caring. Caring is the seedbed for preaching." CP2: "It is to prepare God's sheep under your care for the Lord's return." CP3: "Preaching and teaching. Shepherding, which involves caring and administration, preaching is hard work."

Theme 2: Ecclesiastical Tasks: CP1: "To uphold the church traditions/dogma, remit dues to headquarter, improve on church facilities." CP2: "To remit dues and improve on church facilities."

Responses to Q3: *In reminiscence, briefly share the nature of theological education/ministerial training you acquired before engaging in vocational ministry.* The responses reflect (1) The Program of Study, (2) The Nature of Study, and (3) The Impact of Study.

Analysis Table 3: The Nature of Theological Education/Ministerial Training

Theme 1: The Program of Study	Theme 2: The Nature of Study	Theme 3: The Impact of Study
1. Diploma in Theology	Supporting Words:	Supporting Phrases:

	1. Holistic	
2. Diploma in Theology/Bachelor in Culture & Religious Studies	2. Biblical 3.Historical 4. Practical 5. Contextual	1. Equips to be a pastor 2. Interprets issues theologically and biblically and do application from that interpretation.
3. Master in Hebrew 4. MDiv in Religious Education. 5. Master in Theology/Religious Education	6. Intellectual 7. Formative 8. Ministerial/ Administrative 9. Ecclesiastical 10. Spiritual	3. Equips with a holistic view of life from a godly perspective of God's revelation. 4. Equips on curriculum development for schools 5. Develop skills on guidance and counselling for children/teenagers.
6. PhD Candidate in New Testament 7. DMin in Theology 8. PhD in Theology/Ethics		6. Equips to defend the faith 7. Exposes to God's word 8. Develop the discipline to stay in God's word 9. Develops a sense of accountability to God

Theme 1: The Program of Study: CP1: "It reflects studies in Theology, Cultural/ Religious Studies and Christian Education."

Theme 2: The Nature of Study: CP1: "Ministerial training and theological education are in pari-passu. Theological heritage enables the theological lens to view issues of life and equip him for ministry and society." CP2: "It incorporates, spirituality, academics and practical"

Theme 3: The Impact of Study: CP1: "Character was promoted above charisma. Anointing can open the door but bad the character will shut the door." CP2: "Theological education equips you to have a holistic view of life from a godly perspective of God's

revelation, both in natural revelation and scriptural revelation and Jesus, the full and final

revelation."

Responses to Q4: *What can you affirm as the advantages of the theological training?*

The responses reflect three categories: (1) Theological Advantages, (2) Social

Advantages, and (3) Ministerial Advantages.

Analysis Table 4: Advantages of Theological Training

Theme 1: Theological/ Spiritual Advantages	Theme 2: Social Advantages	Theme 3: Ministerial Advantages
Supporting Phrases: 1. Exposes to systematic theology and doctrinal teachings	Supporting Phrases: 1. Social skills on understanding human beings that are created in the image of God.	Supporting Phrases: 1. Endows with a level of knowledge on spiritual matters beyond an average person
2. Grounded in the knowledge of God.	2. Skills on how to manage human being in and outside of the church	2. Ability to research scriptural passages in the original languages.
3. Broadens the understanding of God	3. Exposure on how to interact with vast demographics of people in the congregation.	3. Affirms ministerial calling and helps in knowing more about the church and how to perform in the church.
4. Makes us fit as Christians and pastors.	4. Skills on how to love the unlovable.	4. Equips a pastor to preach and defend the faith.
5. Deepens personal relationship with God.	5. Encourage visitation. Know people and build relationship.	5. Enhances his spiritual life. 6. Teaches Communication Skills.

Theme 1: Theological/Spiritual Advantages: CP1: "Theological training

endows the pastor with skills on how to analyze and interpret the society from the

theological perspective." CP2: "It gives you a certain level of knowledge on spiritual

matters beyond an average person."

Theme 2: Social Advantages: CP1: "It boosts the status of the minister and enhances the ability to relate with every level of personality."

Theme 3: Ministerial Advantages: CP1: "You have the theory in the schools and practical in the church. As a pastor you must love everybody. Theological training helps you to be effective in the work of ministry." CP2: "Biblical Languages enable the ability to research the passages in the original language."

Responses to Q5, Q6, and Q8 focus on the contribution of theological training to the formation of the pastor**.**

Analysis Table 5, 6, & 8: The Formation of the Pastor

Q5: Spiritual Formation	Q6: Vocational Ethics	Q8: Ministerial Skills
Supporting Phrases: 1.Intentional Discipleship	Supporting Phrases: 1. Dressing/Appearance	Supporting Phrases: 1.Evangelism Skills
2. Builds Prayer life	2. Respect for fellow pastors	2. Preaching Skills
3. Develops Bible Study life	3. Wise/ Healthy Utterances	3. Communication Skills
4. Develops trust in God	4. Proper conduct/posture on pulpit	4. Writing tracts for children
5. Devotion to Fasting	5. Healthy boundaries in relationships	5. Mentoring/Discipling
6. Corrects doctrinal errors	6. Financial Propriety	6. Guidance/Counseling:

Q5: In what ways did your training contribute to the spiritual formation as a person?

Theme 1: Spiritual Formation: CP1: "If you find it difficult to do your devotion in school, you will find it difficult to pray as a pastor." CP2: "All pastors that are not properly trained are prone to doctrinal error."

Q6: Can you state some specific ways your training contributed to the development of essential vocational ethics?

Theme 2: Vocational Ethics: CP1: "Vocational ethics set the ground rules for pastoral ministry. How to relate with opposite sex, money, members of other congregations." CP2: "The understanding of vocational ethics helps him walk and live in the consciousness of God's presence." CP3: "The higher someone goes in the ministry the higher the impact of the fall. You remember the call and walk in the consciousness of the call."

Q8: What ministerial skills did you acquire in the course of your training that are useful in the field of practice and what aspects of your training have not been useful in the field of practice?

Theme 3: Ministerial Skills: CP1: "Everything you learn is relevant, it depends on your ability to interpret the situation theologically and biblically." CP2: "All knowledge is relevant and useful. When they train you, you have to retrain yourself. The school cannot give you everything, you have to continue to improve on yourself by attending seminars, and conferences." CP3: "How you feel about the course determine how useful. You are not learning to implement some of the teachings but to apply it to yourself."

Responses to Q7: *One metaphor Scriptures uses to describe one who leads a body of believers is 'shepherd' – how important is this image to you and how has it shape what you believe and what you do as a pastor?*

Responses draw analogy from the life of Jesus as the good shepherd and the practice of animal husbandry. Cumulatively, the responses of the participants represent the contemporary understanding of shepherding.

Analysis Table 7: The Concept of Shepherding

1. A good shepherd cares for the sheep.
2. A good shepherd seeks the stray sheep.
3. A good shepherd does not despise any member of the congregation.
4. A shepherd is a servant and maintains the posture of servant-leadership.
5. A shepherd is a mentor.

Theme 1: The Concept of Shepherding: CP1: "God has assigned him to take care of these people and offer necessary services for their wellbeing. This is the essence of the training so that he can serve God's people better and the training has shaped his life to serving better." CP2: "He does not lord over the people, he humbles himself as a servant so that he can serve the people. You don't lord over God's people, you are a servant so you must humble yourself to meet the need of the people." CP3: "He does not see himself as the owner of the sheep. He is responsible for them and shall give account to God." CP4: "Shepherding is the responsibility of taking care of God's people."

Responses to Q9: *What are your thoughts on the importance of theological education/ministerial training for ministry?*

Analysis Table 9: The Importance of Theological/Ministerial Training for Pastoral Ministry

Supporting Phrases: 1. It shapes the pastor's knowledge.	2. It equips the pastor for the challenge of ministry.
3. Training ensures productivity.	4. It enlightens about the church life and practices

CP1**: "**Theological education is important for anybody called into ministry." CP2: "Training is key. Every minister must be trained." CP3: "In addition to personal development, there should be formal training for ministry." CP4: "Everybody that intends to pastor should be theologically trained, e.g., Jesus and His disciples." CP5: "Training should be mandatory for pastors, minimum of 4 years—Bachelor in Theology." CP6: "Many pastors that are lacking in character are not theologically trained." CP7: "Theological education is beneficial for those who want to follow God and Theological education is an essential process for those who want to lead others. Theological knowledge is not limited to pastors alone. Not everybody in theological schools ends up being pastors but essentially ground people in the faith." CP8: "In the same way, medical doctors need to be trained, pastors need to be trained for ministry. Among all fields of discipline, it is only pastoral ministry people engaged in without proper training and that is why we have so many heresies."

Responses to Q10*: From your experience and observations, what are the challenges/obstacles confronting theological education in Southern Nigeria?* Responses can be categorized into four categories: (1) Financial/Infrastructural Challenges, (2) Administrative Challenges, (3) Personal/ Societal Challenges, and (4) Ecclesiastical Challenges.

Analysis Table 10: Obstacles/Challenges Confronting Theological Education

Theme 1: Financial/Infrastructural Challenges	Theme 2: Administrative Challenges	Theme 3: Personal/ Societal Challenges	Theme 4: Ecclesiastical Challenges
Supporting Phrases: 1. Poor Funding	Supporting Phrases: 1. Incompetent hands managing	Supporting Phrases: 1. Ignorance of what theological	Supporting Phrases: 1. The disconnection

	theological education.	education is all about.	between the Church and the theological education.
2. Lack of educational materials/books	2. Academic qualifications of lecturers from secular university.	2. Poor representation of those who have received theological education.	2. Loss of vision for purpose of training for ministry.
3. Ill-equipped library	3. Shortage of manpower	3. Society not interested in Bible Schools.	3. Lack vision for theological education.
4. Poor infrastructure	4. Poor remuneration of lecturers	4. People despise theological education.	
	5. Theological Curriculum	5. Lack of interest to train for ministry	

Theme 1: Financial/Infrastructural Challenges: CP1: "Theological schools do not have grants from the government. The students do not have sponsorship and find it difficult to concentrate on campus because of tuition fees." CP2: "Many Theological schools cannot afford qualified lecturers." CP3: Funding the institution by the higher body. It will help the student to concentrate. The training is expensive and distracts students from concentration."

Theme 2: Administrative Challenges: CP1: "Incompetent hands (morally and academically) managing theological education." CP2: "The character of lecturers affects the quality of training, many are too money conscious." CP3: "When lecturers are not grounded, they don't know how to teach, it is one thing to have the knowledge and another thing to pass it across." CP4: "Lack of intentional commitment to the regular evaluation and re-evaluation of the content and curriculum of theological education." CP5: "The life of the lecturers should serve as an example to the students."

Theme 3: Personal/Societal Challenges: CP1: "Reference to ill attitude and characters of people who have received theological education." CP2: "From tertiary institution to the pulpit without any pastoral training is causing havoc in the church and society." CP3: "Most people who graduated from Bible Schools are teaching in secular schools: secondary schools and tertiary institutions because they have lost the vision and the purpose of ministry training."

Theme 4: Ecclesiastical Challenges: CP1: "The obvious disconnection between the Church and theological education is like the disconnection between the academic and industry." CP2: "Big churches are concentrating on establishing universities and not theological education. Many theological institutions have closed down because of lack of funding." CP3: Funding of theological schools have become so difficult because church leaders lack vision for theological education."

Responses to Q11: *The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. Could you share possible solutions to challenges/obstacles you have observed and practical ways of improving on the current nature/quality of theological education/ministerial training for pastors?*

The suggested solutions are delineated along the obvious challenges: (1) Financial/Infrastructural Challenges, (2) Administrative Challenges, (3) Personal/Societal Challenges, and (4) Ecclesiastical Challenges.

Analysis Table 11: Suggested Solutions to Prevailing Challenges

Theme1: Financial/Infrastructural Challenges	Theme 2: Administrative Challenges	Theme 3: Personal/Societal Challenges	Theme 4: Ecclesiastical Challenges
Supported Phrases:	Supported Phrases:	Supported Phrases:	Supported Phrases:

1. Sponsorship for students	1. Review Curriculum	1. Personalize the training	1. Diversify callings/ministries
2. Investment in projects	2. Evaluate the Educators	2. Express the values of TE	2. Synergy between church and Theological schools
3. Funding by churches	3. Train in vernacular	3. Continue to study	3. Church leaders should develop interest in Theological Schools
4. Standard infrastructure	4. Offer short-term training	4. Maintain personal relationship with God	
	5. Align students to areas of calling		

Theme 1: Solutions to Financial/Infrastructural Challenges: CP1: "Raising sponsorship for students." CP2: "Schools should develop a project that can generate funds to augment the school's expenses." CP3: "Church leaders should fund theological schools and sponsor students."

Theme 2: Solutions to Administrative Challenges: CP1: "The operators need to review the curriculum and evaluate the educators. Examine if the curriculum is impactful and if it contributes to knowledge and character formation. There should be an overhauling of theological education and make it more experiential." CP2: "The involvement of non-theologically trained lecturers has not been helpful, some of them lack character and spirituality that can contribute to the formation of students." CP3: Engage qualified lecturers, the lifestyle of lecturers is important." CP4: "In the process of training, identify the areas of individual students and make a recommendation

accordingly." CP5: "Short–term training should be offered in vernacular for students who are not apt academically. If local people can be trained in their vernacular so that Christ can be preached in different communities."

Theme 3: Solutions to Personal/Societal Challenges: CP1: "Personalize the training, express the values of theological education by what we do and say." CP2: "Initiate a colloquium where you address the issues in the society." CP3: "Continue to study, attend conferences, write papers, while continuing ministry without neglecting your relationship with God."

Theme 4: Solutions to Ecclesiastical Challenges: CP1: "Church should not just send anybody for training but try and establish divine call before training. Many people who are not called are enrolled in schools."

Responses to Q12: Are there any other views/opinions/observations you wish to share regarding theological education/ministerial training for effective pastoral ministry in Southern Nigeria?

Analysis Table 12: Additional Views/Opinions

P1:	"Attending theological school is not the end in itself. Many graduates are not meeting up with the expectation of the church because they are not following up the training with personal study and prayer life."
P2:	"Theological education is essentially for personal development. Graduates need to read extensively and continue building personal relationship with the Holy Spirit"
P3:	"Discover and align students with areas of calling. Some of the students are not good in preaching, some of them are good only in administration, and some of them are good on the field like evangelist and not in the church as pastors."
P4:	"Theological curriculum should embrace, denominational/interdenominational template in order to develop astute theologians."
P5:	"Lecturers in Bible Schools should not only lecture but also pray for the students. Guidance and counseling session is essential in Theological education

	should provide Guidance/Counseling and mentoring that would help students identify areas of ministry and serve effectively."
P6:	"Church leaders and ministries should be opened to theological training"

Research Question #3: Description of Evidence

RQ #3: In what areas do theological education/ ministerial training for pastoral ministry require enhancement?

The consideration of areas to enhance, re-vision, and re-shape theological education/ministerial training for pastoral ministry in Southern Nigeria engages textual document analysis of five (5) theological institutions from the international community. The documents are original reports submitted to the Association of Theological Schools, USA on "Faculty Development Grants" by accredited theological schools from the USA and Canada. The analysis of these documents elicits the educational model and practices that can enhance theological education/ministerial training fit for pastoral ministry in Southern Nigeria.

Analysis Table 1: Sample of Theological Institutions and Educational Model

Theological Institution 1:

Name:	Carey Theological College
Location:	Vancouver, British Columbia, Canada
Educational Mission:	To equip individuals with the knowledge and skills to live more intentionally, thoughtfully, and faithfully in the church and the world.
Educational Model	A significant shift from "a teaching model that focuses on the faculty as a provider of knowledge and expertise to one where the Faculty is an enabler of learning and co-creator and curator of knowledge for the local and global church".
Educational Practices:	1. Contextual student assignments

	2. Building a strong foundation in understanding the Kolb's learning cycle and problem-based teaching and learning.
	3. Assessment and evaluation.
	4. Adult adaptive and learning styles.
	5. Best practices that have proven to be consistent with how adults learn.
Educational Mode of Training:	Onsite

Theological Institution 2:

Name:	Columbia Theological Seminary
Location:	Georgia, United States
Educational Mission:	To help students make connections between theological disciplines, the global church, and their own faith stories and vocational objectives.
Educational Model:	A shift from discipline-specific toward more holistic/integrative curricula. Integration of theory and practices that offer a distinctive shape to the degree and are coherent with each other.
Educational Practices:	1. "Good teaching practices are transferrable; as such, the courses are strongest when taught by strong teachers."
	2. Collaboration among Faculty about teaching well in the changing landscape and accomplishing the goal of integrative curricula.
	3. To think in multidisciplinary way
Educational Mode of Training	Onsite/online

Theological Institution 3:

Name:	Drew University Theological School
Location:	New Jersey, United States

Educational Mission:	The new Drew curriculum aims at preparing students who are characterized by their capacity for improvisation anchored in tradition, and for problem-solving for real world solutions to enhance common good for all creation.
Educational Model:	A shift from traditional course-based program to competency-based theological education.
Educational Practices:	1. Introduce faculty to new pedagogical methodologies.
	2. Inspire new content and courses
	3. Create new assignment and assessment materials in connection with the new approach to theological education, competency –based approach.
Educational Mode of Training	Onsite/Online

Theological Institution 4:

Name:	Grace Theological Seminary
Location:	Winona Lake, Indiana, United States
Educational Mission:	Teaching, Training and Transforming for Christ and His Church.
Educational Model:	A shift from traditional theological education paradigm to developing Competent CBTE Faculty Deploy and implementing competency-based theological education.
Educational Practices:	1. Embrace collaboration
	2. Involve the stakeholders: Faculty, pastors, and churches
	3. Embrace a dynamic model by regularly evaluating and modifying the supporting system, curriculum, and teaching methods.
Educational Mode of Training:	Online/Onsite

Theological Institution 5:

Name:	Institute of Pastoral Studies, Loyola University

Location:	Chicago, United States
Educational Mission:	Develop and implement an innovative and nationally recognized integrated formation program for students and faculty that includes intercultural competency.
Educational Model:	N/A
Educational Practices:	Engage faculty in attending to their own total formation: growth in personal faith, personal and spiritual formation, moral integrity, emotional maturity, and public witness.
Educational Mode of Training	N/A

Analysis Table 2: Comparison of the Institutions' Educational Model and Practices

Theme 1: Convergent View

First, Carey, Columbia, Drew and Grace's educational mission focus on the students, church, and the world. Second, the educational model of Drew and Grace shift to competency-based theological education. Third, Columbia, Drew, and IPS development of educational practice engages the Faculty. However, IPS emphasizes faculty's total formation. Finally, all the schools operate onsite/online mode of training.

"Spiritual formation not only enhances the faculty's own faith experience and practice, but it has the potential to inspire and deepen the spiritual life and practice of students when we enthusiastically share the meaning and purpose of our faith and spiritual life practices with them," (IPS)

Theme 2: Divergent View

First, the educational Mission of IPS focuses primarily on the faculty's total formation. Second, Carey's educational model shifts to faculty as a provider of knowledge and an enabler of learning while Columbia shifts to integrative

curricula/courses. "For a faculty, curriculum transformation is often self-transformation" (Drew). Third, Carey's development of educational practices focuses on students as adult learners while Grace engages the Faculty, Pastors, and Churches.

Summary of Major Findings

The field research explored broadly and extensively the interactions between pastoral ministry and theological institutions in Southern Nigeria. The points below are the summary of the major findings discovered during field research.

1. The nature/quality of theological education/ministerial training acquired before ministry contributes significantly to the pastor's proficiency in the practice of ministry.

2. The existing gap between institutions' desired outcomes and the mode of teaching in classrooms hampers the possibility of accomplishing the desired outcomes of raising disciples for the church and society.

3. The allocated time to core courses is insufficient for the development of essential ministerial skills for pastoral ministry.

4. The society's lack of recognition for theological education negatively impacts the quality of training for theological educators.

5. The lay leaders did embrace the shepherd metaphor for pastors but expressed disillusionment about the possibility of theological institutions grooming pastors with the qualities of a shepherd's heart.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

The massive growth and widespread heretical teachings/doctrinal failings in Nigeria necessitated the need to discover essential ways theological institutions can contribute to the wellness of pastoral ministry in Southern Nigeria. This research evaluated the effectiveness of theological education/ministerial training offered by theological institutions, its usefulness in the field of practice, obvious challenges/obstacles and possible solutions.

This chapter, hereby, presents the synthesis of major findings from field research in direct alignment with insights from literature reviews on the biblical, theological/historical foundations of pastoral ministry and theological education. It further discusses ministry implications and offers recommendations that can contribute positively to the grooming and preparation of pastor-students for pastoral ministry; finally, it closes with a postscript.

Major Findings

The quality of theological education and the pastor's proficiency in ministry.

Personal observations about the widespread of poor biblical preaching, the proclamation of self-centered, materialistic, wealth, and health gospel as the true gospel, the commercialization of the gospel, and the utility mindset that characterized the Christian faith and praxis despite theological training of some clergies/pastors prompted the research into the evaluation of the effectiveness of theological education/ministerial training for pastoral ministry. From field research, the description and practices of

pastoral ministry by clergies/pastors are proportionate to the nature and quality of theological education/ministerial training acquired for ministry.

The astuteness of the clergies from the Baptist Convention both in theory and praxis of pastoral ministry exhibits standard and quality theological education/ministerial training. The first clergy obtained his terminal degree in Theology/Ethics (Ph.D., Edinburg); his nature of training exposed him to the three spectrums of theology: Biblical, Historical, and Practical. This contributed significantly to his development in spirituality, academics, practical ministry, and the ability to interpret life issues through theological and biblical lenses. Similarly, the second clergy, a female, obtained her DMin in Theology (UK). She acknowledged that her training aligned her with her calling and ministry and equipped her to serve efficiently as a children/teenager pastor.

Their counterparts from Anglican Communion and Methodist Church demonstrated a good understanding of shepherding but desired a higher quality of theological education for ministry. Essentially, a training structure that recognizes and equips seminarians along areas of calling. Theological education is the servant of the church. Therefore, the nature/quality of theological education/ministerial training determines the pastor's proficiency in ministry.

The Literature Review discussed the implication of theological training for pastoral ministry. The nature and quality of theological education determines the wellness of the church, the advancement of God's mission, and the preservation of the faith. "Theological Education is central to the life of a living and growing Church. The ministry and service of any Church reflect the quality of theological education given both to its leaders and members" (Karamaga xv).

Throughout the church history, a biblically, theologically, and historically structured theological education has contributed significantly to the wellness of the church, the advancement of the gospel, the preservation of faith, and pastoral ministry (Purves; Petersen; Lee). A poorly trained pastor would cause the same havoc as an untrained pastor, while a properly trained pastor can contribute meaningfully to the wellness of the church, the preservation of the faith, and advancement of God's kingdom (Marbaniang; Lee; Deininger; Eguizabal).

The OT and NT narratives demonstrate that quality theological education serve God's purpose of nurturing, grooming, and preserving his people in the faith. God instituted theological education in homes; though informal, it nourished and nurtured God's people in the faith and knowledge of the only true God (Deut. 6.1–9). Later in history, the Priestly School and School of Wisdom maintained the role of equipping God's people for service and the preservation of traditions and faith. A prominent figure was Ezra, who was committed to the ministry of theological education in the post-exilic era (Ezra 7.10).

The Lord's informal, intensive, rigorous, and practical training of the twelve disciples before commissioning them reinforces that proficiency in pastoral ministry depends on the quality of training (Matt. 20.20–28; John 13.1–17). Paul's daily lecture in the hall of Tyrannus for two years is a similitude of formal theological education (Acts 19.8–10). Theological institutions need to take cognizance of its indispensability in the life of the church and be committed to theological education/pastoral training that promote competence and proficiency in pastoral ministry.

The existing gap between educators' desired outcomes and the school's mode of operation.

An antidote to the massive spread of heretical teachings is intentional discipleship, which is grossly lacking in the current Christian practice. Meanwhile, the intended outcomes of the two indigenous theological institutions targeted the spiritual, character, cognitive, and vocational formation of students so that they can be disciples of Jesus Christ and good shepherds of the church and society. However, the existing gap between the educators' desired outcomes and the school's mode of operations constitute a huge obstacle to the possibility of accomplishing these desired outcomes.

For instance, the model of education observed during field research prioritizes doing and outward appearance with minimal consideration for inner transformation that undergirds the formation of a disciple. More so, the lecturing method as the specified mode of teaching limits the possibility of achieving the intended outcomes of raising disciples for the church and society. In as much as the students' responses from the questionnaires showed a high percentage of agree and strongly agree to the contribution of the courses and teaching techniques to character, vocational, and spiritual formation, the qualitative research detected a shallow understanding of the practicality of the spiritual and character formation of the pastor-students by both the educators and students.

The Literature Review mirrored different dimensions of the models of theological education that can drive the intended outcomes of theological institutions. The Athens Model emphasizes the culturing of the soul and character formation. The Berlin Model considers academic discipline of research and development of professional pastoring. The

Jerusalem Model prioritizes the vocational pastoring as professional, while the Geneva

Model suggests learning-in-ministry and the formation of the pastors within the

framework of the community of faith (Kesley; Banks 226; Eyinnanya 29; Ott and Kirk

24; Edgar 5).

The integration of all these models in theological education guarantees a holistic

formation of the pastor-students and creates an intense experience of God's purpose for

pastoral ministry. Furthermore, the integration actualizes the development of pastor-

students that possess the qualities of a shepherd's heart, which equips them to raise

disciples as they engage the Christian community (Woodward 41; Davis 487; Otokola

94l; Kalu 264; Galgalo and Le Marquand 112–13).

The Literature Review further discussed the effectiveness of the transformative

teaching technique in contrast to the "banking education," another term for the lecture

method. The lecture method emphasizes acquisition of knowledge, while transformative

teaching techniques prioritize appropriation of knowledge by engaging the student's

imagination, critical thinking and reflective abilities, thereby, enhancing the ability to

translate learning into actions (Freiré 58–60; David Brown 7–8; Rooms 337–38). A

change in teaching techniques is one way to bridge the existing gap and achieve the

intended outcomes of raising disciples.

In the Old and New Testament, God's intended outcomes undergird the life and

service of the under-shepherds. God expects leaders that would lead the people in

wholehearted devotion to YWHW. God's intended outcomes involve leaders with the

qualities of a shepherd's heart: character, compassion, commitment, confidence, and

competence. God commended Moses' humility and spirituality (Num. 12.3) and David's

integrity and competence in shepherding his people (Ps. 78.72). Meanwhile, he

denounced leaders who lacked the qualities of Shepherd's heart in Ezekiel and Jeremiah's

oracle (Ezek. 34.1ff; Jer. 23.1–6). Jesus' intended outcome of making disciples of all

nations is the nucleus of pastoral ministry in the contemporary (Matt. 28.19–20; John

21.15–17; Acts 20.28–31; 1 Pet. 5.1–4). The personality of a pastor or an under-shepherd

is critical to the pastoral ministry. The nature of theological model and training observed

in the Old and New Testament narratives educate the minds, transform the hearts,

reproduce godly characters, and instill discipline and skills to meet the needs of the

people. Similarly, the actualization of the educators' intended outcomes in the formation

of the pastor-students for ministry lean heavily on the nature of theological model and

pedagogy techniques.

Development of essential ministerial skills for pastoral ministry.

In my ministry context, many pastors engage in ministry without any form of

theological education/ministerial training. What can make a difference is the

demonstration of competence in ministerial skills and practical ministry by

clergies/pastors who acquired theological training. However, from field research, the time

allocated to core course are insufficient to develop essential ministerial skills.

For instance, the total credit hours of the B.Th. degree of one of the institutions is

138 credits hours spread across fifty-five (55) courses, including a project defense, over a

period of four years. The majority of the courses are allocated 2 credit units, which means

1 class = 2 hours, while a few are allocated 3 credit units. Most of the core courses like

Hermeneutics, Homiletics and Biblical counseling etc., are allocated 2 credit units for one

or two semesters. This amount of time is insufficient to develop competence in the practice of these ministerial skills, given the technicalities involved.

From the Literature Review, a curriculum is the sum of all learning experiences targeted at achieving learning objectives designed by an institution. For adult education, a curriculum is the "all of the educative experiences learners have in an educational program, the purpose of which is to achieve broad goals and related specific objectives that have been developed within the framework of theory and research, past and present, professional practice and the changing need of society" (Deininger and Egizebal; Tyler; Ford 33; Parkay, et al.). One factor that determines the efficacy of a theological curriculum is the quality of time allocated to courses, especially the core courses.

The biblical/theological foundation for theological education may lack a similitude of formal structure and outline of the theological curriculum. However, God's relationship with Moses and David before assigning them to shepherding his people implicitly showcase adequate time for the development of essential skills. The Lord Jesus did not hurriedly send his disciples into the ministry but devoted sufficient time that contributed to the development of competence in practical ministry. The allocation of adequate time to courses by theological institutions is essential for developing competence in essential ministerial skills and practical ministry.

Training for Theological Educators.

One major challenge confronting theological institutions in Nigeria is the lack of society's recognition for theological education. Theological education is subservient to

the Department of Religious and Cultural Studies in tertiary institutions. Meanwhile, the acquisition of degrees from the Department of Religious and Cultural Studies of tertiary institutions diminishes the ethos and spirit that characterized theological education. The operational philosophy, environment of learning, curriculum, schemes of work, and learning outcomes in secular tertiary institutions are divergent to the intended outcomes of training for pastoral ministry.

The secular tertiary institutions do not consider the spiritual, character, and vocational formations of the students. Theological educators, however, seek graduate programs from secular institutions because they have limited options of theological institutions that offer advanced degree programs in Theology, Divinity, and related ministerial programs for Christian ministry. Notwithstanding, their character and spiritual formation are crucial to the holistic tending of the personal and professional formation of the pastor-students.

The Literature Review highlighted the interconnectedness of the personality of the theological educators to the grooming of pastors. The interface of the cognitive, affective, character, and spiritual development of the educators enhances efficiency in the learning environment. "Reduce teaching to intellect and it becomes a cold abstraction; reduce it to emotions and it becomes narcissistic; reduce it to the spiritual and it loses its anchor to the world. Intellect, emotion, and spirit depend on each other for wholeness" (Palmer 15–16).

The holistic formation of theological educators contributes significantly to the formation of the pastor-students. However, the society's lack of recognition for theological education in Nigeria negatively impacts the grooming of theological

educators. Developing an independent agency in collaboration with the government that can serve the purpose of theological institutions is a better option than secular tertiary institutions.

The nature of God's vision for pastoral ministry necessitates qualified and competent hands. Unlike other professions, shepherding is not mechanical; it is relational and emotive. More significantly, it deals with the life and eternity of the people. The personal development of Moses, David, and the disciples contributed to their demonstration of competence and commitment in leadership (Exod. 3.1; 1 Sam.17.34; Matt. 4.18–20; 10.24–31; 20.24–28; 28.18–20). The personal and professional development of theological educators is the hidden curriculum that contributes to the development of pastor-students with shepherd's heart. Therefore, such a high calling requires an environment and operational philosophies that can enhance the holistic development of the educators. **Grooming Pastors with the Qualities of a Shepherd's Heart.**

My involvement in itinerary preaching ministry for over a quarter of a century and in theological education for over a decade granted an insight into the nature and practices of shepherding and church life obtainable in my context. I listened empathetically as the lay leaders shared their experiences with different clergies and pastors. Tales of dissatisfaction are more than the tales of satisfaction.

These lay leaders are from different denominations, but the similarities of their experience elicit the true picture of shepherding and church life. Their faces glowed when narrating pleasant experiences of pastors that demonstrated good shepherding but plummeted when discussing pastors that demonstrated poor shepherding. The challenge

is that pastors that demonstrated poor shepherding outnumbered good ones. Consequently, their spirituality has been underdeveloped despite a deep hunger and yearning for God.

The lay leaders did embrace the shepherd metaphor for pastors but were disillusioned about the possibility of theological institutions to groom pastors with the qualities of a shepherd's heart.

The Christian community in Nigeria needs shepherds that have had Tyrannus experience, pastors that are groomed to shepherd God's people (Stott 3; Watson 116–17; Elliot 556). Biwul states:

> Today… many Nigerian pastors seem to have forgotten all about the Christian principle of contentment (Matt. 6.24–34; 1 Tim. 6.5–10; 2 Tim. 3.1–2) and have bought into a materialistic ideology, to the detriment of the flock and the discredit of the ministry. As a result, the focus has often shifted from the basics of winning souls and working hard to build up the faith of church members to a desire to derive material benefits from the ministry. (98)

The lay leaders considered the re-imagining of pastoral ministry that truly shepherd the church by nurturing, protecting, and equipping them for ministry in society.

God's nature mirrored a Shepherd's heart in his relationship with an individual Jew (Ps. 23) and the community of his people (Isa. 40.10–11). His heart ached for his sheep at the mismanagement and negligence of the assigned under-shepherd, and he promised the recovery and restoration of his sheep (Ezek. 34.1–6; Jer. 23.1–6). Jesus denounced the religious leaders because of their gross abuse of authority and the mismanagement of the people (John 10.1–6); his heart moved with compassion as he

watched the helplessness of the people like sheep without a shepherd (Matt. 9.36–38). He charged Peter, "Feed my lamb … take of my sheep… feed my sheep" (John 21.15–17).

Paul charged the Ephesian elders, "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard!" (Acts 20.28–31). Peter's charge to the elders delineated the mode and manner of shepherding in recognition of giving an account to Jesus Christ, the Chief Shepherd (1 Pet. 5.1–4).

The current state of pastoral ministry in my context poses a challenge to theological institutions to re-imagine and re-design theological education and ministerial training that can serve the community of God's people.

Ministry Implications of the Findings

The first implication for the practice of ministry is the re-imagining and re-designing of theological education for pastoral ministry by academic leaders. This involves the development of educational and operational philosophies that align the prospective pastors with God's vision for pastoral ministry. This education will develop the students to be critical thinkers in the appropriation of the truth of the Scripture and its application to life issues.

The second implication is that academic leaders of theological institutions should cast and implement theological education/ministerial training that aligns with God's vision for pastoral ministry and that raises pastors with the qualities of a shepherd's heart.

The third implication is the realization that the church and society need theological institutions. Theological institutions are servants of the church and society, but they are highly marginalized and neglected by both the ecclesiastical bodies and society.

The fourth implication is the diversification of ministerial training by theological institutions. Theological institutions should reconsider a one-size-fits-all approach to training by devising means of identifying the student's specific areas of calling, guiding, and training the students accordingly. The common complaint of the clergies/pastors is that not all students who are trained for pastoral ministry are called and gifted to serve as pastors. Meanwhile, there are various ministerial opportunities in society like hospital and prison chaplaincy, mission school administrators, counseling ministry, etc. Such training can connect theological institutions with society meaningfully and advance God's mission.

Limitations of the Study

The findings reported are limited to the operations of two indigenous theological institutions but representative of theological education in Nigeria based on the findings from clergies/pastors who are trained in various theological institutions across the nation. I desired to conduct interview sessions with graduates from these two indigenous theological institutions who are already in the field of practice but was unsuccessful. Nevertheless, these research findings can serve the purpose of theological education by

any theological institution regardless of the denominations. More so, the participants are limited to the stakeholders in the field and practice of theological education. Further research can incorporate pastors who are involved in ministry without any form of theological education/ministerial training.

Unexpected Observations

One unexpected observation was the involvement of few female ministers in pastoral ministry or training for pastoral ministry. One of the theological institutions does not admit female students at all because the denomination does not believe in the calling and ministry of women. Amazingly, two of their lecturers are ladies. I cannot unravel the rationale behind involving ladies as lecturers but not as students. Meanwhile, one of the students noted in the questionnaire the need to train women for ministry.

The second theological institution that recognizes women's calling and ministry only recorded a few number of ladies as students or lecturers. My interview sessions with clergies/pastors involved only one female pastor. I desired interviews with more female pastors/prospective pastors than I realized.

However, beyond my expectation, I enjoyed incredible cooperation, openness, and transparency from all the interviewees, which contributed significantly to the content of this research, despite being a female.

The theological institutions are poorly funded. Regardless of the fact that these institutions belong to a denomination, poor infrastructure and remuneration of lecturers are sheer signs of neglect.

Recommendations

Theological education and pastoral ministry are two broad fields, though they are interconnected. To enhance the effectiveness of theological education/ministerial training for pastoral ministry in Nigeria, further research into contextualized educational and operational philosophies suitable for theological institutions in Nigeria is required.

While reflecting on the nature and content of the curriculum, future research that aims at the nature of curriculum design and pedagogy techniques that can serve theological institutions is a plausible effort, especially with the comment of one of the students on the need to unify the curriculum and schemes of work.

More so, future research into the development of accrediting agencies and regulatory bodies for theological education is a worthy venture. An investigation into the lack of recognition of theological institutions by the government and society and the possibility of developing a synergy between theological institutions and ecclesiastical bodies are other areas that require research.

In as much as my research documentation is not exhaustive, interaction with the document tends to revitalize God's vision for pastoral ministry as stipulated in the Old and New Testament narratives and constructs a concrete framework for the practice of pastoral ministry as observed in Pauline theology, General Epistles and Church history. It can also stimulate re-imagining and re-designing theological education and ministerial training for pastoral ministry.

Postscript

This research has contributed significantly to my personal and professional development. The wealth of insights of renowned scholars in the field of pastoral ministry and theological educations granted me a depth of understanding on God's

Shepherd's heart, his vision for pastoral ministry, and the indispensability of training for pastoral ministry.

The research has successfully enabled the appropriation of the interconnectedness of pastoral ministry and theological education and inspired confidence and competence in my interactions with the two fields. More than ever, I have gained a depth of insight into the operations of theological institutions and how they can serve the pastoral ministry and other enterprises in Christian ministry.

APPENDICES

Appendix A: Sample of Research Methodology for Theological Educators

Research Instrument: Qualitative Method

Research Protocol: One on one semi-structured interview: RQ 1&3

Participants: Theological Educators

Title: Pastors' Formation and Preparation through Theological Education/ Ministerial Training

Proposed Questions:

1. Why do you consider theological education important and what do consider you as the core tasks of theological education?

2. Can you kindly state the intended outcomes of this reputable institution?

3. Can you describe the nature of the academic decree/program obtainable from this institution, how and why were these chosen and what are the intended outcomes?

4. Can you describe the model/design of the curriculum, the pedagogy/teaching methods and why the choice of the model and the pattern of pedagogy?

5. What do you consider as essential ministerial skills for pastoral ministry, and how have the curriculum and teaching methods contributed to the spiritual formation, character development and vocational ethics of the pastor-students?

6. From your experience and observations, what are the challenges/obstacles confronting theological education in Southern Nigeria?

7. The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. Could you share possible solutions to challenges/obstacles you have observed and practical ways of

improving on the current nature/quality of theological education/ministerial

training for pastors?

Appendix B: Sample of Research Methodology for Pastor-Students

Research Instrument: Qualitative Method

Research Protocol: Focus Group: RQ 1&3

Participants: Pastor-Students

Title: Expectations from Theological Education/Ministerial Training

Proposed Questions:

1. Why do you consider theological education and what are the intended outcomes from the training?

2. How do you see the roles of a pastor?

3. Can you give one or two specific example(s) of how theological training has enhanced your theological worldview, and spiritual formation?

4. Can you give one specific character trait you have developed due to this training?

5. How do you see the model of curriculum, the pedagogy/teaching methods and state one or two specific ways they contributed to the development of ministerial skills?

6. From your experience and observations, what are the challenges/obstacles confronting theological education in Southern Nigeria?

7. The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. Could you share possible solutions to challenges/obstacles you have observed and practical ways of improving on the current nature/quality of theological education/ministerial training for pastors?

Appendix C: Sample of Research Methodology for Pastor-Students

Research Instrument: Quantitative Method

Research Protocol: Questionnaires/Surveys: RQ 1&3

Participants: Pastor-Students

Title: Expectations from Theological Education/Ministerial Training

Instructions: Please read each statement carefully and on the scale of 1 (strongly disagree) -5 (strongly agree) respond by ticking the box that best describe your personal views/opinions/experiences on the effectiveness of theological training/ministerial training for pastoral ministry. Please be completely sincere, open, and honest in your responses so that your feedback can serve the purpose of the research.
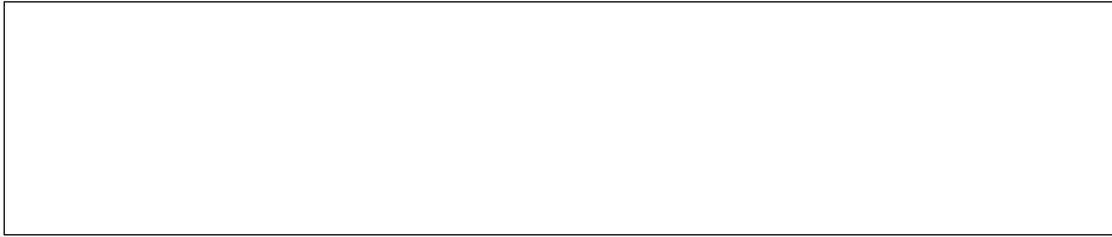
Proposed Questions:

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. Theological education is essential for effective pastoral ministry.					
2.The courses and teaching methods have improved and enhanced your theological worldview significantly.					
3.The courses and teaching methods have enhanced your character development and spiritual formation for pastoral ministry significantly.					
4.The courses and teaching methods have successfully improved your ministerial skills like pastoral care, homiletic/hermeneutic skills/missiology/ church administration/Christian education etc.					
5.The courses and teaching methods inspired dependability on God, confidence in God and competence for pastoral ministry.					

6.Through the courses and teaching methods you have developed biblical goals and vision for pastoral ministry and church life					
7. The courses and teaching methods significantly inspired passion for the congregation.					
8. The teaching methods inspired patience, perseverance and commitment required for pastoring.					
9. Your current training meets your expectation for preparation for pastoral ministry.					
10. The courses and training methodology are contextualized.					
11. All the courses are useful for the grooming and preparation of pastors for ministry					

12. From your experience and observations, what are the challenges/obstacles

    confronting theological education in Southern Nigeria?

13. The purpose of this research is to evaluate the effectiveness of theological

    education/ministerial training for pastoral ministry. Could you share possible

    solutions to challenges/obstacles you have observed and practical ways of

    improving on the current nature/quality of theological education/ministerial

    training for pastors?

14. Are there any other views/opinions/observations you wish to share regarding

theological education/ministerial training for effective pastoral ministry in Southern

Nigeria?

Appendix D: Sample of Research Methodology for Clergies/Pastors

Research Instrument: Qualitative Method

Research Protocol: One on one Semi- structured Interview: RQ 2&3

Participants: Clergies/Pastors

Title: Shepherding and Church Life

Proposed Questions:

1. Share your experience of being a pastor, your joys/challenges, that is, what areas do you enjoy most in pastoring and what areas do you consider difficult and uninteresting?

2. What do you consider as essential tasks of pastoral ministry?

3. In reminiscence, briefly share the nature of theological education/ministerial training you acquired before engaging in vocational ministry.

4. What can you affirm as the advantages of the theological training?

5. In what ways did your training contribute to spiritual formation as a person?

6. Can you state specific ways your training contributed to development of essential vocational ethics?

7. One metaphor Scriptures uses to describe one who leads a body of believers is 'shepherd' – how important is this image to you and how shape what you believe and what you do as a pastor?

8. What ministerial skills did you acquire in the course of your training that are useful field of practice and what aspect of your training have not been really useful on the field of practice?

9. What are your thoughts on the importance of theological education/ministerial training for ministry? Are there any ministerial skills you consider essential but are not offered by your theological training?

10. From your experience and observations, what are the challenges/obstacles confronting theological education in Southern Nigeria?

11. The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. Could you share possible solutions to challenges/obstacles you have observed and practical ways of improving on the current nature/quality of theological education/ministerial training for pastors?

12. Are there any other views/opinions/observations you wish to share regarding theological education/ministerial training for effective pastoral ministry in Southern Nigeria?

Appendix E: Sample of Research Methodology for Lay Leaders

Research Instrument: Qualitative Method

Research Protocol: Focus Group on RQ 2

Participants: Lay leaders

Title: The Practicality of Shepherding in Church Life

Proposed Questions:

1. What drew you to your church and what keeps you there?

2. Can you kindly share with me your Church life and experience?

3. How can you describe pastoral role in your life and Christian journey?

4. How has pastoral leadership shaped your understanding of who God is and what

   He is like?

5. Specifically, how has the preaching deepened your knowledge of God, contributed to your spiritual growth and Christian living?

6. State specifically, one or two ways the pastoral leadership has demonstrated or failed to demonstrate character and compassion in shepherding and guiding the church.

7. State specifically, one or two ways the pastoral leadership has demonstrated or fail to demonstrate competence and confidence in protecting the church members from heretical teachings?

8. How can you describe the commitment of the pastoral leadership to the general

   wellbeing of the church?

9. The purpose of this research is to evaluate the effectiveness of theological education/ministerial training for pastoral ministry. What expectations do you have from the pastoral leadership; in what areas do you think that pastoral leadership in your church need improvement?

10. What other thoughts/views/opinions do you desire to share regarding

    Shepherding and Church life?

Appendix F: Sample of Demographic Description of Participants.

- Position/Title:

- Name of Denomination/Theological Institute (as applicable):

- Gender: Male ☐   Female ☐

- Age Bracket: 19-25 ☐ 25-30 ☐ 30-35 ☐ 35-40 ☐ 40-45 ☐ 45-50 ☐ 50-55 ☐ 60 and above   ☐

- Ethnicity:

- Current level of Church/theological leadership:

- Number of years in the Christian Faith:

- Number of years in the Christian Service:

- Marital Status: Single ☐ Married ☐ Divorced ☐ Widowed ☐

- Educational Qualification/Current Educational Level:

- Prospective Educational Pursuit (if any):

Appendix H: Sample of Informed Consent Form for Interview[1]

My name is Okonkwo G. Oluwakemi, and I am a doctoral student at Asbury Theological Seminary conducting a research on the effectiveness of Theological education/Ministerial Training for Pastoral ministry in Southern Nigeria. My phone is 08098603407 and email address: oluwakemi.okonkwo@asburyseminary. My research supervision is Dr. Chris Kiesling, and you can contact him through his email address, chris.kiesling@asburyseminary.edu.

The purpose of this research is to evaluate the effectiveness of existing theological education/ministerial training for pastoral ministry and consider viable ways of re-shaping, re-visioning, enhancing the theological education/ministerial training for pastoral ministry.

If you consent, you will be asked several questions in an oral interview that will take place in your college environment/church environment/FBI environment (as applicable) or required to fill a survey/questionnaire document. I will make a voice recording and note-taking. The interview will take approximately 1-2 hours of your time.

Your participation in this research is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the interview at any time.

There are no known risks associated with this interview. However, in case you feel distressed in the course of the conversation, please inform me promptly. While there is no guaranteed benefit, it is possible that you will enjoy sharing your views and contribute to the improvement of theological education/ministerial training for pastoral ministry.

It may please you to know that this research maintains confidentiality/ anonymity. Your name will be kept confidential in all the recording interviews, questionnaires/surveys. I will be the only person present for the interview and the only person who listens to the recorded interviews. I plan to report my result and present to my research supervisor and supervisory committee members.

There is the possibility that I will publish the result of this research or refer to it in the future. In this event, I will still maintain anonymity. Before signing below, you are agreeing to a recording interview for this research. Be sure that any questions you may have are answered to your satisfaction. If you agree to participate in this research, a copy of this document will be given to you.

Participant's signature: Date:

Name of Participant:

---

[1] The copy of the sample of the Informed Consent Form was adopted from Appendix 1, Tim Sensing's Qualitative Research 235.

Researcher's signature: Date:

Name of Researcher:

Appendix I: Sample of Letter to Expert Reviewers

Expert Reviewer Letter

Okonkwo, Grace Oluwakemi
Doctoral Candidate
Asbury Theological Seminary
Wilmore, Kentucky 40390

Dr. Ellen Marmon   #4 Okoroji Street, D/Line,
Asbury Theological Seminary   Port Harcourt, River State,
Wilmore, KY 40390   Nigeria

Dear Ellen,

I wish to request your assistance in examining the proposed questions for this pre-intervention research. The purpose of the research is to evaluate the effectiveness of the theological education/ministerial training for pastoral ministry in Southern Nigeria by exploring the existing training structure of two indigenous Theological Institutions, and consider viable ways of re-visioning, re-shaping, and enhancing theological education/ministerial training for effective pastoral ministry.

The three (3) research questions in view are:

RQ 1: What is the nature/quality of the existing theological/ministerial training available for pastoral ministry?

RQ 2: How helpful are the training in the field of practice?

RQ 3: In what areas can we enhance theological education/ministerial training for effective pastoral ministry?

The research protocols for this project engaged researcher-designed instrument. Could you kindly, review the proposed questions adopted by different research instruments and ascertain its alignment with the purpose of the project and research questions, please? Kindly, find attached an evaluation form that contains the type of research technique, the targeted participants, the proposed questions and a space for critique, corrections, or contributions.

Your brilliant contributions are highly appreciated. It would be of great assistance if I can get your feedback on or before 30th of March 2021.

In His Service,
2019 Beeson Scholar, Asbury Theological Seminary

Appendix J: Evaluation Form 1

Research Instrument: Qualitative Method

Research Protocol: One on one semi-structured interview on RQ 1&3

Participants: Theological Educators

Title: Pastors' Formation and Preparation through Theological Education/ Ministerial

Training

Expert Review:

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify:
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					

15.					
16.					
17.					
18.					

Instrument Alignment Comment:

_____

_____

_____

_____

_____

Completed by: _____ Signature: _____ Date:_____

Instrument Alignment Comment:

Completed by: _____ Signature:_____ Date:

Evaluation Form 2

Research Instrument: Qualitative Method

Research Protocol: Focus Group: RQ 1&3

Title: Expectations from Theological Education/Ministerial Training

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify:
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					
15.					
16.					

Instrument Alignment Comment:

_____

_____

Compiled by: _____ Signature: _____

Date:_____

Evaluation Form 3

Research Instrument: Quantitative Method

Research Protocol: Questionnaires/Surveys on RQ 1&3

Expert Review:

Expectations from Theological Education/Ministerial Training

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					
15.					
16.					

17.					

Instrument Alignment Comments:

_____

_____

_____

_____

_____

Completed by: _____ Signature: _____Date: _____

Evaluation Form 4

Research Instrument: Qualitative Method

Research Protocol: One on one Semi- structured Interview on RQ 2&3

Expert Review

Shepherding and Church Life

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify:
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					

Instrument Alignment Comments:

_____

_____

_____

_____

_____

Completed by: _____ Signature:_____ Date: _____

Evaluation Form 5

Research Instrument: Qualitative Method

Research Protocol: Focus Group: RQ 2

Expert Review

The Practicality of Shepherding in the Church Life

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify:
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					
15.					
16.					
17.					
18.					
19.					

20.					
21.					
22.					
23.					
24.					
25.					

Instrument Alignment Comments:

Completed by: _____ Signature: _____ Date:_____

APPENDIX K
THE APOSTOLIC THEOLOGICAL SEMINARY BODO
FOUR YEAR BACHELOR DEGREE IN THEOLOGY CURRICULUM

DEGREE ONE
FIRST SEMESTER

S/N	CODE	COURSE TITLE	CREDIT UNIT
1.	BIS 101	Bible Geography	2
2.	REL 111	African Traditional Religion	2
3.	GST 101	Apostolic Doctrines, Principles & Administration	2
4.	ELA 101	English Language 1 (Parts of Speech)	3
5.	GST 121	Introduction to Psychology	2
6.	REL 101	Introduction Study of Religion	2
7.	MIS 101	Evangelism 1	2
8.	BIS 111	Acts of the Apostles	2
9.	GST 111	Introduction to Computer (Appreciation)	2
10.	BIS121	Introduction to Christian Ethics	2
11.	GST 121	Introduction to Philosophy and Logic	2

DEGREE ONE
SECOND SEMESTER

1.	GST 132	Pastoral Entrepreneurship	2
2.	STH 102	Systematic Theology 1	2
3.	BIS 102	Synoptic Gospels	2
4.	ELA 102	English Language II (Lexis/Structure/Syntax)	3
5.	GST 102	Introduction to Psychology	2
6.	MIS 102	Evangelism II	2
7.	BTH 102	Introduction to the Old Testament	2

8.	BTH 112	Introduction to the New Testament	2
9.	GST 112	Introduction to Computer (Applications)	2
10.	BIS122	Homiletics	2

DEGREE TWO
FIRST SEMESTER

1.	HTH 201	Church History 1	2
2.	STH 201	Systematic Theology I	2
3.	BTH 201	Old Testament Theology	2
4.	BTH 221	New Testament Theology	2
5.	BTH 211	Pauline Epistles 1	2
6.	GLA 201	New Testament Greek 1	2
7.	BIS 201	Minor Prophets	2
8.	ELA 201	English Language III (Letters/Essays &Articles)	3
9.	BIS 231	Manners and Customs of the Bible	2
10.	HLA 201	Biblical Hebrew I	3

DEGREE TWO
SECOND SEMESTER

1.	PTH 202	Pastoral Theology	2
2.	BIS 202	Introduction to Hermeneutics	2
3.	BIS 212	Major Prophets	2
4.	HLA 202	Biblical Hebrew II	3
5.	GLA 202	New Testament Greek II	3
6.	BTH 202	Pauline Epistles II	2

7.	STH 202	Systematic Theology II	2
8.	HTH 202	Church History II	2
9.	ELA 202	English Language IV (Literature)	3
10.	REL 202	Philosophy of Religion	2

DEGREE THREE
FIRST SEMESTER

1.	BIS 301	Applied Hermeneutics	2
2.	HLA 301	Biblical Hebrew III	3
3.	GLA 301	New Testament Greek III	3
4.	BIS 321	History of Israel from Monarchy to Exile	2
5.	BIS 311	The Apocalypse (Daniel & Revelation)	2
6.	PTH 301	Biblical Counseling	2
7.	REL 301	Comparative Religion	2
8.	BTH 301	Hebrews and General Epistles	2

DEGREE THREE
SECOND SEMESTER

1.	BIS 302	Sunday School Organization	2
2.	HLA 302	Biblical Hebrew IV	3
3.	GLA 302	New Testament Greek IV	3
4.	MIS 302	Introduction to Missions	2
5.	BIS 312	Typology	2
6.	REL 302	Sociology of Religion	2

7.	BIS 322	History of Israel from Exile to Restoration	2

DEGREE FOUR
FIRST SEMESTER

1.	BTH 403	New Testament Exegesis (John or Romans)	2
2.	BTH 401	Old Testament Exegesis (Genesis)	2
3.	CED 401	Child and Youth Education	2
4.	LAW 401	Nigerian Legal Systems	2
5.	MIS 401	Cross Cultural Communication	2
6.	GST 401	Research Methodology	2
7.	GST 411	Public Speaking 1	2

DEGREE FOUR
SECOND SEMESTER

1.	REL 402	World Cults and Religion	2
2.	PTH 402	Church Administration	2
3.	PTH 404	Christian Leadership	2
4.	LAW 402 Family Law		2
5.	BTH 402	Apologetics	2
6.	GST 402	Public Speaking II	2
7.	GST 424	Project Defense	4

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