

ABSTRACT

EFFECTS OF PASTORS' LIFESTYLE ON CHURCH MEMBERS: CASE STUDY OF GYEL LOCAL CHURCH COUNCIL OF EVANGELICAL CHURCH WINNING ALL

by

Alexander M. G. Abafi

Evangelical Church Winning All (ECWA), as the name implies, is a denomination that was established to reach the far corners of the world with the gospel. In order to achieve this purpose, pastors and missionaries are employed to man churches and mission fields. However, despite this noble objective, members of this church denomination hardly attend Bible Study programs, mid-week prayer programs, evangelistic outreaches, or other church programs. Some of the pastors act like visitors as they sit and wait for any church member to come and lead programs like Bible Study and Prayer Meeting with little or no input from them.

The purpose of this research was to find out from the serving pastors, lay leaders, and retired pastors how the lifestyle of pastors affect the spiritual lives of their members. Some pastors are in the ministry but not clear of their calling. Tribalism, attitudinal issues, lack of accountability, and resistance to change serve as the major issues characterizing the lifestyle of pastors; these greatly affect the spiritual life of their church members.

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CASE STUDY OF GYEL LOCAL CHURCH COUNCIL OF EVANGELICAL
CHURCH WINNING ALL**

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by

Alexander M. G. Abafi

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

This chapter focuses on the lifestyle exhibited by pastors as they perform their duties and as they relate with church members. It provides the framework for carrying out investigations into the lifestyle of pastors, especially as it relates to church members and their spiritual growth. The researcher provides a rationale for the project evolving from questionnaires administered, interviews conducted, and personal experience. Included are purpose statement and research design.

Personal Introduction

ECWA is an established denomination that has spread to many parts of the world. As the name suggests, it is a denomination that was set up to evangelize the far reaches of the world with a view to winning souls for Christ and ensuring their steady growth. Virtually all the ministers in ECWA have undergone theological training at one level or the other. Hardly will anyone be allowed to pastor any of the churches in ECWA or be engaged for missionary activities without theological training in a Bible School, Seminary, or University. However, in spite of the number of trained pastors, many of the members are not grounded in the Word. When they face one challenge or the other, they readily step out of ECWA to other churches or “Prayer Houses” where they believe they can be helped. There is little or no trust in the ability of their pastors to handle the problems that confront them, hence the movement to other churches or Prayer Houses. This development is causing ECWA to lose some of its members to other denominations.

In the past, many pastors were known for their commitment to duty, and their lifestyle was worth emulating as they made efforts at matching character with spirituality. The situation is fast declining. Some pastors feel they are “enjoying” in the sense that they are receiving gifts, both material and monetary, because they are posted to wealthy churches where the rate of giving is quite high. Some others are in the vineyard working because of their commitment to their calling, their financial situation notwithstanding; they can be seen working heartily and with results trailing their efforts. This development makes some pastors think that the ministry is a goldmine where they can live luxuriously, at the expense of their calling. For this reason, some lobby to be posted to churches where they believe their needs will be better taken care of. The lifestyle of these pastors is having an effect on the church members, but the leadership appears not to be interested in investigating this ugly development, let alone stamp it out.

Rev. Onesimus Sule, a highly respected pastor in ECWA, once said that there are “pastors in need” and there are “needed pastors.” He made this statement at a pastors’ conference while challenging them to live up to expectations as shepherds. According to him, those who are referred to as “pastors in need” are “men of the moment.” They would do anything possible to satisfy their own desires while serving, at the expense of the ministry placed in their hands. The “needed pastors” are the ones who are committed to their calling and whose lifestyles are quite exemplary. They would refuse to live for material wellbeing at the expense of the church, no matter the pressure they face. These ministers are

still being sought after, even after retirement, unlike the “pastors in need” who are forgotten shortly after retirement, he concluded (Sule’s Sermon, 1999).

While some pastors exemplify the character of Jesus in ministry, others display characteristics that are opposed to the dictates of the Scriptures. Such people operate under various guises to dupe members and non-members of the church of their possessions. They use their positions to oppress and suppress people. They impose themselves on the people, demand respect, mismanage church or ministry funds, use church property with reckless abandon, throw caution to the winds, and stop at nothing until their demands or interests are satisfied. Some of these ministers patronize fetish priests for occult powers and then go to the church to carry out so-called “miracles.” They do not have a concrete message that impacts the lives of their members, and they do not live in accordance with the demands of the Scriptures. They are involved in controversies and engage in nefarious activities.

Some pastors, however, are quite devoted to their calling. They engage in evangelistic outreaches and can be seen reading and studying the Scriptures. They carry out various ministrations to help church members and give themselves to prayers. Not only that, they take their time to prepare sermons before mounting the pulpit to preach, and they make efforts to see that there is growth through teachings, visitation, prayers, sacraments, and revival programs. They are faithful to their spouses and children. These pastors give proper attention to the spiritual and physical needs of their members. They would stop at nothing to ensure the

wellbeing of their members, and they provide the platform for their members to “breathe” comfortably.

The Bukuru District Church Council, under which Gyel LCC falls, has had cause to recommend some pastors for church discipline because of the behaviors and lifestyles which are considered inimical to their calling. Many leaders who are supposed to lead and live by example are instead found neck-deep in dirty politics, sexual immorality, embezzlement, imposition, and collection of levies from members. They refuse to believe and practice in totality what the Scripture says and give little or no attention to Prayer Meeting and Bible Study programs. One is then left to imagine what will become of the churches where they serve as pastors. The lifestyle of the pastors has a great impact on the life of the church members. If pastors know what is expected of them in the Scriptures and are willing to uphold that standard, their lifestyles will reflect Christ. This dissertation is based on this premise.

Statement of the Problem

God instituted His church and made men and women the pastors as they were created in His image and likeness. Humankind is expected to be in the church to worship, receive teachings, fellowship with other Christians, and display the image of Christ for the world to see and come to His saving knowledge. The realization of this noble objective remains a herculean task.

Many members of ECWA in Gyel LCC are seen patronizing other churches, especially White Garment Churches and Prayer Houses, solely for the purpose of “visions” or “revelations” from the “man of God” or “woman of God”

and for miracles. Many ECWA members in this LCC are carrying the Bible but are very much detached from its dictates. Spirituality of the members appears to be at its lowest ebb; they hardly attend Bible Study and Prayer Meeting programs. As a matter of fact, many of them have been reduced to Sunday-to-Sunday Christians. That is, they attend church programs only on Sundays, and sometimes only when it is convenient, for the simple reason that their expectations are not met.

This conversation that ensued between a lady hawking oranges and a buyer helps illustrate the problem. The buyer asked the lady if she was a Christian, and she said yes. In order to further convince the buyer, she told him that her name was Mary, and she was a member of the Women's Fellowship, a regular church attendee, and a communicant. The buyer, who was a pastor, commended her "qualifications" but went ahead to ask if she was born again. She let the pastor know that those qualifications showed that she was born again. This demonstrates the ignorance of some church members, as a result of lack of teachings from their pastors.

The lifestyle of the pastors is affecting the spirituality of the members. Some of the pastors are after other businesses and are often not there for the members. While referring to Judges 17:6; 18:1; 19:1; 21:25, Tidball in his book, *Ministry by the Book*, says, "To leave people without leadership is not, in the biblical world view, a sign of a mature democracy (for even a democracy needs to be led) but a symbol of anarchy" (13). These issues must be investigated, and efforts made to see that they are well corrected and the right standard of living, according to the Scripture, is put in place.

Quite a number of churches are witnessing a downward trend in the response of their members to prayer meetings, Bible study programs, evangelism, and other church programs. In some churches, prayer meetings appear to be non-existent. Where they are held, it is not uncommon to see the pastor, his wife, and perhaps one or two elders in attendance. The same applies to the Bible study programs, and because the pastors are ill-prepared, they have nothing to offer the members. The members hardly think of attending the Bible study and Prayer Meeting programs because they know there is little or nothing to benefit from them. All of this has been going on for many years with little or no intervention from the leadership of the District Church Council or the General Church Council.

Many marriages are crumbling in the churches. Many pastors would not engage in premarital counseling for their members, in order to ensure they are properly married and live according to the standard of the Scriptures, nor will they conduct marriage seminars for their members to improve their marriages. Some of these pastors are seen making unnecessary demands from would-be couples for foodstuffs, meat, and money before they are joined together in holy wedlock. It is hard to find a congregation where illicit sex, drug addiction, and the likes are not on the rise. The rather unfortunate situation is that many of the pastors hardly frown at such sinful practices because they feel that, should such people be placed on church discipline or reprimanded, they may either leave the church or be unwilling to support the church with their money and other possessions.

Purpose of the Project

The purpose of this research was to evaluate the impact of pastors' lifestyles on the church members in Gyel Local Church Council of Evangelical Church Winning All.

Research Questions

Research Question #1: How do pastors and lay people describe the lifestyle of pastors from Monday to Saturday?

Research Question #2: In what ways do lay people think the pastors' lifestyle should align with their Biblically mandated role as shepherds?

Research Question #3: How does the lifestyle of pastors affect the spirituality of their church members?

Rationale for the Project

First, this project is rooted in Jeremiah 23:2; Ezekiel 34:15; John 21:15-17. In these passages the sheep are very important. Without them, there can be no pastors. Pastors are expected to be very close to the sheep. Just like the shepherd will guide and guard his sheep, the pastor is expected to provide a supportive environment for his people. People must not be allowed to live in fear; instead they should have assurances of peace. They must be well protected and guided. Shepherds must know that God frowns at dereliction of duty and will readily release His judgment on erring shepherds.

Second, Paul admonished Titus in Titus 2:7 (NLT) to be an example to others in good works of every kind and to show integrity and seriousness in his teaching. The pastor must live a life that is worthy of emulation, not just to his

members but to those around. Jesus said to His disciples in Matthew 5:13 and 14 (*NIV STUDY BIBLE, 10th Anniversary Edition*), “You are the salt and the light of the world” Paul made it abundantly clear to Timothy to “be an example to the believers in words and deeds” (1 Tim. 4:12 *The Macarthur Study Bible, NKJV 1997 Edition*) and proceeded to say this to him, “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Tim. 4:16). Every believer is expected to bear the identity of Jesus Christ in their relationships with people within and outside the church. They are expected to be role models to everyone that comes their way. For this reason, a pastor must not be found doing questionable things that compromise his or her integrity or involving him or herself in matters that will make people raise an eyebrow or will muddy the name of Christ. For example, Church funds, church equipment, and materials must not be handled with recklessness. For example, a situation where a pastor is using a church vehicle for commercial purposes is quite ridiculous and shameful and must not be tolerated. In another example, a pastor collected money from his church to attend a seminar organized by brethren from overseas. At the conference, he told the organizers that his church could not afford the money for his registration and was allowed to attend without paying. When it was discovered that he lied, he was reprimanded for his unfaithfulness.

Third, the church of Christ must come alive, and pastors, who are the leaders of the church, are expected to do everything possible to make this a reality. For example, a pastor’s phone rang while he was in the pulpit during Sunday morning worship service, and, contrary to the expectation of members, he

answered the call right there in the church, while the service was going on.

Members were not only surprised to see him answer the call during the service; it

became common for members to answer their phone calls while in the church.

Some, especially the youths, do not see anything wrong in browsing or watching

movies on their phones during church service. The pastor lost the authority to

control the use of phones during worship services.

Finally, Jesus Himself said in Matthew 19:6 (KJV) that what God has joined together should not be put asunder by anyone. Many pastors do not obey this biblical injunction because they are far detached from their spouses and would not sit with them even in the church. This is not what the Bible teaches and is contrary to what the missionaries who came to Nigeria with the message of Jesus Christ preached and portrayed. Those missionaries came and were with their spouses, even outside the church premises. One wonders why these pastors tilt more to the demands of their cultural practices than the demands of the Scriptures, even when they know very well that some of these cultural practices hold their women in lower esteem and would not allow them sit by their husbands at home and in public places. It is almost a taboo to see husband and wife eat together, play together, bathe together, and walk together. Husbands and wives hardly share the same bedroom; the common thing is for the husband to have his own bedroom and the wife hers. In addition, these pastors hardly have time for their children. Children of some pastors are fast becoming societal misfits because of the kind of attention given them by their parents. Some of them can be seen taking drugs,

moving with uncultured friends, taking part in illicit relationship with the opposite sex, and so forth.

The Apostle Paul speaking to the believers in Ephesus says, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word” (King James Version Ephesians 5:24, 25). This is far removed from the life of some pastors. A typical example is an elderly pastor who was abusing his wife at the slightest provocation. Every plea and attempt at helping him to see the reality of the demands of the Scripture, which he swore to uphold, fell on deaf ears. The elders of the church where he pastored had to appeal to him to resign from the ministry, as his actions had become a big embarrassment and a thing of shame to the leadership and members of the church.

Definition of Key Terms

The following terms are used as defined below in this work:

Pastor: Brand, Draper, and England give the Greek version of pastor as “poimen” (Eph. 4:11), which literally means shepherd or one who keeps animals. It is used figuratively of those called by God to feed, lead, and care for the “flock” of Christ. (1250). Youngblood defines pastor as the feeder, protector, and guide or shepherd of a flock of God’s people in New Testament times (948). William Still says, “The pastor by definition is a shepherd, the under-shepherd of the flock of God. His primary task is to feed the flock by leading them to green pastures. He also has to care for them when they are sick or hurt, and seek them when they go astray” (1). Looking at these definitions, it can be said that pastors are shepherds, ministers of

the Word, feeders, guides, protectors, leaders, and caretakers of the flock of Christ.

Anyone who must be a pastor must readily fit into these biblical qualifications,

Lifestyle: The way in which an individual or group lives (Oxford Advanced Learner's Dictionary (901). This definition is made clearer in the Longman Dictionary of Contemporary English where it is defined as, "The way a person or group of people live, including the place they live in, the things they own, the kind of job they do, and the activities they enjoy" (1009).

Church: Renn, editor of the *Expository Dictionary of Bible Words*, says "Church," which is used synonymously as "assembly," is referred to as "qahal" in Hebrew meaning "a gathering," "convocation," or "congregation." It has both a general or non-theological sense as well as a specific theological connotation that is characteristic of both Old and New Testaments (73). Douglas, the Organizing Editor of the *New Bible Dictionary*, says the English word "church" is derived from the Greek word "kyriakos" meaning "the Lord's house," that is, a Christian place of worship. "Church" in the New Testament, however, is rendered as "ekklesia" meaning a meeting or assembly. Its most common use was for the public assembly of citizens duly summoned. The word "ekklesia" was also used among the Jews (LXX) for the "congregation" of Israel which was constituted at Sinai and assembled before the Lord at Sinai at the annual feasts in the persons of its representative males (Acts 7:38). (205)

Ferguson and Wright, editors of the *New Dictionary of Theology*, said that the church may be defined as God sees it; the so-called "church invisible" which is composed of all whose names are in the Lamb's book of life (Rev. 21:27). The

“church visible,” on the other hand, is the church that is referred to as the family of believers (141). Gehman opines that the church is the Body of Christ, the Temple of the Holy Spirit, a spiritual organism, and an institutional organization. (38)

Spirituality: This is defined in Longman *Dictionary of Contemporary English* as, “The quality of being interested in religion or religious matters” (1696). In the *Merriam-Webster Dictionary* it is defined as, “Sensitivity or attachment to religious values.” “Spiritual,” which spirituality is derived from, is defined as, “Having similar values and ideas: related or joined in spirit” (*Online Dictionary*). Spirituality can, therefore, be seen as the level of closeness, understanding, and willingness to live one’s life in such a way that the lifestyle becomes Christ-like.

It is worth mentioning here that the terms defined above are meant to promote understanding of the terms especially as they relate to the effects of pastors’ lifestyle on church members.

Delimitations

This work was designed to examine the lifestyle of pastors with a view to seeing how their lifestyles affect members of the church. In ECWA only men are engaged as pastors, elders, and missionaries, and they must have undergone theological training at one level or the other. Women are allowed to teach in the children’s section, lead the Women’s Fellowship, and serve on various church committees as members. This research, therefore, is limited to the pastors and elders who are all males and members of ECWA in selected churches under Gyel Local Church Council of Bukuru District Council. For the purpose of this work,

some women were interviewed to know how the lifestyle of their pastors affects them and what their concerns are for the church.

Review of Relevant Literature

This project was designed to help pastors see the need to uphold the standard of the Scriptures, so that the church will be better for it, especially in its spirituality and relationship with others. In Ezekiel 34:15, God talks about tending His sheep, and in John 21:16 Jesus told Peter to tend His sheep. These passages of Scriptures, alongside others, indicate the seriousness God attaches to “tending” His sheep by leaders of the church. This project is rooted in these Biblical and theological foundations with a view to helping the reader know the role and expectations of pastoral leaders.

Various literatures on church administration, pastoral ministry and ethics of pastoral ministry, church growth, Christian ethics, pastoral theology, effective ministry, prayers, spiritual disciplines, marriage, church politics, missions, evangelism, demonic activities, shepherding, counseling, psychology, and teaching were consulted. Pastors who are called to the ministry are expected to know and be fully acquainted with all of these things so that they can perform optimally, even as Christ would have them.

Research Methodology

Type of Research

This is a pre-intervention study geared toward discovering ways pastors can understand better their impact, beyond their Sunday responsibilities, on lay people.

Participants

In Gyel Local Church Council, there are ten ordained pastors, six licensed pastors and four unlicensed ones. Ordained pastors are the head of the local church board. The licensed ones are normally associates, but a few of them are made heads of some churches. The unlicensed pastors are either made to serve as associates or posted to rural areas, especially in churches where the local language of the people is used for their liturgy. This study was a great opportunity for pastors to assess themselves. In each church there are at least six elders, all of whom must be above the age of eighteen years. A number of others were interviewed on the lifestyles of their pastors. These included some men who are members of the Men's Fellowship, some women who are members of the Women's Fellowship, and some youth who are members of the Youth Fellowship. All were over eighteen years old.

Instrumentation

Questionnaires that contained both quantitative ranking of statements and qualitative short answers were administered for data collection from the pastors and lay leaders. Interviews were also held with retired pastors. The District Church Council (DCC) secretariat, which has the record of all the pastors in the Local Church Council (LCC), was also consulted to know the number of pastors that have been placed under church discipline or dismissed and for what offenses.

Data Collection

The researcher personally gave the questionnaires for the serving pastors to their Local Overseer for distribution to them; the questionnaire meant for the lay

leaders were given to their pastors for distribution to them. Retired pastors were interviewed in their homes by the researcher. The researcher went personally to collect the hardcopies of the questionnaires from the serving pastors from their Local Overseer, collected the hardcopies of the questionnaires from the lay leaders from their pastors, and recorded the interview conducted with the retired pastors for safe keeping and analysis.

Data Analysis

The data collected was rated in percentages, which were used to calculate the results. The result of the analyzed data generated from the questionnaire for the pastors and the laity's questionnaire was tabulated for easy evaluation and understanding.

Generalizability

This project will impact the lives and ministries of pastors, missionaries, and lay leaders and it will help church members grow spiritually. The pastors, missionaries, and church workers will know what it takes to be God's ministers and know that their lifestyles have a serious impact on the church members and their work. The church members will also know that their pastors, though human, are expected to serve as role models and God's servants who are there to help them live victorious Christian lives.

Project Overview

This project explores the lifestyle of pastors as it affects the spirituality of church members in Gyel L.C.C. Chapter Two discusses issues that have to do with the lifestyle of pastors, especially in the light of the Scripture and as seen by other

writers. Chapter Three deals with the various ways the researcher investigated his research questions. Chapter Four deals with the analysis of the findings that emerged from the pre-intervention methods used. Chapter Five brings out the major findings with implications for each discovery for use by ECWA and any other organizations both now and in the future.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

This chapter reviews the relevant literature with the goal of determining what it takes to be a pastor and preside over the affairs of God's people. The Biblical foundations for shepherding in the Old and New Testaments are reviewed, and a theological overview of pastoral ministry, especially focusing on shepherding the church of God, is also covered. The chapter goes on to examine the character and conduct of the pastors and their impact on the church members. It also examines themes like servant leadership, spiritual disciplines, spirituality, integrity, discipline, qualifications of a pastor, the pastor-members' relationship, and family life. The chapter takes a deeper look at these themes in the context of the Gyel Local Church Council.

Biblical Foundations

The Beginning

God created everything, both known and unknown to human beings, but of all that He created only man, in the pluralistic sense means both man and woman, in His own image and likeness (Genesis 1:27). Humankind, therefore, is expected to live like Jesus and display His character traits and to reflect His image and likeness. As events unfold in the Biblical narrative, it becomes clearer the way and manner the Lord wants His people to relate with Him.

In Exodus chapter 20, the Ten Commandments given by God to Moses shed light on what God expects of His people. Unger, in his book titled *Unger's*

Bible Handbook, puts it in two dimensions: duties to God and duties to men.

Concerning duties of man to God, he says that the commandments include spirituality as against idolatry, holiness against profanity, His worship on the seventh day against secularism, and honoring parents as His representatives against irreverence. The duties to men include the following: they must not kill, which decrees the sanctity of life against murder; they must not commit adultery, which protects marriage and the home; they must not steal, which maintains the right of property against plunder; they must not bear false witness, which upholds the sanctity of character against slander, and they must not covet, which insures the heart against wrong desires (98). Since God Himself gave these commandments, it is incumbent upon people to obey them. Youngblood, R. F. et al. editors of *Nelson's New Illustrated Bible Dictionary*, confirmed the relevance of these commandments when they said:

Although God gave the Ten Commandments to His people through Moses at Mount Sinai more than 3,000 years ago, they are still relevant today.

They have an abiding significance, for God's character is unchangeable.

These laws originate from God and from His eternal character; therefore, their moral value cannot change. (291)

God specifically gave these commandments to ensure that His people would live to obey Him and that the Body of Believers in God would not be misled by the pastors or any other leader. Speaking in a similar vein, David and Pat Alexander in their book, *The Lion Handbook to the Bible*, are of the opinion that

God's covenant-agreement with His people sets out a basic ethical norm applicable to all men in all ages. By way of summary, they say:

The first four commands concern our relationship to God, The remaining six our relationship to one another...the Commandments show God's concern for the whole of life. He sets out standards governing family relationships, regard for human life, sex, property, speech and thought. God made us; he alone can show us how we are designed to behave. (164)Everyone who believes in the Scripture, particularly leaders, must ensure they uphold the inerrancy of the Word which God Himself handed down to everyone.

In their book titled, *New Bible Commentary*, Carson et al. give a deeper explanation of the Ten Commandments stated in Exodus 20:1 – 21. They opine that the first commandment shows sole allegiance to the Lord, and it is the foundation upon which everything else rests. The people were in practice dedicated to worshipping only God as opposed when some pastors patronize powers rather than God's. As it is made clear elsewhere in the Pentateuch, the worship of those other deities was punishable by death (Numbers 25:1-18; Deuteronomy 13:1-18). Pastors or church leaders must bear in mind that only God must be worshipped. A situation where the craving for money and material wellbeing has become another god to them is opposed to the demands of Scriptures, and it is highly condemned.

The second commandment (verses 4-6) shows that the Israelites were not to make or worship visual representations of their God. Any attempt on their part to represent God using such images would produce a distorted picture of His true

nature. The third commandment says that as a sign of the respect Israelites have for God, they were to exercise the greatest caution when talking about Him or invoking His name. They were to say nothing which might detract from a true appreciation of His nature and character. According to the fourth commandment, the people were to refrain from work on the seventh day, the Sabbath. Anyone failing to observe the Sabbath showed their disdain for the special relationship established between God and Israel.

Commenting on the fifth commandment, the authors say that parents, in all likelihood, were envisaged as representing God to their children; the family unit being a miniature of the nation. The seriousness of this commandment is reflected in the fact that the death penalty was required for children who willfully disrespected their parents. If parents as authority figures within the home are respected by children, then respect for authority figures within society at large will also follow. The sixth commandment prohibits murder or manslaughter and demonstrates the high priority which God places upon human life. No human being has the right to take another's life because each person is made in God's image (Genesis 1:27). The seventh commandment lays out that in God's order of priority the sanctity of human life is followed by the importance of the marriage relationship. Adultery here, as the authors explain, means sexual relations between a married woman and a man who is not her husband. Those caught in the act of adultery could be executed (Leviticus 20:10; Deuteronomy 22:22).

The eighth commandment has to do with the principle to govern Israelites' relationship with God in respect of other people's property. Nobody must

dispossess the other of his or her property. Any violation of this commandment could also attract some stiff penalties. The ninth commandment emphasizes the importance of truthfulness. The people must not be involved in giving false testimonies against their neighbor. They must be associated with and known for the truth. The final commandment, which is the tenth, forbids an individual to covet what belongs to another. Unlike all the other commands, it addresses inner feelings and thoughts such as envy or greed. (Carson et al. 107-108)

If the Israelites were to enjoy a harmonious covenant relationship with God, as Carson et al. put it, “Every aspect of their lives must conform to His will. Onward adherence is insufficient; their inner selves must be patterned according to the divine principles of morality found in the Ten Commandments” (108). God made all these requirements available to man so that the leadership and followership alike will know the mind of God and be firmly rooted in it. A leader who does not have his or her mind wrapped up in these requirements cannot be considered a leader worth his or her salt.

Shepherding

The idea of shepherding is firmly rooted in the Scriptures. The issue of a shepherd owning and taking care of his livestock is a small picture pointing at the larger picture of a pastor (called shepherd) taking care of members of the church (called sheep), and the largest picture of Jesus Christ being the Great Shepherd and owner of His sheep, who are also known as Believers in Jesus Christ. With this in mind, some examination of what the Old Testament and the New Testament have to say about shepherding shall be carefully examined.

Shepherding in the Old Testament

The Israelites were shepherds and were committed to taking care of their flock. Joseph, although he was a highly placed official in Egyptian government, did not lose sight of the fact that he was an Israelite. In making sure that he provided for the animals of his brethren who came to dwell in Egypt, he went to Pharaoh to inquire the best place where they would be well fed. He told his brothers what to say to Pharaoh, to allow them stay in the land of Goshen. He said to his brothers and father's entire family:

I will go to Pharaoh and tell him, "My brothers and my father's entire family have come to me from the land of Canaan. These men are shepherds, and they raise livestock. They have brought with them their flocks and herds and everything they own." Then he said, "When Pharaoh calls for you and asks you about your occupation you must tell him, 'We, your servants, have raised livestock all our lives, as our ancestors have always done.' When you tell him this, he will let you live here in the region of Goshen, for the Egyptians despise shepherds." (New Living

Translation, Genesis 46:32) As a people who placed very high value on their livestock, the Israelites, who were strangers in Egypt, did not waste time to make their request known to Pharaoh. Joseph, who already knew the occupation of his people, went straight to Pharaoh to let him know that his people had come to Egypt in search of food for themselves and for their livestock. Joseph helped them request the land of Goshen because he knew the place had enough pasture for the

livestock of his people. The discourse between Pharaoh and Joseph at the arrival of Joseph's people to Egypt is as stated below:

My father and my brethren, and their flocks, and their herds, and all that they have are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, what is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, for to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

(King James

Version, Genesis 47:1-4)

The Israelites were not just concerned about their own welfare, they made every move to contact even the Head of State of Egypt, requesting for a suitable place for their sheep. Just like Joseph and his siblings, pastors are expected to have the wellbeing of their flock at heart; they must show love, protection and care for the sheep. Church leaders are expected to exemplify this character to those they lead so that the church can move forward.

Currid, in his commentary on Genesis, said that the Hebrews did not mince words when they got to Pharaoh. According to him,

The Hebrews claim that they are “shepherds.” In Hebrew, that term is in the singular, and so it is serving as a collective in order to represent a class of

people. It is not as if they have various trades among them that Pharaoh may utilize. They are shepherds, and only shepherds. This fact is confirmed by the statement that literally reads, “also we and also our fathers” (the word “also” appears twice as inclusive co-ordinators). Their trade as shepherds has been handed down the generations. (347) Joseph and his brothers value their flock so much that they would not mind sticking out their necks to ensure all is well with them. They were not only be proud to be known as shepherds or herders, the request they made of Pharaoh attests to the fact that they were mindful of a place where their sheep would have nutrition, protection, and peace. Pastors who are referred to as shepherds are expected to give “nutritious food” to their members, protect them from predators who masquerade as messengers of God, and ensure that their lives are characterized by the peace of the Lord.

God is highly concerned about His sheep. He would not tolerate any shepherd who would lead them astray. In Exodus chapter 32, especially in verses 1 – 6, Aaron worked with Moses, his brother, to ensure that the purpose of God is well followed by the Israelites. However, while Moses was on the Mountain of Sinai receiving the law from God, Aaron could not withstand the pressure from the Israelites who were complaining about the delay of Moses from the mountain. Aaron is recorded as a shepherd who displayed a lot of impatience, cowardice, and fear. He lacked what it took to ensure that the “sheep” of God are not scattered, discouraged, or misled. It is hard to understand how Aaron, a chosen vessel of God, could let the people of God carve a man-made god, in the form of a calf, and start worshipping it. MacArthur, in his commentary on the book of Exodus in *The*

MacArthur Study Bible, says that this young bull was a golden calf made of bronze and silver and was found at the site of the ancient Philistine city of Ashkelon. Since it dates to about 1550 B.C., it indicates that calf worship was known, not only in Egypt, but also in Canaan prior to the time of Moses. In worshipping the calf, the Israelites violated the first three commandments in Exodus 20:1-7 (141).

It can be seen in verse 4 where Aaron says, “These are your gods, O Israel, who brought you up out of the land of Egypt!” (English Standard Version) that he had flagrantly disobeyed the commandments given to the Israelites in Exodus 20:3-6. When a leader finds it difficult to provide proper visible leadership, people tend to be misled, and failure is likely to characterize their lives.

When Moses came down from the mountain and saw the calf and the dancing, he became overwhelmed with a burning anger. Barker and Kohlenberger comment in their book, *The Expositor’s Bible Commentary*, that, instead of honoring the Lord with their offerings, “The people satisfied their own desires and proceeded to indulge in revelry, namely, drunken, immoral orgies and sexual play” (119). Thereafter, this question and answer ensued:

Then Moses said to Aaron, “What did this people do to you, that you have brought such great sin upon them?” Aaron said,

“Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. For they said to me, ‘Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him. I said to them, ‘Whoever has any gold, let them tear it off.’ So they gave it to me, and I threw

it into the fire, and out came this calf.” (New American Standard Bible, Exodus 32:21-24) Looking at the entire chapter, it would be seen that Moses was not only disappointed at his brother, a co-shepherd, for his poor leadership of the people of God, but that he was also visibly angry at his brother’s action. Moses’ anger at Aaron and the Israelites was like a child’s play compared to the anger of God. God planned to wipe them off the earth for their acts of disobedience, stubbornness, irreverence, and worship of idols instead of Him. God is not only interested in His sheep; He is very much concerned about their wellbeing, as the Psalmist made it very clear in Psalm 23. Instead of leading God’s people astray, like Aaron did, they were taken to where they would be made to acknowledge God’s divine protection and provision, because the Lord is their Shepherd and they shall not want.

God’s prophets continued the theme of God’s leaders being good shepherds. Shepherds pay a lot of premium on their livestock. They will go to any length to ensure that they are well taken care of. Isaiah, speaking about God as the Chief Shepherd, reveals what He will do for His flock. Speaking under revelation, he says,

Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young” (King James Version, Isaiah 40:10, 11).

Here God is being shown as a shepherd who displays a caring attitude towards his sheep and guides them. They will find comfort and rest in his arms, and He will be with them constantly. In addition, He will provide qualitative leadership for his flock. Isaiah did not stop there, he alludes in his prophecy, with the fact that a shepherd must, as a matter of commitment, be obedient to whatever the Lord says. Referring to what God said, he says, “When I say of Cyrus, ‘He is my shepherd,’ he will certainly do as I say. He will command, ‘Rebuild Jerusalem’; he will say, ‘Restore the Temple’” (New Living Translation, Isaiah 44:28).

In the passage above, it is seen that God can go to any length to ensure that all is well with His sheep. The reference to King Cyrus, as Webb explains in his book, *The Message of Isaiah*, is to fulfill exactly what had earlier been announced that is, “The Lord is indeed who He claims to be. The Lord’s claims have been vindicated; He is indeed the creator and Redeemer, not just of Israel, but of the whole earth” (182).

The issues of feeding, caring, protecting, and disciplining are not what any good shepherd would want to sacrifice. Speaking through the prophet Jeremiah, God shows everyone that those who destroy and scatter His sheep and those who desert them and would not lead them to safety would lose favor with Him; in fact, such people would be visited by His judgment. God needs those shepherds that would care for his sheep. He needs those who would make sure that the sheep that are scattered are brought back into the fold, and it is those shepherds that He would

set over the sheep to realize His purpose for them. Jeremiah's prophecy confirms the word of the Lord thus:

What sorrow awaits the leaders of my people-the shepherds of my sheep – for they have destroyed and scattered the very ones they were expected to care for, says the Lord. Therefore, this is what the Lord, the God of Israel, says to these shepherds: “Instead of caring for my flock and leading them to safety, you have deserted them and driven them to destruction. Now I will pour out judgment on you for

the evil you have done to them. But I will gather together the remnant of my flock from the countries where I have driven them. I will bring them back to their own sheepfold, and they will be fruitful and increase in number. Then I will appoint responsible shepherds who will care for them, and they will never be afraid again. Not a single one will be lost or missing. I, the Lord, have spoken!

(New Living Translation, Jeremiah 23:1 – 4) Here Jeremiah clearly looks beyond the immediate history to the time when the ideal King, the True Shepherd, would reverse the actions which mark all false shepherds, tend them, and provide security and well-being for His people. This idea is captured in *The International Bible Commentary* edited by F. F. Bruce (778). In their submission on this passage, David and Pat Alexander in their book, *The Lion Handbook to the Bible*, state that government and religious leaders alike receive a stinging rebuke, insisting that misrule and lies pronounced in God's name will not go unpunished (403). God consistently responds to irresponsible, selfish shepherds with fierce anger. Shepherds who take advantage of the flock by exploiting them and feeding

themselves instead of feeding the sheep will not be spared by God. It is the will of God for shepherds to feed, clothe, strengthen, and heal their sheep. The sheep must not be exposed to danger or be allowed to become food for wild beasts.

The premium placed by God on the sheep is also well reflected in Ezekiel's prophecy:

The word of the Lord came to me: "Son of man, Prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! should not shepherds feed the sheep? You eat the fat, you clothe yourself with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. So they were scattered, because there was no shepherd, and they became food for all the wild beasts. (English Standard Version, Ezekiel 34:1 – 5)

Taylor in his comment, not only on these verses, but also on the entire chapter of Ezekiel chapter 34 as contained in his book *Ezekiel*, states that the word "shepherd" suggests leadership and caring and was an appropriate metaphor to use for hereditary monarchs who might otherwise think only in terms of lording over their people (219). Israelite history shows how rarely this ideal of responsible leadership was achieved, and Ezekiel was particularly conscious of the failures of the most recent kings before the exile (cf. 10:1-14; 21:25). Ezekiel precedes his

promise of good leadership to come with a searing attack on the greedy and selfishness of the leaders of the past. They had exploited the people as if the flock belonged to them, the shepherds, but the people were the Lord's flock (my sheep, verse 6) and the kings ruled them by the Lord's appointment (my shepherds, verse 8). Therefore the shepherds would be punished, and the sheep, scattered by exile, would be rescued and returned to their own pastures and cared for by God as their good Shepherd. God speaking through the prophet Ezekiel says:

No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths that they may not be food for them. "For thus says the Lord God: Behold, I, myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries, and will bring them

into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. (English Standard Version, Ezekiel 34:10 – 14) The sheep that is left to wander is the sheep that is exposed to danger, malnutrition, sickness, and degradation. Someone must be in charge to oversee the affairs of the flock. As Taylor rightly puts it, "God is in this passage presenting Himself as the Shepherd

of His people. His job will be to find the straying, to rescue the lost, and to feed and tend the whole flock, giving particular attention to the weak and ailing members” (220). On no account must pastors leave the sheep to wander about, because through that predators could swoop down on them. Every effort must be made by the pastors to be very vigilant and keep watch over their sheep.

The three accusations levied against the shepherd, that of exploitation, negligence, and exposure of the sheep to danger, were responsible for God’s judgment upon the shepherds. God does not treat issues that bother on the wellbeing of his sheep with levity. In a related commentary, Richards says in his book, *Bible Teacher’s Commentary*, that Ezekiel condemned those spiritual leaders of God’s people who were supposed to shepherd them. Rather than caring for the flock of God, they decided to clothe themselves with wool and slaughter choice animals, ruling brutally for their own profit rather than for the good of the sheep (432).

The prophet Zechariah, speaking as directed by God, spoke to the Jews about the need for the people who stand as God’s shepherds to be discreet. He makes it clear that those who live short of God’s expectation will be dealt with by God. Not only that, here Zechariah is appealing to the people to become shepherd of the flock doomed to slaughter. In this sense, God is looking for shepherds that would take it upon themselves to do everything possible to “rescue” His sheep from the hands of “wolves” who are out to deceive, cheat, misdirect, and despitefully use them for their own selfish purposes. As a matter of fact, God says woe betides a worthless shepherd who deserts the flock. Such a shepherd would

have parts of his body dismembered. He would become useless and suffer blindness. This is what Zechariah reflected in his prophecy:

Thus said the Lord my God: “Become shepherd of the flock doomed to slaughter. For I will no longer have pity on the inhabitants of this land, declares the Lord. Behold, I will cause each of them to fall into the hand of his neighbor, and each into the hand of his king, and they shall crush the land, and I will deliver none from their hand.” Woe to my worthless shepherd, who deserts the flock! May the Sword strike his arm and his right eye! Let his arm be wholly withered, his right eye utterly blinded! (English Standard Version, Zechariah 11:4, 5, 17) In the Old Testament, God lays the foundation for the Israelites to understand what shepherding entails. Just as herders take care over their animals, the Old Testament makes it clear that the shepherd, as a leader of the people of God, is expected to take good care of the people of God.

Shepherding in the New Testament

In the Gospels, particularly in Matthew, Mark, and Luke, the pictorial representation of a shepherd is that of a herder who has a flock. In Matthew 9:36; 26:31; Mark 6:34; 14:27; Luke 2:8, 15, this picture can be seen much more clearly. Still says, “The pastor by definition is a shepherd, the under-shepherd of the flock of God. His primary task is to feed the flock by leading them to green pastures. He also has to care for them when they are sick or hurt, and seek them when they go astray. The importance of the pastor depends on the value of the sheep” (1996). In the Gospel of John, however, there is a shift from the metaphor of a herder and his animals to a description of Jesus Christ and His sheep, the people

who believe in Him. In John 10:1 – 3, 11 – 16, 27 – 29, Jesus declares Himself as the True Shepherd, the Door, the Good Shepherd, and the One who knows His sheep and is known and recognized by them. Willmington in his book, *Willmington's Guide to the Bible* summarizes it this way: “He is the only true Shepherd, He is recognized by the porter, He calls His sheep by name, He leads them out of the fold, He is the door and food of salvation, He gives life for the sheep, He knows the sheep and the sheep know Him, He gathers His sheep, He is raised again for the sheep, and He gives His sheep eternal life.” In addition, he says:

1. The Good Shepherd knows his sheep (10:3, 14)
2. The Good Shepherd leads his sheep (10:3, 4, 27)
3. The Good Shepherd talks with his sheep (10:3, 4, 27)
4. The Good Shepherd saves his sheep (10:9, 28)
5. The Good Shepherd satisfies his sheep (10:10)
6. The Good Shepherd dies for his sheep (10:11, 15)
7. The Good Shepherd unites his sheep (10:16) (304)

In order to give a clearer picture of the Shepherd as written in John 10, the importance of the shepherd as it relates to what he does with the sheep must be given some attention. In line with the explanation given by Willmington, a deeper study of what the Scripture says in John chapter ten may be considered and understood as follows:

1. The Shepherd forms his flock (10:1- 6). The shepherd in the story represents Christ, and the fold is a picture of Judaism, the religious system in which God's people were kept until Christ came.
 - a. He comes the proper way (10:1, 2). The shepherd has the right to the sheep and does not have to sneak. Christ could come to His people at will because He has the right.
 - b. He is received by the porter (10:32). The porter or doorkeeper was the person who was in charge of the fold until the shepherd came and then admitted him to the sheep. This seems to represent John the Baptist, the one who officially introduced this Shepherd to the nation (1:26-34)
 - c. He calls his sheep by name (10:3b). He did not only know His sheep; He knows them by name because none of them is strange to Him.
 - d. He leads the sheep out of the fold (10:3c – 6). Even though the Pharisees failed to grasp the truth, the Messiah was forming his flock in fulfillment of the ancient prophecies. Nowhere in this passage does it state that the flock is led back into the fold again.
2. The Shepherd feeds the flock (10:7-10). Jesus proceeded to describe a second scene which gave additional instruction. The scene is midday, with the sheep having been led away from the village fold and out to the grassy slopes and running brook for pasture and drink. Jesus called himself the “door” to teach the truth about his provision for his own.
 - a. He is the door to salvation (10:7- 9a). By faith in him as Lord and Savior the believer is introduced to the realm of salvation. Christ

becomes Shepherd and assumes the responsibility of supplying all His followers' needs.

- b. He is the door to nourishment (10:9b). Christ is the nourisher of believers, and their spiritual growth occurs as they “feed” upon him by hearing his word and following it (Acts 20:32; 1 Tim. 4:6; 2 Pet. 3:18).
- c. He is the door to abundant life (10:10). The life the believer receives from Christ is eternal. It is not merely an extension of mortal life, but a far richer life than he has ever known before. He begins to experience it the moment he puts his faith in Christ.

3. The Shepherd protects his flock (10:11-18). 4. The scene now shifts to evening. Often Palestinian shepherds took their flocks so far from the village in search of pasture and water that they could not go back to the fold at night. They spent the night outdoors. This was the time when danger lurked, and the shepherd's protection was most needed.

- a. He dies for his sheep (10:11-13). Christ came to die for His sheep in order to save them, and he would do so voluntarily.
- b. He knows his sheep (10:14, 15). The Shepherd protects his sheep because he has perfect knowledge of them. He knows their proneness to wander and their infirmities. He can preserve them as members of his flock. None of them can wander away and be lost because he knows all about them

c. He gathers his sheep (10:16-18). Willmington points out that the Good Shepherd, Christ, also has an interest in gathering “other sheep” which were

never a part of the “fold” of Judaism. The reference seems clearly to be to Gentiles whom the Shepherd would be gathering from all parts of the world whenever the gospel would be proclaimed (305). In his book *The Contemporary Christian*, Stott says wherever there are sheep, whether lost or found, there is a need for pastors to seek and to shepherd them. Following the example of the Good Shepherd himself, human pastors will endeavor to know and serve, lead, feed and rule the sheep of Christ’s flock, to guard them from marauding wolves and to seek them when they have gone astray (290).

In his book, *Let’s Revel in John’s Gospel*, Mitchell also adds that Christ is not only the Good Shepherd, He is the only Shepherd (10:12-16), the obedient Shepherd (10:17-18), and the faithful Shepherd (10:19-30) (190-201).

The book, *Africa Bible Commentary*, edited by Adeyemo, gives an extensive exposition on this passage. Jesus is still talking to the same group of Pharisees as at the end of chapter nine. Using images from everyday life, they talk about his being the gate for the sheep (10:1-9) and the Good Shepherd (10:10-21). The use of a gate was what differentiated a shepherd from a thief. The behavior of the sheep at the gate would make it clear whether they were being cared for by a shepherd or stolen by an enemy. Jesus describes himself as the Gate for the sheep, protecting the sheep from the thieves and robbers (self-claimed messiahs) that were before him (10:8). The book explains: by describing himself as the Gate, he is promising his hearers three things:

Salvation. Anyone entering into God’s presence through him will be saved (10:9a). Safety. The shepherd would protect the sheep as

they grazed and as they returned to the fold (10:9b). In the same way, those who enter God's presence through Jesus will come in and out with God as their protector wherever they are. Satisfaction. Jesus had earlier told the Samaritan woman of the satisfaction provided by the water he gives (4:14). He had spoken of the satisfying bread he provides (6:35). Here he promises that those who enter through him will find pasture (10: b), that is, food that satisfies their every spiritual need. (1273)

Jesus would not have His followers leave any stone unturned when it comes to shepherding His flock. He is very much concerned about who presides over his flock. He asks his listeners to contrast the life He offers with that offered by the thieves and robbers mentioned in 10:8. Their only motive was theft (10:10). In speaking of Himself as having some of the shepherd's responsibilities, He makes his third "I am" claim, "I am the good shepherd" (10:11a; 10:14a). As the shepherd, He contrasts himself not just with robbers but with hired hands. Adeyemo said that a hired hand may have slightly more concern for the sheep than a thief does, but his concern comes nowhere near that of a shepherd. Sheep in Palestine were vulnerable to attack by hyenas, jackals, wolves, and bears. Of these, the wolf was the most dangerous. When a hired hand sees a wolf coming, he abandons the sheep and runs away to preserve his own skin (10:12). The sheep are not his, and no matter how much he knows about them, he will not have the same commitment to them that the shepherd, as owner, has. He will not suffer personal loss if some sheep are killed. Adeyemo then said:

By contrast, Jesus is “the good shepherd.” He is not just one good shepherd among a host of others, he is the good shepherd. The Greek word here translated “good” also suggests that he is both effective and gracious. He cares for the sheep with love, and knows them well... As the Good shepherd he knows the needs and nature of each sheep in his flock. Each sheep, likewise, can recognize that he is its shepherd. Jesus knows the hearts of all men and women and is able to address the needs of each of them. And his sheep recognize him as the one sent from above. (1273)

Jesus had a discussion with, perhaps, the boldest of His disciples, Peter. He wanted to know how much Peter loved Him. After series of encounter with him, Jesus asked the following questions:

Peter, Simon, son of Jonas, lovest thou me more than these? he said unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time. Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep. (John 21:15-17, KJV)

In this beach scene, Jesus led Peter through an experience that would remove the cloud of his denial. Peter had denied Jesus three times. Three times Jesus asked Peter if he loved him. When Peter answered yes, Jesus told him to feed

His sheep. It is one thing to confess one's love for Jesus, but the real test or issue is the willingness to serve him. Peter had repented, and here Jesus was asking him to commit his life. "Peter changed when he finally realized who Jesus was. His occupation changed from fisherman to evangelist, his identity changed from impetuous to "rock"; and his relationship to Jesus changed-he was forgiven, and he finally understood the significance of Jesus' words about his death and resurrection" (Barton 1802).

Jesus wanted to know how much love Peter has for Him. If he truly loves Him, it is now time to test whether the love is predicated on materialism or unalloyed support and full submission and obedience to Him. Many authors have tendered their own views on this passage. Writing on this matter, Barker and Kohlenberger noted in their book, *The Expository Bible Commentary*, that the wording of the first question, "Do you love me more than these?" contains an ambiguity and that there are three possible solutions:

1. Do you love me more than these other men do?
2. Do you love me more than you love these men?
3. Do you love me more than these things-the boats, the fish, etc.?

In view of Peter's earlier boastful promise that whatever the others did he would not fail, the first option seems most likely. "The word "love" translated has also raised considerable debate. Two different terms are used: *agapaois*, used in Jesus' first two questions, and *phileo*, used in Jesus' third question and in Peter's three replies. The former is the same word "love" that appears in 3:16; it is used of divine love and usually carries the connotation of will or purpose as well as that of

affection. *Phileo* implies affinity, friendship, and fondness.” (373-374). Shedding more light on the question, “Lovest thou me more than these?” Phillips says, “The Lord’s word was *agapao*, the word for the highest kind of love, the word used for God’s love, love that is lofty, spiritual, and pure (397)

Just like Barker and Kohlenberger, Phillips in his book, *Exploring the Gospels, John*, posits that it is not certain what Jesus meant by “more than these.” Some points raised by Phillips are quite worthy of note. The word for “lambs” is *arnion*, a diminutive. It occurs only here and in the book of Revelation, where it is used of Christ twenty-eight times. The other word for “lamb” is used solely of Christ (1:29, 36; Acts 8:32; 1 Peter 1:19). The Lord accepted Peter’s genuine profession of love and directed him away from the secular to the spiritual, from the fishing business to the work of a shepherd of God’s Lambs. From the same passage he identifies two types of love: a burning love (21:16) for Christ and a brotherly love (21:17) rooted in Christ (398). It is glaring that the concern of Christ is the test of love that His shepherds have for Him as displayed by caring for His sheep.

Milne examines this passage in his book, *The Message of John*. Jesus’ concern here is not just for Peter’s welfare and self-confidence; he is also genuinely concerned for his fledgling church. So Peter is directed to his work, “Feed my Lambs, Take care of my sheep, Feed my sheep” (15-17). Following Jesus and loving Jesus means accepting responsibility for Jesus’ people. This is a truth in need of rehabilitation at the present time. The church is still His bride, the people for whom He died, and the burden of His concern. He speaks His word

today to those who will hear it, “Feed my Lambs, Take care of my sheep, Feed my sheep” (318). Willard in his book titled, *The Divine Conspiracy*, says that Jesus used a play on the words translated “love” just to help Peter have a full grasp of what it means to love the Lord. On the discourse between him and Jesus, especially with reference to verse 15, Willard comments thus:

Peter, do you love me more than these? Perhaps he was pointing to the boat and fishing equipment, which had been Peter’s livelihood, or perhaps to co-workers, friends, or family standing around. And he uses here the word “agapas”, for the highest kind of love. Peter replies, “Yes, Lord, you know I love you.” But in his reply he uses the word “philo”, that is, love of friend to friend. Jesus tells him, “Feed my lambs.” (294)

The premium that Jesus placed on His sheep, especially with regard to feeding them, cannot be overemphasized. The pastor must not leave any stone unturned to give his congregants the food that will nourish them. To love the Lord is to make sure that not only does one have personal relationship with God, it is also to be ready and willing to do God’s bidding, especially in this instance by feeding His sheep.

In the book of Acts, the Apostles embarked on serious evangelistic campaigns. They combed their world with the gospel with a view to winning many over to Christ. They worked as a team, stayed together, and encouraged one another even when there were challenges in the course of preaching Christ to the people. Even when the Holy Spirit would ask some of them to separate for the preaching assignment, there was no record of any of them raising objections. They

worked together and preached the gospel as the Holy Spirit enabled them as reflected in the book of Acts thus:

Now there were in the church at Antioch prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen, a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. (English Standard Version, Acts 13:1-5).

When there is unity and oneness in the spirit, the presence of the Lord will be felt among worshippers; church leaders must ensure that this is practiced in the church of God. Consulting editors of *New Bible Commentary* led by Carson, commenting on the above passage state that, “The church, called by the Holy Spirit, recognized and endorsed God’s previous claim on Barnabas and Saul...it was not their initiative, but by God’s. Here the recognition of Christian unity of fellowship and purpose in the Holy Spirit was expressed by the congregation placing their hands on the apostles” (1085). The Holy Spirit must be allowed to have His pride of place in the church. Pastors must not play the role of God; instead, they must allow themselves and the church to be led by Him. The call to set Barnabas and Saul apart for the work that God had called them to came in the midst of revival meetings, as the church was busy fasting and worshipping the

Lord. Since there were prophets in that church, the Spirit of God was able to communicate with the believers. The church today must be willing to seek the Lord for His direction in the ministry of the word to those who have not yet heard it or made a commitment to follow Christ.

In the *Africa Bible Commentary*, Adeyemo states that Barnabas and Saul would have been among the prophets and teachers at Antioch, but the church did not use this as an excuse not to send them. A selfish church might have tried to send ordinary members of the church, but this church was willing to obey the Lord and therefore they fasted and prayed some more, to be sure that the Lord had spoken (Acts 13:3). Convinced that He had, they placed their hands on Barnabas and Saul to commission them for missionary work (13:23). It is important to appreciate what Adeyemo is saying concerning what is expected of brethren in the church of God. In this passage, it is glaring that the disciples of Jesus Christ worked assiduously and were fully united to preach the gospel. They would not bother themselves about the challenges that would surface while preaching the word from place to place. Paul, speaking in this connection says:

And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the

gospel of the grace of God. And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. Therefore, I testify to you this day that I am innocent of the blood of all, for I did not shrink from declaring to you the whole counsel of God.

(English Standard Version, Acts 20:

22-27, ESV) Paul, being a very committed apostle, had a lot of opportunities and privileges as a result of his willingness to serve the Lord and to obey Him in everything. In spite of the fact that the Holy Spirit revealed to him that he would suffer imprisonment and encounter other unpleasant challenges, he still forged ahead to answer the call of God upon his life. Paul may have been showing a glowing example to other brethren to know that living for Christ may not be easy after all.

In 1 Timothy 4:12, Paul is admonishing his spiritual son, Timothy, to be an example of the believers in speech, in conduct, in love, in faith, and in purity. This means that the believer or church leader, which Timothy represents, must be a role model. He is expected to stand strong and be an ambassador of Jesus Christ. In addition, he is expected to lead in the fear of the Lord, to lead in such a way and manner that others will see Christ leading them through him. This admonition is certainly not limited to Timothy but applies to every Christian because, “All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right” (New Living Translation, 2 Timothy 3:16).

In the epistles, particularly in 1 Cor. 9:7; 13:3; 1 Peter 5:2; and Jude 1:12, the picture of a shepherd presented is that of a privileged person extending his or her large heart to another, either from man to man or from man to animal. Peter says:

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples

to the flock. And when the chief Shepherd appears, you will

receive the unfading crown of glory. (English Standard Version, 1 Peter 5:2.) Barton, Senior Editorial Team Leader, *Life Application Study Bible*, commenting on this verse said that Peter witnessed Jesus' death and resurrection, preached at Pentecost, and became a pillar of the Jerusalem church, but when writing to the elders, he identified himself as a fellow elder, not a superior. He asked them to "care for the flock," exactly what Jesus had told him to do (John 21:15-17). Peter was taking his own advice as he worked along with the other elders in caring for God's faithful people. His identification with the elders is a good example of Christian leadership, showing that authority is based on service, not power (Mark 10:42-45). Peter describes several characteristics of good leaders in the church: (1) They realize that they are caring for God's flock, and not their own; (2) they lead out of eagerness to serve, not out of obligation; (3) they are concerned for what they can give, not for what they can get, and (4) they lead by

example, not force. Since pastors lead others, their leadership should be in line with these characteristics” (2135).

Peter’s instruction is to “be shepherds of God’s flock.” (Barker and Kohlenberger, 1058). The comparison of God’s people to a flock of sheep and the Lord to a shepherd is prominent in Scripture (Gen. 48:15; Ps. 23:1; 100:3; Isa. 53:6-7; Lk. 15:3-7; Jn. 10:1-16). The verb “to shepherd” occurs in Christ’s command to Peter (Jn. 21:16) and in Paul’s charge to the Ephesians elders (Acts. 20:28). Its meaning embraces protecting, leading, guiding, and feeding. Peter reminds the elders that the flock is God’s and that they are responsible for its loving care (ibid, 1058).

In his submission on 1 Corinthians 13:3, Naylor sees the need for shepherds to stretch their minds a little further to contemplate the apostle giving his possessions to feed other men while leaving nothing for himself. He wants everyone to learn from the example of Paul’s willingness to deliver his body to the martyr’s fire because of his faith (256-257). The shepherd would definitely want to give the best to his sheep. Not only that, he would be ready to face any situation headlong, at his own risk, to protect his sheep.

Lucas and Green in their book, *The Message of 2 Peter & Jude*, said that Jude’s message in verses 12 and 13 helps one to see things from the angle of shepherds who are not faithful. In a string of six graphic images he shows that what is going on today is every bit as awesomely rebellious as in the days of Cain, Balaam, and Korah as reflected:

- a. Dirty blemishes. Some wrong-headed Christians were subverting the aim of their meetings, or “love feasts” (*agapai*). These would have been ordinary meals at which they shared problems, prayed, sang, ate bread and drank wine in memory of Jesus’ death, and at which there would have been some teaching. It would have felt informal, but, since it would have been loosely based on what happened at the synagogue, it probably followed roughly the same shape each week...Some wrong-headed were subverting the aim of the meeting, and the ‘love feast’ was turning into a place of division.
- b. Greedy shepherds. The point, for Jude, is that the people against whom he is writing were claiming to be teachers and had convinced everybody that they were good shepherds. But the sheep were starving. Their teaching served only to feed their own egos and self-importance; it did nothing to convert and build up God’s people.
- c. Empty clouds. These shepherds promised a great deal, but it was insubstantial and unproductive. They claimed to be Bible teachers but did not teach the Bible. ‘Like clouds and wind without rain is a man who boasts of gifts he does not give.’
- d. Barren trees. Jude is underlining the gap between promise and performance. Go to an apple tree in the season and you expect to find apples. But these trees are fruitless, ‘sapless and sterile’. Both John the Baptist and Jesus had encountered and warned of the danger of spiritual

barrenness, and here Jude says that churches have started to come up against empty, hollow teachers.

- e. Stormy waves. The false teachers are not as barren and unproductive as the previous images alone might suggest, for their storms do produce a lot of booming and crashing. They also have ‘filthy scum’ on the beach, foaming up their shame. False teachers in churches will certainly get noticed, because they leave a polluted mess behind them as the product of their self-willed ministry.
- f. Wandering stars. Many New Testament writers warn of the deceptive danger of false teaching, but Jude’s warning has a particular power reinforced by a connection hard to see in English. He has warned of ‘Balaam’s error’ (*plane*, verse 11) and now warns of the wandering (*planetes*) that the error produces. (201-204)

The issue of a shepherd feeding his livestock is key. The Epistles, just like Psalms, emphasize the role of the shepherd as a feeder of his livestock. He will take the livestock to greener pasture to ensure they are not only fed but are given the nourishment that is expected.

Shepherding in the Early Church

Nearly all the earliest writings of the post-New-Testament era have something to say about ministry, says Tidball in his book, *Skillful Shepherds: Explorations in Pastoral Theology*. According to him, several of the early writings suggest an increasing divorce between the clergy and the laity. The clergy should be people of generous sympathies with a wide compassion for humanity. It is their

business to reclaim the wanderers, keep an eye on all who are infirm, and never neglect the widow, the orphan, and the needy (148, 149). Tidball has helped to fish out one of the letters of Cyprian on shepherding which says,

The bishop expends his energy without reservation to care for every need of his sheep. He finds their scratches and wounds and pours in oil and wine, he combs their fleece, he beds them down at night, he knows each one by name, he loves each one (152).

Shedding more light, Tidball says John Chrysostom was said to have distinguished himself as an eloquent preacher and from the pulpit exercised tremendous influence and power over both mobs and emperors alike. Ambrose practiced what he preached. His clashes with pagans and with Arians involved him in confronting emperors, empresses, soldiers, and heretics alike. Augustine knew the immense responsibilities he had accepted when he became a bishop. His preaching rebuked those who stirred up strife, comforted those of little courage, refuted opponents, taught the ignorant, shook the indolent awake, mollified the quarrelsome, helped the poor, liberated the oppressed, encouraged the good, and showed love to all men. Augustine's pastoral care was exemplary. He was the first to introduce monastic living into a cathedral, and his life in the community was open for all to see. He renounced luxury as hostile to spiritual growth and maintained a simple lifestyle while living on pot-herbs and wearing clothes that others had given to him. He believed that his monastic brothers should work for their living rather than rely on gifts (164, 165). There appears to be some contradictions in what Augustine stood for. He would want others to work for their

living and not rely on gifts, but he wore clothes that others gave him. Paul, who worked as a tentmaker to earn a living, encourages ministers of the gospel in 1Thessalonians 4:11; 2Thessalonians 3:10, 12 to settle down and work to earn their own living. It is expected that as a proponent of an ascetic life he would not live on gifts from people but work to earn a living in order to meet his needs. Shepherds are expected to work to earn their living and not be a liability to others. In fact, they should be able to assist the poor from their earnings.

Theological Foundations

Pastors and Their Calling

The Scripture makes it known that there are various ways by which God can call one to His service. When there is a need He knows who, how, and when to send someone who will do His faithful bidding. Abram was living with his people when God called and asked him to leave and follow Him. In just that instruction and his obedience, Abram who later became Abraham, became the father of many nations. He raised apostles to go and preach the Kingdom of God; He raised John the Baptist to proclaim the good news about Jesus Christ and repentance of people from their sins. He brought Saul, a religious bigot; commissioned him; gave him a new name, Paul, and used him to preach Christ beyond his native land. In virtually all secondary schools in Nigeria history students are taught that Mary Slessor, a missionary, came to Nigeria and in her missionary campaigns preached vehemently against slave trade and the killing of twins, who natives considered

evil spirits and therefore, a bad omen to the family and community. Mary Slessor knew her calling and came to Africa to do just that. Those who say they are called to the ministry must, like Mary Slessor, be very sure of their calling.

Stevens gives some theological perspectives that will help to identify the calling of God upon anyone. In his book, *The Other Six Days. Vocation, Work, and Ministry in Biblical Perspective*, he says:

First, there is the effectual call of Christ to become a disciple. This is the primary way in which all believers experience calling. For some, as for the Apostle Paul, this is instantly transformative; for others it is a long process. Second, there is the providential call. Discovering the providential hand of God in our lives, birth, family, education, personality, opportunities, is part of discovering our personal vocation. Third, there is the charismatic call...in the sense of gifts and graces provided by God through the Spirit. Fourth, there is the heart call...God to create a desire in our hearts to do the very thing needed, whether in the church or the world. (80-82)

When a pastor does not know his or her calling or is not sure of it, then the church over which he or she presides is heading for trouble. Writing on this vital issue in his book, *The Work of the Pastor*, Still says:

Many who are called pastors, having lost the end in view, or never having seen it, become peddlers of various sorts of wares, gulling the people and leading them into their own brand of merchandize they up tail and away, for they are not really interested in the flock of God. They were using them only as a means of their aggrandizement, to boost their ego and indulge their desire for power.

(2) Those who must serve as ministers should be sure they are actually led to venture into the Ministry. They must be ready and willing to perform in order to bring the Kingdom of God closer to the people. Simply put, they must be obedient, humble, courageous, morally upright, hardworking, focused, teachable, and correctable in order to fulfill their calling. On a similar vein, McCain said in his book, *Notes on Acts of the Apostles*, that God does not convey leadership on just anyone. Before He places a person into a position of leadership; He puts them through various tests. If they pass one level, He will give them another level of test. If they continue to pass the tests, He will continue to promote them. Where they fail the test, they either need more time to prepare for the next level or they have reached their optimum level of leadership (17-18). Those who claim to have the calling of God upon their lives must be ready to “pass through fire” in order to authenticate their calling.

The Pastor as A Change Agent

Jesus says, “You are my friends if you do what I command” (John 15:14. NLT). This means that no one can be considered a friend of Jesus if the person concerned is not ready to do what He commands. Jesus Himself served as an agent of change as He put a stop to the practice of turning His temple to a place of merchandize. He drove the merchants out of the temple using a whip made out of cords (John 2:13 – 16). That action alone put paid to the practice of desecrating the temple, as He made it crystal clear to all that the temple is a place where people are expected to go and worship God and must, therefore, be honored because of the presence of the Lord in it.

In their book, *Immunity to Change*, Kegan and Lahey say, “We all know that change is hard, but we don’t know enough about why it is so hard and what we need to do about it” (1). In their work they said that the way information does or does not flow through an organization is a crucial feature of how any system works. They identified three types of mind which would help make change possible and effective: the socialized mind, which influences both the sending and receiving aspects of information flow at work; the self-authoring mind, which creates a filter for what it will allow to come through, and self-transforming mind, which gives value but is wary about any one stance, analysis, or agenda. It is mindful that, powerful though a given design might be, this design almost inevitably leaves something out. It lives in time and the world is in motion, and what might have made sense today may not make as much sense tomorrow (17-20).

Hinging on the principle that a pastor may wish to promote the needed change in his organization, *The Arbinger Institute* talks about the inward mindset and the outward mindset. Those with an inward mindset focus on what they need from their customers, direct reports, peers, and leaders or from their children, partner, or neighbor. They are more concerned with the impact of others on them than on their impact on other people. These kinds of people are focused on themselves and would make change in the lives of other people rather difficult. People with an outward mindset are those who take responsibility for their impact on the results of their reports, their customers, their peers, and their managers. They hold themselves accountable for their full impact on the overall results of the

organization. According to them, “this kind of people, see the needs, objectives, and challenges of others; adjust their efforts to be more helpful to others; and measure and hold themselves accountable for the impact of their work on others” (69).

In order to effect change, the pastor has the opportunity to use preaching as a “weapon” to make it happen. However, it is one thing to preach a sermon, but it is another to live by what is preached. Larue captures this in his book, *More Power in the Pulpit* as he writes, “Preaching is most powerful when it is both therapeutic and redemptive. It must be existential in nature and theologically sound. The message needs to be one of hope, which ushers the congregation into celebrative worship” (44).

The preacher must know that he is not only accountable to God; he is equally accountable to the congregation.

Matthew Christian Publications book, *You Can Be A World Changer*, is a compilation of 101 stories of people who made a difference. Stories about world changers are included to help everyone know what it takes to make change happen. Some of the phrases used include the following: “those who would make change happen do not wait for others to initiate action, they take the lead”; “they refuse to allow outer circumstances to stop the expression of their God-given talents”; “they are rooted in intangibles such as love, hope, and God’s timing”; “they pursue a life of service to others rather than a self-serving life of money, fame, or glory”; “they are willing to lay down their lives for their beliefs”; “channel problems and personal frustration into creative solutions”; “they pray and act; see potential and

worth in every human being; and live lives worth emulating.” (10-190). From this, leaders are advised to develop their God-given potential and use their unique gifts to be an inspiration and positive influence in the lives of others.

The Pastor as An Educator

A church without a competent educator is a church that is headed for the gallows. The church that lacks a competent educator is one that reflects and basks in confusion, ignorance, quarrels, and doctrinal imbalance. In his book, *Building Leaders for Church Education*, Gangel (253) sheds more light on Ephesians 4:11 – 16 and explains that the ministry of the biblically-oriented pastor is distinctively educational. The pastor as shepherd and teacher is constantly concerned about the nurture of the flock, including both the lambs and the sheep. The ultimate goal of the true pastor is that people come to a mature relationship with Jesus Christ. This kind of maturity implies spiritual growth which, in turn, implies instruction. (253)

Often some church members do not really know whether their pastors are really called to the ministry because they hardly see their pastors embark on spiritual programs that would give them some measure of enlightenment. Gangel is correct in saying that the entire congregation must know that the pastor has definite interest in the educational program of the church. Every teacher and worker must see that the pastor’s ministry is an example for his own and that, far from being wrapped up in his own ministry exclusively, the pastor has a great deal of concern for each worker, no matter how insignificant his or her task may appear in comparison with the church’s total task. The pastor should be constantly involved in the motivation and encouragement of his people by bearing their burdens

without carrying his own on his sleeve. His spiritual relationship to Christ must be sufficiently strong to sustain not only his own ministry but the bleak moments that will come in the ministry of his lay workers. By way of ensuring proper relationship, the pastor will not only stand as shepherd and leader, he will also stand as counselor, confidant, and friend.

In order to help the pastor learn some Christian education and implement the same, the following suggestions proffered by Gangel come readily handy and relevant for consideration and adoption:

1. Take one or two courses in Christian education in a seminary, Bible College, or any institution where his knowledge can be updated.
2. Attend Christian education conferences in town, city, region or State. Denominational conferences can also provide specific information since they are generally under the sponsorship of a denominational publishing house.
3. Read the literature being produced in the field of Christian education by almost every evangelical publisher. (259)

These suggestions offered by Gangel must not be ignored. Every pastor must make it a duty to be an educator. "Ignorance is a disease" goes the saying. Ignorance must not be permitted in the church; rather it must be treated with every seriousness it demands in order to give way for proper education of church members.

Servant Leadership

Larry C. Spears in his book, *Character and Servant Leadership* (eBook), has this to say about Robert K. Greenleaf's position on Servant Leadership:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead.

The best test is: do those served become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit, or at least not be further deprived? (26)

This submission is considered the bedrock of servant leadership; for anyone who aspires to lead must know and live by the submission of Greenleaf, a man described as the father of servant leadership by Kathleen Patterson. Unfortunately, this appears to be far from the reality in many communities or countries.

In the African setting, the word leadership is almost synonymous with lordship. The leader sees him or herself as the lord who must be “worshipped.” This can be clearly seen in the lives of some traditional rulers who would dictate their wishes and see that they are carried out to the letter, irrespective of their suitability or relevance. Unfortunately, this kind of mentality has sunk into the heart of some pastors who expect their members to “dance to their tune,” irrespective of the suitability of the “music” they provide. Some pastors dictate to their elders, and by extension their members, what they expect their members to give them during the week that is normally set aside for the pastor's appreciation.

They even go to the extent of asking the elders to add a certain amount of money from the church purse to what has been collected for them during the appreciation program. Their concern is how they can benefit from the people rather than what they can give to them. Some leaders feel “too big” to relate to their members. They demand, rather than command, respect. They are hardly approachable, and they would prefer to give listening ears to members they feel are important, while others may be attended to “when convenient.”

On the surface level, servanthood and leadership, serving as a servant and at the same time being a leader, appear to be very contradictory. Jesus, speaking in Matthew 20:26, addresses this paradox. He says, “Whoever wants to be a leader among you must be your servant” (NLT). He told His listeners in Matthew 20:28 that the Son of Man came to serve and not to be served. He demonstrated all of this when He washed the feet of His disciples in John 13:4, 5. He broke bread and gave it to His disciples, as recorded in Luke 24:30. All of this points to the fact that leaders must display the kind of spirit displayed by Jesus Christ. Greenleaf et al. in their book, *The Servant Leader Within: A Transformative Path*, posit that the leader has to initiate, push, provide the ideas and the structure, and take the risk of failure along with the chance of success. The leader must have foresight and be able to create awareness. Doing so will help him or her face and withstand alarms, dangers, and threats that may arise. The leaders must have armor of confidence in facing the unknown and must not be seekers after solace. They must have their own inner serenity. Just like Jesus, everyone who would be a true leader must have a goal which the organization would try to achieve.

Patterson and Dierendonck in their book, *Servant Leadership: Development in Theory and Research*, posit that servant-leaders can only lead successfully if they lead with love. When followers are showered with love, they will joyfully work with their leaders. The love so displayed can help the leader lead with understanding, gratitude, kindness, forgiveness, and compassion. If leaders, particularly African and church leaders would lead with love, there would be tremendous confidence, productivity, good rapport, and cooperation in their organizations.

Joyce Wereko-Brobby has written an article on “The Functions of a Leader” in a compendium titled, *Church Leaders’ Challenge – Book 2*. She voices her concern on the issue of servant leadership:

We live in a world which is obsessed with power. Anywhere you turn in our continent we have examples of people whose use of power has led their countries into wars and devastation. People desire to lead others without considering that leadership calls for servanthood-that is what our Lord Jesus taught us in word and example. Today, in all aspects of our national, private or domestic life, servant-leaders are wanted! (94)

What Wereko-Brobby says tallies with the verdict of Jesus Christ that anyone who wants to be great must be ready to serve others. Jesus Himself came to serve and not to be served. Leaders, especially African pastors, must brace up for leadership that is rooted in servanthood.

The Lord Jesus left His throne and came to the world to serve humankind. He spent His time on earth serving people. He gave the sacrament to His disciples

(Luke 22:19; 1 Cor. 11:24, 25). He fed the people (Matt. 14:19; Matt. 15:36; John 6:9). He cared for the less-privileged (Matt. 11:5; Mark 8:22, 23; 10; 10:46, 49). He washed the feet of His disciples and wiped them with a towel (John 13:8 – 14). He preached the Kingdom of God to rescue people from the eternal damnation (Mark 2:17; Luke 5:22; 13:3, 5). Placing some emphases on who a pastor should be, Tidball insists that, “Pastors must be shepherds and servants, not superstars” (98).

In Matthew 20:27; 23:11, Jesus emphasizes that greatness can be achieved through servanthood. Instead of using people for their own purposes, He would rather see leaders work and show the way. Leaders must realize the worth of others and must not see themselves as above any job they want their followers to do.

Servant leaders will want to do everything according to what the Lord directs them to do and must be open and ready to receive help from others when needed. Shedding light on the above, Mahoney in his book, *The Shepherd's Staff* talks about “clericalism,” which he defines as, “Trying to do the work God has called you to accomplish, by yourself, without the counsel or help of others,” and, “Placing yourself over others instead of seeing yourself as the servant of others.” According to him, those who stay in the trap of clericalism will fail to fulfill the true purpose of a church leader (1). He recommends that leaders “build a team” to overcome this. Leaders must invest their time and resources in the team and be allowed to help accomplish the task that has been set. In his book, *Becoming a Christian Leader*, White says that a servant-leader will help the followers to find the way, to make the greatest use of their lives, and to contribute the most to their

cause and will help the followers achieve the greatest satisfaction possible in the work and fellowship they share (24). Kathleen and Dierendonck have a lot to offer on servant leadership. They submit that servant leaders are able to be follower-focused due to their primary interest in being followers of the Lord. They do not use their power to get things done but try to persuade and convince their staff with the power of service. They act as stewards who hold the organization in trust; that is, they go beyond self-interest and are motivated by an others-interest approach. They have high regard for others.

Involvement in pastoral care is a must for the servant leader. Atkinson and Field in their book, *New Dictionary of Christian Ethics and Pastoral Theology*, see pastoral care as, “The practical outworking of the church’s concern for the everyday and ultimate needs of its members and the wider community” (78). The servant leader must display the love of Christ to his members, warn them when the need arises, represent them before the Lord, show compassion to them, and be interested in their future.

In her book, *Managing Human Resources*, Nmadu offers that leaders must provide a conducive working environment for their workers. According to her, organizations that provide a work environment that is supportive and motivating for employees will experience increased productivity and retention. In order to help workers achieve their best in their work environment, she recommends that the following should be created:

- Effective supervision;
- Recognition, respect and appreciation for a job well done;

- A healthy physical environment – e.g. a comfortable chair and computer set-up, natural light and good ventilation;
- Good tools – for example, access to a phone, computer, up-to-date software;
- Freedom to accomplish tasks without constantly seeking manager’s approval;
- Encouragement to take calculated risks without fear of blame;
- Flexibility within the workday;
- Decent pay and benefits, and
- A manager who can “weed out” those who are not achieving what needs to be done. (284)

Nmadu’s recommendations are quite valid. For maximum productivity and growth, each leader must make sure the appropriate ones are applied to the organization.

Many people do not know what it means to be a leader. Some see a leader as someone who has the best ability to perform certain tasks that others cannot handle. A leader is often construed to mean one who is superior to others; that is, one who must be respected, revered, or worshipped, and one whose words are gold and, therefore, must not be opposed. It has become necessary to shed some light on leadership since many people in leadership positions do not really know what it is all about. In his article titled “Integrity in Leadership and the Challenges Facing Africa,” Enegho defines leadership as, “A process by which a person influences others to accomplish an objective and directs the organization in a way that makes

it more cohesive and coherent” (525). According to him, leaders carry out this process by applying their leadership attributes such as beliefs, values, ethics, character, knowledge, and skills. Leadership is unique in that it makes followers want to achieve high goals rather than taking power from them. People want to follow a leader because they would want to be guided by him or her, because of the respect they have for him or her, and because of the sense of direction he or she possesses. George and Logan add that the average pastor has an uncommon task, one in which he wears three hats. The first is that of a preacher; the second is that of a shepherd, while the third hat is that of the leader-manager role (13).

Church people look up to the pastor as their leader who has answers for almost all challenges they face, including issues of life. When a wedding is to be conducted, the pastor is the officiating minister. When there is the need for dedication of a child, vehicle, or house, the pastor is called upon to do so. He is expected to visit the sick, encourage the downcast, interpret dreams, give counsel to those who need it, settle quarrels, and ensure there is peace in the church and in families. Often the pastor is approached to assist in providing food and clothing to needy members.

He is expected to stand in the gap for members who trust God for one intervention or the other in their lives. He is seen as a man who must make things happen. He is seen as the second in command to God. In their book titled, *Spiritual Leadership*, Blackaby and Blackaby’s position on leadership in the church is worth noting.

They believe that people are desperate for leaders who can make positive changes in their lives and write: “People are looking for someone to lead them into God’s purposes God’s way. They need leaders who truly believe God will do what he

says. People will follow spiritual leaders who understand God's agenda and who know how to move them on to it" (xi).

Heward-Mills in his book, *Church Administration and Management* posits that, "Everything depends on the leader, the absence of leaders is one of the most severe judgments of God for any group of people, and that almost every bad situation within the church can be attributed to the lack of a good leader...If you believe that you are called to the ministry, then you are called to leadership" (225-227). If the pastor must be seen in the light of the above, then there is the need for a better understanding of what it takes to be a pastor. Engstrom in his book, *The Making of a Christian Leader*, says that though leadership may be hard to define, the one characteristic common to all leaders is, "the ability to make things happen – to act in order to help others work in an environment within which each individual serving under him finds himself encouraged and stimulated to a point where he is helped to realize his fullest potential to contribute meaningfully" (20).

The literature also helps define a leader. Quoting Henry Truman's maxim, Blackaby says, "A leader is a man who has the ability to get other people to do what they don't want to do and like it" (18). Sanders in his book, *Spiritual Leadership* opines that, "Leadership is influence, the ability of one person to influence others to follow his or her lead" (27). The *Church Leaders Challenge Book I* is a compilation of articles by various scholars on church leaders' challenges. In his article on "Christian Leaders," Bediako defines leadership as, "A process of influence, or exerting impact upon others" (9). All these definitions point to the fact that leaders are those who make a positive impact in the lives of

those they lead. Leaders must, as a matter of duty, exert some influence in the lives of their followers. Sanders believes that Churches grow in every way when they

are guided: By strong spiritual leaders with the touch of the supernatural

radiating in their service. The church sinks into confusion and

malaise without such leadership. Today those who preach with

majesty and spiritual power are few, and the booming voice of

the church has become a pathetic whisper. Leaders today-those

who are truly spiritual-must pass on the torch to younger

people as a first-line duty. (18) Many leaders in the Local Church Council

see themselves as superstars. They believe that the assistance of others, especially

the laity, is of little importance. Having gone through the four walls of the

seminary, they believe that others have little or nothing to offer. A theologian who

was caught in this web lamented one day before her colleagues that each time she

was in a church to worship she would be rating the preacher on how the sermon is

presented, and if it did not follow the “due process” as she had been taught, she

would immediately switch off her mind from the sermon. Because of this she

lamented that she was never blessed each time she went to church.

Pastors must make sure they carry other people along. Dwight L. Moody is

quoted to have once said that he would rather put a thousand men to work than do

the work of a thousand men. The same is said of D. E. Hoste, that the capacity to

appreciate the gifts of widely varying kinds of workers, and then to help them

along the lines of their own personalities and workings, is the main quality for

oversight in a mission. (Sanders 137). The pastor that would not involve others, especially capable ones, will discover that he would burn out faster than expected.

In the area of delegation, it is advisable to follow the counsel given by Sanders who suggests that the degree to which a leader is able to delegate work is a measure of his success and that when a leader fails to delegate he is caught in a morass of secondary detail which overburdens him and diverts his attention from primary tasks. Once a leader delegates, he should show utmost confidence in the people he has entrusted, and subordinates will perform better when they feel sure of the leader's support, whether a given project succeeds or fails, so long as they have acted within the bounds of their assignment (138).

The church is in need of visionary leaders to move the church to the next level. Stagnation in any organization, particularly in the church, is a sign of retrogression. Proverbs 29:18 says, "Where there is no vision, the people perish" (KJV). A leader must have a sense of direction to lead the people as God would expect. While elucidating on this subject matter, Hawkins, who is the author of *The Pastor's Guide to Leading and Living*, is of the opinion that vision brings definition, design, dynamic motivation, direction, and dependence upon the Lord to the work of the ministry (89). Leaders are expected to put every machinery in place to move their organizations forward because on no account must stagnation be allowed.

Teaching and Preaching Ministry of the Pastor

Pastors are expected to be trained to ensure that the right message is passed on to their congregations in order to build them up and help them stand against

heresies that are virtually bedeviling the church today. To be a true pastor, one's life must be spent in knowing the truth of God's word, not only verbally, propositionally, and theologically, but religiously, that is, devotionally, morally, in worshipping Him whom it reveals, and in personal obedience to Him. There is only one Teacher, the Holy Spirit, as written in John 14:16, 17, 26; 16:7-15. He must be in the heart and the life of the teacher and preacher otherwise his preaching and teaching ministry will be boring, stale, flat, and unprofitable (10, 11).

Prime in his book *Pastors and Teachers*, says that anyone who is sure of God's call will be sure to achieve the best kind of preparation. Training is a must for anyone who must be a minister of the gospel. The training, as he suggests, can be from one's own home church where he serves and proves himself, from a university or Bible college training in theology, from correspondence courses, or from serving as an assistant and learning under a more matured or experienced pastor (12, 13). Prime suggests that formal training is part of the preparation for the ministry and must be put to the test by those responsible for the training. The pastor should also submit to the spiritual leadership of his church fellowship, by asking them to test his call, although this could be a clog in the wheel of progress for the pastor. In the church where he serves, there is the possibility that the leadership of the church may not be filled with the Holy Spirit and may not see what the pastor is seeing. Not only that, when the leadership is not living up to expectations, jealousy, bickering, envy, hatred, and competition may characterize the church, and the one who is called may not even be given attention or may be

frustrated. Those who are called into the ministry should seek the face of the Lord for direction but can seek counsel from leaders that they believe are in right standing with the Lord and that they are sure can help them.

While exposing the false teachings in the contemporary African Church in his book, *The African Church under Fire: Problems and Prospects*, Tambiyi gives some characteristics of false teachers. He said they are men pleasers; they are notable in casting dirt, scorn and reproach; they are venters of the devices and visions; they easily pass over the great and weighty things; they cover and color their dangerous principles; they strive more to win over men; they make merchandize of their followers; they usually teach doctrines they do not understand; they are rebellious people; they are mostly experts in myths and old wives' tales; they misunderstand, misinterpret, misrepresent, and misapply the Bible; they are excellent writers when not scrutinized, and they do not acknowledge all facts about Christ (337). Christians, especially African Christians, should look at the practices that are unbiblical with a view to seeing how they can be confronted and corrected. In Rev. 22:18 – 19, the warning is given that no one must add to or subtract from the Scripture. The preacher must, therefore, preach what is in the Bible without adding to or subtracting from it. The lack of sound biblical teaching in the churches is responsible for the growth of heretical teachings and practices. Tambiyi's contribution to this issue is quite relevant. He says, "Sound preaching serves several purposes in the Church. In regards to false teachings, it rebukes the false teachers and aims at correcting their wrong doctrinal error and serves as encouragement to faithful followers of Christ" (369).

In Jer. 23:13; Micah 3:5; Matt. 7:15 and Phil. 3:2, the activities of false teachers are exposed. Their works are stratified to deceive, delude, and confuse those who listen to them. Pastors can refute their teachings by making sure their own members are properly taught the Word and are well disciplined. These false teachers should spur true preachers and teachers of the Word to be more proactive so that these types of people do not mislead and destroy the church of God. In his book on *Biblical Eldership*, Strauch adds, “Christians who profess the Bible to be God’s infallible, all-sufficient Word agree that they must establish their church practices and doctrines on the teachings of the Bible” (28).

Craddock, in his book *As One Without Authority*, stresses the need for pastors to make sure that they preach sermons that are meant to touch the hearts of the listeners with a view to ensuring that the message of Christ is well understood and implemented. While referring to the performance of the pastors regarding their sermons he says,

Some of these people move into forms of the ministry that carry no expectation of a sermon, or out of the ministry altogether. In addition, there are countless others who continue to preach, not because they regard it as an effective instrument of the church but because of the combined force of professional momentum and congregational demand (4).

Crisis occurs in preaching when the preacher is not fully prepared for the task, when the language he is using is pregnant with meaning or confusing. Craddock makes it clear that, when a preacher does not take time to develop some grasp of the nature and meaning of words and of what happens when words are

shared, communication will soon fall silent, frustrated, and disenchanted,. The preacher must ensure that there is clarity and precision in the terminologies used.

Not only that, he counsels thus,

All should resist every temptation that promises a sermon without struggle, study, appropriation, and decision, even if that temptation is presented by the Bible itself. Whoever allows himself to be so seduced finds that he does not have a sermon, but three or four sermonettes, each related to the others as pegs in

a board (ibid Fred B. Craddock 84). In Matthew 5:2; 11:1, 29; Mark 1:21; 4:33; 12:14, and Luke 15:1; 20:2, Jesus was not only referred to as the Teacher, He was seen teaching people so that they could know the truth. The pastor must also make sure that members are given the proper teachings that will help them to know the truth. When the people are well taught, it will be very difficult for false teachers and prophets alike to swindle them.

Contextualization

Another area that would need the pastor's attention is contextualization. Moreau, editor of the *Evangelical Dictionary of World Missions*, defines contextualization as "the capacity to respond meaningfully to the gospel within the framework of one's own situation" (225). Mott, in his book *Dividends of Integrity*, defines it as, "the ability to make the Christian gospel relevant and meaningful to one's situation; it is relating the gospel to a culture in the daily life of the Church members...it is to help people relate the gospel to and in the daily

life of the church members” (9). Contextualization will help the pastor put the message in a form that will be relevant and meaningful to their context. London and Wiseman, in their book *The Heart of a Great Pastor*, counsel thus:

The joy of communicating the gospel in terms that contemporary people understand will stretch your understanding of Scripture, your awareness of the moral bankruptcy of society and your speaking and writing skills. It has to be done. And the excitement of pointing secularized people to Christ brings new fulfillment and authenticity

to your ministry. (121)Paul Fritz, a missionary to Nigeria and professor of many years standing, wrote a book titled, *How to Successfully Study, Preach and Communicate the Scriptures*. He counsels that preachers must make an effort at bringing the message to the context of their listeners. Preachers must learn the cultural norms for communications. They can use indigents to communicate in culturally approved channels; they can lead the people through what they already know to the unknown truths, and they can look for the points of unity, similarity, agreement, and common histories between the people’s culture and the scriptural messages (257).

According to Moreau, there is no single or broadly accepted definition of contextualization except in its goal. The goal is to enable an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation. Contextualization means that the Word must dwell among all families of humankind today as truly as Jesus lived among His own people. The gospel is the Good News which provides answers to a particular people living in a

particular place at a particular time. This means the worldview of that people provides a framework for communication. The questions and needs of the people are a guide to the emphasis of the message, and the cultural gifts of that people become the medium of expression. When applied to the church, contextualization can be said to be the effort made by a particular church to experience the gospel for its life in the light of the Word of God. In the process of contextualization, the church, through the Holy Spirit, continually challenges, incorporates, and transforms elements of the culture in order to bring them under the lordship of Christ. As believers reflect upon the Word through their own thoughts, employing their own cultural gifts, they are better able to understand the gospel as incarnation.

Moreau also suggests that contextualization is most commonly associated with theology, yet it is proper to speak of it in a variety of ways which encompass all the dimensions of religious life. For example, church architecture, worship, preaching, systems of church governance, symbols, and rituals are all areas where the contextualization principle applies. Context, on which the term is based, is not narrowly understood as the artifacts and customs of culture only but embraces the differences of human realities and experience. These differences are related to cultural histories, societal situations, economics, politics, and ideologies. In this sense contextualization applies as much to the church “at home, with all its variations, as it does to the church “overseas” (259).

In order to make sure that there is improvement in sermon delivery, Fritz gives suggestions to the preacher. Some of these include: he must be excited about his message, speak in a conversational manner but with intensity, know how best

to communicate the Truth, look at his listeners in the eyes, relate his messages to the concerns of the people, cultivate the use of gestures, learn to vary the tone of his voice, cultivate the use of the pause (that is, give people time to digest what has been said), improve his voice quality, listen to the criticisms of others, have something for each category of people in the church, make sure his purpose statement is well understood, learn to use humor and stories effectively, and give necessary definitions to key terms in his messages (200-202).

Discipleship

A renown evangelist and Bible teacher, especially on discipleship, David L. Dawson, in his book *Equipping the Saints*, says, “The word DISCIPLE comes from the Greek word “Mathetes” which means LEARNER. It implies a student/teacher relationship and requires the disciple’s following the philosophy, teaching, and practices of his teacher” (2). He posits that this is what Jesus had in mind when He called men to follow Him. He wanted men to leave their sinful way of living and follow His new teaching, philosophy, practices, and lifestyle. Dawson maintains that discipleship is an opportunity to tap the infinite resources of God, because it is a chance to live for significance rather than mediocrity. In discipleship mankind is not doing God a favor; it is God who is doing a favor for men and women. Martin Sanders, in his book *The Power of Mentoring*, says “Discipling others is the process by which a Christian with a life worth emulating commits himself for an extended period of time to a few individuals who have been won to Christ, the purpose being to aid and guide their growth to maturity and equip them to reproduce themselves in a third spiritual generation” (71).

Pastors need to consider the importance of discipleship and make sure it is put in place in their church to promote growth and faith in the Lord.

Looking at the Scriptures it will be seen that to be a true disciple, certain criteria must be met. The disciple must: continue in God's Word (John 8:31), have love for other people (John 13:34, 35), develop much fruit (John 15:8), put God first above all other people (Luke 14:26), pick his cross and follow Jesus irrespective of any hindrance (Luke 14:27), and forsake the old sinful way to follow Jesus (Luke 14:33). It is, therefore, a Biblical injunction that must be factored in if the teaching and preaching ministry of the church will be effective. The primary goal of discipleship is to help the members become like Jesus Christ, as written in John 6:40. In line with Moreau's concept of submission, the process of becoming like Jesus brings the disciple into intimate relationship with the Lord Jesus Christ, and this is the goal of individual discipleship. When it comes to discipling people, Sanders' definition is a submission that cannot be ignored because it is rather comprehensive. He says,

Discipling others is the process by which a Christian with a life worth emulating commits himself for an extended period of time to a few individuals who have been won to Christ, the purpose being to aid and guide their growth to maturity and equip them to reproduce themselves in a third spiritual generation (71).

The pastor must know that those going through the discipleship process are expected to understand the conversion process, because there can be no discipleship without personal knowledge and submission to Christ.

The Apostle Paul wrote what is regarded as his last will and testament to Timothy saying, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2Timothy 2:2 KJV). Looking at this passage critically, the word “faithful” is one of the key words that should be noted. For discipleship to be effective, the pastor must look for faithful people who would be teachable and willing to pass the message across to others. Henrichsen, in his book *Disciples are Made not Born*, writes that faithful men and women have always been in short supply, but God still seeks them out, qualify as “a faithful man” he believes the person must: have adopted as his or her objective in life the same objective God sets forth in the Scriptures, be willing to pay any price to have the will of God fulfilled in his or her life, have love for the Word of God, have a servant heart, put no confidence in the flesh, have no independent spirit, have love for people, not become trapped in bitterness, and live a disciplined life (12-18).

The discipleship program will help the people to stand firm for the Lord. It will help them to have better knowledge of Christ, help them to confront wrong teachings, make it possible for those who have gone through to help others, and lead to spiritual maturity. However, the pastor would have to make an effort to aid and guide the disciples’ growth toward maturity and ensure their progress until they are able and willing to reproduce themselves in others.

The Pastor and His Character Prime in his book, *Pastors and Teachers*, puts it in clear terms by saying that the call to shepherd God’s people and to teach them His Word is a special calling because of its strategic and unique importance

for the spiritual well-being of Christ's flock. As he says, "The ministry of pastors and teachers is not simply a job. Rather it is a vocation, the answering of a specific call from God. It is the highest calling in Christian service" (Prime1).

Speaking on a matter that borders on integrity to the Thessalonians, Paul did not mince words when he said,

But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us (New American Standard Bible,

1 Thess. 2:7, 8). Paul, no doubt, was stressing the issue of spirit-controlled character. Those who are controlled by the Spirit of God would certainly not find comfort in cheating and oppressing others. Their concern would be to make Christ known and use their knowledge for the benefit of others. Peterson and Strauch say in their book that, "Preachers who pride themselves on their knowledge of the Bible can often be rigidly dogmatic, intimidating, aloof, or impatient with people. Some even use their God-given skills of communication and knowledge to control people and serve their own selfish ends, like Diotrephes" (21).

Many authors have seen the need to promote integrity in the lives of Christians through their writings. They place a lot of emphases on it because there is no way one can discuss and promote the Christian faith without emphasizing integrity. Writing in *Dividend of Integrity*, Motty defines integrity as, "The quality of correctness, completeness, wholeness, soundness and compliance with the intention of the creators of the data" (35). Brand, Draper, and England, in their

book the *Holman Illustrated Bible Dictionary*, say integrity is “Faithful support of a standard of values” (827). Renn, in the *Expository Dictionary of Bible Words*, says the term suggests, “That which is whole, complete, and transparently free from duplicity” (525). In *Nelson’s New Illustrated Bible Dictionary* Youngblood defines integrity as, “Honesty, sincerity, singleness of purpose” (602). Writing in the *African Ecclesial Review (AFER)*, Enegho defines it as, “The state of wholeness and completeness which the process of life of faith is always striving to bring into being...it entails an unwavering commitment to God’s work, wholeheartedly seeking out the way of life of Christ without pretense, ostentation or hesitation” (523). A critical look at these definitions would help anyone know why the Christian faith thrives on straightness, transparency, singleness of purpose, sincerity, honesty, and wholeness.

The question becomes why would some pastors (especially in Africa) fall prey to the antics and tactics of the devil, especially in the area of money and material acquisition when the Lord has promised to supply all their needs according to His riches in glory (Phil. 4:19). Enegho says:

To assert that many Africans have no integrity today is not due to Western civilization or interaction with the Western world, but because of greed for wealth and many other vices is to say the least, a tenable idea. The problem with the contemporary African nations is that many leaders and even those wanting to contest for political leadership have relegated the virtue of integrity to the background. (523) The issue of integrity appears to be alien to some pastors. When placed in position of authority, they see that as opportunity to defraud the people

and amass wealth at the expense of their members' sweat, and to the detriment of their own souls. Pastors ought to blaze the trail, as Enegho has suggested, in displaying unparalleled integrity and sowing seeds of integrity in the lives of others. Paul has written a lot on integrity. A few such writings can be seen in Rom. 8:5; 12:1, 2; Phil. 4:8. From these passages it is clear that God is not only interested in our spiritual lives; He is also very much concerned about our bodies which must be presented to God as a living sacrifice. Shedding some light on these verses, Leadership Ministries World Wide writers, in their compilation titled *What the Bible Says to the Minister: The Minister's Personal Handbook*, submit that living sacrifice means, "Constant continuous sacrifice, sacrifice of your body wherever you are, your body sacrifices its own desires and it lives for God, your body lives for God by serving God" (271-272).

In his own contribution to this subject matter, Gary C. Newton, in his book *Growing Toward Spiritual Maturity*, writes about holiness as one of the character traits that must be found in those who live for the Lord, especially leaders. He says:

Christians who want to grow spiritually will impact the world only to the degree they live what they say and they believe. Holiness is a prerequisite for service in the Kingdom of God. A pure heart is required for servants of a holy God. God does not require moral perfection from His disciples. One only has to look at the heroes of the faith recorded in Hebrews 11, to see that God uses men and women in spite of their imperfections. (46) Since holiness is an attitude of the heart that expresses itself in godly living, as Newton rightly says, pastors must cultivate this

godly lifestyle so that their ministry will receive God's approval. Leaders should know that God does not associate with an ungodly lifestyle and must be willing to distance themselves from it.

In his book *Developing the Leader Within You*, Maxwell has done well by reading the poem of Walter and living by its standard to boost his character and lifestyle. This is a great example for pastors to follow in order to make a difference in the church or ministry where they work as leaders. Pastors need to know what it takes to be a qualified pastor. The way some of them go about their pastoral duties often show that they are detached from the qualifications expected of a seasoned pastor. Gehman, who has spent many years doing ministry in Africa, gives some qualifications which pastors must have to fit in to their calling. According to him, leadership is a gift; therefore, not everyone is called to lead. For this reason, pastors must have character. They must have a reputation beyond reproach, have spiritually mature edifying speech, have self-control and respectable conduct, be sociable, be faithful in marriage, and have skills and knowledge of the faith. The pastor must be a student of the Word, someone who reads and compares Scripture with Scripture. Pastors must be able to hold firm to the trustworthy words as taught and must be able to communicate the Word to defend the faith. Pastors need to give serious consideration to these qualifications if they want to make an impact on the lives of their members.

Hindrances to Integrity in Ministry

Paul admonishes Timothy to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity (1Tim. 4:12). What a shepherd

says and does will go a long way to make or mar his ministry. The charge here has to do with being upright and spiritual. Many things rise to make sure that the believer, especially the shepherd, does not fulfill this injunction. Some of the hindrances to this fulfillment are hereby discussed.

Bediako raises three of such issues in his article in *Church Leaders' Challenge*. The first is the temptation to relevance, the desire to be relevant to the burning issues of the time and to meet the felt needs of the people. The second is the temptation to popularity, the pressure to do something spectacular, to do what will win praise, approval, and applause. The third is the temptation to simply wish to lead, the desire to give leadership and the temptation to think that it is a right which is conferred on oneself. The temptation to regard worldly power as an appropriate support for the proclamation of the Gospel is perhaps the most subtle temptation of all for the minister (16).

Engstrom points out certain problems which can hinder success in the ministry of the pastor. These are discussed below.

Criticism. It is the greatest price paid by leaders. Anyone who cannot handle criticism is emotionally immature. This defect will eventually show up and impede progress toward the common goal.

Fatigue. The pastor must know the proverb, "All work and no play (including rest) makes Jack a dull boy." The law of diminishing returns will set in for a pastor who thinks he can keep working round the clock. If a person "burns out" completely, his influence and contribution will definitely come to an end.

Time to think. The Christian leader is expected to have time for creative thinking and meditation. The leader must take time to be alone with God from time to time. Many Bible characters were people of solitude. When the leader is too busy to take time to really think, then the possibility is that he or she runs short of ideas and a methodology to meet up the goal. Most successful ventures are said to be achieved only after many hours of deep thinking and careful scrutiny. The pastor needs a personal retreat from time to time, in order to be better furnished and be more effective.

Loneliness. The leader must be able to welcome friendship, but he has to be mature enough and contain enough inner strength to stand alone even when there is much opposition as he performs his tasks. The prophets, for example, were extremely lonely; they were often misunderstood, and they were threats to people because of their direct rebukes of the people's behavior. God has created mankind to be a social creature. That is why loneliness can be very difficult, and the leader also needs people to attend to him emotionally. Where all of these are absent, the pastor can be frustrated.

Identification. Not only must the leader be alone and be isolated at times, paradoxically he must also identify with the group. He must always remain ahead of the group. He must be willing to be an open, honest human being. He must pay the price of taking time to know his people and to share in their emotions, victories, and defeats,

Unpleasant decisions. A former military Head of State of Nigeria, when criticized for his maladministration once said, "Posterity will forgive me if I make

decisions and fail but will not if I fail to do so.” (Babaginda 1993) All leaders must be willing to pay the price of hard decisions for the sake of the whole. For example, sometimes leaders find it rather difficult to relieve workers who are not performing and may, therefore, retain them at the peril of the organization.

Competition. This has both positive and negative connotations. On the positive side, competition is said to be the genius that made America great. Without it man would have little drive to achieve. The fear of failure stifles competition because the leader will be afraid to proceed or get too involved; achievement is curtailed, and a loss of identity is sustained.

Abuse of power. When a person is given authority, he is in a legitimate position to exercise control and influence. Often leaders abuse such privileges. Church funds are sometimes misused; youths are used to achieving selfish purposes, and some see it as opportunity to spread their tentacles and do whatever pleases them, without recourse to the demands of the Holy Spirit.

Pride and jealousy. Everybody is said to have some elements of pride within themselves, but pride turns to egotism when it is magnified to the point at which there is no place for the other person. When the leader has long been admired, he may become susceptible to pride. Jealousy, which is described as “The rage of a man” (Prov. 6:34), can be very deadly and can be as cruel as the grave (Song of Songs 8:6). When all of these are not controlled, the organization is bound to suffer loss.

Utilization of time. Rather than engage in structured visitation to members and places when the need arises, it is not uncommon to see some pastors waste time in

the houses of their members and other places they visit. Given the type of society and culture of the people, many church members would struggle to entertain their pastor when he visits them. Some of these pastors would not mind staying in homes where they are given good attention, especially when entertained with food and showered with gifts, at the peril of other important matters. Of all things man has to work with, the most important is the time God has given to him. Just as man budgets for money, so he must budget for time. When time is misplaced and misused, productivity will be affected.

Rejection. Often times some pastors, especially those who stand for the truth and would not compromise, are made to look unwanted, just like Jesus was made to look in John 1:11, where John says, “He came to that which was his own, but his own did not receive him” (NIV). These pastors can be transferred from one church to another without considering the education of their children, their health, the nature of the work of their wives, and other things that are necessary for the performance of their duty.

All of these things and many more hinder success in the ministry (95-102).

Writing on “The Pastors, Politics and People of Kenya,” in volume 31.2.2017 of “Africa Journal of Evangelical Theology,” Okello says pastors should not participate in partisan politics because it can divide the members of the church who are likely to belong to political parties other than his. He writes:

In order to avoid confusing members of the congregation about the pastoral call, the pastor does his members a very big favor by refusing to jump onto any political bandwagon, and by staying focused on and

remaining committed to the ministerial call God placed upon him. A regular worship service should not be turned into a political meeting, and a pastor would be well advised to abstain from running for political office. Dragging political bias into a worship service shifts the focus from God to human personalities. (122)

There is no doubt that taking part in politics, partisan politics for that matter, has its own advantages and disadvantages. Even in the church setting there are some elements of politicking. The question that Okello and others may wish to answer is, "If pastors are barred from partisan politics, what becomes of that nation when unbelievers and wicked people alike take over?" In the first place, it is important to know the meaning of politics and what it takes to partake in it. Writing on "New Issues Facing Christians Today," John Stott says, "It is the art of living together in a community; it is concerned with the development and adoption of specific policies with a view to their being enshrined in legislation; it is about gaining power for social change" (14). Stott is definitely right to submit that genuine Christian social concern will embrace both social service and social action, and it would be very artificial to divorce them.

Although politics can stain the garment of the pastor, it does not mean that he cannot participate actively in it and be successful. In Nigeria, for instance, pastors shy away from partisan politics because it is considered a dirty game and as a result Muslims have taken over the leadership of the country. They make laws that favor their members, give employment to many Muslims, pave the way for Muslims' businesses to flourish, and make life difficult for non-Muslims. As of

now, the dreaded killer groups known as “Boko Haram” and “Fulani Militia,” who are all Muslims, are on the prowl killing Christians and non-Christians alike with impunity. The simple reason is that Muslims are the ones ruling Nigeria, and they make every effort to protect and defend their members, even when it is known that they are the ones behind the dastardly and wicked acts. If efforts had been made to sponsor a Christian, even a pastor, to become the president of Nigeria, these kind of atrocities would have been reduced to the barest minimum. Lutzer, in his book *Pastor to Pastor: Tackling the Problems of Ministry*, asks some vital questions of those who say that pastors should not be involved in partisan politics. He asks, “Why should evangelicals sell out to radical feminists, gay liberationists, and abortionists? What better way to get our message across than to organize and vote the humanists out of office? Why not elect those who would enact laws that reflect a more biblical approach to morality?” (48). It would be ideal to give pastors, who are called to bring life back to the society, the opportunity to participate actively in politics. They should be given the necessary encouragement, and discipline, when necessary. The church must constantly pray for and visit them. The body of Christ should make sure that the pastors who are concerned about themselves alone and are not productive in the ministry are barred from partisan politics, because the possibility is that they will be a disgrace to the body of Christ and to the Lord Jesus Himself. Instead, pastors should take the lead in ensuring that there is justice and equity, the hungry are fed, the sick are given necessary assistance, the jobless are assisted, those with academic challenges are encouraged and assisted, and developmental projects are handled properly in each community.

The Pastor and Marital Issues

In Africa many homes are built on cultural practices. The man is seen as the lord of the home who must be “worshipped.” He is seen as a dictator and whatever he says is final, with no argument or debate on his position concerning a matter allowed, and no one has the right to question his authority. Kore, in his book *Culture and the Christian Home*, sheds more light on these cultural practices. The image of women is rather low among the Nigerian ethnic groups which he surveyed. The woman is looked upon as the source of sexual satisfaction for man. They are treated just like slaves, seen as inferior to man, seen as man’s property, and seen as people that can be used or beaten when they commit even the slightest offence. In their book *No Longer Two. A Christian Guide for Engagement and Marriage*, Brian and Barbara Edwards put up a spirited fight against this practice. They suggest that husband and wife must:

Plan together, work together, talk together. No young wife should come home after a full day’s work and be expected to prepare the evening meal and get on with the housework and washing, whilst her husband lounges in the armchair with the newspaper, convincing himself that he has earned an evening off. If the wife must work, the husband must pay for it! (63) In some African cultures, the male child is better favored than the female one. In some families, until a woman gives birth to male children, she is made to know that her “seat” in the family can be declared vacant at any moment. It is even worse when after a wedding the woman experiences a delay in child bearing; the man may kick her out or allow her to stay with him but marry another woman.

The rather unfortunate development is that some pastors appear to carry this kind of cultural mentality into their own marriages. As earlier mentioned, a senior pastor with Baptist Church was asked to leave the Ministry because he and his wife were constantly beating each other. Stories abound about pastors who are involved in sexual promiscuity, have children outside wedlock, do not care for their wives and children, or do not spend quality time with their spouses and children. A common practice by some pastors is to travel for ministration or visitation without their wives. There they wine and dine to their satisfaction, but what their wives and children eat is not much of a concern to them. Paul says in 1 Timothy 5:8, “But those who won’t care for their relatives, especially those in their own household, have denied the true faith. Such people are worse than unbelievers” (NIV). Adams, in his book *Solving Marriage Problems*, counsels that husbands and wives must grow as individuals in conformity to Christ in order to be compatible with each other. He adds that a couple’s relationship to God is sharply affected by their relationship to one another. Disharmony in the home is often the chief contributor to disharmony between heaven and the home, and when the husband refuses to communicate with his wife, he can be assured on the basis of 1 Peter 3:7 that God will refuse to hear his communication (2, 3). It is one thing to carry the Bible, but it is another to be carried by it. That is, it is not enough to carry the Bible; there must be a concerted effort to obey its dictates. A healthy home is a feat which every believer, especially pastors, should endeavor to have. Hockin, in his book *Marriage and Family Walk Through the Bible* says:

Certainly many marriages are struggling because one or both partners are refusing to listen to God. We need to be drawn to our knees before the God of love and forgiveness. In His care there is no marriage that is hopeless. There is no family situation that is beyond repair. God is a great God, and He “is able to do exceedingly abundantly above all that we ask or think” Ephesians 3:20. (17)

Heward-Mills defines the Christian home as an atmosphere, a place where one is eager to be, a place of relaxation, insulation from the world and its pressures, a place of refreshment, and a place of training for the children. It should be a small picture of what the larger home (the church) is expected to look like. In order to have a happy home, certain steps must be taken. Heward-Mills suggests four steps to developing a Christian Home:

- 1 Christ must be acknowledged as the foundation and head of the home. When God is the focus of the couple, they draw closer to each other, because their closeness to God draws them to each other.
- 2 Apply biblical principles. The Word of God is His manual for marriage, it must therefore be built around the church.
- 3 Develop family worship. Ensure that you hold regular quiet times or devotion together, attend church services and be involved in church activities: and train the children to know the importance of Sundays.
- 4 Married people must reconcile plans that they held individually

before the marriage, to suit the home. They must be willing to give up certain interest, plans and preferences for the sake of the home. Do not insist on your own way; be ready to compromise. (26)

Love must be fully enthroned in the Christian home in order to realize the suggestions proffered by Heward-Mills and to experience the much-needed peace, good rapport, and togetherness that it can provide.

Another issue that is killing marriage is lack of proper communication in the home. It is not uncommon to see insincerity, lies, deceit, and pretense in the family, which can result in quarrels, separation, absenteeism from the home, or divorce. A driver told a story of how he drove his master, a church pastor, to a function in a particular city. On their way back, he said the pastor asked him to stop at a “joint” where he joined those taking alcohol. He started licking a neutralizer called “tom-tom” to hide the odor of the alcohol from his wife. He said he was not only embarrassed but disappointed that his boss could descend so low to the extent of taking alcohol and trying to hide it from his wife. Heward-Mills says, “Speaking the truth in love to one another makes us grow up in our relationship with God. Similarly, speaking the truth in love to each other as married people makes them grow closer to each other...a husband and wife must be the best of friends; share every success, disappointment, joy and pain together” (32).

In 1 Timothy 3:2, 3 Paul said to Timothy, “Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable,

hospitable, able to teach, not given to drunkenness, not a lover of money.” In this passage Paul was addressing the issue of credibility in marriage. Where this is lacking then the man runs short of “being above reproach.” To live above reproach, pastors should consider building protective hedges to prevent spiritual drought, loneliness, and infidelity and to ensure balance, integrity, and accountability (London and Wiseman, 225). Rebecca Samuel Dali, a scholar, a lecturer, and a marriage therapist, in her book *The Secret of Successful Living in the Christian Home*, counsels that Christ should be the head of the family and that all sorts of lies and unworthiness should not be seen in Christian homes between husband and wife. There should be peace always. It is very important for husband and wife to grow together spiritually, as that will help them to encourage each other as they read, study the Word of God, and pray together (132).

Sometimes pastors involve themselves in sexual immorality. A pastor went on visitation to a young widow who had some issues she wanted him to assist her to overcome. During their interaction, a “relationship” came up which resulted in pregnancy. Efforts to terminate the pregnancy led to complications which “let the cat out of the bag.” His action brought embarrassment to him, his wife and children, and the church. Adam writes,

The intimacy of biblical companionship extends to every Aspect of human nature. That is one reason why sexual relations are to be limited to the marriage relationship. There can be no intimate companionship between two persons when a third intervenes. Fornication, adultery, even polygamy

vitate true companionship because they destroy the intimacy of a constant, close relationship. (21)

Some people, even pastors, enter into marriage without really knowing its purpose. Adams would confront such people by telling them that marriage is designed by God to defeat loneliness; companionship, which is all embracing and encompassing, is the essence of marriage.

The Pastor and Spiritual Disciplines

There are people that God, in His wisdom, has placed in positions of responsibilities as leaders. These people are expected to live above board as they become the mirror through which others see themselves. Such people are expected to put on certain “garments” that would help them fulfill the mandate given to them. In the realm of spirituality, those who are pastors have no choice but to put on these garments if they must succeed in the ministry; these “garments” are called “spiritual disciplines.”

Donald Whitney, in his book *Spiritual Disciplines for The Christian Life*, and Dallas Willard, in his book *The Spirit Of The Disciplines*, have listed and commented on some of the spiritual disciplines, which include the following: worship, prayer, fasting, solitude, study. Their comments along with others are considered with a view to seeing how they can help to draw the minister closer to God.

Worship. Jesus said in John 4:23 – 24 that the time has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. This passage indicates that God is very much

interested in those who will worship Him from the depth of their hearts. Whitney says “worship” comes from the Saxon word “weorthscype,” which later became “worship.” To worship God is to ascribe the proper worth to God, to magnify His worthiness of praise, or to approach and address God as He is worthy (87).

Worship can only take place when the Holy Spirit indwells the worshipper. Tozer, in his book *Worship and Entertainment*, says, “A man who doesn’t believe in God cannot worship God...no worship is wholly pleasing to God till there is nothing in us displeasing God” (6). Worship of God must be a continuous process, not a thing to be done once a week, but a daily affair, and it is a discipline that must be done both publicly and privately because it will help the Christian to receive the grace to grow in Christ likeness. It is important to know these about worship: it embodies a number of factors, including the mental, spiritual, and emotional; there must be humility in the heart of the person who would worship God in spirit and in truth; it is natural because that is what God created us for, and man is a worshipper and only in the spirit of worship does he find release for all the powers of God’s amazing intellect.

Ministers of the Word must make sure they promote true worship of God. Worship must be encouraged so that it would become part and parcel of the lives of worshippers. The ministers themselves must make sure that they cast their trust in God and live by example. Pastors who are involved in sin cannot give God true worship; neither can they promote it, because no one can give what he or she does not have.

Prayer. An adage says, “If you do not pray you will become a prey.” Those who

would not spend time with God in prayer become more vulnerable to the antics and tactics of the devil. This song is often sung in many fellowship groups and churches, “Prayer is the key, prayer is the key, prayer is the master key, Jesus started with prayer and ended with prayer, prayer is the master key.” This attests to the fact that prayer unlocks every closed door to blessings and locks every door through which the enemy passes to cause havoc. Prayer has to do with humankind having communication with God. Willard says prayer is, “Conversing, communicating with God” (184). Ferguson and Wright, editors of the *New Dictionary of Theology*, define prayer as, “Communication with God in worship” (526). Christians are expected to communicate with God through prayer.

Moses Aransiola, in his book *The Secrets of Breakthrough Prayers*, reminds everyone, especially leaders, that all the people God used for centuries were those who raised solid altars of prayer and had rewarding divine contacts with the Lord (3). In his submission he states that, “The major reason why a lot of believers today are unsuccessful, stagnant and amount to nothing in life is because they do not have altar of prayer...A believer is not greater than his altar. The success, advancement, increase and consequently breakthrough in every area of life of a believer is contingent upon his altar” (xi). Aransiola’s submission is quite relevant in the sense that any Christian who would not raise a solid altar, would definitely experience serious problems that can derail the laid down program or vision of the church. It is often said that a prayerless church is a powerless one. As Christopher Wright, in his book *The Mission of God’s People* puts it, “Prayer is the walkie-talkie of the church on the battlefield of the world in the service of the

Word. It is part of the weaponry and armor that Christians must possess” (260).

Pastors must not only pray, they must teach the people the rudiments of prayer.

Fasting. In Matthew 4 Jesus took some days to go on fasting. During that time the devil came to test Him, with a view to making Him sin and lose His mandate, but the replies of Jesus to all the statements and strategies of Satan attest to the fact that He had met with God even through fasting. In fasting one abstains in some significant way from food and possibly from drink. Although, there are many ways and degrees of fasting, as Willard states, everyone should note that it is one of the more important ways of practicing the self-denial required of everyone who would follow Christ (167). Marjorie J. Thompson, in her book *Soul Feast: An Invitation to the Christian Spiritual Life*, says:

Fasting is cleansing. It cleans out our bodies. It lays bare our souls. It leads us into the arms of that One for whom we hunger. In the Divine Arms we become less demanding and more like the One who holds us. Then we experience new hungers. We hunger and thirst for justice, for goodness and holiness. We hunger for what is right. We hunger to be saints. (80)

Much as Pastors need food for the nourishment of their bodies, they need to also know that they have to practice this discipline because it will be of help to them in the ministry. Fasting will help the pastor become more spiritually alert because the hunger that comes through fasting will bring him or her to closer to Christ and be more alert, especially in the spiritual realm.

Silence and Solitude. In Africa, people live in many noisy environments. It is not uncommon to find street hawkers blaring their music at high volume, or neighbors

quarrelling or talking loudly when they gather. A vehicle owner in the neighborhood could be blaring his horn at will; some people may be having one form of celebration or the other and singing at the top of their voices. While Whitney sees the discipline of silence as the voluntary and temporary abstention from speaking so that certain spiritual goals might be sought, he said that solitude is the spiritual discipline of voluntarily and temporarily withdrawing to privacy for spiritual purposes. Jesus laid this pattern to be followed. In Matthew 4:1; 14:23; Mark 1:35; and Luke 4:42, He went to the desert and to the mountainside, solitary places to ward off all the noise and restlessness around to be with God. Whitney also says silence and solitude is a must for the Christian, and particularly leaders as it is an opportunity to hear the voice of God better. It will help the leader worship God, express faith in God, seek the salvation of the Lord, be physically and spiritually restored, regain a spiritual perspective, seek the will of God, and learn control of the tongue. Leaders must take some time off their busy schedules to be alone with God. This, if done, will help them to be better focused and more effective in the ministry placed in their hands by God (181).

Evangelism. In Matthew 5:16, Jesus told His disciples to allow their light to shine before men so that they can see their good deeds and praise God, their Father in heaven. Every believer must show the light of God for others to see. The lives of believers must be a natural overflow of the Christian life. Whitney would have people understand the fact that evangelism is a discipline in that, “We must discipline ourselves to get into the context of evangelism, that is, we must not just wait for witnessing opportunities to happen” (106). As a situation presents itself,

believers make the most of every opportunity to take the gospel around, as Paul counsels in Colossians 4:5-6. Since evangelism is important, every believer must be disciplined enough to undertake it. Evangelism can be done in various ways: the person concerned can calendar a date that will be devoted to evangelism, a lunch meeting at work or home can be organized for some people, a home evangelistic meeting can be scheduled, evangelistic literature can be given, and any other method deemed fit. All the believer needs to do is to trust God to go into it and leave the result to Him.

Paul said to the Corinthian Christians, “I do everything to spread the Good News and share in its blessings” (1 Corinthians 9:23, NLT). Paul sees the need to partake in spreading the Good News. Every pastor must make it a matter of priority to get involved in this spiritual discipline, to populate the Kingdom of God and bring glory to God.

Research Design Literature

The overarching paradigm this research studies is the impact of the lifestyle of pastors on church members through the use of the pre-intervention method. Questionnaires were distributed to serving pastors and lay leaders, and the wealth of experience of retired pastors was tapped through interviews. The goal was to know how pastors live their lives and how impactful such lifestyles are on the members.

Summary of Literature

This chapter examines the submissions of various authors on what it takes to be a pastor whose lifestyle is worth emulating. It points out some salient points

that the shepherd and the laity need to know so that they would readily follow the footsteps of Jesus Christ and make the Body of Christ look radiant. In this context, the Old Testament, the New Testament, and some of those things that were practiced during the early church period in relation to shepherding were examined. The shepherds must not only be willing and ready to obey the Lord precept by precept, they must know their calling, become change agents, become disciplers, operate with integrity, give sound and relevant teachings, and offer preaching that will impact the lives of the people by way of contextualization.

Servant leadership and the practice of spiritual disciplines are musts for the pastor who would lead like Christ. Strict adherence to the dictates of the Scripture concerning marriage must be treated as sacrosanct, as it is another way which people see into the lifestyle adopted by the pastor. The pastor is expected to live a lifestyle that will reflect that of Christ and help members have a good sense of belonging both spiritually and physically in the Body of Christ. The pastor has been given the greatest ministry, privilege and responsibility in the entire world, that of ministering to the people and reconciling them to the Lord and Majesty of the universe. For this reason, the pastor must understand and be fully committed to this great ministry and must live according to the standard of the Scriptures.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This research was prepared to investigate the lifestyle of the pastor, his ministry, his relationship with people, his attitude towards his calling, and his effectiveness in the local church where he serves as a minister. Chapter Three covers the research methodology, the criteria used to choose the participants, and the instrumentation used to explore the research questions. It also includes the method of data analysis. The respondents were pastors, retired pastors, elders, and lay leaders from Women's Fellowships, Men's Fellowships, and Youth Fellowships. A systematic process was used to obtain quantifiable information from them about the effects of the lifestyle of pastors on the church.

Questionnaires and interview were used to obtain the necessary data. A questionnaire was used to obtain quantifiable data from serving pastors to show the way they live their lives. The questionnaire was also used to obtain data from lay leaders of the church, to understand their perspective on how the pastors' lifestyles affect them and the church in general. The Likert Scale was used for some statements to obtain quantitative data. Data was presented in numerical form and analyzed using statistics to describe the lifestyle of the pastors. An interview was designed to obtain qualitative data from retired pastors on their experience while in service and what they had to offer to the serving pastors. These instruments created an inductive inquiry that provided a greater understanding of perceptions, attitudes,

theories, and processes in order to see the effect of the pastors' lifestyles on their church members.

Nature and Purpose of the Project

Evangelical Church Winning All (ECWA) was established over a hundred years ago in Nigeria to preach the gospel to all nations. Their mandate includes helping people know Christ through missionary activities, church planting, and an enabling environment for followers of Christ to have the opportunity to meet together in a church to worship God and encourage one another. In addition, ECWA believes and is involved in evangelism. In order to ensure all these are accomplished, ECWA employs the services of those in theology, pastoral leadership, church planting, administration, and strategic thinking. As a matter of policy, they do not employ the services of those who have not gone through theological training at one level or another.

It is a common scenario in ECWA to see pastors seek the wellbeing of their members as they perform their statutory functions. On the other hand, it is also painful to see some pastors whose lifestyles run contrary to what they preach and stand for. In Gyel L.C.C. for instance, it is common to see pastors who are abusing the authority and privileges given to them. This project is designed to discover the way and manner some pastors conduct themselves in the ministry and to evaluate the impact of their lifestyles on the church members in Gyel Local Church Council of Evangelical Church Winning All. The goal is to help the pastors, and ECWA as a body, understand some necessary steps they need to take to enhance their performance and effectiveness in ministry.

Research Questions

In order to find out how pastors conduct themselves in the ministry, their impact on their members, and the proposals that are geared towards helping them, this research process was guided by three questions.

Research Question #1: How do pastors and lay people describe the lifestyle of pastors from Monday to Saturday?

When people come to church on Sundays, they look holy, amiable, and God-fearing, but outside the church, especially when they are with their spouses or family members, it may be difficult to see these traits in them. Similarly, pastors can be seen in sanctimonious or pensive moods to suggest that they are closer to God. After church service on Sundays what becomes of the lifestyle of the pastor? How does he live his life from Monday to Saturday? The pastor deals with members of his church and they are in a good position to see and to know the kind of lifestyle he is living. The purpose of this research question is to find out the way pastors live their lives during the week. The pastors' questionnaire was designed and administered to pastors within the L.C.C. to realize this objective. Questions 1 – 4 addressed their calling; questions 5 – 7 addressed their ministry context, and questions 7 – 10 addressed their relationship with members.

Research Question #2: In what ways do lay people think the pastors' lifestyle should align with their Biblically mandated role as shepherds?

Often lay people and non-Christians see the pastor as someone who is next to God. He is someone that would dictate the spiritual direction of the people and

help them with issues they find difficult to handle. However, confusion and discouragement set in when they see pastors deeply involved in partisan politics, cheating, sexual perversion, infidelity, and so forth to the detriment of their job. This Lay Leaders' Questionnaire addressed the lifestyle of the pastors in relation to their Biblically mandated role as shepherds.

Questions 1 – 4 addressed their lives; questions 5 – 7 addressed how they see their pastor's lifestyle, and questions 7 – 10 addressed the performance of their pastor.

Research Question #3: How does the lifestyle of pastors affect the spirituality of their church members?

There are pastors who set goals and create ways to achieve these goals so that they can get closer to Christ, be more result oriented in any duty given to them, and become more Christ-like. The leadership and lifestyle of such pastors will no doubt affect the way the members relate with Christ and each other. The purpose of this research question is to reveal the effects of the lifestyle of pastors on the spiritual lives of their members. In order to achieve this goal, ten questions, contained in the Pastors' Questionnaire, were asked as follows: questions 1 – 4 addressed their calling; questions 5 – 7 addressed their ministry context, and questions 8 – 10 addressed their relationship with their members and others. In addition, the Lay Leaders' questionnaire and the interview with the Retired Pastors also made it possible to know more about the effects of pastors' lifestyle on their members.

Ministry Context

ECWA has a long heritage of mission, discipleship, and church planting all of which is well spelled out in their constitution. Through this, it has planted many churches in Nigeria as well as some in other parts of Africa, the United States, and other countries. The structure is organized in such a way that the president is at the head of the entire organization; that is, he is the head of the council that makes decisions for the organization and is the mouthpiece of the organization, especially when speaking to the government. He is the one to give final approval for action to be taken on any matter that demands his attention. The secretary is the head of administration and controls all the District Church Councils. Other officers report to the president and secretary according to the established rules. The secretary controls the District Church Council officers who in turn control the Local Church Councils. The Local Church Councils control the local churches. This structure helps the organization achieve its goals. In order to reduce the rate of heresies, it is a requirement in ECWA for all interested people to have theological training at one level or another before they can be allowed to serve as church pastors or missionaries. This gives them better results as they engage in evangelism, community services, medical services in collaboration with medical personnel, and other activities or programs all in order to make Christ known.

In Nigeria, the church is seen as a holy place, God's dwelling place, and a place where worshippers are expected to comport themselves in a manner that is considered honorable to God. The pastors that lead the churches, especially the ones that exhibit Christ-like characters, are well revered in many quarters. In some

places, pastors are even allowed to make contributions towards the development of the communities where they live because they believe the pastor is next to God and would give suitable counsel.

For example, in September 2018 some members of the dreaded “Boko Haram,” a group of Islamic Jihadists, invaded a community with a view to killing as many as they could. While this was happening, a pastor took a very serious risk to save the lives of some members of the community. He went quietly to alert and rescue some of the members that were sleeping and took them to a safe place before conveying them in his vehicle to the nearest police station for their safety. That action alone made many members of his community, including those who had not been going to worship in any church, to start attending his church. It also brought greater respect to pastors, as they are considered men who are ready to risk their lives for others to live.

However, much as ECWA places great emphasis on soul winning, integrity, and holy living, there are some pastors who are living lives that fall short of the ideal. A pastor was fired because of his involvement in sexual immorality with some members of the Women’s Fellowship and Choir. Another pastor was fired for embezzling money meant for the construction of a church auditorium. During a conference that took place about two years ago, two pastors sneaked out of the campground and got themselves involved in some criminal activities which led to their arrest and prosecution. They are still serving various jail terms and have been fired by ECWA.

ECWA does not permit pastors to be involved in bi-vocational duties, yet some pastors do not have time for the ministry the Lord has placed in their hands. While some find time to study, pray, and be fully involved in reaching out to others, some are silently involved in partisan politics, while some waste their time on unprofitable ventures.

An interesting, though unfortunate, scenario is that some of the laity handle Bible study and prayer programs in the church when they see that their pastors are not doing so or being forthcoming with programs that will help enlighten the members. Some others, who do not have the ability to teach or lead, go to other churches or non-denominational church organizations to receive the spiritual food they need. It may be difficult to blame the laity for going out during the weekdays to find solution to their problems because some of the pastors are not concerned with their members' welfare. When members are sick, especially the indigent ones, some pastors will hardly take time to pray for or visit them, even in the hospitals or home. They do not bother about their members' financial situation but are mindful about receiving their own welfare packages from the same members. It is sad to know that some of the laity join church fellowship groups to have a sense of belonging, but their lives are not impacted positively for Christ.

Participants

Criteria for Selection

This project could not be completed without administering the questionnaire to pastors as it is their lifestyle that is the main focus. Therefore, they were the first set of people contacted. Elders in ECWA are mainly men who are committed to Christ and are married. They are normally elected to serve for a period of three years at first and another three years if re-elected. An elder can serve for a maximum period of six years after which he must “rest” for another three years before he can be eligible for re-election. The elders in each church were also contacted because they work directly with the pastors, particularly in the areas of decision making and implementation. The leaders of fellowship groups were contacted because of their positions. Retired pastors were not left out. They were contacted to share their own perspective on the effect of pastors’ lifestyle because of their past experience in the ministry.

Description of Participants

Participants in this exercise were pastors, lay leaders, and retired pastors. This includes pastors who were recently employed but not licensed, those who have been licensed, and those who have been ordained. None of them fell below the age of 20 nor were any above 65 years, except the retired pastors who were between 65 and 80 years of age. About 20% of the members of ECWA Gyel L.C.C. were of the Berom tribe from Plateau State and were the natives of the area. About 79% of the members were people from different tribes within and outside Plateau State, Nigeria, while about 1% were non-Nigerians. Of the people

interviewed, about 10% were above sixty years of age, while about 80% were between the ages of eighteen years and fifty nine years. In addition, out of the respondents, about 30% were degree holders and about 25% were diploma holders. In Nigeria, following the British system, graduates of Polytechnics and other related institutions who spent two years in their academic pursuit are awarded the “Ordinary National Diploma” (O.N.D) while those who spent four years are awarded the “Higher National Diploma” (H.N.D). In addition, about 45% were students, applicants, and housewives who hold secondary school leaving certificates. In order to make the research fair and credible, twenty pastors, five retired pastors, and twenty-five lay leaders were interviewed.

Pastors were the main focus, since it was their lifestyle that was being considered. The Elders were laymen who work directly with pastors, especially in the area of decision-making and implementation, and are the ones who help see to the overall good of the church. Their closeness to the pastors was a criterion used to invite them. The leaders of fellowship groups were also contacted because the pastors must make time for their activities and interact with them for administrative purposes and for their spiritual growth. Retired pastors were also included because, as the saying goes, “Experience is the best teacher.” They were interviewed to learn how their lifestyles affected church members while in service, their perspective as retirees, and their counsel to serving pastors and church members.

Ethical Considerations

Permission was sought from the Local Overseer in charge of Gyel L.C.C. after explaining to him the intent of this research work, which was to interview pastors and members of churches under his supervision. In order to formalize the discussion, a letter of consent was sent to him, and his reply in the affirmative is attached as Appendix D.

The pastors' questionnaire was not given to the pastors until their Local Overseer's consent was sought and approved, and thereafter the letter seeking their consent was given to them. A copy of the letter is attached as Appendix E. Similarly, the laity's questionnaire was not distributed to them until their pastors had given approval, and the letters to that effect had been received by them. A copy of the letter seeking their consent is attached as Appendix F. The interview for retired pastors was also not administered until a letter to that effect had been given to them. A copy of the retired pastors' interview questions is attached as Appendix G.

Efforts were made to conceal the identity of the respondents. Their name, church attended, profession, job descriptions, or any other distinguishing characteristics were not reported in the study. Where the need arose to make reference to a particular participant, coded words known only to the researcher were used. The concealment of raw data including transcripts of interviews was given adequate attention. Data saved on the researcher's laptop was securely deleted, and printed information was burned shortly after the dissertation was

completed and approved. Electronic data was stored but is well protected with the password known only to the researcher.

As a requirement for the Doctor of Ministry program, the researcher shared significant findings from his research work with his cohort colleagues and Asbury Theological Seminary faculty at Kentucky campus. By way of making contribution to the growth of the Lord's work in ECWA, the researcher also shared pertinent results of this research with the management of his Local Council, the District Council, and the General Council.

Instrumentation

In this work, three researcher-designed instruments were used to collect data: a Pastors' Questionnaire administered to the serving pastors, a Lay People's Questionnaire administered to the Lay Leaders, and the Retired Pastors' Interview given to retired pastors of ECWA within the L.C.C. In order to ensure quality in this work, Sensing's counsel to, "Select people who have awareness of the situation and meet the criteria and attributes that are essential to your research" was followed (83). A demographic section, which identified the age, education level, marital status, length of membership, and the level of involvement in church activities were embedded in the questionnaire. These instruments were used to identify the things that affect the lifestyle of the pastors, and their effects on the lives of church members, especially the ones over whom they preside.

Interviews were conducted with pastors who had served in the L.C.C but have retired from the service, using the Retired Pastors' interview. This instrument was used to know the experience of those pastors while they were serving, their

assessment of the lifestyle of serving pastors, the counsel they offered serving pastors to boost their lifestyle and make it more Christ-like, and how church members could help the pastor enhance his spiritual life and character.

Each questionnaire administered to the pastors and lay leaders contained ten questions, while five prepared questions were asked each retired pastor during the interview. These tools helped to discover certain issues and challenges that pastors often face, how they affect their members' lifestyles, and their effects on the church members.

Expert Review

While fully determined to make the best of this project, some errors were committed by the researcher. However, Asbury Seminary has put up some checks and balances to ensure that all students in the Doctor of Ministry program are well-guided. Dr. Ellen Marmon, a professor and the Director of the Doctor of Ministry program as well as the supervisor of this project, made significant changes in the instruments to make them better. The Institutional Review Board (IRB) also assigned another expert reviewer to ensure that this project addressed the effect of the lifestyle of pastors on church members. All the necessary changes were made and resubmitted to the reviewers who attested to the standardization and validity of the results provided.

Reliability and Validity of Project Design

No one can understand or know what a human is thinking until the power to do so is given. It is difficult to know the impact of a pastor's lifestyle on church members without asking those who are directly connected to him, including those

with whom he works, interacts, and relates while performing his duties. The pastors who were studied were given the questionnaire to answer. They responded to the questionnaire without the researcher or any known persons cajoling them in any way to do so. The information proffered by the pastors, the lay leaders, and the retired pastors helped reinforce the veracity of this research. Each person and group had the opportunity to freely give information that helped the researcher know the lifestyle of pastors and how much their lifestyles have influenced them.

Data Collection

The type of research design used in this project is pre-intervention, and it incorporates qualitative and quantitative methods. The participants were informed about the intention of the researcher to conduct this research. Current pastors as well as retired ones were informed, and the lay leaders were informed through their pastors. In view of the terrain of Gyel Local Church Council and the security situation in the area, the researcher gave the questionnaires to the pastors through their Local Overseer and gave the lay leaders their questionnaire through their pastors. The responses from the pastors and lay leaders to the questionnaires were collected the next day from the Local Overseers and pastors by the researcher. Oral interviews with structured questions were also held with the retired pastors during the day, in just one day.

In order to achieve the above, the pre-intervention research design was used. This design was used because, as Sensing puts, it will help to fully describe the lifestyle of the pastor, identify what contributed to it, and make necessary

suggestions that would be of help to enhance the image and lifestyle of the pastor (55).

Data Analysis

The questionnaire distributed was aimed at knowing the effects of a pastor's lifestyle on members of his church. There were two instruments used in this work: questionnaire and interview. There were two types of questionnaires. The first was the Questionnaire for Pastors. This questionnaire was directed at the pastors who were unlicensed, licensed, and ordained. The Pastors' Questionnaire was necessary because it afforded the researcher the opportunity to know about their sojourn in the ministry as well as their opinions, challenges, temptations, and administrative issues that they encountered. The next was the Lay Leaders' Questionnaire which was administered to lay leaders of the church. This included church elders and agency leaders. The elders join with the pastors to formulate policies, make decisions, and implement these decisions. The agency leaders preside over the affairs of various agencies in the church. The set up in ECWA is such that the pastors must have close interactions with all these leaders at one point or the other. The lay leaders must report to the pastors, and the pastors must ensure that they reciprocate their gesture by looking at their reports, visiting them during their fellowship periods, and encouraging them when the need arises. The Lay Leaders' Questionnaire enabled the researcher to have their own comments on the effect of their pastor's lifestyle on the church members. The next instrument was the Retired Pastors' interview. In ECWA, pastors are allowed to serve for a maximum of thirty-five years before retirement or must retire at the age of sixty-

five. That means the retired pastors are men of experience in the field. The retired pastors must have passed through the “terrain” that the serving pastors are passing through; therefore, they will be in a position to assess the lifestyle of the pastors and to know the effect of their own lifestyles on the church members during their tenure and their counsel to the serving pastors. The interview allowed the researcher to have the perspectives of the retired pastors and used them, after analyzing their submission and coding, to arrive at the results presented in this research.

The data submitted by the pastors from the questionnaire, the data submitted by the lay leaders, and the records of the interview with the retired pastors were deeply examined. The data collected was analyzed, and no contradictions between data sources were found. This ensured that the words and actions of the participants correlated, and the data was relevant to the case under consideration. Through interpretative reading of the data, the document was organized according to phrases, headings, and themes to show what they implied.

In line with Sensing’s submission that, “Data collection and analysis techniques should be appropriate to, and in fact, driven by the research questions,” (91) the various data obtained was categorized and analyzed under the following headings: a). impact of pastor’s sermons, b). pastor’s attitude, c). pastor’s relationship with lay leaders and members, d). pastor’s relationship with his immediate community, e). pastor’s challenges, f). motivational issues, g). church growth, h). evangelism , and i). spiritual life of church members. This

categorization was done to show the actual performance of the pastors, and the situation in each church.

The data collected was rated in percentages, and from the percentages the data was calculated for the result obtained. The result of the analyzed data generated from the questionnaires for the pastors and laity was tabulated for easy evaluation and understanding. The pastors' questionnaire was coded as 001 from A to J, the laity's questionnaire was coded as 002 from A to J, and the retired pastors' interview was coded as 003 from A to E. The percentage and mean score obtained were used to draw conclusions, and the result was presented in tabular form.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

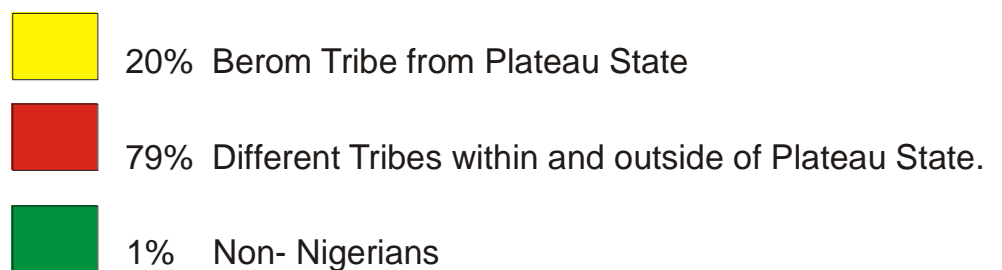
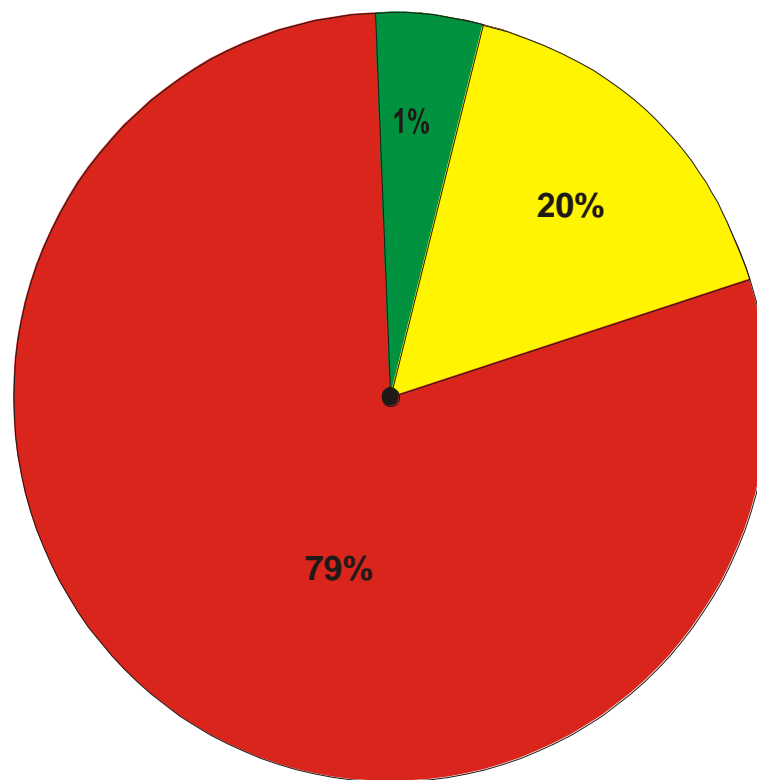
This chapter deals with the analysis and findings of the data collected from the questionnaires administered to serving pastors and lay leaders as well as the interview with retired pastors. The goal was to discover the effects of the lifestyle of pastors in Gyel L.C.C. on their church members and how the serving pastors, lay leaders, and church members can have a more fulfilling spiritual life in spite of the challenges currently overtaking the church. The purpose of this research was to evaluate how the church can help pastors live lives that will bring positive changes to members of the church and touch the lives of people within the community where they reside.

Participants

Participants in this study were members of ECWA residing within a community known as Gyel. About 20% of the members of ECWA Gyel L.C.C. were of the Berom tribe from Plateau State and were the natives there. About 79% of the members were people from different tribes within and outside Plateau State, Nigeria, and about 1% were non-Nigerians. Of the people interviewed, about 10% were above sixty years of age, about 80% were between the ages of twenty years and fifty-nine years, and about 10% were between the ages of eighteen and nineteen. In addition, out of the respondents, about 30% were degree holders and about 20% were diploma holders. In Nigeria, following the British system, graduates of Polytechnics and other related institutions who spent two years in

their academic pursuit are awarded the “Ordinary National Diploma” (O.N.D), while those who spent four years are awarded the “Higher National Diploma” (H.N.D). In addition, about 45% were O Level Certificate holders (also known as the Secondary School Leaving Certificate).

4.1: THE GROUP OF LAY LEADERS



4.2: The Number of Pastors, Lay Leaders and Retired Pastors

Number of Lay Leaders interviewed = 25

Number of Serving Pastors interviewed = 20

Number of Retired Pastors interviewed = 5

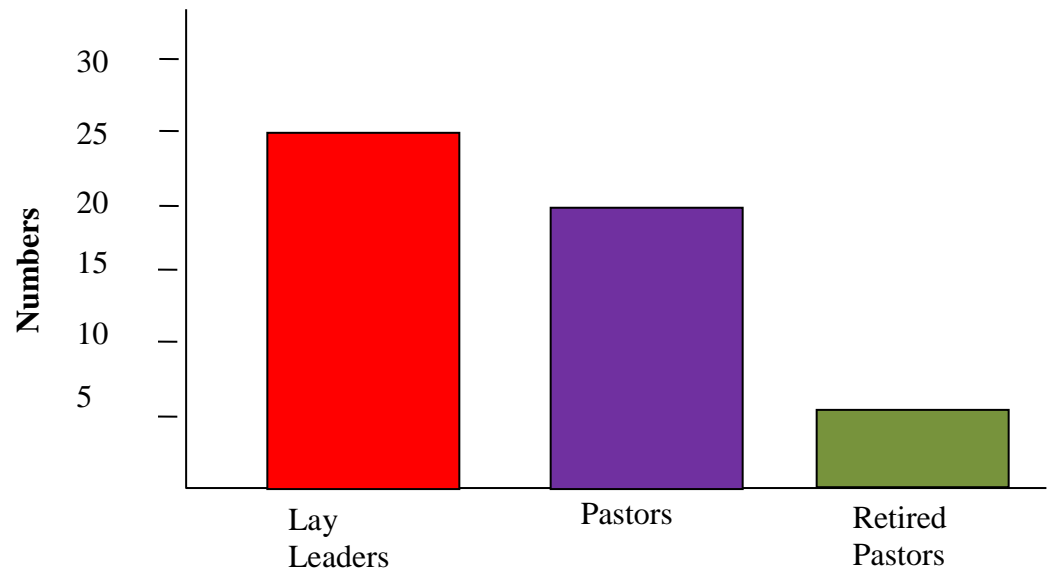


Figure 4.3 shows that five serving pastors who are unlicensed hold a Diploma of Theology certificate and are natives from Plateau State. Five licensed pastors have degrees in Theology but are non-indigenes of Plateau State. Among the licensed pastors, two hold Diploma in Theology certificates, and two are degree holders in Theology and indigenes of Plateau State. Among the unlicensed pastors, two are holders of a Diploma of Theology, have degrees in Theology, and are non-indigenes of Plateau State.

The graph shows that among the ordained pastors, two have a Diploma in Theology, and two have degrees in Theology and are indigenes of Plateau State.

Two of them have diplomas in Theology. While another two hold degrees in Theology but are non-indigenes of Plateau State.

The retired pastors held Diplomas in Theology before they retired, and all of them are indigenes of Plateau State

4.3: Demographic Survey of Pastors

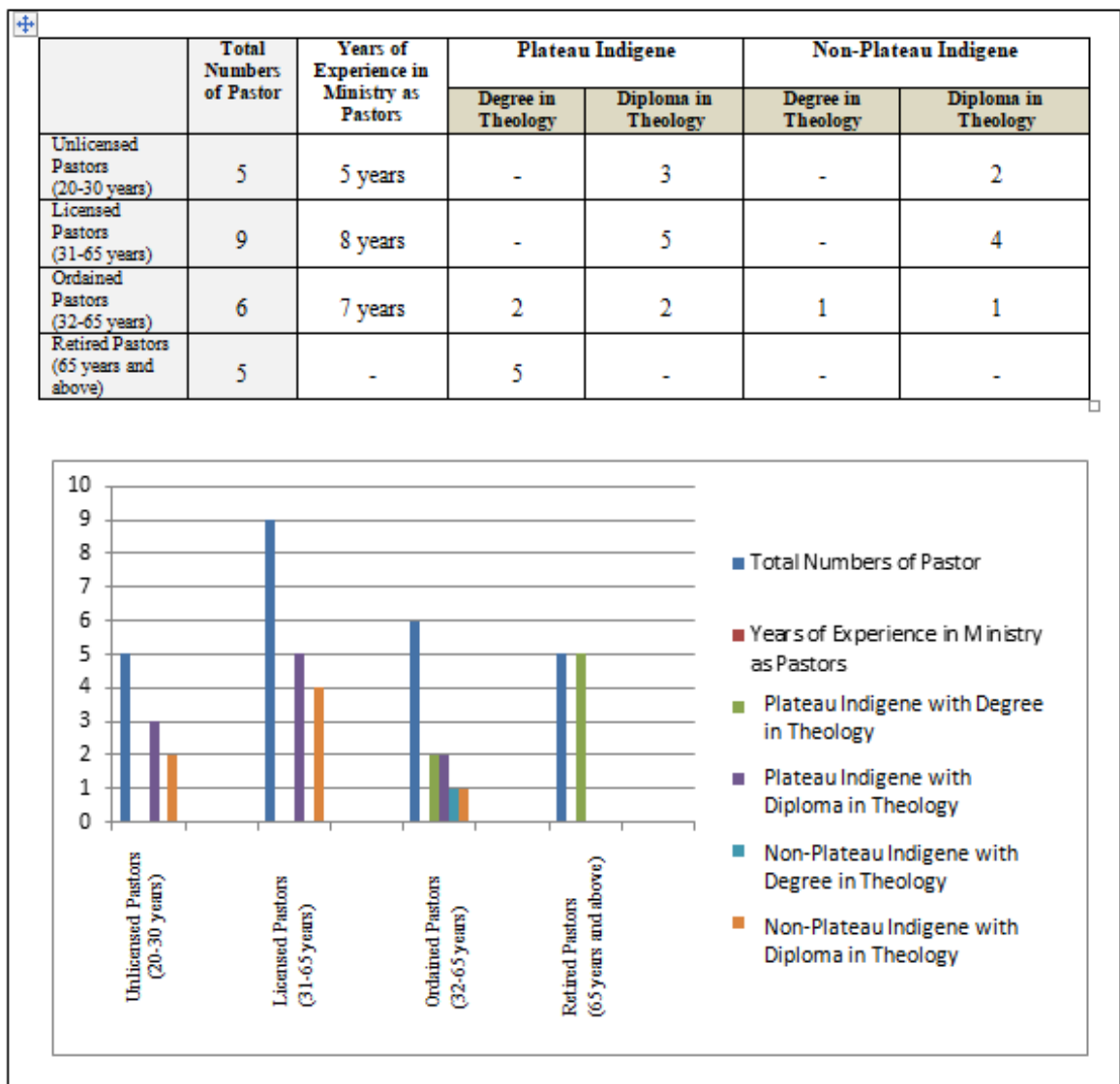
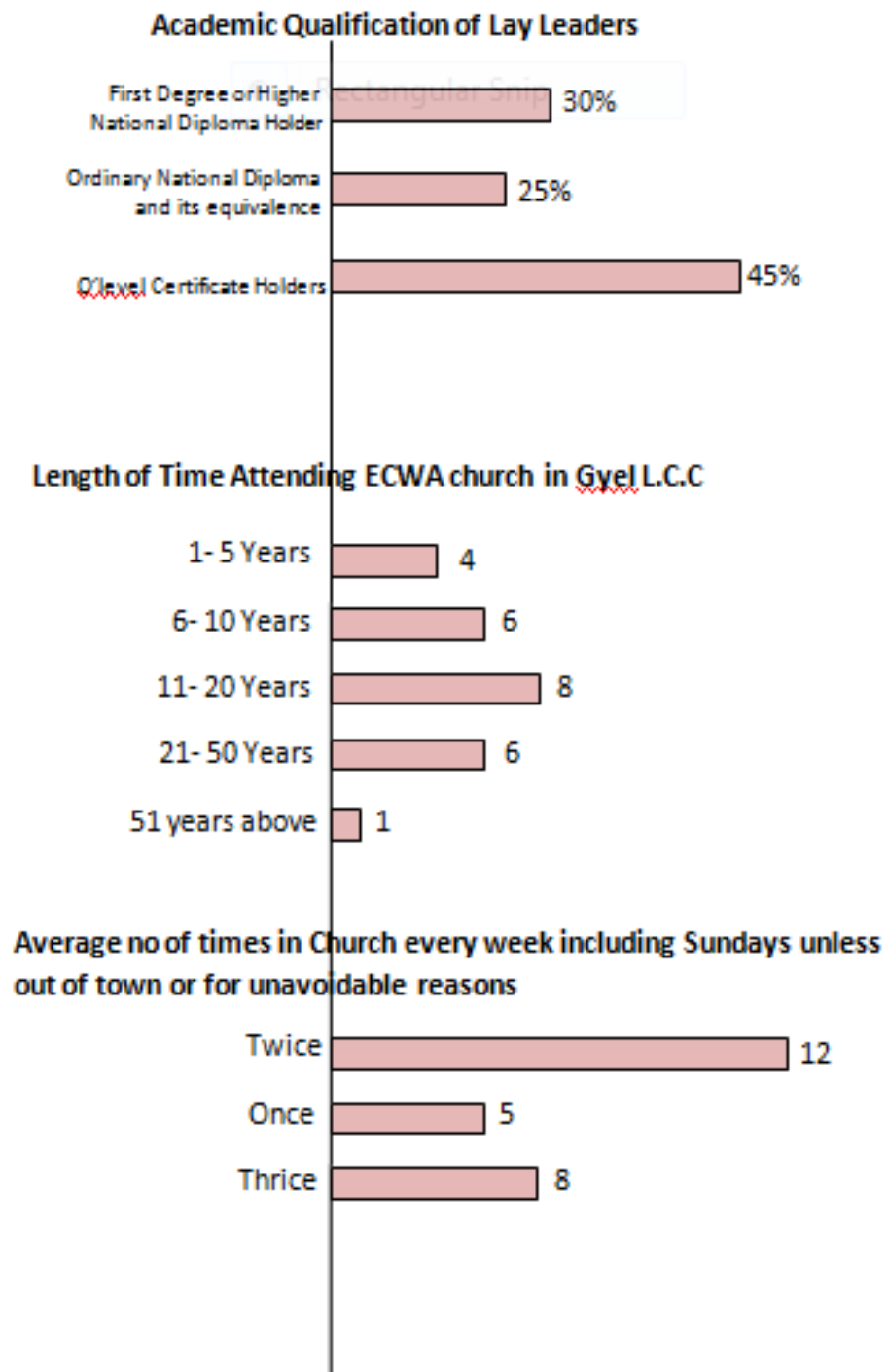


Fig 4.4. Shows a graphic display of Lay Leaders: 30% of them hold a first degree or the Higher National Diploma in various fields; 25% of them hold an Ordinary National Diploma or its equivalent, and 45% of them graduated from various secondary schools.

On the length of time spent in the church, four of them have been in the church for one to five years; six have been in the church for between six and ten years; eight have been in the church for between eleven and twenty years; six have been there for between twenty-one and fifty years, and only one has spent above fifty-one years.

On the average number of times they are in Church every week, including Sundays unless out of town or for unavoidable reasons, twelve of them make their presence felt twice a week, five attend once a week, and eight make themselves available three times a week.

4.4: DEMOGRAPHIC SURVEY OF LAY LEADERS



RESEARCH QUESTION #1: Description of Evidence

How do pastors and lay people describe the lifestyle of pastors from Monday to Saturday?

In all the charts below, “A” stands for “Agree,” “SA” stands for “Strongly Agree,” “D” stands for “Disagree,” and “SD” stands for “Strongly Disagree”

The result of questionnaires used for the pastors and lay leaders and the interview with the retired pastors on the lifestyle of pastors are shown below. Table 4.5 shows the percentage result regarding how pastors describe the lifestyle of pastors. From the results, 25% of the respondents strongly agreed that the decision to become a pastor was born out of a calling to serve; 50% agreed and 25% disagreed with that statement. Also 10% of the respondents strongly agreed that lay people give them gifts and that affirms their calling to ministry; 60% agreed, 10% disagreed, and 20% strongly disagreed with the statement. Again, 5% of the pastors strongly agreed that their devotional life is very rich and effective; 35% agreed, 50% disagreed, and 10% strongly disagreed with that statement. Concerning regular feedback about their messages and lifestyle from members, 5%, agreed, 80% disagreed and 15% strongly disagreed to the statement.

Furthermore, in terms of preparation of messages, 10% of the respondents strongly agreed that they spend more than ten hours a week preparing their message; 10% agreed and 80 % disagreed to that statement. One hundred percent of the respondents agreed that they visit members regularly to encourage them. Only 10% of the respondents strongly agreed that pastors should ask lay people for feedback on sermons delivered and make changes based on their input; 20%

agreed, and 70 % of the pastors disagreed with that statement. In terms of whether or not church members should question how pastors live their lives, 10% of the pastors agreed with the statement, while 90% disagreed. Fifty percent of the respondents agreed that they are aware of their role as pastors and shepherds of God's flock all week long; 25% strongly agreed, and 25% disagreed with the statement.

Fifty-five percent of the pastors agreed that being a pastor means people will watch and examine the way they live; 20% strongly agreed, and 25% strongly disagreed with the statement. In terms of understanding that serving a church means setting an example for the lay people, 90% of the respondents agreed with that statement and only 10% disagreed.

Concerning participating in other activities outside the church, 40% of the pastors agreed that such action might affect lay people, while 60% disagreed with that statement. Also, one hundred percent of them agreed that if a pastor is married, his relationship with his wife must meet biblical standards, and if single, should maintain chastity even in their singleness. On the significant changes that church members have experienced under the pastor's leadership, twelve of them, representing 60%, said that they embarked on church renovation; four of the respondents, representing 20%, said that quarrelling has reduced among members, and another four, representing 20%, said that attendance at fellowship meetings has increased.

On actions taken by pastors to ensure the spiritual wellbeing of members; twelve of the pastors, representing 54%, said they embarked on visitation to their

member's houses to encourage them. Two of the respondents, representing 9%, said they often made efforts to settle quarrels; five of the respondents, representing 23%, said that they embarked on revival programs. One pastor, representing 5%, said that he made sure messages from the headquarters are well passed across and understood by members, and two pastors, representing 9%, said that they encouraged their members to read devotional materials. On how they can promote relationship among church members, ten of the pastors, representing 50%, said that they embarked on visitation to church agencies, promoted inter-agency sports, and prayed for church members, while another ten respondents, representing 50%, said they promoted relationships among church members through preaching and choosing some of them to work together in church committees. Regarding who holds the accountability of actions inside and outside the church, nineteen of the pastors interviewed, representing 95%, said they are accountable to their district head's office; only one respondent, representing 5%, said that he was accountable to the district head office as well as the church.

Table 4. 5:

Percentage Result on how Pastors Describe the Lifestyle of Serving Pastors from Monday to Saturday

S/N		A	SA	D	S D	Total
1	Pastoral calling to serve	10	5	5	0	20
	Percentage	50%	25%	25%	0%	100
2	Gifts affirm calling	12	2	2	4	20
	Percentage	60%	10%	10%	20%	100
3	Devotional life is rich and effective	7	1	10	2	20
	Percentage	35%	5%	50%	10%	100
4	I receive regular feedback about my message and lifestyle from my members	1	0	16	3	20
	Percentage	5%	0%	80%	15%	100
5	I spend more than 10 hours a week to prepare for my message	2	2	16	0	20
	Percentage	10%	10%	80%	0%	100
6	My visitation to church members is very regular	6	14	0	0	20
	Percentage	30%	70%	0%	0%	100
7	Pastors should ask lay people for feedback on their sermon and make input where necessary	4	1	15	0	20
	Percentage	20%	10%	75%	0%	100
8	Church members can question how pastors live their lives	2	0	2	16	20
	Percentage	10%	0%	10%	80%	100
9	I am aware of my role as a shepherd all week long	10	5	5	0	20
	Percentage	50%	25%	25%	0%	100
10	Being a pastor means people will watch and examine the way I live	11	4	0	5	20
	Percentage	55%	20%	0%	25%	100
11	A pastor should set example for the lay people	10	8	1	1	20
	Percentage	50%	40%	5%	5%	100
12	I consider how my actions might affect lay people when I take part in activities outside the church	6	2	8	4	20
	Percentage	30%	10%	40%	20%	100
13	My marriage must meet up with biblical standards	18	2	0	0	20
	Percentage	90%	10%	0%	0%	100

RESEARCH QUESTION #2: Description of Evidence

In what ways do lay people think the pastors' lifestyle should align with their Biblically mandated role as shepherds?

Table 4.6 shows the percentage result on how pastors' lifestyle should align with their Biblically mandated role as shepherds. From the result fifteen, representing 60%, of the church leaders agreed that they have access to the pastor and know about his life; five, representing 20%, strongly agreed; one, representing 4%, disagreed, and four, representing 16%, strongly disagreed with the statement. Also, ten, representing 40% of respondents, agreed that their pastors' sermons are very much related to their everyday life; ten, representing 40% disagreed, and five, representing 20%, strongly disagreed with this statement. Again, five, representing 20% of the respondents, agreed that the pastors' sermons are Biblically based; another five strongly agreed; ten, representing 40%, disagreed, and five, representing 20%, strongly disagreed with the statement. In terms of the pastor's lifestyle corresponding with what he preaches, five, representing 20%, agreed; another five strongly agreed; ten, representing 40% disagreed, and another five strongly disagreed with the statement. Five, representing 20% of respondents, agreed that their pastors treat women with respects, and twenty representing 80% of respondents, strongly agreed with the statement.

Ten lay leaders, representing 40% of the respondents, agreed that the attitude of pastors towards Bible study, prayer meeting, and other weekly programs is worth emulating, and fifteen, representing 60% of them, disagreed with the statement. On the issue of pastors being open to lay leaders' input and advice about ministry and works, five, representing 20% of respondents, agreed with the statement; four, representing 16%, strongly agree; ten, representing 40%, disagreed, and six, representing 24%, strongly disagreed.

On how pastors could improve on the church ministry, twenty respondents, representing 80% of the lay leaders, opined that pastors should spend more time studying the scriptures to make their teaching more impactful. They emphasized that pastors should endeavor to practicalize love and ensure that the tenets of the Scriptures are followed religiously. Two, representing 8% of the respondents, said that pastors should live exemplary lives, empathize with people, and make Bible Study programs more relevant to them. Three, representing 12% of the lay leaders, suggested that pastors should ensure that there is accountability, justice, fair play, and holiness among members and pastors. Responding to suggestions to make pastors' sermon more effective, almost all the lay leaders, twenty-three or 92% of the respondents, were of the view that pastors should use suitable language to pass their message across to the members, spend more time studying the Word, use appropriate illustrations, and reduce or do away with unnecessary jokes while preaching. Two, representing the other 8% of the lay leaders, said that the pastors should put machinery in place to ensure adequate feedback from their sermons and show by example by including their wives in church activities.

Similarly, in their responses to how pastors' lifestyle can be of encouragement to members, eighteen lay leaders, representing 72%, were of the opinion that pastors should be respectful and allow people to see their Christ-like character rather than their qualifications; they should also promote unity among the people and dethrone tribal sentiments. Seven of them, representing 28%, said that the pastor should live an upright lifestyle that is transparent enough for others to see, ensure that the right people are allowed to perform in the church, and give their wives roles to play in the church. Often people talk about "African time," which is nothing but flagrant disregard for time. Pastors must ensure that they keep to their schedule.

Table 4.6: Percentage result on ways pastors' lifestyle should align with their biblically mandated role as shepherds

S/N		A	SA	D	SD	Total
1	Access to Pastor & have knowledge about life	15	5	1	4	25
	Percentage	60%	20%	4%	16%	100
2	Relevance of Pastor's sermons to everyday life	10	-	10	5	25
	Percentage	40%	0%	40%	20%	100
3	Pastor's sermons biblically based	5	5	10	5	25
	Percentage	20%	20%	40%	20%	100
4	Pastor's life corresponds with what he preaches	5	5	10	5	25
	Percentage	20%	20%	40%	20%	100
5	Pastor treats women with respects	5	20	-		25
	Percentage	20%	80%	0%	0%	100
6	Attitude of pastor towards programs worth emulating	10	-	15	-	25
	Percentage	40%	0%	60%	0%	100
7	Pastor accepts input and advice	5	4	10	6	25
	Percentage	20%	16%	40%	24%	100

In the chart below, the size of each bar shows how the laity rates the pastors on different skills and traits. Evangelism's shortest bar shows that it is not considered important. Next is accessibility, followed by visitation, which shows that the pastors are hardly available to their members and that their flair for visitation does not meet with the expectation. The results also show that they lack skills in preaching and teaching; they lack integrity, and they have abysmal display of incompetence.

Table 4.7: RATING OF PASTORS BY THE LAITY

The chart below shows how the lay leaders rate the pastors in terms of their competence, integrity, preaching and teaching skills, visitation, accessibility and attitude towards evangelism.

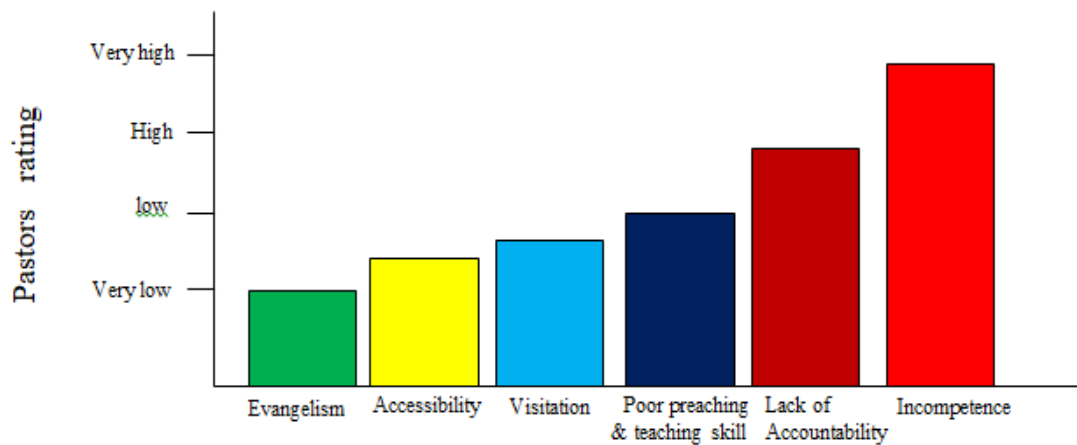
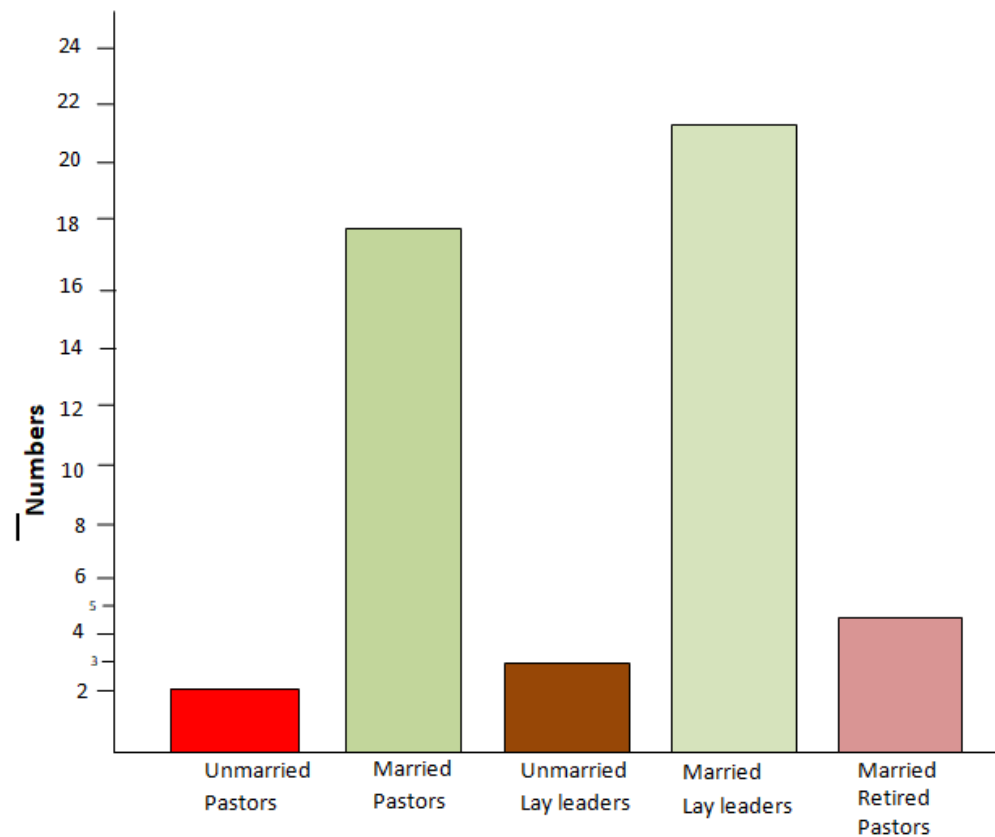


Table 4.8 is a graphical depiction of the marital status of serving pastors, lay leaders, and retired pastors. Among the serving pastors, only two of them were not married and were part of the unlicensed pastors. Three lay leaders were yet to marry while others were married. All the five retired pastors interviewed were married.

Table 4.8: MARITAL STATUS OF SERVING PASTOR, LAY LEADERS & RETIRED PASTORS



RESEARCH QUESTION THREE: Description of Evidence

How does the lifestyle of pastors affect the spirituality of their church members?

An interview was conducted with retired pastors to further determine how the lifestyle of pastors affects the spirituality of church members. From the question on how they became pastors and the period they served before retirement, all five of the retired pastors said they felt the call of God before venturing into the ministry and spent not less than thirty-five years each working in ministry before their retirement.

Concerning the practices, habits, attitudes, and relationship that pastors were not comfortable with while in service, three, representing 60%, of the retired pastors were not comfortable with tribalism, incessant transfers of pastors, classism, and favoritism exhibited by the leaders on one hand, or eye service, bootlicking, and gossip by their fellow pastors on the other hand. Two of them, representing 40%, were not comfortable with misuse of time, stealing of church funds, immorality in the church especially among the youths, and inadequate concern for the welfare of members.

Speaking out of their wealth of experience, the retired pastors their views in these words:

Many pastors today are politically minded. They are after positions and would do anything possible to get to the office they desire. Some of them do not even mind to run down their colleagues or even see how to assassinate their character in order to succeed. In ECWA, pastors are not

allowed to campaign for positions of authority; rather they are to fast and pray for God to choose the right leaders. Some of these pastors indirectly campaign to get elected, and when they are elected they mess up the office and render it ineffective. When they do not succeed, they try to form cliques that would run down those elected.

One is left to wonder what becomes a church where many of the leaders are after what they can benefit from the church instead of what they can contribute to it.

Retired pastors' comments can be likened to a lament when they said:

It looks more like integrity is fast losing its grip in the lives of some church people as they commit abortion with their sex partners, and some even have children outside wedlock.

Furthermore, attention has been drawn to those pastors who appear to be uncultured in the way and manner they speak to people. Some do not find it difficult to use the pulpit to say some words which are often considered vulgar, while some out rightly use the pulpit to lash out at those they feel are not in their camp even if those are the ones telling them the truth.

Pastors must be approachable and honest; they must not use the pulpit to take their own pounds of flesh; rather, they should use love to “conquer” even those they perceive as enemies.

The retired pastors also said that:

Pastors are expected to be diligent, hardworking and have impactful ministry. Some pastors hardly have time for their work, they engage in businesses that take the chunk of their time and as a result have little time for their work as pastors. Sermons are not well prepared; some even use the commentaries in their devotional materials as their sermon and back such with stories just to cover up their lack of adequate preparation. Some of them spend time visiting people and places and receiving visitors; and thus have little time for their ministerial duties.

Diligence, faithfulness, and proper use of time must be upheld by pastors to be effective.

Regarding methods employed to win souls, all five said they embarked on house-to-house evangelism, tract distribution to people, and open air crusade. Similarly, from the interview on practices noticed in the present day pastors that are quite different from the ones exhibited while they were in service, four of the retired pastors said the present-day pastors have their minds set on benefits they can derive from the church, and they are more position and fashion conscious. Only one retired pastor said that the present-day pastors are not as respectful and appear to be less bothered about winning souls.

Concerning the counsel to pastors for better productivity, all five of the retired pastors advise that pastors should lead the church in a way that honors God. They should take time to prepare their sermons very well and present them in a

manner that is easily understood by their members. They should live practical Christian lives and be role models, be decent in the way and manner they dress, eschew pride, be respectful, be time conscious, maintain integrity, and have experienced and credible leaders they submit to as their mentors.

They also said that serving pastors must embark on structured visitation, be mindful of the time they spend, the frequency, and as much as possible embark on such with their wives, especially when visiting the unmarried and widows. Where possible, they should keep away from handling church funds, and when they must, ensure that proper accountability is provided. They should also control their emotions.

These retired pastors advised pastors not to be partisan in appointment. Instead they should ensure that competent hands are allowed to handle committees and other areas. They should not have business deals with church members and should not be accepting preaching engagements that will frequently take them out of their congregations. In addition, they counseled that pastors should stay busy and not indulge in envy, jealousy, hatred, and other vices that can destroy the unity of the church. Instead they should promote love among themselves and their members. Pastors should submit themselves for training and retraining. The retired pastors were very willing to share their thoughts. Their concerns are stated below:

Shepherd's Attitude

Pastors are shepherds and their lifestyle should reflect that of Jesus Christ who is the Chief Shepherd. Shepherds care for their sheep, they are mindful of the dangers around them, they know where and when they should eat and drink water,

and make sure they are given the necessary attention when they are sick. Pastors in a similar manner should give their members quality food when and where necessary, that is, feeding them with the Word from time to time to ensure their growth, and not develop spiritual kwashiorkor. Pastors, as shepherds, should take time to encourage their members to pray and also be seen praying for their sheep. When pastors do not pray, the possibility is that their members can become prey in the hands of the enemy. When a pastor is not given to prayers the tendency is that the church will become spiritually cold and bankrupt.

Transparency

Pastors should live very transparent lives such that others would see and be encouraged. They must not be seen encouraging members to be religious; rather they should encourage them to be more Christ-focused and to worship Him in spirit and in truth. As a matter of fact, they should encourage members to read and study the Scripture, and live by its standard. Pastors should be diligent in their work, and be transparent.

When a pastor is diligent in his work, he will certainly be more productive and his services more impactful than the one who is not. Similarly, just as Christ and His faithful apostles were transparent, pastors must be given to transparency in all their dealings. They should be role models, people who would set the pace for others to follow. Christ frowned at and condemned the hypocritical lifestyle of the Pharisees because their behavior was parallel to the teachings of the Scripture. Pastors need to be encouraged to be faithful, transparent, and diligent.

Godly Character

They must eschew pride, arrogance, and any act of insubordination; and put on the garment of humility and love for their members and others alike to see and emulate Christ. Godly character must be seen clearly displayed in the lives of pastors, especially as they are seen as people next to God. They need to: mind the way and manner they relate with the opposite sex, put avarice under control and ensure that they do not engage in any act that will bring shame to the name of Christ. Pastors should exhibit the attitude of Christ, who though was God, humbled Himself to interact and relate with humans created by Him, in spite of their sins.

Mode of Dressing

Soldiers, police, nurses and doctors are known and recognized by the way and manner they dress-as their dress code speaks volumes about them. In a similar way, pastors should mind the way they dress because people address others by the way they dress. Their dress presentation must be seen to be civil and epitomize decency.

If pastors are not well dressed, they would certainly find it difficult to correct church members, especially the youths, who are already copying the dress code of unbelievers, nor will people in the community place value on their ministry.

Accessibility

In terms of accessibility, pastors must exhibit friendly dispositions. They must be accessible to their members as much as possible, and be seen to empathize with them. Furthermore, pastors, like Christ, must show love to their members.

They should visit them at home or hospital, care for them by giving them gifts that they can afford, go extra mile to ensure that it is well with them. Pastors should have friendly disposition: no backbiting, gossiping, bootlicking, backstabbing, or pretense. As members see this virtue in them they will not only show love to their pastors, they will equally extend it to those who come their way. Similarly, pastors who are intolerant, easily angered, rude, and uncultured may find it rather difficult to promote unity in the church.

When pastors are not there for their members, those members will go to other churches where those pastors will attend to their needs. As pastors display the vices stated above, church members will become intolerant of one another. and the church will become crisis ridden.

Truancy

“Truancy is another lifestyle of pastors that affects the spirituality of their church members.” Truancy is clearly seen when pastors find reasons to dodge weekly activities and give flimsy excuses for absenting themselves from some Sunday services. In situation like these members find themselves attending church services just for the sake of making their presence felt and will often attend service elsewhere.

Evangelism

The complaint often brought against some of the pastors bothers on their attitude towards soul winning. While it is expected that the church should embark on evangelism as frequently as possible, some of these pastors hardly care about it. Members too hardly even think of going out for evangelism because the push for it

is not there.” Depopulation of a church is one of the functions of coldness towards evangelism. Evangelism must be kept alive to win more souls for the Lord and to equip them for ministry.

Discrimination

The church is bedeviled by all sorts of vices. Pastors are not left out; they discriminate against certain groups or tribes in the church. When pastor is posted to a church, the practice that develops is that those who belong to his tribe rally round him while those of other tribes often stay at a distance watching. When these pastors form committees, they appoint more members of their tribe to key positions in the church. The fallout of this discriminative attitude is that other members refuse to cooperate with those appointed because they know the people were appointed based on tribalism or one sentiment or the other. Therefore, murmuring, heated debate, and quarrelling that sometimes develop as a result of this practice, is fast impinging on the spiritual life of church members.

Tribalism must be routed out of the church if the life therein must be conducive for worship and spiritual growth. The comments of the Lay Leaders cannot be ignored as their statements from the questionnaire given to them appear to bring out some burning issues in their hearts. They posit that, “Pastors are ambassadors, mouthpieces and representatives of Christ; and are, therefore, expected to live lives that reflect His character.”

According to the lay leaders:

The acronym E.C.W.A stands for Evangelical Church

Winning All which means that the primary purpose of the

church is to win souls for Christ and assist the converts to be rooted in Him. However, some pastors find it difficult to live up to this expectation as they appear to be too comfortable or busy to see to the realization of this mandate. Some of those who make effort to reach out with the gospel do so only at their own convenience.

As a matter of fact, since ECWA is out to win souls for Christ, evangelism must be given its pride of place; otherwise, depopulation awaits the church. Lay leaders are certainly not happy with the issue of accountability of serving pastors. They said:

In terms of accountability, it is disheartening, to see pastors giving fake receipts to show that they spent money on one thing or the other which is not true; and how they handle church funds without giving proper account is quite disturbing. How such pastors could descend to the extent of collaborating with the finance department to defraud the church remains a hard nut to crack.

The puzzle that seems to disturb their minds is why the leadership of the Church has not been able to arrest the situation. There are many more questions that are begging for answers.

Lay Leaders' response to their questionnaire also reveals that:

Some of the pastors do not make themselves easily accessible to their members either for counseling or necessary interactions. They keep their distance and somehow not looking as friendly as members would expect. Often times they do not answer calls from their members or those who want to contact them for one thing or the other. Visitation to church members is one of the prime duties of pastors.

However, some pastors do not see the need to visit their members as expected; and when they do; it tilts more to the rich. They visit the rich frequently and spend quality time with them; however, when they visit those who are struggling financially they are more in a hurry to leave them. The issue of apathy displayed by these pastors brings a lot of discouragement to many members of the church.

There is no discrimination in genuine love as it is spelt out in John 3:16 which says, “For God so loved the world.” When members see that their pastors are given to discrimination in visitation, they may feel reluctant to open up to them when they are facing challenges.

Summary of Major Findings

1. Sensing a call to ministry is an important factor in protecting a pastor from seeing his job simply as a way to earn a living.
2. Lay people pay attention to and judge their pastors’ integrity by their behaviors and relationships outside of church activities.

3. Tribalism often creates a competitive and corrupt appointment system and environment for pastors.
4. Pastors who prioritize evangelism and regularly teach God's Word to their congregations are more likely to serve growing churches.
5. Leaders who show the humility necessary to embrace change can lead their churches into healthy ministry.
6. Lack of accountability makes it difficult for pastors to control similar practices within the church.

This chapter deals with the findings and analysis of the data collected from the questionnaire administered to serving pastors and lay leaders and the oral interview with retired pastors, in an effort to know the effects of the lifestyle of pastors in Gyel L.C.C. on their church members, and how the serving pastors, lay leaders, and church members can have a more fulfilling spiritual life in spite of the problems that are challenging the church.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

God instituted His church so that His children would have good rapport with Him and worship Him according to the demands of Scripture in John 4:23, 24 (KJV). However, many members of ECWA in Gyel LCC do not understand this purpose as they are seen patronizing dubious characters who parade themselves as men of God, like the so-called founders of White Garment Churches and Prayer Houses, and engage in fetish practices, solely for the purpose of miracles. The Spiritual life of members appears to be at its lowest ebb. They hardly attend Bible Study or Prayer Meeting programs and attend church service on Sundays at their convenience. Those engaged by ECWA are those who have gone through theological training, and the purpose is to ensure that church members are given teachings that are Bible based. However, some Pastors in the LCC are engaged in activities that send negative signals to their members, rather than ensuring that their members have quality relationships with Christ by way of the teaching, preaching, and godly relationships which they are engaged to provide.

The lifestyle of pastors goes a long way towards influencing the spiritual life of the church. This chapter explores six findings from this research work and how they correspond to the researcher's personal observations and the surveyed literature including the Biblical and theological framework. It also covers recommendations that are geared towards helping pastors become more effective and result-oriented in their ministry. The chapter ends with the limitations of the

research, unexpected observations, suggestions for further research, and a postscript.

Major Findings

First Finding. Sensing a call to ministry is an important factor in protecting a pastor from seeing his job as simply a way to earn a living.

It is difficult to see a soldier doing any other job apart from what he has been enlisted to do. Pastors should be as focused on their work as any soldier, yet sometimes they involve themselves in partisan politics. They are seen with individuals who are not straightforward and relate to them solely for political gains.

The majority of pastors seem not to have a firm grasp of what it means to have a calling and what it takes to be a pastor, even though the majority of them said that they had a call before venturing into the pastoral ministry. Their lifestyle confuses their members when they find it difficult to match their words with their lifestyle. Those who serve as ministers should be very sure they are being led into the ministry. In order to fulfill their calling, they must be obedient, humble, courageous, morally upright, hardworking, focused, teachable, and correctable. This major requirement is not yet a reality in the lives of some pastors.

In the literature review, it is clear that pastors are shepherds, and as shepherds they are to care for the sheep. They are to feed the sheep with quality food, which is the Word of God. Currid's contribution to this is quite timely as he rightly points out that Pastors who are referred to as shepherds are expected to give "nutritious food" to their members, protect them from predators who masquerade

as messengers of God, and ensure that their lives are characterized by the peace of the Lord (350) Richards makes it clear that Ezekiel condemned those spiritual leaders of God's people who were supposed to shepherd them, but instead clothe themselves with wool and slaughter choice animals, ruling brutally for their own profit rather than for the good of the sheep (432). Still said that many who are called pastors, having lost the way, become peddlers of various sorts of wares, leading the people into their own brand of merchandise, for they are not really interested in the flock of God. They use their followers only as a means of their own aggrandizement, to boost their ego and indulge their desire for power (1).

The Biblical and theological framework of this research reveals facts that have to do with the lifestyle of pastors, especially how they affect church members. In the Old Testament, shepherds were told to watch over the sheep and make sure that they are well protected and fed. In Exodus chapter 20, the Ten Commandments given by God to Moses shed light on what God expects of His people. Their duties to God include a focus on spirituality rather than idolatry, holiness rather than profanity, His worship on the seventh day rather than secularism, and honoring parents as His representatives rather than irreverence. The duties to men include the following: they must not kill, which decrees the sanctity of life against murder; they must not commit adultery, which protects marriage and the home; they must not steal, which maintains the right of property against plunder; they must not bear false witness, which upholds the sanctity of character against slander, and they must not covet, which insures the heart against wrong desires. The Old Testament give images of God as the Shepherd of Israel

(Gen. 18:15; 49:24; 77:20; 78:72; Is. Ps.23:1; 28:9; Isa. 40:11; Ezek.34:11 – 31).

The picture here is that of God being the Shepherd (leader, teacher, protector, feeder and owner) of Israel. In Ezekiel 34:1 – 6, God makes it clear that the shepherd's ministry included feeding, healing, and bringing back the lost sheep.

In the New Testament, the Gospels and other passages point to Jesus as the Chief Shepherd and make the responsibilities clear. In John chapter ten, the Good Shepherd, Jesus, knows His sheep, gathers and leads them, talks with them, saves them, satisfies them, dies and resurrects for them, and gives them eternal life. In John 21: 15 – 17, Jesus showed His disciples, particularly Peter, that His sheep's wellbeing is predicated on the food they eat. Therefore, He made it abundantly clear that His sheep must be fed. Pastors who do not have the calling would find it difficult to fit into this command. Pastors who love Christ are expected to show it by feeding His sheep.

Second Finding. Lay people pay attention to and judge their pastors' integrity by their behaviors and relationships outside of church activities

Church members find it rather difficult to have access to their pastors when needed. The laity complained that pastors are more well-disposed to the rich or well to-do members than those who are struggling financially. The actions of these pastors encourage classism among church members; this development is not making members comfortable with one other. From the questionnaire administered to the laity and the interview with the retired pastors, it is clear that members of the church are not comfortable with the appetite of pastors. They want the pastors to be satisfied with what the church can provide for them, and they should allow

others to be assisted by the church. Avarice should be kept at a distance because the insatiable desire for money and property can cost them severe damages, both spiritually and physically, and discourage members from giving towards the work of the Lord.

Motty reiterates the need for pastors to make the Christian gospel relevant and meaningful in the daily life of the church members (37). Enegho, who is an African, is not new to the issue of integrity which pastors face. He asserts that many Africans have no integrity; not because they have not had contact with the Western world, but because of greed for wealth and other vices which have made them abandon integrity (522).

Paul the apostle warned the Colossian Christians about issues that border on integrity. Knowing the dangers involved, he counseled them to put to death sexual immorality, impurity, lust, evil desires, and greed because they are all forms of idolatry. In 1 John 2:15, 16, John warns all not to love this world or the things it offers, for those who love the world have made up their minds to pitch their tents against Christ. If a pastor does not place his roots where the Father providentially placed them, it will be difficult for him to shepherd His sheep. What shall it profit a man if he shall gain the whole world and lose his soul, was the question Jesus asked in Mark 8:36, letting people know that the struggle for worldly benefits is of no use if Christ is not in it. In Colossians 3: 1, 2 Paul encouraged the Body of Christ not to be earthly focused. They are to set their affection on things above rather than the things on earth because they have died to sin and their lives are now

hidden in Christ in God. This means that believers, including pastors, should not throw their integrity away just for earthly gains.

Third Finding. Tribalism often creates a competitive and corrupt appointment system and environment for pastors.

Tribalism and other vices in the church system are enough to run down even a vibrant church. There are major and minor tribes within the Local Church Council of ECWA Gyel. Pastors who are from the majority tribe enjoy good rapport from members when posted to churches where their tribe's men and women are dominant, but the reverse is the case for pastors who are posted to churches where those from their tribes are in the minority. Some pastors are well disposed to tribal sentiments, and they display this when appointing people to serve on various committees. Lots of grumbling and bad blood pervade the air when appointments made reflect discrimination. The much-needed Christ-like love is not upheld by some pastors, as their "love" tilts to where they believe would benefit them. Their conditional love stands as a major factor in the polarization of the church members.

In the literature review, the authors wrote a lot about the need for pastors to display Christ-like love to people, members and non-members alike. London Jr. and Wiseman make it clear that God is pleased when a pastor welcomes a congregation into his heart and loves them as his extended family and when a pastor learns and loves an assignment as much as an ancestral home. Willmington rightly posited that shepherds who truly love their sheep will know them, care for them, protect them, give them good food at the right time, lead them, die for them,

and make sure they have eternal life. Maxwell said that after reading the poem written by Howard A. Walter he decided to adopt its principles which will encourage pastors: to be true for there are those who trust him, to be pure for there are those who care, to be strong for there are those who suffer, and to be brave for there are there is much to dare (174).

The Biblical/theological point that pastors are expected to consider holding unto in this connection has to do with Biblical texts from the Old Testament and the New Testament. In the Old Testament, particularly Deut. 6: 2; 10:12; 26:16; Josh. 22:5, it is made clear that pastors whose lifestyle would please God must show great love for the Lord and be ready to obey Him. In the New Testament, the Apostles gave no room for discrimination of any sort. While answering questions from a Scribe, Jesus emphasized the need to love the Lord with all his heart, mind, soul, and strength and to love his neighbor as himself, thus showing that whoever loves the Lord will also love his neighbor. In Acts 6: 1 – 7, a serious measure was taken to arrest the issue of discrimination between the Hebraic Jews and the Hellenistic Jews. While it was rearing its ugly head, the Apostles were sensitive in the spirit, quickly ordered for the appointment of seven men to handle the issue. All of that happened without the Apostles influencing the appointment of the people. The Apostles did that to make sure no one would feel unwanted and the Gospel would go on without hindrances.

Fourth Finding Pastors who prioritize evangelism and regularly teach God's Word to their congregations are more likely to serve growing churches.

Evangelism, which is the trademark of ECWA, is on the waning side. Pastors do not give the much-needed attention to evangelism nor is the necessary attention given to teaching of the Word. The questionnaire to the lay leaders and the interview with the retired pastors revealed that a major reason for the depletion of members in ECWA Gyel L.C.C is as a result of the relegation of evangelism. Since the pastors are not giving it the needed attention, members are also neglecting evangelism. Evangelism is a spiritual discipline which every pastor must have on their program; it should not be a thing that is done to please those at the headquarters or done haphazardly. In the literature review many authors expressed the importance of evangelism. Whitney would have people understand that evangelism is a discipline that pastors must never neglect, and they should not wait for witnessing opportunities to happen before embarking on it. Gangel is correct in saying that church members must know that their pastors have a definite interest in educating the church. They must show a great deal of concern for church members by ensuring they are well informed so that they can be profitably involved in evangelism. By way of ensuring proper relationships the pastor will not only stand as shepherd and leader, he will also stand as a counselor, discipler, and an encourager.

The Biblical and theological framework for this project point to the fact that the lives of believers must be a natural overflow of the Christian life. In Matthew 28:18-20; Mark 16: 15 – 18, Acts 1: 8, Jesus made it known that winning

souls and discipleship are of paramount importance to Him. Paul counsels in Colossians 4:5-6 that every pastor must make evangelism a matter of priority both to themselves and the congregation over which they preside. There is no doubt that a church that embarks on evangelism will witness an upsurge in its population, and when they are discipled, church members will acquire knowledge, stand firm, and be more Christ-like. Paul's message to the Corinthian Christians in 1 Corinthians 9 makes it clear that pastors need to partake in spreading the Good News and sharing its blessings. Every pastor must make it a matter of priority to get involved in this spiritual discipline, in order to populate the Kingdom of God.

Fifth Finding. Leaders who show the humility necessary to embrace change can lead their churches into healthy ministry.

Pastors are church leaders and must do everything possible to provide purposeful leadership. Only a few pastors are willing to embrace change. Many of them prefer to maintain the status quo. They think, "This is how we have been doing it, and we shall continue and even pass it on to others." Despite it being the twenty-first century, some of these pastors still refuse to vary their method of applying their theology even when they are not getting the desired results. They prefer to stick to the old system and do not give room to the Holy Spirit for any meaningful change to take place.

Many authors, as reflected in the literature review, encourage pastors to lead their members in such a way that the spiritual ventilation they receive will help them to be spiritually and physically healthy. McCain said that God does not convey leadership on just anyone. He places a person into a position of leadership

and puts him or her through various tests. Those who claim to have the calling of God upon their lives must be ready to change in order to authenticate their calling. Heward-Mills said that everything depends on the leader, and they need to come to terms with the fact that their pastoral calling is one that has a lot to do with purposeful and dynamic leadership. Paul Fritz counsels that preachers must, as a matter of necessity, make an effort to bring the message to the context of their listeners and learn the cultural norms for communications. All these can be possible if the pastor is ready to embrace change. Kegan and Lahey recommend that pastors need to prepare their hearts to make change a reality and beneficial to the people (33).

The Biblical/theological truth of this reality is predicated on the readiness of the pastors to provide the leadership that will make people do what is prescribed in the Scripture. Moses readily adhered to the advice given to him by Jethro, his father-in-law, and appointed some people to assist him in his ministry to the Israelites (Exod. 18:13 – 27). As a matter of fact, the entirety of Scripture is about the need for man to change from darkness to light, from ignorance to knowledge, and from hell to everlasting life. Pastors who embrace change in order to bring the people closer to Christ will surely grow a large congregation, but the ones that refuse to do so may be heading for frustration and spiritual damnation. James 1:22 and Rom. 2:13 point out the need for all not just to be readers or preachers or teachers of the Word but to be a people who live to do what it says. Jesus caps it all by saying in John 15:14, “You are my friends if you do what I command.” A

pastor who is not willing to change by doing what the Lord commands cannot be His friend.

Sixth Finding. Lack of accountability makes it difficult for pastors to control similar practices within the church

Looking at the questionnaires to the pastors and lay leaders and the interview with the retired pastors, it is clear that some pastors do not see the need to make themselves accountable to the church. They believe that pastors are “men of God,” and therefore, the laity should not be concerned about the way and manner they handle church funds and other matters. The pastors who do not give an account of their activities sometimes collude with their Financial Secretaries and Treasurers to defraud the church of its funds. The pastors who are involved in these practices do not have the ability to control those in the Finance Department who engage in similar or other corrupt practices. The church is wallowing in corrupt practices because those at the headquarters, especially the ones that have godsons, go all out to protect their godsons when they are indicted. This development is one of the major reasons that members are no longer interested in attending church services. The church is fast becoming a mere social center where members socialize just to keep their friendships alive.

In the literature review, some authors made it clear that the issue of accountability is not negotiable. Every pastor must be accountable to their congregation. Blackaby posits that people are looking for someone to lead them into God’s purposes in God’s way. They need leaders who truly believe God will do what he says. Nmadu is of the opinion that leaders must provide a conducive

working environment for their workers. An environment that is characterized by corrupt practices will create setbacks for its employees. Tambiyi's contribution to this issue is quite relevant. He makes it clear that sound preaching serves several purposes in the Church, and in regard to false teachings, he rebukes the false teachers and aims at correcting their wrong doctrinal error. When pastors are opposed to accountability, they look for Bible passages to cover up.

Biblical and theological points worth noting on accountability are made known in passages of Scripture. Jesus told Peter to care for the flock in John 21:15 – 17, which points to the fact that he would be required to account for the sheep kept under his watch. He also made it known in Mark 10:42 – 45 that authority is based on service, not power. They should realize that they are caring for God's flock, lead out of an eagerness to serve and not of obligation, be concerned for what they can give and not what they can get, and lead by example and not by force.

Ministry Implications of the Findings

1. The first implication of the findings concerns the serving pastors of Evangelical Church Winning All in Gyel Local Church Council. Pastors should know that they are expected to provide purposeful leadership that will boost the interest and confidence of the members. They need to spend time studying the Scripture and praying and teaching the people the Word such that the wrong teachings making rounds will not sweep them off balance. This will help curb patronizing fake pastors who deceive them using all sorts of gimmicks.

2. The second implication of the findings addresses the discrimination which is fast eroding unity and love in the church. Pastors should show love to their members and encourage the members to do likewise. Tribalism and every form of apathy must be discouraged and expunged from the church. In addition, members must know that they are equal before the Lord. Discriminatory visitation to church members must be eradicated. Every member, both rich and poor, must be made to know that they are highly valued, as anything short of this would continue to bring discouragement to the members that feel aggrieved.
- 3 The lack of integrity and accountability displayed show that some pastors are comfortable doing what they want to do without minding the negative implications of their actions on church members. The belief that they are not accountable to the church members should be stopped by the leadership of the church organization.
4. Stagnation abounds because some of the pastors are not ready to visit their theology with a view to making it mobile and relevant to contemporary people. If pastors are encouraged to attend seminars and present papers on some theological issues, they may become ready to embrace change when and where necessary.

Limitations of the Study

In ECWA, women are not licensed or ordained as pastors, missionaries, or elders; only men who are married are given the opportunity. It would have been a good opportunity to hear from women who are pastors. Because they are not given the chance to pastor churches, this research was limited only to men.

Security issue also stood in the way to a great extent. It would have been good to go to other Local Church Council Areas, but the Fulani militia keeps terrorizing and killing people. This exercise was thus limited to Gyel Local Church Council.

Apart from the security challenge, another limitation was the terrain of the areas where other Local Church Councils that would have been included are located. The roads are bad, and it is only on market day, once a week, that vehicles designed to carry goods travel the roads. Since the majority of other church members are local farmers, it would be difficult to locate them on their various farms. In view of the time constraint, the researcher could not make it to those areas.

Unexpected Observations

It has always been the belief that pastors take good care of their wives and children. However, this research demonstrated that some pastors hardly have time for their families. Their inability to create meaningful time for their families gives rise to squabbles that can cause a breakdown in communication between the pastor and his wife or his children. The company some of the pastors keep make members, especially committed ones, doubt the genuineness of their calling

Recommendations

The recommendations given are classified under headings below for easy understanding and necessary action.

Preaching and Teaching

Pastors have the opportunity to use preaching to make change happen. However, it is one thing to preach a sermon, but it is another to live by what is preached. Larue in his book *More Power In The Pulpit* posits that preaching must be therapeutic and redemptive; it must be existential in nature and theologically sound, and the message needs to be one of hope that can usher the congregation into celebrative worship (44). Those who hear the sermon must be moved to react positively to what is preached. The preacher must know that he is not only accountable to God; he is equally accountable to the congregation, his listeners. Sound preaching enhances the life of the Church. To achieve this, pastors should be asked to produce their sermon outlines to ensure that their sermons are well-prepared. Pastors must make sure that members of the church are given the proper teachings that will help them to know the truth. When the people are well taught, it will be very difficult for false teachers or prophets to swindle them.

The message from the pulpit must be made relevant to the people. This means that pastors must contextualize their message to make it meaningful to them. The message must be able to address their situation and their culture, with a view to making them conformable to the Scripture. Pastors must learn the cultural norms of the people for better communication with them.

Pastors must be students of the Word. They should read and compare Scripture with Scripture for better understanding, see the Word as trustworthy and hold firmly to it, be able to communicate the Word, and when the need arises defend the faith.

It should be mandatory for pastors to attend seminars, teachings, and workshops at least twice a year to update their knowledge. They should be encouraged to go for further studies to gain more knowledge in their fields of endeavor. In addition, they should be encouraged to read at least two works of Christian literature in a quarter. These actions will surely enhance their preaching and teaching ministry.

Integrity

No pastor should be given money to buy materials for the church or members. Elders who are in charge of procurement or works should be allowed to do so but must report to their pastor. Where it is inevitable for pastors to be given money or materials for any purpose, they should be made to account for it in writing. Pastors that are found guilty of stealing or misappropriating church funds and those who have illicit relationships with the opposite sex should be advised to take their exit from the ministry

Paul's encouragement to the Roman Christians in Roman 12 should be fully reflected in the lives of Pastors. They should be people who reflect the character of Christ. They must have a reputation beyond reproach, have spiritually mature edifying speech, have self-control and respectable conduct, be sociable, be faithful in marriage, and have skills and knowledge of the faith

Accountability

Pastors should be giving monthly reports about their activities which should include the number of worshippers each Sunday service and weekly programs, the number of souls won for Christ each month, the number of people undergoing discipleship, efforts made to bring backsliders back on track, the number of people who testify to the touch of God in their lives through the programs organized by the church, and how they encourage members visited. The report should spell out any changes that took place upon assumption of duty in their church.

Pastors should not participate in partisan politics because it can divide the members of the church who may belong to political parties other than theirs. Any preachers that want to participate in partisan politics should be encouraged to resign or take a leave of absence.

Leadership

Pastors must be obedient, humble, courageous, morally upright, hardworking, focused, teachable, and correctable to fulfill their calling. Anyone whose lifestyle does not fit into this should not be allowed in the ministry and, if already there, should be allowed to make amends but should be shown the way out if there is no willingness to change. Pastors should be constantly involved in the motivation and encouragement of the people by bearing their burdens yet without carrying his own on his sleeve. They should have and maintain office hours where they would meet with church members for counseling.

Although the headquarters may have a theme for the year, pastors should submit their plans for the church which should include Prayer, Bible study, evangelism, visitation, and other plans. Pastors must have foresight and be able to create awareness to help them face and withstand alarms, dangers, or threats that may arise. All pastors must see themselves as servant leaders, display the love of Christ to their members, warn them when the need arises, represent them before the Lord, show compassion to them, and be interested in their future.

Incessant transfer of pastors must be fully addressed. A pastor should be allowed to minister in a church for at least ten years before being transferred to another station. Since their wives are not able to work and earn salaries as a result of the frequent transfer of their husbands, they should be placed on salary, no matter how little.

Pastors should not be partisan in appointments, instead they should ensure that competent hands are allowed to handle committees and other areas where they are needed. They should not have business deals with church members and should not accept preaching engagements that will frequently take them out of their congregations.

In order to reduce politicking and all the challenges involved, all high positions of authority should be made less attractive, especially financially. It should be allowances that should be paid rather than high salaries. Non-performing pastors should be invited by the Headquarters to know their challenges. Where necessary they should be allowed to spend some months in the Seminary, be

attached to a performing pastor, or be transferred to another church, if the challenge has to do with the church.

Pastors should be made to know that their manner of dressing speaks volumes about them. Their dressing must portray decency and a sense of responsibility

Spiritual Life

It is advisable for Pastors to heed the suggestions given by Fritz. They must be excited about their message, speak in a conversational manner but with intensity, know how best to communicate the Truth, look at their listeners in the eyes, relate their messages to the concerns of the people, cultivate the use of gestures, learn to vary the tone of their voice, cultivate the use of the pause, improve their voice quality, listen to the criticisms of others, have something for each category of people in the church, make sure their purpose statement is well understood, learn to use humor, stories, and illustrations effectively, and give necessary definitions to key terms in their messages (200).

Young pastors should be encouraged to have spiritual mentors among the older who are more experienced and godly. They should meet with their mentors at least once a month for interaction. Not only that, pastors should form accountability groups with trusted and reliable peers so that they can freely share an account of their activities with one another and receive advice where and when necessary.

In order to help members actualize their potential, each pastor must know their gifts and have a deeper knowledge of the Word. This will help them develop

the stamina to encourage and stimulate members to a point where they can be helped realizing their ability to contribute meaningfully.

Many Bible characters were people of solitude. When a leader is too busy to take time to really think, reflect, and meditate then the possibility is that he or she may run short of ideas and methodology to achieve the goal. Pastors also need personal retreat for better performance. They should take time to be alone with God from time to time.

Wives of pastors should be ordained and given responsibility in the church, so that they can work hand in hand with their husbands, have a better understanding of what the job entails, and be more supportive to their husbands. This responsibility can also help encourage better communication and ensure a healthy home.

Knowing fully well that some members abandon the church for Prayer Houses and other ministries in search of prayers and solution to their challenges, Pastors must not only pray, they must teach the people the rudiments of prayer and get into the business of praying. They should organize prayer programs where they can invite pastors who are more knowledgeable in prayer and possess spiritual gifts that will be operational as prayer goes on. Fasting will help the pastor become more spiritually alert because the hunger that comes through fasting can bring him closer to Christ and help him be more spiritually alert.

These research findings can be a guide and a handbook for those who want to do more research on this topic. Researchers may wish to look into the merits and demerits of pastors' involvement in bi-vocational duties.

Postscript

This research is a great eye-opener to me as a shepherd. Shepherding is far from easy because the lifestyle I adopt must be patterned after Christ's. Pastors as shepherds must make sure the sheep are well fed, protected, guided, and loved. They must be given the attention they need to grow, be productive, and useful. A pastor must be willing, patient, disciplined, accountable, resourceful, and sacrificial to be a worthwhile shepherd!

Throughout this project, I have had the opportunity to interact with serving pastors, lay leaders, and retired pastors and do believe that the outcome will be of tremendous blessings.

APPENDIXES

Serving Pastors' Questionnaire (APPENDIX A)

Please circle the right answers to each question below:

1. What informed your decision to become a pastor?
 a). I had a dream b). I needed a job c). The Holy Spirit gave me the conviction d). I just found myself in it. e). I have a growing concern to serve the Lord
2. What are those things that make you feel confident that you are called into the pastoral ministry? A). Members take good care of me b). I enjoy doing the work and making impact c). The character of Christ reflects in my life than before d). The dress code of pastors e). The way people shower praises on me
3. How does your spouse feel seeing you as a pastor? a), Very comfortable and supportive b). Supportive c). Indifferent d). Not Supportive e). Willing I quit
4. How would you describe your devotional life? a). Awesome and inspiring b). boring c). Just a routine activity d). Sometimes inspiring e). Not necessary
5. How often do you have feedback about your message and lifestyle from your members? a). Every day b). Every week c). Every month d). Every quarter e) Every year
6. How many hours do you spend on your sermon preparations and prayer each week? A). One hour to five hours b). Six hours to twelve hours c). Thirteen to twenty hours d). Twenty hours to thirty hours e) 26 hours to 40 hours

7. How often do you visit your church members to encourage them? a).
Never b). Once a week c). Every month d). When the need arises e).

Daily

8. Describe some significant changes that your members have experienced
under your leadership

- 9.. What actions do you take to ensure the spiritual wellbeing of your
members?

10. How do you foster cordial relationship among your church agencies and
members?

Retired Pastors' Interview (Appendix B)

1. How did you become a pastor, and how long did you serve before your retirement?
2. What were those practices that you noticed in your ministry that you were not comfortable with?
3. What methods did you employ, if any, to win souls and to disciple them?
4. What are those attitudes that you have noticed in the present day pastors that are quite different from the ones you and your colleagues exhibited during your time?
5. What counsel will you give serving pastors to help them stabilize and improve in their relationship with God and their members?

Lay Leaders' Questionnaire (Appendix C)

Please tick the answer you consider appropriate to each question.

1. How long have you been serving as a leader? a). One to six months b). Seven months to one year c). One year to two years d). Two years to three years e). Over three years
2. How will you describe your pastor's sermons? a). Very impressive b). Unimpressive c). Full of stories d). Effective e). Irrelevant
3. Do your pastor's sermons correspond with his lifestyle? a). Difficult to tell b). Very well c). Rather well d). Not at all e). Sometimes
4. Describe the relationship between your pastor and the elders a). Cordial b). Very cordial c). Very poor d). Normal e). Poor
5. Describe the relationship between your pastor and the opposite sex in your church a). Very cordial b). Cordial c). Normal d). Very poor e). Poor
6. How will you describe the attitude of your pastor towards Bible Study, Prayer meeting, and other weekly programs? a). Highly encouraging b). Encouraging c). Normal d). Very poor e). Poor
7. How does your pastor react when you attempt to advise him on issues that bother on his attitude, church growth and lifestyle? a). Becomes aggressive b). Keeps a distance c). Shows love and appreciation d). Remains indifferent e). Makes necessary adjustment
8. What are those things you would want your pastor to do differently to achieve better result?

-
-
9. What suggestions would you offer your pastors to make his sermon more effective?

-
-
10. Suggest ways by which your pastor's lifestyle can be of greater encouragement to church members

Informed Consent Letter (Appendix D)

EFFECTS OF PASTORS' LIFESTYLE ON THE CHURCH

You are invited to be in a research study being done by **Alexander M.G ABAFI** from the Asbury Theological Seminary. You are invited because you ***are a serving pastor***

If you agree to be in the study, you will be asked to please give your own observation and knowledge about the effects of pastors' lifestyle on the church.

You will be expected to respond to the questions in the questionnaire and return the hard copy to the researcher who will personally collect it from you.

Participation is at no cost to you and the researcher. The questionnaire will be sent to you through your Local Overseer on Saturday and would be collected by the researcher on Sunday after your church service.

Your family will know that you are in the study. If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name.

If something makes you feel bad while you are in the study, please tell **Alexander M.G. ABAFI**. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask **Alexander M.G. ABAFI** questions any time about anything in this study. You can also ask your parent any questions you might have about this study.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign

this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study

Signed

Date



EVANGELICAL CHURCH WINNING ALL

GYEL L.C.C, BUKURU D.C.C

P. O. Box 73 Bukuru, Jos South Plateau State.

August 12, 2019

Rev. Alexander Abafi
ECWA Fellowship Church
Anguldi, P. O. Box 131
Bukuru

Dear Brother Alexander,

Re: PERMISSION TO CARRY OUT A STUDY FOR YOUR DISSERTATION

Greetings in Christ's name.

Your letter on the above refers. Please note that by this letter you are permitted to carry out your study on the above subject-matter. You may be rest assured of my support and that of this Local Church Council to ensure your program is successful. You may wish to let me know if you need further assistance.

Wishing you the best in your endeavor.

Thank you.

Sincerely in Him,


Rev. Zachariah Naroka
Local Overseer

Informed Consent Letter (Appendix E)

EFFECTS OF PASTORS' LIFESTYLE ON THE CHURCH

You are invited to be in a research study being done by **Alexander M. G. ABAFI** from the Asbury Theological Seminary. You are invited because you are one of the church leaders in your local church.

If you agree to be in the study, you will be asked to give a fair assessment of the lifestyle of your pastor and its effect on the church. You will be required to respond to the questionnaire which will be given to you by this researcher through your pastor on a Saturday and collected by the researcher on Sunday after your church service. Your response to the questionnaire is at no cost to you and the researcher. You are just expected to respond to the questionnaire out of your own free will.

Your family will know that you are in the study. If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name.

If something makes you feel bad while you are in the study, please tell Alexander M. G. ABAFI. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask **Alexander M. G. ABAFI** questions any time about anything in this study. You can also ask your parent any questions you might have about this study.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign

this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study

Date Signed

Informed Consent Letter (Appendix F)

EFFECTS OF PASTORS' LIFESTYLE ON THE CHURCH

You are invited to be in a research study being done by **Alexander M. G. ABAFI** from the Asbury Theological Seminary. You are invited because you are one of the highly esteemed and retired ECWA pastors in Gyel L.C.C.

If you agree to be in the study, you will be asked to give a fair assessment of the lifestyle of pastors in Gyel L.C.C and its effects on the church. You will be interviewed by this researcher for just one or two hours at no cost to you and the researcher. You are just expected to respond to the questions that will be given to you out of your own free will.

Your family will know that you are in the study. If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name.

If something makes you feel bad while you are in the study, please tell Alexander M. G. ABAFI. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask **Alexander M. G. ABAFI** questions any time about anything in this study. You can also ask your parent any questions you might have about this study.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Confidentiality/Anonymity

Date Signed

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