



TYNDALE
UNIVERSITY

3377 Bayview Avenue
Toronto, ON
M2M 3S4

TEL:
416.226.6620
www.tyndale.ca

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Elekwa, Darlington Ejikeme. "Ministry Context Exegete, Leadership Philosophy, and a Model for Teaching Pastors the Pure Gospel in a Prosperity Gospel Context." D. Min., Tyndale University, 2020.

Tyndale University

Ministry Context Exegete, Leadership Philosophy, and a
Model for Teaching Pastors the Pure Gospel in a Prosperity Gospel Context

A Research Portfolio
Submitted in partial fulfillment
of the requirements for the degree of
Doctor of Ministry
Tyndale University

By
Darlington Ejikeme Elekwa

Toronto, Canada

May 2020

Copyright © 2020
by Darlington Ejikeme Elekwa
All rights reserved

ABSTRACT

This portfolio consists of three key parts. Part one focuses on the exegetic consideration of the researcher's ministry context and ethno-cultural autobiography. The second part comprises the researcher's leadership philosophy and preferred leadership model. The third part researches strategies for training pastors to preach the pure gospel of Christ in a prosperity gospel context. Lack of seminary training and other remote factors outside the scope of this portfolio, biblical misinterpretation and preaching of a different gospel continue to hold sway in Jos, Nigeria. After signing the on-going consent letter, ten pastors were chosen to participate in the research based on their age, residential status, and number of years in ministry. The research data were gathered from the participants at a two-day research workshop, participants' observations and participants' interviews, and workshop evaluations. Extra information was volunteered by two participants. Data were subjected to open coding, selective coding, axial coding and in-vivo coding approaches. Analyzed data strongly suggested that the dinner table training model, cell phone correspondence course model, and customized coaching and mentoring were prominent among other training models suggested by participants. Although two out of ten participants did not see the need for pastors training, but evidence from analyzed data points to the contrary. The collective wisdom of most participants was deployed to develop strategies for training pastors to become preachers of a Christ-centered pure gospel rather than preachers of a different gospel (Galatians 1:6,7).

DEDICATION

This work is wholeheartedly dedicated to the Almighty God, King of kings and Lord of lords, who was, who is, and who is to come. To Patrick and Janet, Joseph and Cecilia, Dr. Tola and Lizzy. They touched my life in many ways along my life's journey. They have translated into glory and are awaiting our reunion when the trumpet sounds.

ACKNOWLEDGEMENTS

The journey of life is never made in a straight line. To some individuals, life's journey could be dreary and very lonely but to others there is never a dull moment along the way. Colleagues, family, and friends keep journeying along with me. They journey along with me shoulder-to-shoulder, side-by-side to make my journey delightful. Several individuals such as the late Rev Festus Amobi with whom I worked for several years, have made my journey very bearable for which I am deeply grateful. Space may not allow me to acknowledge all of you by name. Please know that even if your name does not make the list below, you are also greatly appreciated.

I am indebted to Dr. Paul Bramer, a pastor, a teacher and a humble servant leader. Dr. Mark Chapman, a thorough, painstaking, patient and passionate teacher, Dr. Michael Krause, a pillar of sorts, Dr. Bill Thornton, an encourager, Dr. Peter Schuurman, Dr. Tim Jacobson, Dr. Lucas Van Boeskoten, Mrs. Catherine Yeung and all my peers from cohorts four through cohort eight, Tyndale University Toronto, Canada.

My gratitude also goes to my cousin Mr. Emeka M. Akubueze and his family, Rev. Moses and Gloria Onwubiko, Debby Hagar, Richard Hays and the Grace Evangelistic Ministries family. I must mention Rev. Adeleke and his family, Eugene Kosasih and his family, Mr. Praveen and his family, members of my connect class, the leadership and members of Richmond Hill Baptist Church,

Calgary, and my men's prayer group at Coco Brooks Pizza, Southeast Calgary, led by a humble business man and servant of God, Richard Osoweï.

This acknowledgment would be incomplete without expressing my profound gratitude to the wife of my youth, Ngozi Elekwa, for her unflinching support. One of Ngozi's love languages is food. I learned that lesson from my youngest daughter a year ago. Her food has kept my energy level normal all these years. She constantly nudged and encouraged me to complete this project. I am also indebted to my four amazing children, Grace, Joshua, Victoria Etaje (Nee Elekwa), Gloria and my grandchildren Amarissa and Madonna. Thank you all for being there for me.

TABLE OF CONTENTS

LIST OF TABLES	xii
LIST OF FIGURES	xii
CHAPTER I: INTRODUCTION.....	1
Overview of Chapters	4
Opportunity	5
Innovation	7
Definition of Key Terms.....	8
Prosperity Gospel	8
Christ-Centered Pure Gospel	10
Research	11
CHAPTER II: EXEGESIS OF RESEARCHER’S MINISTRY CONTEXT	12
Brief Background of the Researcher	12
Personal Assessment and Family Life of Researcher	18
Ethnocultural Context of the Researcher	21
Spiritual Context of Research	24
CHAPTER III: THE RESEARCHER’S PHILOSOPHY OF LEADERSHIP	26
The Need for Leadership Paradigm Shift	26
Servant Leadership.....	30
Definition of Servant Leadership.....	31
Sources of Leadership Authority	35
Philosophy of Leadership	37
CHAPTER IV: FIELD RESEARCH DETAILS	39
Methodology and Methods	39
Research Field.....	40
Research Scope	42
Research Limitations	42
Power Differential.....	43
The Research Theological Rationale	44
Methodology.....	47
Methods.....	47
Participant Observation.....	50
Interview Response Data Analysis	60
Pre-Interview Evaluation Analysis	67
Findings.....	68
Interpretation.....	70
Outcome	73

CHAPTER V: CONCLUSION, IMPLICATIONS, FURTHER RESEARCH, AND LESSONS LEARNED	80
Conclusion	80
Implications.....	82
Further Research	83
APPENDIX I: PARTICIPANT’S INFORMATION LETTER.....	86
APPENDIX II: RESEARCH ONGOING CONSENT FORM.....	89
APPENDIX III: INTERVIEW QUESTIONS	91
APPENDIX IV: CONFIDENTIALITY AGREEMENT	96
APPENDIX V: RESEARCH TIMETABLE	98
APPENDIX VI: WORKSHOP PROGRAM	100
APPENDIX VIII: DIAGRAM OF THE RESEARCH.....	103
APPENDIX IX: DATA ANALYSIS PLAN	104
APPENDIX X: RAW DATA CODING DIAGRAM.....	105
REFERENCE LIST	106

LIST OF TABLES

Table 1. Sources of Research Data	49
Table 2. Data Collection Schedule With Dates	59
Table 3. Raw Data Categories, A–G, and Related Themes	62
Table 4. Compressed Categories After Cycles of Open and Selective Coding	64
Table 5. Overarching Categories and Corresponding Themes	65
Table 6. In Vivo Coding Outcomes	66
Table 7. Pre-Interview Evaluation Summary.....	68

LIST OF FIGURES

Figure 1. Diagram of Training for Pastors and Church Leaders in my Ministry Context following Ezra Principle.....	77
Figure 2. Diagram of the research.....	103

CHAPTER I: INTRODUCTION

After an evaluation of brands of the gospel preached in the researcher's ministry context in Jos, Plateau State of Nigeria over the years, the researcher came to a startling conclusion that lack of training among pastors has been contributory to preaching a different gospel or the prosperity gospel (Galatians 1:6) rather than a Christ-centered pure gospel. Preaching a different gospel has tended to eclipse the Christ-centered pure gospel of God's grace. Hence the urgent need for this research to develop contextualized training strategies for pastors in Jos. The assumption is that when pastors and church leaders are trained, they can preach the Christ-centered pure gospel, and pattern their leadership models after Christ's servant leadership model. However, in my view, mentoring and coaching might help to achieve the above goal.

A review of relevant literature and direct interactions with key church leaders in Jos strongly suggested a growing concern over the gross misinterpretation and application of some scriptural texts of the Scripture by some prosperity gospel preachers. Additionally, there was a growing discontentment by some pastors who do not preach a different gospel over the negative impact of preaching a different gospel to lives and behaviour of young people in the church in Jos. A prominent church leader in Jos noted, "The church holds ministers of the

gospel in very high esteem. Their speech and manner of communication are important in influencing the attitude and behaviour of young college students who are targets of prosperity gospel preachers” (Para-Mallam 1999, 13). William Simpson (2007, 64) has observed that a staunch prosperity gospel defender, named Andrew Perriman, conceded “wealth and health theological concepts, hermeneutics, and ethics are questionable.” Femi Adeleye, a Nigerian Bible scholar and author, termed the prosperity gospel “a gospel of champagne, and a misleading gospel that must be rejected by the church in Nigeria” (Adeleye 2011, 21). Most of the pastors in Jos who do not preach a different gospel expressed concern over the menace of preaching a different gospel largely because the preachers of a different gospel target the youth. Generally, the value system of young people is influenced by what they hear and observe. Considering the rate at which young Christians in Jos are changing their focus from the Christ-centered pure gospel to the misleading material and a money-focused prosperity gospel, the future of the church in Jos is concerning. Additionally, further observation in Jos revealed a lacuna in the action plan to tackle the training problem of pastors. David Livermore (2006, 9) noted that there are over three million untrained pastors worldwide and that close to 85% of churches worldwide are led by untrained pastors (Livermore 2006, 9–10). Therefore, this project was designed to close that training gap. Furthermore, the researcher intends to partner with the body of Christ and empower pastors to present the Christ-centered pure gospel in a prosperity gospel context. The enormity of the problem of lack of training contributory to preaching a different gospel is further elaborated below using

statistical data found in the *World Facts Book* (Central Intelligence Agency [CIA] 2018,1).

The enormity of the problem created by lack of training of pastors in Jos calls for urgent intervention in order to secure the future of Christian orthodoxy. According to the CIA's *World Facts Book*, Nigeria has an estimated population of 203, 452, 505 million. Catholics make up 11% of that population while Evangelicals and Pentecostals have a combined estimated total percentage of 35.7%, African Traditional Religion and others 1.4%. As of 2018, the literacy rate in Nigeria stood at 59.6% (CIA 2018, 7). Nigeria has a "compound interest poverty level" (Alder 2019, 4). Based on the figures above, the problem in Jos is not only a compound type, it is a complex problem. Poverty and illiteracy play key roles in preventing some pastors from obtaining much desired training. Therefore, a well thought out and affordable training program would hopefully proffer a solution to the problem of lack of training, ignorance, and misinterpretation as well as misapplication of certain scriptural passages and stem the tide of falsehood. Personal experience of the researcher working with pastors in Jos strongly suggested that untrained pastors and preachers in Jos often use poorly interpreted scriptural passages to justify preaching a different gospel such as prosperity gospel. Some of these passages were examined during this research workshop. These passages are shown and discussed in Chapter III. Most of the research participants admitted that sustained training would liberate many pastors in Jos from error and provide the enabling power for teaching Christ-centered pure gospel, devoid of selfish interests and inordinate ambitions. Details of

training models suggested by participants are presented in Chapter IV of this portfolio report. The following research questions guided this entire research process:

1. What effective strategies can be developed to train pastors to preach the pure gospel in a prosperity gospel context in Jos?
2. How could trained pastors imbibe the mindset of Christ as servant leaders?
3. What impacts do lack of training, culture, tradition, poverty, and personal ambition have in prosperity gospel preaching?
4. How could pastors be trained to cultivate habitual personal Bible study, become obedient servants of God, and become more impactful in Bible teaching and preaching?
5. In what fruitful ways would the training strategies developed from this research be deployed to train pastors in order to uplift the church and inject credibility into the often-faulty biblical interpretation of some prosperity gospel preachers?

Overview of Chapters

Chapter I is the introductory chapter. It outlines the study background, research context, problem statement, research purpose statement, research questions, conceptual framework, and significance of this research, the knowledge gap discovered, and how to close it. In Chapter II, part one of this portfolio report, the researcher's ministry context in Nigeria and other African countries, and his ethnocultural autobiography are presented. This chapter is placed immediately

after the introductory chapter in order to demonstrate the personal connection of this researcher with the topic. The third chapter, part two of this portfolio presents the researcher's philosophy of leadership, as well as why training pastors has become a lifelong passion. Various leadership styles are also briefly examined in this chapter. Chapter IV discusses a detailed report of the research including the field, scope of research, methodology, methods, and data gathering approaches, data analysis and research results. Chapter V concludes this portfolio report. In Chapter V, the implications of the research, personal development and growth are presented. Additionally, further research openings from this research, research outcomes and the researcher's future ministry plans are addressed.

Opportunity

The theological credentials of most prosperity preachers in Jos are questionable. Evidence through observation of the life and ministry of most prosperity preachers strongly suggests that a great number of these preachers lack theological training and often twist scriptural passages to suit personal interests (Adeleye 2011, 3). Untrained pastors are prone to preaching a different gospel rather than Christ-centered pure gospel. Some observers are of the view that, poverty and not self-interest is a motivating factor for the prosperity gospel. Although greed, lack of understanding, poor knowledge of scriptural textual interpretation, poverty and get-rich-quick syndrome are contributory factors to the prosperity gospel preaching, there seems to be no doubt that selfish interest could constitute the primary motive. William Simpson (2007, 64) observed that the

“spread of prosperity gospel is impeded by prevalent culture and church tradition in countries like the United Kingdom.” On the other hand, he added “prosperity gospel has found a wide and unimpeded spread and acceptance in the developing world such as Nigeria due to poverty as well as the appeal and prospects of acquiring wealth rapidly and enjoying uninterrupted good health.” According to Simpson (2007, 64), Nigeria has proved a “fertile soil” in which the prosperity gospel could flourish because it possesses a strong appeal to the poor and ignorant, and its zeal mixed with greed resonates well with African traditional religion, which supposedly provides blessings of the womb, fertility of the soil and abundance harvests from their farms, increase their longevity and bestows an abundance of wealth for faithful adherents. It is imperative therefore to develop sustainable training strategies for pastors in my ministry context in Jos in order to solve the problem of lack of training and possibly reduce the preaching of a different gospel. Adeleye (2011, 6–7) noted that “these are strange times when church members follow strange teachings and philosophies of men, times when church members succumb to seducing spirits.” It is sad that mainline traditional Church members, termed “drifters” Adeleye (2011, 36), who are in search of miracles and high-powered entertainment often abandon their sound liturgy and drift towards churches that preach the prosperity gospel. Adeleye (2011, 36–37) observed that splinter groups and drifters who abandon Christian orthodoxy for prosperity gospel are seduced by syncretic practices of prosperity preachers. And many times, for fear of continued loss of members, some traditional churches are

now subtly joining in on preaching what Bowler (2013, 7) terms “soft prosperity” gospel.

Innovation

The idea to develop training strategies for pastors in my ministry context was largely informed by the researcher’s observation of a lack of training and its negative impact on the overall image of the church. Ten pastors who met the age criteria, location and years of ministry experience were recruited from Jos to participate in this research. They participated in a two-day workshop. Each of them answered some interview questions during the data-gathering phase of this research. Details of the research piece of this portfolio are presented in Chapter IV.

Hopefully after two to three years of intentional training combined with mentoring and coaching, the participants will have a better understanding of the meaning of precision and accuracy in the presentation of Christ-centered pure gospel and what it really means to “preach the word” just as Paul charged Timothy (1 Timothy 4:15). It was hoped that after receiving the training, most participating pastors would embark on a paradigm shift by imbibing the attitude of Christ and subscribe to a servant leadership model in their leadership approach. Furthermore, it is assumed that when some pastors receive adequate training, they would become obedient to Paul’s injunction in his letter to the Philippian church to let their attitude be the same as that of Christ Jesus who was so humble that he

paid the ultimate price of dying on the cross to save humankind (Philippians 2:1–7).

Paul alludes to the humility and servant leadership attitude of Christ and advises ministers of the gospel to emulate Christ's humble disposition. With humble disposition, preachers would jettison a common perception that servant leadership constitutes weak leadership. Servant leadership cannot possibly be a sign of weak leadership. For instance, the servant leadership style did not diminish the power of Christ throughout his earthly ministry. As an epitome of humility, Christ who exemplified servant leadership remained an embodiment of God's power throughout his earthly ministry as he fully operated with two power systems, the power of the word of God (Matthew 4:1–11, 28:16–20) and the power of the Holy Spirit given to him without measure (Matthew 3:16, John 3:34). Both power systems are made available to pastors, church leaders and believing members (Acts 1:8). Therefore, it would be misleading to assert that servant leadership signifies weak leadership.

Definition of Key Terms

There are key terms used in this portfolio report. Some of such terms are defined in subsequent paragraphs.

Prosperity Gospel

Bowler (2013, 7–8) is of the opinion that the prosperity gospel, also called wealth and health gospel, eludes a single definition. Therefore, she chose a multifaceted definition approach. Wealth and health gospel, she writes, has been

defined as “the teachings of Evangelical and Pentecostal streams of Christianity that intermingled with ‘New Age Thought’ a movement that emphasizes the power of the mind to rearrange matter, and claims that humans share in divine ability to create wealth” (Bowler 2013, 8). Wealth and health gospel, she added, teaches that “Christians could look to the cross not as a promise of things to come but as a guarantee of benefits already granted. And that Jesus’ sacrifice entitled believers to full and immediate access to God’s generative healing might, though one needs to invoke the Savior’s name” (Bowler 2013, 17). Bowler also brought into focus the hard and soft prosperity gospel brands. She explained that while a hard prosperity gospel teaches that circumstances of life reflect the state of one’s faith, soft prosperity gospel highlights the relationship between spiritual and material reality. Again, in Bowler’s definition, both Pentecostals and Evangelicals share the commonality of preaching a wealth and health gospel, though the latter might not be as vocal as the former.

Christopher Wright (2010, 99) defines prosperity gospel as “the teaching that believers have a right to the blessings of wealth and health and can obtain these blessings through positive confessions of faith and ‘sowing of seeds’ through faithful payment of tithes and offerings and generous donations to the church.”

Prosperity gospel has also been defined, as “a theological belief among some Christians who hold that financial and material blessings and wellbeing are the perfect will of God for them. These blessings of God’s favour can be obtained through naming them and claiming them, visualizing them, positive confession of

faith, and generous donations to the church” (Para-Mallam 1999, 17). These definitions shall apply throughout this report each time the term is used unless otherwise stated. However, it is interesting to note that both Pentecostals and Evangelicals preach how to deploy the power of the mind to create wealth and remain healthy, share a common belief that wealth and health belong to the children of God by right and that it is God’s will for his children to be rich and enjoy good health.

Christ-Centered Pure Gospel

The word Gospel means “good news.” It is good news that centers on the redemptive work of Christ. The good news about Christ must be Christocentric. Pure gospel in this context means pure and unadulterated good news proclaimed without add on. In (1 Peter 2:2), the apostle Peter charged, “Like newborn babies, long for the pure milk of the word that by it you may grow in respect of your salvation.” According to Green et al. (1992, 282), good news “designates Jesus’ message of the appearance of God’s Kingdom and liberty for those held captive by all forms of affliction. In many instances, it encompasses the entire story of the life, death, and resurrection of Christ.” The apostle Paul adds, “I am not ashamed of the gospel (good news) because it is the power of God for the salvation of everyone who believes: first for the Jews, then for the Gentile” (Romans 1:16). Paul expressed worry about the infiltration into the church of preachers of a different gospel other than the pure gospel he and other apostles preached (Galatians 1:6, 8; 2 Corinthians 11:4).

Research

Sharan Merriam (2009, 4) defined “research as a systematic process by which we know more about something that we did not know much about before by engaging in the process in order to address a particular localized problem.” On his part, Ernest Stringer (2007, 1) defined research as “a systematic approach to investigation that enables people to find effective solutions to problems they confront in their everyday lives.” Philip Adu (2016, 1) is of the view that research is “designed to address professional practical problems that are directly or indirectly experienced. It improves professional practice by bringing fresh awareness and shining more light on the problem or phenomenon studied within a particular context,” adding that participants could be involved from the start to the finish of the research. In sum, research involves an iterative systematic process designed to solve a localized problem.

CHAPTER II:

EXEGESIS OF RESEARCHER'S MINISTRY CONTEXT

This section examines the researcher's background including the researcher's personal experiences, ethno-cultural autobiography and the extent of the researcher's involvement with both the Pentecostal and Evangelical streams of Christianity. Additionally, this chapter includes an exegete of the researcher's ministry context in Jos presented in a chronological order to demonstrate how all these early experiences coalesced to inform my decision to embark on this research.

Brief Background of the Researcher

The researcher comes from a rich background of Christian heritage. The researcher never met his paternal grandfather, but oral tradition communication has it that he was a wealthy businessman and community leader. The legacy of Christian heritage began with the researcher's father, Patrick Elekwa, the third among several children in his family. Church records showed that my father was a personal assistant to Bishop J.C. Ejiofor, founder of an African independent church named Abosso Apostolic Faith Church of Jesus Christ located at the researcher's hometown, Amaba Isuikwuato, Abia State, Nigeria. He held that position most of his adult life and vacated the position when the bishop passed away in the 1950s. The researcher's mother, Janet, on the other hand, served in an

Evangelical church as a treasurer until she died in Nigeria at the age of ninety-six. The researcher's parents provided their children with a lovely environment in which to thrive. The late Rev. Sam Ukeka, who was the researcher's nephew, served as Director of the Scripture Union (SU) in Nigeria from 1979 till 1989. During his tenure as SU director, he was instrumental in establishing the first Scripture Union campground named "Camp of Faith" in Okigwe, located in what is today Imo State, Nigeria. Rev. Ukeka had his theological education in the United Kingdom. Upon completion of his theological education, he was ordained a Venerable in the Church of England, Anglican Communion, and posted back to Nigeria. Rev. Ukeka held that position until he passed into glory in 2015. Two of Rev. Ukeka's six surviving children are serving as priests in the Anglican Church in Umuahia, Nigeria. In line with such rich legacy, I answered the call of God at the peak of my secular career in 2002. I enrolled in the Master of Divinity program at the Jos ECWA theological seminary, Nigeria. The researcher's background in the core human and applied sciences, along with a quick rise to the prestigious fellow of the academy of sciences at an early age, provided the researcher with an additional advantage at work and in my context. This is because these combinations afforded me with a wider leadership horizon and a greater circle of influence. In some ways, these also bestowed on me early leadership roles and responsibilities both in church and public service in the researcher's secular profession as the researcher remained a tent maker.

The researcher is the fifth of eight children. All eight children love and care deeply for each other. The researcher's spiritual journey started quite early

when Uncle Peter, the researcher's father's brother took him to the Apostolic Faith Church in Port Harcourt and enrolled the researcher in the children's Sunday school. Growing up, the researcher was very active at church and participated in the children's Sunday school activities, including Bible memorization, recitation, and the children's choir. Even though the researcher did not quite understand the full import of participation in the children's church at that time, the researcher was totally committed to the activities of the Sunday school. The researcher's commitment and dedication soon started to draw the attention of church leaders and soon the researcher received several awards. Leadership qualities were discovered in the researcher quite early in life. While in elementary school, the researcher was appointed a class monitor. The researcher's responsibility at that time was noise control. The researcher was tasked with writing down names of noisemakers in class and submitting these names to the class teacher. The researcher also reported other behavioural problems in class to the class teacher. The researcher's role as the class monitor was diligently performed.

It was not until the researcher's high school years that the researcher encountered Christ and made a commitment to follow him. It happened at a crusade organized by the Scripture Union at a Methodist church compound in Amaba, a village in Abia State, Nigeria. This was during the Easter celebration in my village. The researcher decided to attend this crusade with two other friends. The purpose of us attending this crusade was to stand at a distance from the crusade ground and make fun of worshippers who cried while praying. Before the

sermon, the lyrics in one of the songs sang at the crusade ground got me thinking. Part of the lyrics was, “Where will you spend eternity?” The researcher was gripped with fear as he listened to the song because he was uncertain of where he would spend eternity. Instead of making fun of worshippers who cried while praying, the researcher started making his way to the front of the crusade ground, where he made the decision to accept and to follow Christ. The researcher’s friends tried to hold him back from making this decision, but the researcher had decided to make the commitment to follow Christ. The researcher’s decision to follow Christ that day gave me unspeakable joy that will not be forgotten for the rest of my life. After the researcher’s born-again experience, the Scripture Union programs, Assembly of God church programs, and International Correspondence Institute courses were instrumental for my discipleship and initial spiritual growth and development. The Scripture Union officials also quickly designed a follow-up and discipleship plan that was a perfect fit into the researcher’s high school timetable. The Bible passages he memorized while in kindergarten and his activities in Sunday school started making more sense to him. Immediately, the researcher started taking his spiritual journey and spiritual disciplines more seriously. The Scripture Union discipleship program was intense because Scripture Union teaches uncompromising faithfulness to the text of Scriptures. Soon officials of the Scripture Union began to delegate teaching and preaching assignments to the researcher while in high school. The researcher preached and taught in community small groups and other high school Scripture Union groups formed after gospel campaigns in such schools and communities. Each weekend,

as part of the researcher's hands-on assignment cum training, he would be sent to facilitate Bible study either in a community or at a high school other than his own high school. This model of hands-on training proved very effective as evidenced in those of us who received it. Before graduating from high school, the researcher was appointed the chapel prefect in charge of spiritual welfare of other boarding and day students. Under a supervisor, the researcher was saddled with the responsibility of conducting early morning prayers, school general assembly prayer before and after classes and Sunday morning services on the school campus.

A good number of God-fearing men and women influenced my spiritual growth and development. The late Rev. Charles Okemiri Jr. was the researcher's first peer mentor. During the early days of the researcher's spiritual journey, he was the first to show up for the researcher and treated him like he would his immediate younger brother in every sense of the word. The researcher accompanied him on his evangelistic outreaches and door-to-door gospel ministry. Rev. Okemiri Jr. introduced and guided the researcher to the Assemblies of God Mission (AGM) in Nigeria where his parents attended. The researcher later worked for AGM and planted at least two churches for them in Jos district, Nigeria. In recognition of the researcher's leadership skills, he was appointed the director of missions at AGM. Not satisfied with the slow rate of spiritual growth and development at AGM, the researcher started searching for meaning and purpose in life from different resource materials. The researcher's search culminated in asking some philosophical questions about purpose and meaning

that were not answered at that time. The researcher's search for a more meaningful Christian life continued until the late 1990s when a close friend, Rev. Moses Onwubiko introduced the researcher to the works of the late Rev. (Col.) R.B. Thieme Jr., a Dallas Seminary graduate who majored in biblical languages and history.

The researcher's initial reaction to Rev. Thieme's teachings was an outright rejection because he did not have enough frames of reference to determine the veracity of the teaching. Therefore, he considered Thieme's teaching as heretical, and, even tore one of the books written by Thieme. After a more objective study of Rev. Thieme's teachings, the researcher finally discovered some of the missing links in his spiritual life and growth: the doctrine of grace. Over twenty-two years ago Rev. Moses Onwubiko invited the researcher to pioneer the work of Grace Evangelistic Ministries (GEM) in Africa, as the organization's first African chapter president. GEM has credible board members, but a leadership team was inaugurated in June 2017 after the researcher made a submission for establishing an effective leadership team for GEM. The researcher's role in GEM has expanded to include Training Director of the newly formed Global Missionary Institute GMI. He is saddled with the responsibility of designing training manuals and coordinating pastors' and church leaders' training in Africa, in collaboration with partners.

Other prominent men of God who positively influenced the researcher's life include Rev. Gideon Para-Mallam who upon graduation from Ahmadu Bello University, Zaria, Nigeria, left everything to serve God. Rev. Para-Mallam has

worked with students across Africa for over forty years (Nigeria Fellowship of Evangelical Students NIFES, and International Fellowship of Evangelical Students IFES). His wife, Professor Funmi Para-Mallam, is an exceptional social crusader cum innovator, and a woman of God from whom the researcher has learned more about women's equality. C.C. Okemiri, the late Rev. Charles Okemiri's father and the researcher's high school religious studies teacher, adopted and treated the researcher like one of his own five children. Tyndale Doctor of Ministry faculty, staff, and students from cohort four to cohort eight with whom the researcher took classes have all positively impacted my life. Working with the Assembly of God Mission and Grace Evangelistic Ministries Inc. has exposed me to two theological persuasions, namely, Pentecostal and Evangelical theology. It is a huge privilege to be the product of a combined Pentecostal zeal and Evangelical knowledge. The researcher considers himself a conservative Evangelical Christian who believes that the text of scriptures must be accurately interpreted and contextualized by making the text come alive in the present living conditions of church members. At the same time, the researcher would like to retain the burning zeal of my Pentecostal experiences in my service to God and humanity.

Personal Assessment and Family Life of Researcher

A combination of my 360-degree report analysis, Meyers-Briggs personality test, and team dimensions results afforded me a clearer understanding of my leadership potentials and skills based on analysis by (Emsick 2012, 2018).

This research and my experiences at Tyndale combine to hone my organizational skills, teamwork skills, transparency and vulnerable in leadership, ability to delegate duties and responsibilities to direct reports and many more. The pre-graduation 360-degree report (Emsick 2018) indicated significant improvements in different areas of my leadership skills. However, he needs to improve more in the areas of accepting differing opinions and delegating responsibilities to others. The researcher was identified as intuitive, sensing, thinking, and judging (ISTJ), according to Myers-Briggs Test Indicator (MBTI) He was repeatedly identified as a refiner and an executor in team dimensions conducted twice over a four-year period with exactly the same outcome. He is also an avowed change agent and an astute administrator. After a long search for self-identity, the researcher can confidently say that he is sufficiently self-aware and self-differentiated to understand his ministry context in Jos. This is because the researcher has developed the skills set of planning, project development and implementation through constant practice, making mistakes and learning from them and avoiding the same mistakes in subsequent assignments. Some senior minister friends also taught the researcher the importance of networking and teamwork in ministry.

The researcher met his wife in Amaba village, and we were wedded in Jos twenty-six years ago, at one of the Pentecostal churches. When the young family relocated to a different part of the city, they became members of the University of Jos chapel and later members of the Evangelical Church of West Africa (ECWA), now called Evangelical Church Winning All. At ECWA, the researcher was elected elder in charge of Christian education. Sudan Interior Mission (SIM)

missionaries founded the ECWA church in 1954. Exposure to the two mainline religious worldviews, Pentecostalism and Evangelicalism, provided him with the opportunity to weigh the theology and biblical interpretations of both Christian streams including their leadership styles. Most of the two Christian worldviews adopt the top-down or traditional hierarchical leadership styles probably because that model of leadership resonates with the patriarchal leadership in the home in the researcher's ministry context that views the leader as a strong and dependable person who knows everything.

The researcher started nursing the idea of training other pastors while in Jos ECWA Theological Seminary where two other pastors who were struggling financially with their seminary fees benefited from the researcher's personal scholarship. Additionally, during the researcher's tenure as International Director for GEM Inc. between 2002 and 2011, more than twenty-five pastors from Nigeria and Cameroon benefited from GEM pastors training scholarship. Thankfully, all the trained pastors are now engaged in active ministry in both Nigeria and Cameroon.

After reviewing the book *Preachers of a Different Gospel* by Femi Adeleye (2011), a Nigerian Bible scholar and author, who lived and worked in Jos most of his adult life, the urge to take a positive step towards pastor's training heightened. Adeleye and Para-Mallam called the attention of pastors and church leaders in Nigeria to what the latter named "the devastating influence of prosperity gospel on the youth" (Para-Mallam 1999, 18–19). But these two respected church leaders, either inadvertently, or because intervention fell outside

the scope of their work, omitted proffering any concrete solutions to the problem of theological illiteracy which in part is responsible for twisting the pure gospel and presenting it as a different gospel or prosperity gospel.

However, support from both of these respected church leaders has been compelling enough to strengthen the researcher's resolve to embark upon this research, with the hope of finding solutions to a gigantic problem: lack of training and biblical misinterpretation resulting to sub-cultures enumerated above that negatively impact the youth and the church. The amount of time this researcher spent in Jos and experiences accumulated from working with pastors and church leaders have sufficiently equipped him with organizational skills to undertake this research project. The researcher's historical and training background, and an appreciable level of understanding of ministry context have positively impacted his skills set (George et al. 2011, 165).

Ethnocultural Context of the Researcher

The researcher's parents are of Igbo extraction. Oral tradition posits that Igbo people are a major ethnic group out of the three major ethnic groups in Nigeria: Hausa, Yoruba, and Igbo. According to oral tradition and Achebe (1996, 11), Igbo people enjoy a very rich cultural heritage, with a unique language full of proverbs, rich cultural dances, rich enterprising spirit, ability to think independently, and a wealth generation and distribution system that is akin to what is found in Numbers (31, 25–54). Igbo people occupy most of the eastern and southeastern parts of Nigeria. They are known for a strong oral tradition that

has transmitted historical information from one generation to another for thousands of years. Igbo people are also known for their resilience and industry. Therefore, they are more daring and confident to travel to any part of the globe and mix with people from all walks of life without any qualms at all (Adichie 2007, 3–15; Isichei 1976, 63).

According to Achebe (1996, 13), Igbo people are industrious and hold the commercial and industrial backbone of Nigeria. They are well educated, and they promote and celebrate individual achievements. Generally, the Igbos love to worship God and they recognize deity or deities in different forms, including special locations such as trees where inexplicable occurrences took place. Igbo people according to Achebe (1996, xxi) “believe in a supreme god called *Chukwu*.” Igbo people respect their ancestors and pour libations during special occasions in honour of ancestral spirits. Superstitions form part of the belief system of the Igbo people (Achebe 1996, xxi–xxii). They practice patriarchal hierarchy. Thus, the father in Igbo land serves as the chief priest, the leader and also determines who marries their daughter and who their sons would marry. He also decides what course of study each child undertakes. These are factors that in my view contribute to certain unilateral decision-making attitudes of some prosperity gospel preachers. Igbo people also recognize the concept of household gods (Genesis 31:30–35), and their desire to worship is reflected in every aspect of their culture to the extent that Igbos practice the provisions of the Old Testament as an integral part of their culture. Children are taught ethics, morals, and responsibility through narrative stories passed along through oral tradition.

Oral tradition is a recognized information transmission from one generation to the other in Igbo land; this is vividly captured in a history of the Igbo (Isichei 1976). In a typical oral traditional story telling scenario, children sit around adults in the evenings after work, at times under the moonlight, and they are told stories. Animal characters such as the lion represent courage and boldness, while the tortoise represents shrewdness, wisdom, and caution. Many other reptiles and mammals are used to teach the varying lessons of real life.

Igbo people are aristocrats by nature, but they also have a valid way of redistributing wealth and alleviating poverty. At the micro level, Igbo people who are rich in livestock give away one or two of their female goats, hens or sheep to young energetic people to care for. The agreement is usually for the young person to feed and provide shelter for the livestock under their care. When the livestock starts reproducing, for every two young ones, the caretaker retains one and returns one to the original owner. The young person builds up the number of their own livestock until there is enough livestock in their herd and then a decision would be reached on either keeping the original goat or sheep or returning them to the first owner. This practice parallels how Jacob raised a herd of livestock for himself through his uncle and later father-in-law Laban (Genesis 30:25–43). I refer to this Igbo's wealth distribution model as a continuous compensation plan. There are so many other practices found in Igbo land whose origin can be traced back to the Old Testament. Igbo people have an insatiable quest for high-quality education.

The entrepreneurial skills of the Igbo people are unequalled. Anokwute (2019, 20) puts it this way: “Love them or hate them, there is no gain saying the

very fact that Igbos are a visionary and enterprising people.” He adds that they “thrive very well under adversity” (Anokwute 2019, 20). Igbos who successfully built their businesses accepts younger family members or distance relatives as apprentices. After serving and learning the business over a period of six to seven years, the apprentice would graduate and be assisted with funds and materials support to start up his or her own business. And the circle of wealth redistribution continues.

Spiritual Context of Research

Jos is often regarded as a mini-Nigeria because its clement weather attracts people from a variety of religious persuasions. Prominent among the various religious groups are Roman Catholics, Evangelicals, Pentecostals and several others. Simpson (2007, 64) alleged that Pentecostal’s biblical interpretations are seriously flawed and need review. For that reason, there exists a slight schism among the diverse religious groups in Jos. This uneasiness, however, appears more obvious between the Evangelicals and Pentecostals due to disagreement on doctrinal issues and biblical interpretations, particularly the prosperity gospel. Additionally, a lot of questions have been raised regarding the bogus lifestyle of prosperity gospel preachers (Adeleye 2011, 37–38). This continues to raise the eyebrows of those who are concerned about accurate biblical interpretation and application. It is noteworthy however, that not all Pentecostals such as my friend, Reverend Festus Amobi preach prosperity gospel. Amobi was general secretary of the Pentecostal Fellowship of Nigeria, Jos

branch, but never believed he would get rich by preaching the prosperity gospel. Ironically, some Evangelicals are beginning to preach the prosperity gospel.

Among all the religious persuasions, the researcher's observations suggest that Roman Catholics exert more influence on the society in my ministry context through their schools, hospitals and other social institutions in Jos metropolis. Evangelicals and Pentecostals are now building private schools and hospitals to compete with Catholics. On the other hand, radical Islam has gained a lot of grounds over time and has had an ugly influence in recent years through acts of terrorism. Also, the African Traditional Religion, which predates the advent of both Christianity and Islam in Nigeria, is growing and pushing for recognition. And the diversity of spiritual, cultural, and traditional concepts underpins the interpretation of reality in Jos. However, prosperity gospel preaching, adopted in the main by most Pentecostals has given rise to deviant sub-cultures such as "hero worship, celebrity culture, greed, discontentment, avarice and get-rich-quick syndrome" (Adeleye 2011 22). And because a majority of those who engage in prosperity gospel preaching in my context have little or no seminary education, there is need to intervene with a well-thought-out strategic training, coaching and mentoring plan for pastors in the hope that when pastors receive the training they need, they will be in a better position to present the Christ-centered pure gospel. In the subsequent chapter, the researcher's philosophy of leadership shall be presented. The presentation shows how this has influenced my thinking and interpretations of my research results.

CHAPTER III:

THE RESEARCHER'S PHILOSOPHY OF LEADERSHIP

Chapter three begins with a discussion on the need for leadership paradigm shift in the researcher's ministry context. This is of essence because the current leadership model contradicts Christ's counterculture teaching on servant leadership. And the rate at which top-down leadership model has permeated the mainstream church leadership in my context is discomfoting.

The Need for Leadership Paradigm Shift

The researcher gained a lot of experience growing up in a traditional hierarchical leadership context. I actively participated in and had a fair share of the positive as well as negative consequences of traditional hierarchical leadership. Based on the researcher's personal experience, the domineering power and control nature of the traditional hierarchical leadership model in my context resonates with the leadership of the prosperity gospel for several reasons: prominent prosperity preachers and prosperity gospel church leaders, exercise power and control over their members. Such leaders are unable to submit to anyone for accountability, and every member is at the mercy of the leaders. Having had a firsthand experience serving under traditional hierarchical leadership, it has been a struggle for me transitioning from a purely traditional hierarchical leadership context to embrace servant leadership model. Becoming an

advocate of the servant leadership approach in my ministry context in Jos is a herculean task.

Based on the researcher's experience in Jos, traditional hierarchical leadership is in the main driven by expectations and influence from members of the society, and to a very large extent the prevailing culture. Sometimes, cultural expectations are so strong and are either put at per with, or in difficult times be allowed to supersede biblical injunctions. In Jos, a leader must be ready to take up the mantle of leadership and lead from a position of power. Any leader that compromises this societal expectation attracts disrespect for not only the office, but also the office holder. One must be ready to dress and behave like a chief executive officer, speak with an air of authority, and issue orders in ways that sometimes frighten the followers.

Furthermore, one must be able to put others at one's beck and call and keep their fate in each organization at the whim and caprices of the leader. A dose of sarcasm and at times feigned arrogance by the hierarchical traditional leader are norms rather than exceptions. A leader's carriage and comportment must depict that of one who has power and authority to call the shots and to unilaterally dictate the direction of the organization. I recall that when I was to be appointed a deputy mayor in one of the local governments of Abia State, Nigeria, the first training I received was on my dress code. I was also taught how to attend to visitors with a disposition of superiority and how to demonstrate that my office was important. George Janvier and Bitrus Thaba (2001, 24–27) affirm these

claims and gave some scenarios of a typical traditional hierarchical leader in my ministry context,

A new district church council secretary was passing through an area where a Bible school was located. As he entered the school compound in an official vehicle assigned to his office, the teaching staff in excitement went out to greet and express their support for him. The newly appointed education secretary refused to get out of the left rear corner seat of his official vehicle. Instead he spoke to the teaching staff through the window of his car comfortably seated in the back seat of his official car. (Janvier and Thaba 2001, 24–27)

Janvier and Thaba (2001, 24–27) hold the view that based on the context, people are in some ways conditioned by the circumstances around them and they also develop an image of how they expect a leader to behave. The societal expectation and pressure at times force the leaders to behave in ways that meet the societal expectations. To the researcher, this kind of behaviour is obsolete and could become counter-productive. Furthermore, in Jos, a proper leader must be chauffeur driven. There is a special owner's corner reserved for a leader in both his personal and official cars. The rear far left corner inside the car must be reserved for the leader. Janvier and Thaba write,

An overseas trained administrator was appointed as director of education. In my context a director's office is considered a very high and important office. The expectation attached to his office was for him to behave like a very serious administrator by wearing a ten-yard flowing gown called "Baba Riga" and a befitting cap to the office each day under temperatures of twenty-five to thirty-five degrees Celsius. Instead he wore t-shirt and trousers to the office in the habit of westerners. Soon, because of his dress code, he was accused of abuse of his high office and removed from his position as education director. (2001, 25)

In order to be considered for an important office in Jos, one's dress code, marital status, personal disposition and loyalty to the expectations of the society

are vital factors to be considered by those in charge of appointments. Any behaviour contrary to societal expectations is usually considered a letdown and disrespectful to the office and to those who made the appointment.

The researcher recalls an occurrence in August 2017 when he arrived in Port Harcourt, Nigeria, for a GEM-organized Bible conference for pastors and church leaders. The driver assigned to pick the researcher up from the airport to the hotel and conference venue was scared to death when the researcher opted to take the front seat of the vehicle. The idea of taking the front seat was meant to engage the driver in a conversation during the nearly two-hour trip from the airport to the hotel. The driver became very uncomfortable with the gesture and was literally shaken and begged the researcher to please take the so-called “owner’s seat” because he could lose his job if his boss found out that the researcher shared the front seat with the driver. The researcher later found out that taking a front seat in the vehicle meant a demotion for the “big man of God” arriving from Canada. The expectation of the society on a leader is for the leader to rise up and be a boss or leave the position to another gutful leader.

Christ conceptualized and practicalized the servant leadership model. In the book of Matthew, Christ said he did not come to be served, but to serve and to give his life as a ransom for many (Matthew 20:28). Additionally, in Luke chapter twelve, Jesus Christ temporarily brushed aside Peter’s question and gave a parable regarding servant leadership. “Who then is the faithful and wise manager whom the master puts in charge of his servants to give them their food allowance at the right time?” (Luke 12:42). The word “servant” in that passage of Scripture is

translated from the Greek word *doulos* which means a bondservant or a slave. Christ refers to a servant who supervised other servants. The concept of servant leadership is demonstrated in the above passage. In most of Apostle Paul's epistles, he introduces himself as a bondservant or a slave of Christ. "Paul, a servant of Christ Jesus called to be an apostle and set apart for the gospel of God" (Romans 1:1). The same Greek word *doulos* in the book of Luke is repeated in Romans as above. It is also found in the books of James and Jude. Although there are other leadership models in the Bible, but evidence abounds in the New Testament to demonstrate that a servant leadership model trumps other leadership model.

Servant Leadership

Having lived and worked under a traditional hierarchical, top-down leadership model for several years, the difference between servant leadership or bottom-up model and the former is obvious. The researcher considers the servant leadership model as the ideal model because, among other things, Christ taught and practiced this type of leadership model in an impactful way (Matthew 20:25). Based on Christ's teaching, the researcher views servant leadership to be services rendered under God, a servant-oriented relational leadership process that deploys a God-given capacity, to seek to influence others towards their God-given direction and kingdom-honouring purposes or goals. Thus, servant leadership is going beyond the call of duty and prioritizing rendering services above self. It is about being an authentic servant-oriented person.

Definition of Servant Leadership

Servant leadership according to Northouse (2016, 225), is a “paradox, an approach to leadership that runs counter to common sense.” He adds, “Although servant leadership seems contradictory to and challenges our traditional beliefs about leadership, it is an approach that offers a unique perspective to leadership models” (Northouse 2016, 225). In my context, a leader is traditionally regarded as the boss or the person with all the answers. Everyone looks up to that person. The uniqueness of servant leadership lies in the fact that the servant leader serves, skillfully articulates and harnesses the opinions of all team members irrespective of their status in the organization for the benefit of the group. Servant leadership originated from the writings of a foremost leadership scholar, Robert Greenleaf (1970, and 1977). Greenleaf (1977) stated that, “one of the marvelous things about servant leadership was that there was no easy definition for it.” He attributes the lack of simple definition of servant leadership to the fact that leadership scholars are yet to agree to a single definition of leadership, but he is strongly of the opinion that servant leadership “means to use and share power wisely with the eye on making the world a better place resulting in followers who are healthier, wiser and freer servants themselves.” Quoting Greenleaf, Northouse (2016, 226) offered a more elaborate definition of servant leadership as follows:

The difference manifests itself in the care taken by the servant first to make sure that the other people’s highest priority needs are being served. The best test, and difficult to administer is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? A servant leader focuses primarily on the growth and wellbeing of people and the communities to which they belong. While traditional leadership is

different, the servant leader shares power, puts the needs of others first and helps people develop and perform as highly as possible. (Northouse 2016, 226)

Northouse (2016, 227–229) delineated ten characteristics of a servant leader. These include active listening, effective communication, empathy, healing or making whole, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. These characteristics including selflessness, sacrificial service, and other-focused were modeled by Christ the ultimate leader, who taught and exemplified servant leadership (Matthew 20:25, John 13:1–17). Let us consider two examples of servant leadership from the Bible, one in the Old Testament, the book of Nehemiah and the other in the New Testament, Matthew 10:35–45, 20:24–28. Nehemiah exemplified servant leadership. Nehemiah was a wealthy statesman, yet he was a very humble man who strongly depended upon God. He identified with the grief of his people about the destruction of Jerusalem. He prayed, wept and fasted; and his body language (sadness while on duty), put him at a risk before the king. Nehemiah was a big thinker, a master strategist, humane yet firm in dealing with internal and external opposition. Against all odds, he successfully rebuilt the walls of Jerusalem in fifty-two days. He led the children of Israel back to their one true God, Yahweh, through a leadership style known today as servant leadership. Nehemiah's life and work reveal a panorama of all the characteristics and competencies of servant leadership. Barna (2003, 23) made a list of the characteristics of a servant leader, all of which can be found in the life and work of Nehemiah.

Some of these characteristics listed by Barna (2003, 23) include “humility, integrity, firm and fair to all, boldness, visionary, generosity,” just to mention a few. Regarding humility, Nehemiah could have remained in the fortress of Susa as a wealthy statesman without bothering about Jerusalem, but he did not. Instead, to demonstrate the high quality of his character and his humble disposition, he inquired about Jerusalem. The feedback he got brought him to tears, several days of mourning, fasting, humbling himself before God, and confessing his sins, and the sins of his people (Nehemiah. 1:1–4). Nehemiah’s integrity was impeccable. Unlike previous governors, Nehemiah did not take wages or allowances, nor did he acquire land or property of any kind (Nehemiah 6:14–19). He demonstrated the highest form of self-discipline. In his generosity, Nehemiah fed one hundred and fifty Jewish people from his own pocket, and because he feared God, Nehemiah did not tax or levy the people of God (Nehemiah 5:14–18). I also believe that Nehemiah demonstrated a significant level of emotional intelligence while dealing with people and responding to those who were opposed to his work (Nehemiah 4:1–12; 6:14). This is evident in the professional way Nehemiah handled the indignation and mockery of Sanballat (Nehemiah 4: 1–2), derision and reproach of Tobias the Ammonite (Nehemiah 4:3).

The other example, from the New Testament shows Christ explaining servant leadership to his indignant disciples as follows:

You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the

Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Mark 10:35–45)

The phrases “lord it over” and “exercise authority” are terms that paint a picture of imposition and the use of power and control in a situation where the led are servants to the leader rather than the leader serving the led as exemplified by Christ. This is the counter-cultural and unique aspect of servant leadership. The phrase “not so with you” contrasts power and control and engenders selfless and sacrificial service, “whoever wants to become great among you (leader), must be your servant.” Jesus Christ did not only teach servant leadership, he demonstrated his teaching by taking up his towel and washing his disciples’ feet (John 13:1–17), thus setting the stage for a biblical leadership model now commonly called the bottom-up or servant leadership.

Historically, washing of feet was a menial job reserved for slaves in Israel though the slaves must not be oppressed, mistreated or hurt carrying out their duties (Deuteronomy 23:16; 1 Samuel 25:41). Then, men and livestock interacted and shared a lot of facilities in common, including dusty roads and wells from which both received their drinking water. Walking along the streets of Jerusalem with sandals meant stepping in animal dung and droppings. Since there were no chesterfield, chairs, or love seats, every visitor sat on a matt spread on the floor. Therefore, before entering the home of a host, a (*doulos*), servant or slave was stationed at the door to wash each guest’s feet and clean the sandals (Luke 7:44). This act was the lowliest of all services rendered in Israel (1 Samuel 25:41). Jesus demonstrated servant leadership by assuming the role of a slave. Peter understood

Christ's gesture and protested, "No, you shall never wash my feet," (John 13:8). It is profound that Christ said he did not come to be served but to serve and to offer up his life as a ransom for many. Though Christ is an embodiment of God's power, he in part demonstrated God's power in selfless service. He expressed his love through selfless service and paid the ultimate price with his life. From my perspective, servant leadership is one of the greatest gifts given to the world by the Judeo-Christian community.

Furthermore, servant leadership characteristics and competencies can be gleaned from Christ's interaction with his disciples and others. According to Maxwell (2003, 155), Christ's call is for "a higher and purer level of lifestyle" far beyond the normal level lifestyle of the rest of the world. This counter-cultural level of lifestyle is achievable through the servant leadership model. Admittedly, there might be various sources of leadership power and authority, but only one sovereign source underpins my leadership philosophy and that is God. In Romans (13:1) Paul writes, "Everyone must submit himself to the governing authorities for there is no authority except that which God has established."

Sources of Leadership Authority

According to Paul, all leadership authority is delegated authority from God (Romans 13:1). Rick Langer (2014, 68) corroborates Paul's submission that there is no authority that is not from God. If all authority is from God (Romans 13:1), then it means that leaders lead with the delegated authority from God even if they fail to recognize or accept that fact. Langer (2014, 71) further observed

that “human leadership is deeply entwined in the narrative of the Salvation history.” It is difficult to extricate the God who has ultimate authority and his redemptive plan from any leadership discourse. In other words, it is difficult to imagine how those who reject God’s redemptive plan would accept the substance and the implications of a servant leadership model.

In the book of Daniel for instance, a pagan king, Nebuchadnezzar, acknowledged God as the ultimate authority after a miraculous encounter (Daniel 2: 20–21, 2:42, 3:2 9–30). However, there is no evidence that Nebuchadnezzar changed his tyrannical leadership model after his encounter and his acknowledgement of God’s ultimate power. Nebuchadnezzar described his experience in the book of Daniel this way: “His (God’s) dominion is an eternal dominion; his kingdom endures from generation to generation. All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: What have you done?” (Daniel 4:34–35). Therefore, in the researcher’s view, the possibility of those who reject God’s redemptive plan to accept the principles of servant leadership model is very slim.

The life of Christ exemplified the servant leadership concept (Mark 10: 35–45). Therefore, church leaders ought to make a commitment to live and teach the servant leadership model. One can only imagine how the disciples who lived under the top-down leadership model of Roman rule felt when Christ called them (Luke 2:1–3). How did they feel listening to Christ explain and watching him practice servant leadership? Having spent most of my adult life in a similar setting

and, having acquired a better understanding of servant leadership, my philosophy of leadership is being shaped by the latter. My philosophy of leadership is also underpinned by the nobility of an altruistic stance; a situation where every team member has a voice and is free to contribute meaningfully to the organizational policy and programs. Every team member could grow, develop and serve to the best of their ability.

Philosophy of Leadership

Rooke and Torbert (2011, 137) noted that leaders are not necessarily differentiated by their philosophy of leadership, rather by “their internal action logic, meaning how they interpret their surroundings and react when their power or safety is challenged.” A positive response to the environmental stimuli and contextual challenges based on the researcher’s inner resources and strength, and the teachings of Christ combine to influence and determine his philosophy of leadership. Additionally, self-awareness, awareness of occurrences in my ministry context and my ability to accurately identify and objectively evaluate these occurrences and respond appropriately contributed significantly to my Bible-based philosophy of leadership. Despite sustained global demand, the researcher lived and worked in a context where leaders made unilateral decisions and sought order through power and control. He therefore yearned, as did Wheatley (1999, 5), for “more freedom, more participation, and a more learning community that is working in a more open organization in which each worker is a team member who has a voice irrespective of status.” Equipped with a deeper understanding of

Bible-based servant leadership and its profound potentials, the question I must grapple with is, how could a paradigm shift in leadership model be achieved in Jos, my ministry context? My proposition is that persistence; sustained teaching, training, mentorship and coaching could provide opportunities for pastors and church leaders to accept the Christ-centered pure gospel as the norm. Such teaching, training and coaching would probably alter the perspectives of pastors and church leaders regarding prosperity gospel. At the same time, pastors and church leaders in Jos would be able to embrace servant leadership for better productivity and ministry effectiveness (2 Peter 1: 9–11).

CHAPTER IV:

FIELD RESEARCH DETAILS

In Chapter III, the researcher's ministry vision, mission and philosophy of leadership were outlined and discussed. In this chapter, a brief description of the field of research, scope, research limitations, power differential, theological rationale of the research, methodology and methods are presented. This chapter also outlines and discusses the field and scope of this research. It also includes a discussion on the researcher's intervention strategy to solve a church community problem in Jos as suggested by participants. Additionally, this chapter outlines some reasons participants gave as to why some pastors in Jos focus more on prosperity gospel rather than the Christ-centered pure gospel.

Methodology and Methods

Having observed pastors and church leaders in Jos, my ministry context for over twenty years, it seems the main preachers of the prosperity gospel are pastors who have little or no theological education. Some participants who participated in this research also alluded to this observation. Poverty, greed and other factors as noted in earlier chapters seemed to be fueling the rapid spread of the prosperity gospel. It is necessary then to develop training strategies that would allow these pastors obtain the required training needed. Motivated by the truth of the word of God, pastors should feel comfortable in their ministries and not have

drastic changes made to their routine schedules as they undergo such training. The assumption is that sustained and intentional training would equip the pastors with the right tools to preach and teach the Christ-centered pure gospel rather than the prosperity gospel.

Research Field

The research took place in Jos, a plateau state in the middle belt of Nigeria over a period of four weeks. The Jos metropolis, a typical cosmopolitan city, is a strategic gateway between the southern and northern parts of Nigeria. Jos plays a key role in Christian growth in the northern and middle belt areas of Nigeria).

To demonstrate the importance of Jos to Christianity in Nigeria, it has been noted that about 90% of religious organization's headquarters in Nigeria are hosted by Jos (Danladi 2016, 14). Some of the Christian organizations in Jos include, but are not limited to, Wycliffe Bible Translators, SIM, Power to Change, Lutheran Church Nigeria Region, Evangelical Church Winning All (ECWA), Church of Christ in Nigeria (COCIN), Great Commission Movement, Fellowship of Evangelical Students/International Federation of Evangelical Students (NIFES/IFES), Fellowship of Christian Students (FCS), Grace Evangelistic Ministries Inc. (GEM), and several other national and international ministry organizations.

As a very diverse society, Jos is also a city where animists, African traditional religion (ATR) adherents, deeply spiritual but non-religious people, all live and work together. According to the *World Fact Book* (2018, 2), Nigeria's

estimated population is 203 million people. Christians make up 47% while others constitute 53%. Of the Christians, Evangelicals and Pentecostals are 36% of the population while Catholics make up 11%. The literacy rate in Nigeria is put at 55%. That puts the illiteracy rate at an appalling 45%.

Participants in this research were drawn from a mix of the Christian groups and church organizations in Jos. National Bureau of Statistics (2018) pegs the poverty profile of the middle belt where plateau state is located at 72.6%. That means that out of everyone hundred people in Jos and other middle belt states in Nigeria where this research took place, approximately seventy-three of them live in poverty. The latter point corroborates Simpson's (2007, 64) submission that poverty is one of the driving forces behind the spread of prosperity gospel in developing countries such as Nigeria.

Additionally, as noted in Chapter II of this portfolio report, the patriarchal nature and superstitious belief system of the society in Jos also contribute to the rapid growth of the prosperity gospel. Jos, the capital and administrative seat of Plateau State, is located on a plateau approximately 1,832 meters above sea level (Dimka 1986, 27). The researcher's observations show that Plateau State is dotted with undulating hills; delicate natural rock formations and mini waterfalls that add aesthetic value, scenic beauty and serenity to the state, which has earned it the name "home of peace and tourism" (Bentu 2009, 13). Jos is a tourist haven for many European and North American visitors due to its clement weather, hospitable and peaceful people.

This research is intended to explore the possibility of developing training strategies and to partner with pastors and church leaders to provide a much-needed training to pastors in Jos. The scope, limitations, power differential, theological rationale, methodology, methods and sources of data are discussed below.

Research Scope

The main thrust of this research was developing strategies that could be employed to train, mentor and coach pastors within the wealth and health gospel context. Ten volunteer pastors were recruited to participate in this research to assist in developing contextualized training strategies for pastors in Jos. Some limitations were encountered during this research. These challenges and how the researcher overcame these challenges are discussed in the next paragraph.

Research Limitations

The researcher's location in Calgary, Alberta, demands that he made effective use of communication resources available such as telephones, e-mails, and WhatsApp calls and also made trips to Jos. Traveling to Jos afforded me the opportunity to interact and spend time with research participants, to observe and participate in research related activities, conduct a workshop with participants and to conduct a face-to-face interview with participants. Face-to-face interviews were conducted separately with each participant. During the interview, the researcher noted bodily gestures of each participant. While data gathering, the researcher identified and bracketed his belief systems, theological convictions, sentiments,

pre-conceived ideas, and idiosyncrasies. Identifying and acknowledging my convictions and pre-conceived ideas without denying them formed the first step towards bracketing and not allowing them to mix with participant's subjective experiences. In addition, the researcher recorded the participant's views verbatim. One way the researcher did this was to repeat what participants have said so participants could confirm or refute their views and experiences. This is to ensure accuracy and objectivity in the data collection. That way the limitation posed by my convictions and prejudices was overcome. The next limitation was the reaction of pastors who have benefited from preaching prosperity gospel over the years. This would have constituted a strong pushback on the progress of this research, but I leveraged my insider status as a previous Pentecostal lay preacher. Leveraging my insider status, these pastors were somehow at ease and understood that what this research is about and the need for a solution to the current prosperity gospel problem in Jos. Funding was also another limitation. The researcher felt the need to spend more time with participants in Jos, but financial limitation made it impossible to. Regardless of the researcher's inability to spend more time with participants, the researcher looks forward to spending more time with most of participants during the teaching, training, mentoring and coaching, and, also through frequent communication lines and sponsored mission trips.

Power Differential

The role the researcher played during this research was dual, one as a pastor and the other as a researcher. Although most of the research participants

are older, richer, and have also served longer in ministry than the researcher, they agreed to participate in this research. A reason they agreed to participate in this research is because of the researcher's ministry work among these pastors. Additionally, the researcher's exposure, professional training and access to Europe and North America have indirectly conferred on the researcher a certain amount of power and a wider circle of influence. I reciprocated the respect these pastors accorded me by ensuring that I addressed these pastors by their appropriate titles. Their facial expression each time I did that indicated that my gesture was appreciated. My voice tone was greatly modulated to avoid any kind of yelling. In some cases, I answered some of the participants by the title "sir." This gave them an aura of seniority status.

The Research Theological Rationale

Apostle Paul identified inspiration of the Holy Spirit as the source of the Scriptures in Timothy (2 Timothy 3:16) and addressed the purpose and benefits of preaching and teaching the Scriptures accurately. He further pointed out that God is interested in the accuracy of preaching and teaching (2 Timothy 2:15). It behooves all preachers and teachers of the Scriptures to meet best practices of preaching and teaching ministry. In his letter to the church in Ephesus (Ephesians 2:20–22), Paul reveals that the church has been raised on a solid foundation of the preaching and teaching of the prophets and the apostles of Christ. The church has been gifted with those who must continue with the sound teaching and preaching for the purpose of edifying, encouraging, and building up the church (Ephesians

4:11). Anyone who deviates from the example of the prophets and apostles is labeled a preacher of a different gospel. Paul discusses this in Galatians (1:6–9). The call to preach is by God’s mercy and preachers must not distort the word of God or use the word of God to defraud others. Preachers must match their lifestyles with their preaching. Preachers must not preach for gain or avarice. The gospel of Christ is not peddled for profiteering and self-aggrandizement, but for edification and exhortation of the church (2 Corinthians 2:17, 4:1–2). In his first letter to Timothy, Apostle Paul admonished the young pastor along the following lines,

If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result to envy, strife, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain (1Timothy 6:3–5)

The above instruction is strongly worded, even though the apostle Paul did not explain the extent of withdrawal from preachers of a different gospel. However, a total rejection of such false teachings might be what apostle Paul was alluding to the advice he gave Timothy to withdraw from such false teachers. Apostle Paul also instructed the Corinthian church that there must not be backhandedness or hypocrisy in our preaching and teaching ministry (2 Corinthians 4:1–2). Paul himself modeled his preaching and teaching. He was a bi-vocational preacher. He made and sold tents to provide for himself and his associates. Paul presented himself for scrutiny before he left Ephesus after three years of intense ministry (Acts 20:33–34; 1Thessalonians 2:5). The apostle

invited his followers to testify about his truthfulness, his sincerity, and hard work among them adding that he never defrauded any individual or group of individuals in the Ephesian church.

Jude also instructs believers not to sit back and watch false preachers and heretics destroy the foundation of our faith, which is a sacred trust. In declaring the purpose of his writing, and reiterating the assailable stance of enemies of the gospel of Christ, Jude writes, “Dear friends although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once and for all entrusted to the saints” (Jude 3). Though the word “contend” means to fight for, do not back down, do not give up, to assert or to defend. It does not necessarily imply a declaration of war against wealth and health preachers, scoffers, and enemies of Christ, as stated earlier. Instead, it is a call to live exemplary lives, pursue accurate knowledge of the word of God, and live in ways that glorify God in ways that will challenge the lives of preachers of a different gospel. “Faith” translated from the Greek word *pistis* in this context refers to the body of what Christians believe. Preachers of the true and pure gospel are invited to live in ways that challenge the character and audacity of preachers and teachers of a different gospel. According to Tim Gilles (2006, 5), security agents learn to identify counterfeit paper legal tenders by thoroughly studying the authentic currency. In line with that concept, learning to teach and preach more accurately would perhaps checkmate preachers of a different gospel.

Methodology

This research harnessed the collective wisdom of participants to proffer solutions to a common problem in the church located in my ministry context. According to Stringer (2007, 11), this research was “collaborative, liberating, and life-enhancing.” In the researcher’s view, lessons learned from action research also provided an opportunity for participants to give their voice to innovation and to own part of the research process in ways that will facilitate smooth implementation and sustainability of positive outcomes. “This research also proffered solutions to professional practical problems, and improved professional best practice” (Adu 2016, 2). The current practical professional problem of preaching a different gospel as a result of improper understanding of the Scriptures and lack of theological training that this collaborative research aims to solve is beneficial to the Christian community in my ministry context in Jos, Plateau State. Data were gathered through open-ended interview questions, participants’ observation, and a workshop. The research questions were answered through the analysis of participants’ stories and subjective experiences. This research method is outlined below.

Methods

Before the commencement of data collection, preparations were made in collaboration with an acquaintance the late Rev. Festus Amobi who resides in Jos. This associate, in turn, recruited two pastors as his assistants to help him create effective awareness, arrange for venues, secure accommodation, discuss feeding

arrangements, maintain direct constant contact with other research participants and work out other logistic details for a successful workshop and face-to-face interviews. The two assistants recruited by the researcher's associate participated in this research. Collaboration with the researcher's associate and his assistants contributed immensely to the success of the research workshop and interviews. The researcher needed the help of an acquaintance and his assistants in Jos since the researcher lives in Calgary thousands of miles away from Jos. The acquaintance and his assistants were as the researcher's contacts in Jos. Prior to visiting Jos, the researcher maintained communications with his key contacts through emails and WhatsApp phone calls and chats. Before the researcher's arrival in Jos, each participant was emailed an information letter outlining the problems of Christianity in Jos, the nature of the intended intervention, the significance of the research and the roles participants were expected to play. The researcher's associate in Jos took a further step by printing out the information letter (see Appendix 1) and personally handed the letters over to each participant. Upon arrival in Jos on the early morning hours of July 22, 2019, the researcher handed out consent forms to the key acquaintance for distribution to all participants so that they would have a minimum of twenty four hours to read and sign the consent letter (see Appendix 2). Only those who signed the consent letter participated in the research.

The researcher had decided at the planning stage of this research that data would be sourced from participants' observation, workshop evaluation, face-to-face interviews using open-ended interview questions, and personal reflections.

The researcher chose these sources of data outlined by David Coughlan and Teresa Brannick (2010, 9–14), and Sharan Merriam (2009, 87–139) because data were qualitatively analyzed. Also, part of this research aims to use collective wisdom from participants to solve a church community problem of preaching and teaching a different gospel of prosperity due to lack of theological training. At a thank-you meeting organized for the participants, two participants offered additional information thus bringing the sources of data to five instead of four.

The table below shows the sources of data.

Table 1. Sources of Research Data

Data Source	Description
Participant Observation	Workshop venue and setting, the people, activities at the workshop and extent of participation. Body language of participants including facial expressions and general demeanour.
Pre-interview Evaluation	Pre-interview evaluation sought responses from participants regarding importance of training, shift in perspective, importance of the workshop, expectations of participants, and impact assessment.
Face-to-face interviews	Open-ended questions were used, and each participant was interviewed privately to allow the full expression of their experiences. Responses were recorded verbatim with longhand and typed out on MSW soon after each interview.
Personal reflections	The researcher reflected on the theological rationale of this research, the subjective experiences of participants, their suggestions and how to utilize them to formulate effective training programs for pastors in my ministry context.
Extra information	Two research participants who signed on-going consent forms offered extra information at a thank you dinner that

the researcher hosted. The researcher recorded it with identifying numbers on the response sheets.

Participant Observation

According to Merriam (2009, 131), there are five key areas of observations. These are workshop venue and setting, the participating individuals, activities at the workshop, extent of individual participation and body language of the participants, as indicated in the first row of Table 1. The venue chosen for this research workshop was the Catholic Center for Renewal, which also serves as a Convent and a conference and retreat center. It is in a very quiet neighbourhood in Jos, away from the hustle and bustle of the city of Jos, yet with easy access by major metropolitan transport systems. The high wall and not so attractive entrance gate hide the exquisite structures and modern facilities behind the olive-green high walls. Meeting halls, rooms for small groups, and for spiritual direction programs, dining hall, well-equipped kitchen, uninterrupted electricity supply partly powered by solar panels and a giant electricity generating plant adorn the center. The center is operated by very friendly serving and retired Roman Catholic Nuns. The center has well equipped spacious accommodations open to groups and individual utilization. These facilities made the venue ideal for this research workshop, participant's observations and interviews.

The researcher contacted and informed the key acquaintance, a pastor friend who lives in Jos regarding this research. Both of us stayed in constant touch throughout out the research. He became the researcher's consultant and assistant.

The researcher consulted with him before taking some vital decisions about this research including the right time for the research workshop. Ten pastors out of those the key acquaintance recommended were chosen to participate in this research making sure that all the participants met predetermined criteria; namely, aged forty years and above, a resident of Jos, and in active ministry service.

The researcher started each day of the two-day workshop by self-introduction after an opening prayer and allowed research participants to introduce themselves. He went ahead to emphasize the dearth of trained pastors and church leaders and demonstrated the importance of biblical interpretation using Bible passages often misinterpreted by some preachers of a different gospel. Scriptural interpretation exercises, discussion at breakout sessions and interactions were included to ensure active participation.

A pre-interview evaluation form was designed to weigh the impact of the value and workshop, perspectives of the research participants regarding their view on leadership models, the value of pastor's training, their expectations and the prosperity gospel. It was not meant to determine the success or failure of the research. The open-ended questions used at the face-to-face interview were designed following Stringer's (2014, 110) and Merriam's (2009, 87–96) models. Throughout the research process the researcher reflected on several issues at the planning stage, during the field research stage and throughout the data gathering and analysis stages. Some of these thoughts and reflections were recorded in the researcher's diary and some on the left and right margins of the researcher's field

notes. These jottings informed part of the commentaries and arguments presented in this portfolio report.

More information was sourced during a two-day workshop schedule. The workshop schedule is displayed in appendix six of this document. The first day of the two-day workshop started on a very good note because, participants arrived at the venue ten minutes before the schedule time. This was good because of the assumption that Africans are not time conscious. The researcher noted this in the field note as a positive sign of how enthusiastic the participants were. Participants sat around a rectangular table, directly facing each other in a very well-ventilated hall equipped with washroom facilities and shielded sufficiently from exterior noise. The researcher introduced self and explained the purpose of the research. The researcher then distributed the consent forms to participants, who endorsed consent forms and took turns to introduce themselves. The ratio of female to male pastors was one to five, which represents a huge plus in my context because, in similar workshops, female pastors were usually left out. Attendance of women at the research workshop for two consecutive days and their full participation in the face-to-face interviews demonstrated a remarkably profound interest in this research. The researcher together with the participants came up with rules for the workshop and the subsequent face-to-face interviews. Together, it was agreed that during our meetings all cell phones would be turned off. This is to provide a serene atmosphere for each participant to focus on the workshop.

We spent time discussing the differences between the prevalent African leadership styles, which is a traditional hierarchical or top-down leadership model

and the bottom-up leadership models. his form of leadership can be traced back to the patriarchal family setting where the father is the head. The father is the chief priest of the home, the chief decision maker and must be consulted for all matters affecting their children and every other family and extended family members (Achebe 1996, xix–xxv). The fathers at times decide such things like who marries their daughters or who gets married to their sons. Also, the father at times decides what discipline each child in the family pursues at school. That tradition is often carried over into the church. The Church and church-related organizations would typically have a chief executive officer, and a handful of executive officers as chief decision makers, who often lord it over all others, a leadership model that contrasts sharply with Christ’s initiated and demonstrated servant leadership, which allows leaders to learn in a community, give voice to all, and provide leadership without exploiting their followers.

The key to becoming servant leaders like Christ is adequate training, understanding, and consistent application of the word of God in our lives (Janvier and Thaba 2001, 76). Servant leadership model is not completely new to these research participants though it is hardly implemented in the real-life situations and leadership practice (Janvier and Thaba 2001, 77). The side comments by some of the participants such as “we never perceived servant leadership this way” suggests that they began to view servant leadership from a totally new perspective as a result of the training they received at the research workshop. Most of the participants were satisfied that servant leadership was not a display of weakness in leadership as alleged by some; instead, servant leadership models humility in

leadership. Servant leadership also enables leaders to render selfless service. Christ offers a self-sacrificing, rather than a self-aggrandizing use of his enormous power (1 Corinthians. 1:17–27). This is a clear indictment of the top-down leadership approach in Jos.

At the workshop, we discussed the importance of personal Bible study as described in the researcher's training model in Chapter I of this report (study, understand, apply, and sustain as shown by Ezra's model (Ezra 7:10). Together with the participants, we examined some reasons pastors and some Christians do not study the Bible for themselves. The major reason proffered by participants was lack of time. We also discussed the importance of studying the Bible for spiritual growth, spiritual maturity, and ministry effectiveness (2 Peter 2:1–2; Hebrews 5:11–14; 2 Timothy 3:16–17). Then, the workshop proceeded with a review of the genre of the sixty-six books of the Bible. After that, there was a discussion on how to interpret some aspects of the Bible through observation, interpretation, and application. Observation entails discovery of grammatical structures, literary structures, literary forms, and cultural settings. Basically, this part focused on the four steps of personal Bible study such as reading, reflecting, interpreting, and applying the biblical principles (Hendricks and Hendricks 1991, 19–63). Then, the researcher and the participants did a few biblical interpretation exercises. Before the prayer session, the researcher decided to lead a discussion on Isaiah 45:11–13. Many pastors in Jos often misinterpret this Bible passage to mean that God wants humans to command him while praying. This error arose as a result of the version of the Bible preferred by pastors in Jos. The Authorized

King James Version or the New King James Version, neither of which renders this passage properly with a question mark is the Bible version of choice by many pastors in Jos. A question mark found in other renditions that are closer to the original Hebrew made a huge difference. Below is Isaiah 45:11 rendered by four different versions of the Bible:

New King James Version:

Thus, says the LORD, The Holy One of Israel, and his Maker: “Ask Me of things to come concerning my sons; and concerning the work of my hands, you command me.” (Note: No question mark).

King James Version:

Thus, said the LORD, the Holy One of Israel, and his Maker, ask me of the things to come concerning my sons and concerning the work of my hand command ye me. (Note: No question mark).

Revised Standard Version:

Thus, says the LORD, the Holy One of Israel, and his Maker: “Will you question me about my children, or command me concerning the work of my hands?” (Note: The question mark is included).

New International Version:

This is what the LORD says—the Holy One of Israel, and its Maker: Concerning things to come, do you question me about my children, or give me orders about the work of my hands? (Note: The question mark is included).

We examined the passage context, read it from different versions of the Bible, and then applied the simple principles of observing, interpret, and apply. It became clear from the original Hebrew text that the Revised Standard Version and New International Versions correctly included the question mark. It also became obvious that God did not tell us to command him regarding the work of his hands. The question mark, when included or omitted, made the difference in

the interpretation of that passage. The observation made during the discussion of this passage was that the question mark was omitted in both the King James Version and New King James Versions and that a seemingly simple omission could inadvertently become a source of error, capable of misleading so many unwary readers. In addition, we learned the importance of punctuation marks in the Bible to the extent that Christ stated that not even a jot (*yod* in the Hebrew alphabet) in the law will go unfulfilled, “I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen will by any means disappear from the law until everything is accomplished” (Matthew 5:18, 24:35). The other lesson from this passage is that every jot in the Bible is inspired and requires the detailed attention of serious Bible scholars. The response to this understanding caused the faces of most participants at the workshop to glow and beam with happiness. Many were elated and started chatting away lightheartedly.

There were also discussions in groups of two and three as we proceeded for our late lunch break and breakout session. The feeling was like a heavy burden had been lifted off each of the participant’s shoulders. Clustering, chatting vigorously about the workshop topics, laughing or even frowning told different stories some of which I might never know their meaning. Few expressions were captured after the study of Isaiah 45:11 together from different Bible translations. Some participants literally busted out and shouted in unison “Ewoooo,” meaning, “So we have been commanding God in error.” One participant added, “No wonder our frequent all-night prayers are hardly yielding results.” Based on such feedbacks, the researcher was convinced that the second day of the workshop

would address some unanswered questions that might linger in the participant's minds after the first day of the workshop. The first day of ended with each participant delivering a ten-minute sermon on the chosen text for the day. A forty-five-minute prayer session finally wrapped up the first day and everyone departed.

The second day of the workshop was also very successful. It started with a prayer session led by one of the participating pastors. The pastor volunteered to lead the group in prayer. After the prayer session, the group then reviewed the first day's lessons and allowed time for feedback from each participant. Each participant then prepared a sermon from (Luke 6:38). The researcher chose this passage because it is often used to justify extortion of money from church members in Jos. Wealth and health gospel preachers in Jos ignore the context of this passage. Prosperity preachers use the passage to promise generous givers and donors that God will return their monetary gifts many times over. Each participating pastor was allowed five to ten minutes to present his/her sermon taking into consideration the context of the passage. Next, we had another breakout session and discussed each participant's sermon, applying our learning regarding biblical interpretation on the first day of our workshop. Seven out of ten of the participants agreed that, based on the larger picture and the context of the passage, Luke 6:38 is not just about giving and receiving money; instead, it is about giving and receiving judgment while three participants claim that the passage is for giving money to the church.

In addition to Luke 6:38 we also examined 3 John 2. Like Luke 6:38, prosperity preachers use 3 John 2 to justify the doctrine of wealth and health.

Most participants, who indicated that their perspectives about these passages changed after the workshop, agreed that 3 John 2 could not be used to build a doctrine of wealth and health. A few others disagreed with most research participants, holding that the word “giving” means giving money. Acts 1:8 received proper explanations when we reconvened after lunch break and participants presented their sermons for the day. Together we studied the book of Jude, reviewing hierarchical leadership styles as each participant experiences it. We then turned our attention to Christ’s recommended servant leadership style (Matthew 20:25ff; John 13:5–10), and at the same time examining the examples from the book of Nehemiah. Each participant was given time to complete and submit an evaluation form to my point man. The workshop ended with a prayer session led by one of the participating pastors. During the prayer session, the participants formed a circle around the researcher and prayed for him and his family. The participants also gave the researcher a letter expressing their appreciation. Participants then signed up for interviews and indicated the most convenient day and time, morning or evening sessions, for their personal face-to-face interviews.

Participant Interview Procedure

The interview schedule was prepared to make room for two interviews per day. One participant was interviewed in the morning and the other participant in the evening. This gap allowed the researcher enough time to carefully type out each verbatim long-handwritten response. This ensured that the researcher did not forget any detail from the interview. Each typed out transcript was labeled with a

corresponding number on each participant’s hand-written response. This was done to avoid using names of participants thus protecting their privacy as agreed upon before the commencement of the research. As each interview progressed, the researcher constantly repeated interviewee’s words to ensure that the researcher was writing down the interviewee’s own words and experiences verbatim without interjecting the researcher’s own experiences. The researcher ensured that the researcher’s words and ideas did not taint the interview transcript and, in many cases, he struggled with the temptation of editing the interviewee’s sentences while typing out each respondent’s experiences for fear that if he did, that would no longer represent a verbatim record of the interviewee’s own views and experiences (Sensing 2011, 192). The interview sessions were completed in five days. Then, the researcher started to read the recorded and typed interview response. Table 2 illustrates how the research data were collected and the dates they were collected.

Table 2. Data Collection Schedule with Dates

Data sources	How data were collected	Dates data were collected
Participant observation	Participants gave ongoing consent; The researcher observed the venue of meeting and participants’ body language, expressions and reactions as a research workshop was going on for two days.	July 23–24, 2018
Pre-interview evaluation	Responses on a pre-designed workshop evaluation form	July 24, 2018
Interviews	Conducted face-to-face interviews with each participant using semi-structured interview questions	July 25–29, 2018

Extra information	Two participants volunteered extra information during a thank you dinner held at the venue of the workshop	July 31, 2018 (5–7pm)
Personal reflections	I reflected on the research process, lessons I learned from school and the participants, effects of these on my life and future ministry	Throughout the research process and would continue throughout the rest of my work with pastors and church leaders

Interview Response Data Analysis

Data analysis refers to distilling raw data to make sense out of the field data transcript (Creswell 2003, 190; Stringer 2014, 139). Data analysis also involves reducing the data transcript to a manageable size without losing the meaning (Adu 2016, 2). Distillation and reduction are achieved through coding. Stringer suggested categorizing, and coding, analyzing key elements and experiences as two main approaches of data analysis (Stringer 2014, 165). But the researcher used open coding, axial coding, and in vivo coding for this data analysis as good fits for my data sources (Merriam 2009, 178–179; Saldaña 2016, 5–9). The typed-out data was typed out on Microsoft Word backed-up in three separate files. The researcher read the transcript repeatedly for up to ten times to have a general feel and overview of the data. This step was followed by clicking on the review icon and using the comment application on the right side of the screen to “identify key elements” on the typed-out data (Stringer 2014, 139–150) containing participants’ subjective experiences and to highlight in pink colour and label or open code them throughout the typed data. This open coding in pink colour was designed to reduce the raw data to a manageable size without losing

the overall meaning. It was printed out and the researcher again read the open coded data transcript several times taking note of related categories and themes. The researcher then used coloured highlighters to further apply axial coding by further breaking down the core themes. The differences and association between the emerging themes were noted. Repeated words and phrases were then grouped together under appropriate category based on their frequency. The researcher used green highlighter to represent words and phrases that dealt with the fear of God or lack of it. An orange coloured highlighter was used to represent any phrase or word regarding salvation, and assurance of salvation or lack of both. A yellow highlighter was used to represent words and phrases that described the misinterpretation of the Bible. Additionally, participants' direct quotations (in vivo coding) were recorded. During the coding exercise, the researchers' reflections were noted on the typed-out data margins including the legend of coloured highlighters used.

While typing out this manual-coded data on Microsoft Word, it became clear that after the second cycle coding two main categories emerged; namely, reasons and factors responsible for prosperity gospel preaching and training strategies that could be used on a sustained basis to over time reverse the deep-seated trend.

The open-coded data yielded categories or abstract concepts and themes from which strategies for training pastors were derived. The categories and themes were then compared and interpreted. Inductive and deductive means were employed to construct a narrative, assigning meaning to the data after further

content analysis to capture participants’ subjective experiences. Table 3 shows categories and themes derived from open coding of data transcript.

Table 3. Raw Data Categories, A–G, and Related Themes

Category letter and name	Themes based on the category
A: No fear of God	Disrespect for God and Christ, churchgoers do not fear God, disregard for Holy living, disregard for the Word of God, materialism, Power from ungodly sources.
B: Lack of genuine God experience	No genuine conversion of overseers and members, No personal encounter with God, no assurance of salvation.
C: Flawed Biblical interpretation	Faulty, fraudulent & questionable biblical interpretation, out of context, wrong teachings and wrong application, prosperity gospel is true, extremists exist, unfaithfulness to the text, preachers need “ <i>workshock</i> ” like I’ve got, I have seen my error.
D: Recommended training strategies	Personal encounter with God, Intense discipleship, encourage personal Bible study, train general overseers to become trainers & develop human resources, design hierarchical training for wealthy pastors, seminary education, cell phone correspondence, dinner table training, interactive community learning, networking.
E: Personal experiences in ministry	Experience, good, bad and ugly, betrayals, God’s faithfulness, good will of church members, Challenging ministry life experiences.
F: Personal views on prosperity gospel	Prosperity gospel breaks poverty circle, lure by affluence, flamboyance, affluence and selfish interests, it is God’s purpose to bless His people, The gospel needs money, prosperity gospel is not heretic, it is my life and ministry, my eyes have opened, my views are changing, it is a systemic problem, I preach it by instruction of senior pastors, it is misleading, manipulative, deceptive and have confused the church, gimmicks used to enrich preachers and impoverish

members, grows church in number alone.

G: General
comments

Contrary to Matthew 6:33, “Shiloh Offering” makes me feel indebted and irresponsible, the objective is to amass wealth, ignoring souls and discipleship, fraudsters, social miscreants, and dupers abound, church made business, magic and cultic practices used to manipulate members, empty promises, dashed hopes, little attention to prayer and the word of God.

The researcher noted the frequency of words and phrases during coding and concluded that the categories could be simplified (see Table 4). The researcher took some quotes out of the minor themes (Themes E to G) and presents them in the outcome section of this portfolio report. Participants’ personal impressions and general comments that were outside of the scope of this research have been omitted.

Upon further review, the researcher concluded that categories A, B, and C, as shown in Table 4, were addressing similar issues. Using axial coding, the researcher identified relationships between the categories and themes, noted the frequency of the themes and decided to merge the first three categories (A to C) into one, labelled factors and reasons for preaching prosperity. Training strategies remained its own category, giving two major categories that addressed the research questions. Table 5 shows the two overarching categories and several themes that emerged after breaking down and reassembling the data using axial coding.

Table 4. Compressed Categories After Cycles of Open and Selective Coding

Categories	Themes
A: Absence of the fear of God	Disrespect for God, lack of genuine conversion experience, no fear of God, no personal encounter with God, disregard of holy living, rejection of the word of God, materialism, pastors seek to be worshiped, use of ungodly powers.
B: Lack of genuine salvation experience	Non-converted general overseers, lack of genuine converted and disciple members, no personal encounter with God, no evidence of assurance of Salvation.
C: Flawed Biblical interpretation	Flawed, questionable, fraudulent Biblical interpretation, quoting scriptures out of context, wrong teachings and wrong applications of the word of God, prosperity gospel is true but extremists exist, prosperity preachers need “workshock” like the one I have had, I have realized my error.
D: Recommended training strategies	Sustained intensive discipleship training, encourage personal Bible study, organize training of trainers for general overseers, encourage human resources development, design hierarchical training and choose cozy venues to attract wealthy preachers, encourage seminary education, employ electronics correspondence courses, targeted networking, create more awareness, encourage one-on-one contacts, dinner table training model, personal Bible study, workshops, coaching and mentoring, expository Bible conferences, interactive community learning and discernment, and Bible study retreats.

Table 5. Overarching Categories and Corresponding Themes

Overarching categories	Corresponding themes
1. Factors and reasons for preaching prosperity	<p>Disrespect for God.</p> <p>Lack of vision, lack of seminary education, doubtful salvation experience, lack of discipleship, leadership chaos, no call of God.</p> <p>Greed and inordinate ambition, get-rich-quick syndrome, obedience to the authority of the church, cultural expectations.</p>
2. Training strategies	<p>Dinner table training model.</p> <p>Biblical interpretation workshops model, networking to support each other, interactive community learning, “solid prayer,” use of social media/cell phone applications.</p> <p>Coaching and mentoring, Bible study conferences, seminars, Bible exposition retreats, methods of personal Bible study.</p>

Category 1 shows some possible reasons and factors allegedly responsible for prosperity gospel preaching in my ministry context (see Table 5). The researcher uses the word *allegedly* because the factors and reasons suggested might require further investigation. Category 2 shows training strategies suggested by participants who believed if suggested training models were sustained, a strong case for the pure gospel could be made.

In vivo coding approach was used to identify and note direct quotations by participants that can be quoted while constructing a narrative for the report of this research (Saldaña 2015, 106). These were chosen and underscored on the data

transcript. The researcher further grouped the in vivo coding into two major categories namely the personal views of participants about prosperity gospel and their general impressions. The groupings are arbitrary, but they enabled me to know where each quotation fits in my research narrative. The researcher has also chosen the quotations without including the bulky field research transcript side by side in order to make the narrative more reader friendly. In vivo coding of the original typed out raw data yielded phrases and quotations shown in Table 6. The relationship between categories and themes that emerged from the data were noted. (See Appendix 10 for coding flow chart diagram.)

Table 6. In Vivo Coding Outcomes

Participants' personal views about prosperity gospel	Participants' general impressions
"Prosperity gospel preaching is motivated by a desire to break poverty circle, lure for affluence, avarice, flamboyance, selfish interests."	"Shiloh offering makes me feel indebted, and irresponsible." The Objective is to amass wealth. Souls and discipleship ignored" Matt.6:33.
"Crave for money and materialism" It is God's purpose to bless his people, W & H is a great way to raise funds, Gospel needs money it is not a "heretic."	"Fraudsters, dupers and social miscreants abound, the church is business, magic, occult practices used."
"Prosperity gospel was my life and ministry; the workshop has opened my eyes my views about it are changing."	"True worship, the word of God and prayer ignored, members unable to meet heavy financial burdens and levies castigated."
"It is a systemic problem, I preach due to instructions by senior pastors, it is not my call."	"Ideal gospel of Christ jettisoned, John 1:12, 3:1-18, develop structures instead of humans, self-improvement not attended to."
"It is a misconception, misleading, deceptive, manipulative confused the	"Useful, a different gospel, Gal.1:6-8, "empty promises", dashed hopes, many become indifference to the

Participants' personal views about prosperity gospel	Participants' general impressions
church, gimmicks used to enrich pastors and impoverish members.”	word of God” extortion, enthronement of money as god, Spiritual prosperity unquantifiable.”
“Promotes numerical growth, lack Christ-like character, use of extraneous powers to manipulate unwary members makes merchandise of the gospel, it is not my thing.”	“Point sinners to Christ for salvation, body soul and spirit.”

Pre-Interview Evaluation Analysis

The workshop evaluation as a source of this research data was designed to weigh the importance of the workshop to the life and ministry of participants. It was also to check if there was any significant shift in perspectives regarding prosperity gospel and the type of leadership model that aids and abates the two. There were seven different areas covered by the evaluation. The researcher wanted to know if the participating pastors learned any new thing from the workshop, and whether the research workshop met the expectations of the participants and if there was any shift in their perspective regarding prosperity gospel preaching. The entire evaluation form is included in Appendix six. Most of the participants indicated that the research workshop was useful in their lives and ministry and are considering a shift in their perspectives regarding prosperity gospel.

While two out of ten did not see anything wrong with the prosperity gospel, they indicated that the church and the gospel need funds and one way to raise such fund is through prosperity gospel preaching. Others commented on how pastors should emphasize on building up their members spiritually rather than

developing structures to accommodate more members. Some also commented on the need for pastors to focus more on accurate biblical interpretation, soul winning and discipleship. Some participants expressed fear that prosperity gospel preachers have gone a step further by seeking external cultic powers for the purpose of manipulating their members and extorting money from them.

Findings

Data for this research were collected from ten participants. Two female and eight male pastors participated, representing a ratio of one to five. Table 7 below shows the summary of the workshop evaluation by participants who completed the evaluation form and expressed their views freely. Some changed their views regarding the prosperity gospel and were willing to focus on the Christ-centered gospel. Others did not see the need for seminary education or more theological training.

Table 7. Pre-Interview Evaluation Summary

Summary of items	Participants (<i>N</i> = 10)
Changed perspective on prosperity preaching	8 (80%)
Did not change perspective	2 (20%)
Seminary education necessary	9 (90%)
Seminary education not necessary	1 (10%)
Desire a leadership paradigm shift	10 (100%)
Preach prosperity under authority	1 (10%)
Valuable to life and ministry	9 (90%)
Undecided	1 (10%)

Table two above displays sources of data and the dates they were collected and table seven shows the workshop evaluation statistics indicating the number of participants and the pattern of their responses to evaluation questions.

Based on the responses from research participants, most of whom have a Pentecostal background, it was found that there is both cultural and cultic twist to Prosperity gospel preaching. The cultural twist has to do with the role fathers play in traditional Nigerian homes where fathers function as the custodian of wisdom and makes all the decisions. This aspect of cultural twist is discussed in the ministry context and ethnocultural autobiography section of this research. This understanding of the role of the father in the homes somehow influences the Pentecostal church set up and administration. Fathers are said to be answerable only to God, so are Pentecostal pastors.

The cultic twist corroborates McConnell's (2012, 148) allegation of cultic association of some Pentecostals, as well as Adeleye (2011, 37–39) and Bowler's (2013, 40) hypnotic accusations of Pentecostalism. Also, this practice follows the role of fathers as priests in the home who must make all necessary consultations, pour the right libations in order to pacify ancestral spirits and expel bad omen thereby avoiding other calamities from befalling their families. Pentecostal pastors, however, took that role a step further by using extraneous powers for crowd gathering, control, manipulation, and extortion.

The research participants further revealed that emphasis within the Pentecostal circles was always on structural development rather than human development. And less so on building and discipleship of new converts. This

attitude has become systemic and would require time and sustained training and “deep prayer” to reverse the trend and make a strong case for the gospel of Christ. From the research workshop evaluation, participants indicated that Prosperity gospel preaching gave rise to the numerical growth of the church in my context. But little attention is given to training and discipleship contrary to Peter’s advice in (1 Peter 2:2). Research participants, therefore, suggested reasons prosperity gospel continues to enjoy popularity and put forward training strategies that would encourage preaching the gospel of Christ.

It must be pointed out that a critical evaluation of the research process revealed that throughout the workshop and the interview sessions, participants were not gagged rather they freely expressed themselves without fear or favour. The researcher also noticed that some respondents gave very long answers, sometimes veering off the subject of the interview. This was perhaps some of the questions were ambiguous. Should the researcher design this research again, the researcher would design a more precise interview questions and, remind respondents on the issue under discussion should participants veer off. In the next paragraph, interpretation of the analyzed data is discussed.

Interpretation

Most of the participants agree with McConnell (2012, 11) that prosperity gospel is “misleading.” Participants also suggested that those who preach prosperity gospel rather than the pure gospel either as a result of their flagrant disobedience to God, ignorance of his word, selfish interests, or lack of adequate

training and preparation for the ministry (Romans 8:26–27). Research participants are also of the opinion that several pastors who preach the prosperity gospel are either not born again, or they lack personal and genuine experience of God. Some participants argued that if prosperity gospel preachers had truly encountered Christ and are assured of their salvation, they would not distort and peddle the word of God for gain (2 Corinthians 2:17). They would instead renounce “disgraceful, underhanded ways,” and “refuse to practice cunning and reject tampering with God’s word” (2 Corinthians 4:2 [RSV]). Instead, they would in truth and sincerity “commend” everyone to God as encouraged by Paul the apostle. Some participants admitted that they have lived their entire ministry lives in error; however, with fresh understanding and insights into the scriptures from this research workshop, their perspectives have been challenged and that they are willing to return to their congregations and begin to repair whatever damage they did in the past due to ignorance. This was a very humbling experience for me. One participant, in particular, took a vow before all other participants as witnesses to start working with young people until they are able to present the pure gospel adding that the wealth and health gospel was “his life and ministry” before he attended this research workshop. This participant strongly recommended training for pastors expressing his willingness to participate in a Bible training program.

On the other hand, some participants believed that if prosperity gospel was well balanced with Christ-centered gospel, it could not be labeled heretical. This is because, participants, in part, regard the wealth and health gospel as a means of breaking the poverty circle plaguing Christians in Jos. Prosperity gospel is “God’s

way of blessing his people” a participant confidently asserted. Most of the participants, however, maintained that a wealth and health gospel is indeed a different gospel based on the strength of Paul’s observation (Gal. 1:6–7; 2 Cor. 11:1–10). Poverty, culture, and tradition as well as superstition seemed to be key factors in the spread of prosperity gospel as earlier observed by Simpson (2007, 64).

There were two overarching categories and several themes derived from open coding of this research data (see Table 5). The first category examines some reasons why some pastors preach the prosperity gospel. The second category specifically focused on training strategies for pastors in my ministry context. Then after in vivo coding, some of the participants’ impressions and direct quotes were captured. The two categories are related in some ways. One reason suggested by participants why some pastors preach the prosperity gospel was because they lack proper training. Others alleged that such pastors probably lack genuine salvation encounter with God. Therefore, providing adequate training would not only solve the problem of lack of training but could provide a deeper understanding of God and a genuine salvation encounter with God.

The following expressions represent a synthesized participants’ views about the prosperity gospel: “It is misleading, deceptive, ill-intentioned, and fraudulent.” These views corroborate Adeleye’s submission that wealth and health gospel preaching is “misleading” (Adeleye 2011, 3–4). He adds that “prosperity preachers have shifted from a Christocentric gospel to a gospel that promised to satisfy immediate appetites; it is adulterated, fraudulent, and a gospel of greed, a

different Gospel” (Adeleye 2011, 117). Prosperity gospel is a “phony gospel,” he concluded (Adeleye 2011, 118).

Some have argued in favour of a good justification of the prosperity gospel, claiming that it yields immediate visible results. But such results alone cannot be used as the only valid criteria to prove the veracity of a concept. After all, the fact that the Egyptian magicians of Moses’ era in the Old Testament of the Bible produced visible results as well did not prove their authenticity (Exodus 7:8–12). And the Egyptian magicians’ results proved inferior and succumbed to the miraculous power of God through Moses’ rod. Although there was no 100% consensus opinion on the prosperity gospel, but 90% of the participants agree that training in preparation for ministry was important. Interaction with the research participants gave me a deeper appreciation of the need that pastors in my ministry context have. From the strategies suggested by participants, training programs shall be drafted to effectively address the various issues from lack of training to assurance of salvation. A detailed discussion on how the training plan would be implemented is presented in the outcome section of this report.

Outcome

Based on the research findings, the need for training of pastors and church leaders and making a strong case for the pure gospel in a prosperity gospel context has become imperative. The researcher would, therefore, take the following steps towards providing much-needed training for pastors and church leaders in Jos. This research opened the eyes of the researcher to the paucity of

trained pastors in his ministry context. This has led to the formation of a prayer and Bible study group in Jos that meets twice a month. It has also strengthened his resolve to develop a training curriculum into which strategies from this research are part of. Below is a training plan:

- The first two years of training, three cities Jos, Lagos and Port Harcourt would be selected for pastors training. Twenty-five or maximum of thirty pastors shall be enrolled to participate in each of the three study centers strategically selected
- The researcher plan on spending two weeks of intensive Bible study with each group twice each year.
- A two-week retreat format is being considered. Adopting the retreat format training shall be contingent on availability of resources. Otherwise, a seminar-training format would be a viable alternative.
- Study at the retreats or seminars shall focus on, in addition to themes listed in Chapter IV what Christians believe, Soteriology, Hamartiology, Apostasy (the book of Jude), from the book of Jude we gain understanding of the nature of apostasy, the consequences of degeneracy with examples of Kora and friends, the fallen angels and Sodom and Gomorrah, New Testament and Old Testament surveys, and contemporary issues confronting the Christian faith today among other relevant themes.
- Lessons shall be drawn from the following resources, New International Version of the Holy Bible, *Systematic Theology* by

Sperry Chafer, Biblical doctrine of Salvation, and many other resources. After spending two weeks with each group, most of the lessons shall continue through affordable social media until the next visit by the researcher

- Already there are about one hundred and twenty power point slides prepared for training purposes. Also available are over one hundred and fifty-five hours of exegetic studies on the book of Jude taught by R.B Thieme 111 and additional one hundred and twenty power point slides on soteriology and spiritual growth prepared by the researcher.
- After studying together at a retreat for two weeks, the training gap between the retreat and my next visit shall be filled with prepared lessons sent to trainees through daily correspondence using cell phones and emails.
- At the end of the two years training, most of the graduating trainees found eligible through intermittent evaluations and assessments shall be encouraged to recruit their peers and start a new training center. Among the eligible trainers also, mentors, coaches shall be selected.
- The researcher intends to maintain correspondence with all levels of training and use desire to learn (DETOL) or learn-dash students' learning management system to keep track of each student's progress. Registration of trainees would be through online simple registration process. This training program would be a precursor to a larger Bible training institution proposed for Abuja, Nigeria. It will be established

four years from 2019 in partnership with two Korean churches and London City Mission.

Partnership opportunities with existing pastors training centers would be fully explored. After two years of sustained and intentional investment of time and Bible study resources and prayer, it is hoped that trainees would have become sufficiently matured to stand on their own and to start fresh circles of training of their peers. They shall be encouraged and empowered to choose twenty-five pastors at a time and to use the same curriculum to train them. At the end of the first year, there would be a peer review of the format, the timing, contents of lessons and lessons delivery method. Feedback from the peer review shall determine changes that would need to be made to make the training more effective able to reproduce the “understand” “incarnate” and “communicate” principle of Ezra 7:10 (see Figure 1).

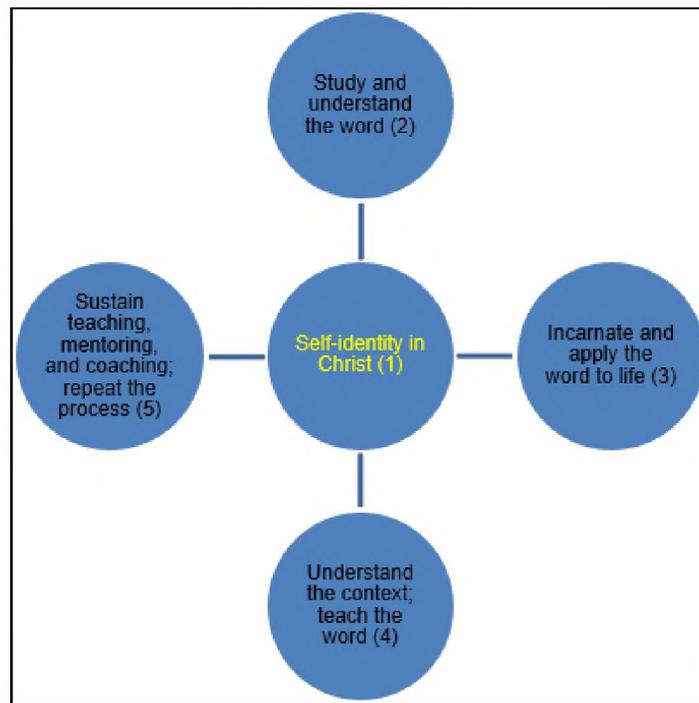


Figure 1. Shows a diagram of training for pastors and church leaders in my ministry context following Ezra Principle. First, trainees shall be made to clearly understand their identity in Christ and become fully assured of their salvation. Secondly, a sustained Bible study method shall be taught to each trainee until they understand the principles and concepts, including the big picture of the Bible. Thirdly, each trainee shall be encouraged to consistently live by what has been learned and allow the lessons to reflect in their private and public lives. Fourthly, trainees shall be encouraged to teach others (2Timothy 2:2). “For Ezra had devoted himself to the study and observance of the Law of the LORD and to teaching its decrees and laws in Israel” (Ezra 7:10).

The researcher’s choice of the three main cities in Nigeria, namely Jos, Lagos, and Port Harcourt are strategic. Jos represents a mini Nigeria. It was a center of mining solid minerals and the mining activities attracted people from different parts of Nigeria to Jos city. Currently, educational institutions in Jos attract thousands of youth to Jos each year. Port Harcourt is in the oil-rich Rivers state in Nigeria. Again, oil prospecting and its associated industries attract many people from all walks of life to settle and work in the city. Lagos houses the largest number of industries and was Nigeria’s former capital. That means training pastors and church leaders at the three locations would aid a rapid spread of the pure gospel across Nigeria. Apostle Paul successfully employed similar strategic outreaches by choosing important cities where people gather to trade or a popular seaport. Such cities include Rome, Corinth, Athens, Macedonia,

Jerusalem, Damascus, Antioch, Ephesus, and Galatia among other important cities of his time.

Martin Sanders (2004, 18–19) outlined five reasons why mentoring in leadership development is critically important today. These reasons are “loss of heroes; loss of common sense; societal mobility; MTV or a visual age; and delayed maturity.” Sanders also identified certain dynamics present within group models that were equally present in Christ’s mentorship relationship with his disciples. He cautioned that one must be prepared to handle the issue of “inner circle” syndrome, “clique formation” and “dissensions.” A close relationship with “each participant in the group” would help curb clique formation. According to Sanders (2004, 63), “the training and developmental process are far more than skills acquisition. They also are concerned with the issues of the heart, character and integrity, and personal, emotional and spiritual development.”

Coaching would also be incorporated into the researcher’s ministry curriculum because of its value in the overall development of a well-rounded leader. Undoubtedly, coaching in my context is mostly limited to sports and soccer. Personal coaching or group coaching is not necessarily a popular subject. But with my understanding of its usefulness and biblical basis, coaching will become an integral part of my ministry training curriculum. Coaching can be likened to an intentional and directive acquisition of practical life skills for a sustained ministry work. The apostle Paul reminded his protégé Timothy, “All scripture is inspired by God and it is profitable for teaching, for reproof, for correction, for training or instruction in righteousness that the man of God may be

mature and thoroughly furnished unto all good works” (2 Timothy 3:16–17). Teaching in that passage refers to a means of getting knowledge. But for knowledge to be useful, in my opinion, it must be translated into skills that can be applied. The instruction piece in that passage accomplishes the application aspect of competency, and skills acquisition is comparable to coaching principles which “mediate thinking” and allows “coachees” to tap from their inner resources and solve their own issues. Paul’s reason for combining teaching, training, and instruction is that the man or woman of God may become first mature, and secondly, thoroughly equipped to fulfill his/her ministry work. It is hoped that, the training circle would spiral and snowball into a huge sustainable non-formal theological establishment in the future. In addition to consultation with existing pastors trainers, here is a short list of some resources from which the training curriculum shall be drawn, The Holy Bible, *Systematic Theology*, Volumes 1-7 by Sperry Lewis Chafer (1976); *Foundations: Building in the faith* (2001); *The Basics a categorical Bible study manual* by Gene Cunningham (1990), Bible lessons taught by Rev R.B. Thieme Jnr and R.B. Thieme III, Berachah church.org. Teachings from GEM publications available at gemworldwide.org and lessons from personal Bible study materials and reflections.

CHAPTER V:
CONCLUSION, IMPLICATIONS, FURTHER RESEARCH, AND
LESSONS LEARNED

This portfolio report shall be concluded in this chapter. Additionally, the implications of this research, further research areas and some lessons learned while doing the research shall be presented.

Conclusion

Appropriate evaluation and understanding of the researcher's ministry context in Jos, led him to the discovery of an important need of training for some pastors and church leaders. Lack of training among other factors, has resulted in the wide spread of a different gospel including the prosperity gospel in my ministry context. Therefore, this research set out to use the collective wisdom of participants to answer some of the research questions posed in Chapter I and to develop effective training strategies for pastors and church leaders in Jos. The problem of theological illiteracy is persistent, and the researcher is of the opinion that intentional, sustained training, mentoring programs and coaching would address the theological illiteracy problem.

This research designed intentional positive steps to sustain training, coaching, and mentoring for pastors and church leaders in Jos, thus, proffering a long-lasting solution to the problem of biblical illiteracy. The researcher hopes

that the problem of wrong biblical interpretation that often leads to preaching of a different gospel might be redressed. There was a direct non-confrontational engagement with most of the prosperity preachers through the biblical interpretive workshop, one-on-one interviews, and participant observation from where data were sourced for this research. Research participants expressed gratitude to the researcher for including them in the research. Most of the participants indicated to the researcher that the research exercises challenged them to rethink the prosperity gospel preached in Jos.

Data, subjected to open coding, selective coding, axial and in vivo coding approaches of analysis yielded two overarching categories namely, possible reasons why some pastors preach the prosperity gospel (a different gospel), and secondly, training strategies that could be intentionally implemented to solve the problem of theological illiteracy over a given time frame. Workshops, seminars, and Bible conferences are common in Jos, but these approaches do not seem to have produced the desired results of transformation and change in the life and ministry approaches of pastors and church leaders in Jos, most probably because the mentoring and coaching pieces are absent. Therefore, training strategies and mentoring as described in the outcome section in this portfolio report are being implemented in Jos in order to make a strong case for the Christ-centered pure gospel and reduce theological illiteracy.

Implications

As a result of completing the doctorate in ministry leadership program at Tyndale, the researcher received an appointment as a director of Global Missionary Institute, the training arm of GEM, Nashville Tennessee USA. The objective of GMI is to partner with the body of Christ and other Bible training institutions, and train pastors all over Africa including Nigeria utilizing training strategies developed from this research. Additionally, GMI exist to train missionaries in the west who desire to go overseas for mission work. Pastors' training would be a combination of classroom work, cell phone and online study delivery methods.

Pastors who enroll for study over the two-year period shall be exposed to Bible foundational courses in order to offer them solid frames of reference. Additional themes of study would include, but are not limited to, the grand narrative of the Bible, Bible study methods, rules of biblical interpretation, and Bible doctrines. Depending on availability of funds, the entire group would occasionally camp at an affordable retreat center and have Bible studies most of the day for two weeks of their annual vacations. Each day of the two weeks would include a devotional from the book of Jude. This is because the book of Jude mirrors the level of apostasy in the church today. At the end of two weeks, the researcher would continue to utilize available free social media applications to stay in touch with the trainees, answer their questions and provide explanations to various issues trainees may raise. The same program as described above would be initiated in two other cities in Nigeria, Lagos and Port Harcourt as stated earlier.

Each eligible participant at the end of the two-year training would be encouraged to recruit more pastors and transfer the skills learned to them. From the reservoir of trained pastors, mentors and coaches would be appointed to oversee some of the training centers.

Further Research

It has been noted that research of this nature requires a lot of time. Given more time this researcher would like to explore why claims of pastors' trainers who post 250,000 trained pastors in Africa have little or no impact at all. Additionally, he would like to find out if incorporating training with mentoring, coaching and practical exercises would be more impactful and yield greater dividend in the church ministry. Based on this research question four, the researcher would like to further explore the relationships between culture, poverty, and prosperity gospel.

There are other aspects of the wealth and health gospel that need attention. Its salvation story, the deification of human beings, the denial of the deity of Christ, and the "snubbing of the efficacious and atoning self-sacrificed and substitutionary work of Christ on the cross" remain to be properly investigated (McConnell 2012 66–68). Also, allegations and charges that the wealth and health gospel evolved from syncretism, that it has cultic connections and that it is heretical and performs counterfeit miracles akin to those of Egyptian magicians of Moses' day, remain to be investigated. There are also issues about poverty, culture and other factors that influence leadership models and prosperity gospel

preaching in my ministry context. These need further investigation. The scope of this research did not cover all the above-mentioned areas. McConnell (2012, 68) has also alleged that prosperity preachers engage in “subversion of the doctrines of historical Christian orthodoxy, promotion of the doctrine of dualism, and a total rejection of the Bible as final authority” in every matter concerning faith and practice are aspects of the wealth and health gospel that need further investigation (McConnell 2009, 68).

Lessons Learned

Conducting this research has given the researcher the opportunity to work with people of diverse backgrounds. It was a very humbling experience. A higher dimension of patience, longsuffering and the skill to not only acknowledge, but also to validate the other person’s opinion, even if such opinion differs from the researcher’s opinion. The researcher has learnt that claims, charges, and allegations must be adequately substantiated. Passing judgment and condemning others without considering all available pieces of evidence of an issue cannot be right. Value judgments can only be made if all facts are provided. Throughout this research and the researcher’s study at Tyndale, the researcher had developed new skills. The researcher has become more aware of his own spiritual and cultural contexts and equipped with the skills to evaluate them.

The researcher’s project planning, implementation, and evaluation skills have improved as a result of this research. Also, the researcher had learnt to build cases and articulate thoughts logically. In addition to the above, he must establish a rationale that underpins his work including the how and why of

making choice of research methodology. His specific role in a team is now evident. The researcher had gained more insights into leadership philosophy, and ethnocultural autobiography. These coupled with his childhood experiences impacted the researcher's leadership style. Finally, based on his experience, he concludes "character" precedes "conduct" and "being" must precede "doing." Loyalty and integrity are two key characteristics that produce fruitfulness and reward in ministry. These are hallmarks of servant leadership, which the researcher intends to promote alongside the researcher's teaching, training, coaching and mentoring ministry.

APPENDIX I:
PARTICIPANT’S INFORMATION LETTER

This action research was reviewed and approved by Tyndale University Ethics Review Board. The title of my research is, “Ministry Exegete, Philosophy of Leadership and a Model for Teaching Pastors the Pure Gospel in a Prosperity Gospel Context” My name is Darlington Ejikeme Elekwa, Tyndale University Toronto. My email and phone number are, [email address, phone number]. I invite you to participate in this important study. The purpose of this research is to develop strategies that will be utilized to train pastors in wealth and health gospel context in Jos to become servant leaders like Christ. Church ministry in my context currently appears to be operated like private business enterprises and each pastor, with little or no theological education, tends to be building his own private business empire and pay little or no attention to the purpose of the church to grow believers for the work of ministry stipulated in the Scriptures (Ephesians 4:11–16). Worse of all, none of the pastors seem to be accountable to anyone. Consequently, Christianity is fast losing her savour, respect, positive influence, and relevance in the society. There is therefore an urgent need to reverse the trend beginning with each pastor. Quinn (2004, 24) said, “When we change ourselves, we change the world.” It is anticipated that two action research cycles shall be completed in 2018 over a period of four to twelve weeks.

In order to accomplish this task, I would need your on-going consent through the enclosed consent form as well as your active participation at any

meetings convened to discuss the project topic for purposes of clarification and awareness creation as your schedule allows so that we can together set in motion, strategies that will bring about change in the ways of doing ministry in Jos over time.

Your role as participant will be to meet based on your availability every month in Jos for awareness creation, frankly, discussing issues arising from wealth and health gospel in Jos, and learning together as a community. After reading and understanding this information letter and endorsing the consent form, you will be required to answer a few interview questions tailored to address the subject matter of the research topic. You will also be invited to attend a hermeneutics workshop where we shall together examine few passages of Scripture that are often quoted out of context by certain preachers. A workshop evaluation form will be handed over to you to independently evaluate the usefulness and relevance of the hermeneutics workshop to your ministry.

This study shall be conducted under the permission and supervision of Dr. Mark Chapman, the Director of D.Min program Tyndale University, Dr. Mike Krause Assistant Professor, Tyndale University Toronto and my mentor Dr. Lucas Van Boeskoten, Retired Community Pastor Center Street Church Calgary and Spiritual Director.

This research process strictly conformed to all the requirements of the Ethical guidelines as clearly outlined in the document, *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* and the *Tyndale Research Ethics Policy Manual and Nigerian National Policy on Ethics in*

Medical Research (Exemption Clause). Your voluntary participation, and contributions from your rich experiences are deeply appreciated. Each of you had the leverage to withdraw your on-going consent or opt out from the research at any time you choose without explaining why you took such decision. You were assured that your withdrawal of on-going consent would not attract any adverse consequences. In addition, you were also not required to waive any of your legal rights throughout the duration of the research.

The outcome of this study is being made available to all participants at a post-research gathering. You received assurances that there will be no risk of losing a position in your church, no social, emotional or psychological risk to your person for participating in this research. Your privacy and confidentiality were maintained by using pseudonyms in this research to represent your contributions without mentioning your real names.

If you have any further questions regarding more information about this research, please direct such questions to me, Darlington Ejikeme Elekwa, through Telephone number [telephone number] or personal email, [email address]. You are free to direct any ethical questions to the chair of the General Research Ethics Board at Tyndale University through reb@tyndale.ca.

Thank you very warmly and kindly for participating in this epoch-making study as we join our efforts to bring about much needed change and transformation in our practice of ministry in Jos.

APPENDIX II:

RESEARCH ONGOING CONSENT FORM

PROJECT TITLE: Ministry Exegete, Leadership Philosophy and a Model for Teaching Pastors the Pure Gospel in a Prosperity Gospel Context in Jos, Nigeria.

Name (Please Print) _____

1. I have taken time to read and understood the attached letter of information outlining details and delineating the purpose of this study. I have also had the opportunity to ask clarification questions and satisfied with answers provided.
2. I do understand that I shall freely and voluntarily share my experiences in ministry and answer other demographic questions. I am satisfied with the researcher's explanation of the extent of my participation in the research project.
3. I fully understand that my participation in this project is purely voluntary and that I am free to withdraw from the study at any time without consequence or legal obligation. I also understand that every effort shall be made by the researcher to maintain my confidentiality in all areas of the project.
4. I understand that data gathered from this project may form the basis of a report or other forms of publication or presentation.

5. I understand that my name will not be used in any report, publication or presentation and that every effort will be made to protect my interest and confidentiality.
6. I am aware that if I have any questions about my participation, such questions should be directed to Darlington Ejikeme Elekwa, Telephone [telephone number] or [email address]. And that any question regarding Ethical issues should be directed to the chair of General Research Ethics Board, at reb@tyndale.ca.
7. I have read the above statement with full understanding and freely consent to actively participate in this study: YES _____ NO _____

Signature _____ Date _____

**APPENDIX III:
INTERVIEW QUESTIONS**

As stated on page fifteen, this research is exploratory. I have therefore chosen to use semi-structured interview questions for the study. According to Stringer (2007, 69), interviews provide opportunities for participants in a study to describe the situation in their own terms. Furthermore, he added that it is a reflective process that enables the interviewee to explore their own experiences in detail and to reveal the many features of the experiences that influence the issue being investigated. The interview process does not only provide a record of participant's views and perspectives, but also symbolically recognizes the legitimacy of participants' experiences. Interview questions are therefore designed to answer the research question and to allow participants to say what they know, what they think, and what they feel about the phenomena under study. Semi-structured questions also allow fresh ideas to emerge naturally or organically.

Project Interview Questions Numbers & Protocol sheet:

A Research to Develop Model for Training of Pastors in the Pure Gospel in a Prosperity Gospel Context in Jos Nigeria

Name of interviewee----- Title-----

Male----Female-----Age-----Name of Church-----

Education.

Prim---Second---Tertiary---Seminary-----Highest level attained-----

Date of interview-----Time-----Venue-----Duration-----

Interviewer-----

Interview Questions #	Responses
1	
2	
3	
4	
5	
6	
7 up to 10	

Instructions to interviewee: Please note that Researcher shall take notes throughout the duration of this interview. However, your real name will not be mentioned, as stated in the research information letter, even if your answers are quoted in the final report of this research.

Interview Questions

Entry: (Exchange of pleasantries, ice breaker, a common joke)

Question # 1: (Introductory question)

You have been in the ministry for over twenty-five years. Briefly describe your outstanding ministry experiences over the years. Describe a typical Sunday service in your church.

Question # 2: (Probing question)

You have heard so much about wealth and health gospel. To what extent are you involved in this brand of preaching; tell me more about what you know and how you feel about it?

Question # 3: (probing question)

Some scholars have faulted wealth and health gospel hermeneutics and leadership style of wealth and health gospel preachers. What is your take on this?

What do you think can be done about wealth and health gospel hermeneutics?

Please explain more and give examples?

Question # 4: (probing questions) briefly talk about Christian leadership in Jos.

Describe the extent of your involvement in wealth and health gospel. If you promote it, tell me how and if you discourage it, tell me your strategies?

Question # 5: (Specifying question). What is your view about pastors training and servant leadership?

Scholars believe that prosperity gospel is heretical due to lack of training and poor hermeneutics. Tell me what you think about this? Follow-up, if yes, suggest remedies and strategies to apply such remedies. Suggest training strategies for busy pastors.

Question # 6: Specifying question

Describe what you envision an ideal gospel from ideal hermeneutics to be? Tell me what could be done to achieve your envisioned ideal gospel?

Question #7: (clarifying question)

Would you confidently say that wealth and health gospel preaching has significantly contributed to church growth over the years? Please explain.

Question # 8

What exactly do you think and believe about wealth and health gospel? If I visited your church next Sunday what would I likely see you and your members doing in church?

Question # 9 (General question)

Describe how you have been affected physically and emotionally by wealth and health gospel. Suggest strategies that can remedy theological illiteracy in Jos and provide proper biblical interpretation to preachers of prosperity gospel?

Question # 10

Would you recommend theological education for all busy pastors in Jos, to improve their hermeneutics? Why? And how?

As we wrap up this interview, do you have something else you would like to add regarding the theological illiteracy and its effects in Jos? Comment briefly on the prosperity gospel?

Closing remark at the end of interview session: Thank you very much for your time and willingness to participate in this vital research, an important step in an attempt to evolve strategies for training pastors and bring appropriate hermeneutics to the church ministry in Jos, Nigeria.

Interviewer's note: Immediately after each interview session (50-60mins), notes taken during the interview shall be developed to capture interview questions responses ready for coding and categorizing and grouping into themes for content analysis and constant content comparisons and interpretation. There will be room for follow up questions particularly for further explanations and unpacking of ambiguous responses to interview questions.

APPENDIX IV:
CONFIDENTIALITY AGREEMENT

Project Title: A Research to Develop Models for Training Pastors in the Pure Gospel in Wealth and Health Gospel Context in Jos Nigeria.

The plan for this study has been reviewed for its strict compliance to ethical guidelines and approved by Research Ethics Board of Tyndale University.

For Questions regarding your rights as participants and ethical conduct of this research, please contact the Ethics Board through this email-REB@tyndale.ca

Name (Please Print Legibly) -----

Your Role: -----

I agree to the following:

- ❖ Keep all research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g. Flash drives, transcripts) with anyone other than Darlington Elekwa or the authorities of Tyndale University Leadership department.
- ❖ Maintain confidentiality by not discussing or verbally sharing with anybody one-on-one apart from Darlington Elekwa or Tyndale Leadership Department
- ❖ Maintain strict confidentiality during our workshops, participant one-on-one interviews.

- ❖ Keep secure all research information in all forms during or after meeting sessions
- ❖ Return all research information in your possession in any form or format (e.g. Flash drives, field transcripts) to Darlington Elekwa when my research task has been completed.
- ❖ After consultation with Darlington Elekwa, delete and or erase/shred all research information in any form or format that cannot be returned to the researcher (e.g. information stored in your cell phone, computer, notebooks or journals).
- ❖ Return all research information in your possession in any form or format (e.g. Flash drives, field transcripts) to Darlington Elekwa when my research task has been completed.
- ❖ After consultation with Darlington Elekwa, delete and or erase/shred all research information in any form or format that cannot be returned to the researcher (e.g. information stored in your cell phone, computer, notebooks or journals).

**APPENDIX V:
RESEARCH TIMETABLE**

Date	Action to be taken	By Whom	Description of action
March to July 2018	REB clearance. Corrections on participant action research proposal. Preparations and planning for action research workshop in Jos. Data gathering	Tyndale Ethical Board. Dr. Peter Schuurman. Researcher and 5-10 participant pastors.	Telephone and email contacts with possible participants and friends that will help me secure workshop venue, logistics and local runs. Creating awareness, Exegetical Bible study of often proof texts, Prayer for the success of research process. See research workshop details in appendix...
August to October 2018	Data analysis	Researcher supervised by Dr. Michael Krause	Triangulated data collected from research workshop, interview questions and observations made shall be categorized, coded and analyzed by taking the data through content or unit analysis, open coding, recoding all codes, discovering key concepts and how they are related to each other.
December 2018 to March 2019	Research report writing	Researcher, proofreaders and editors	Researcher shall write a comprehensive report of inductively analyzed data. Report shall be proofread and edited for structural and logical sequence and grammar.

Notes

Creswell (2003, 196) suggested some theoretical and practical steps to ensure validity of qualitative research results. The practical steps shall be applied to this research. Here are the eight steps, Triangulation of data, checking coded manuscripts with participants for accuracy, the use of rich-thick descriptions, clarification of bias, inclusion of negative or discrepant information, spending time with research participants, use of peer debriefing and use of external auditor to review the entire work.

APPENDIX VI:
WORKSHOP PROGRAM

Time	Day 1	Day 2
9:00 am– 10:00 am	General introduction of all participants and researcher. Opening remarks by researcher stating purpose of workshop and tracing the origin of wealth and health gospel for clearer understanding.	Researcher invited a participant to open the workshop in prayers. The researcher made remarks on the need for training pastors, the development and growth of faith movement and other movements such as new wave considered as off-shoots of the faith movement.
10:00 am– 11:00 am	Interpersonal relationships and brief free speeches to create atmosphere of camaraderie.	Participants were then asked as a group to provide answers to two questions namely, “In what ways do you feel wealth and health gospel has had effects on Christian Orthodoxy? Please explain how? And why? Discuss the importance of training before and during ministry.”
11:00 am– 12:00 pm	Group discussion on wealth and health gospel to put the topic into proper perspective.	In very concrete terms suggest strategies that can be deployed to train busy pastors to preach the pure gospel of Christ and become servant leaders like Christ. Also propose how these strategies can be applied.
12:00 pm–1:00 pm	Lunch Break	Lunch Break
1:00 pm– 2:00 pm	Researcher teaches basic hermeneutic principles of observe, analyze, interpret and apply using a book	Exercise 3. Each participant developed a sermon outline with text from Matthew 20:25ff, John 13:5-10 using observe, analyze,

Time	Day 1	Day 2
	<p>titled, <i>Living By the Book</i> by Hendricks G. and Hendricks D. to prepare participants for proper interpretation of Luke 6: 37-38, Isaiah 45:11 and 3John 2 two major New Testament passages often quoted to justify wealth and health gospel preaching. Matthew 20:25ff; John 13:5-10 where Christ taught and demonstrated servant leadership as a model for the church.</p>	<p>interpret and apply format. The purpose of this exercise was to understand how to arrive at author's intended meaning and avoid proof-texting. And demonstrate that Jesus Christ taught his disciples servant leadership. The researcher encouraged discussion and entertained questions from participants.</p> <p>Break-out sessions and interactive discussions marked the afternoon sessions on the second day.</p>

All workshop participants read the information letter and duly signed the on-going consent letter prior to participation in the workshop.

After the above workshop, researcher booked appointment with each participant and conducted an hour one-on-one interview with them using interview questions on Appendix 3. Interviewee and researcher jointly decided venue and time of the interview.

Note: Researcher have had over twenty years' experience in conducting workshops, seminars and Bible conferences for pastors and church leaders in Nigeria, Gambia, Sierra Leone, Burundi, Rwanda, Uganda, Ethiopia, Zimbabwe and Botswana. The researcher chose the workshop passages because they are often misquoted in wealth and health gospel preaching due to lack of training.

**APPENDIX VII:
PRE-INTERVIEW EVALUATION SHEET**

1. Did you learn any new thing from the research workshop?
Yes...No...If yes, what? What would you have done differently?
2. Did the workshop meet your expectations? Yes...No...Why? Or
Why not?
3. Did your views about wealth and health gospel change?
Yes...No...If yes, why? If no, why not? Pastors are busy. Suggest
how they can receive training?
4. Which part of the workshop surprised you? Why?
5. On a scale of one to ten in terms of its value to your ministry, score
the workshop, 1-2-3-4-5-6-7-8-9-10. Pastors' training is not really
necessary! Do you agree?
6. Do you think anything needs change in the church with regard to
wealth and health gospel preaching and current leadership model?
7. Please list the things you think need change in the church with
respect to wealth and health gospel and pastors training.
8. What church leadership models do you know? Which preference
do you have and why?

**APPENDIX VIII:
DIAGRAM OF THE RESEARCH**

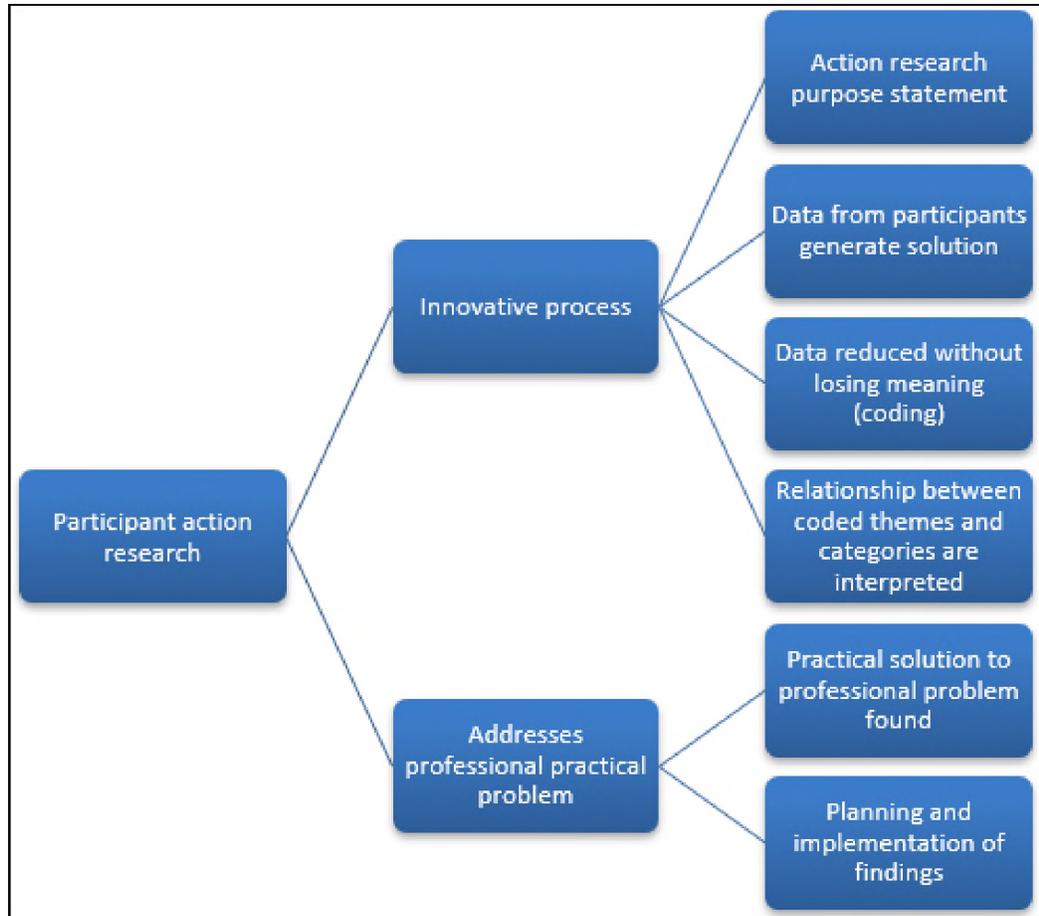


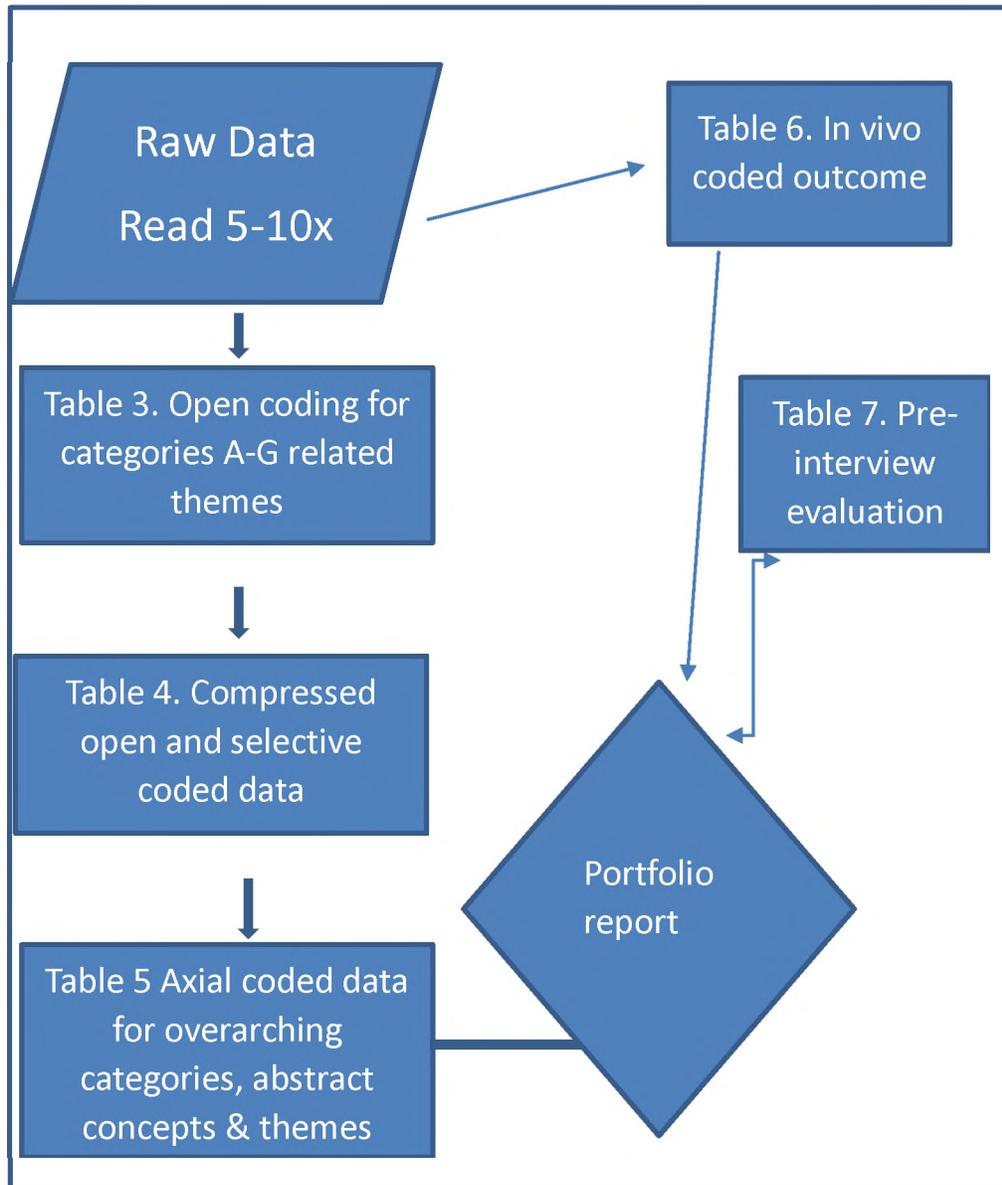
Figure 2. Diagram of the research.

Source: Designed by researcher, inspiration from Dr. Philip Adu, NACAE, Chicago School.

APPENDIX IX:
DATA ANALYSIS PLAN

- My participant action research is exploratory, therefore; interview questions, workshop and participant observations shall be used to generate data Stringer (2014, 105). My research question is ontological, seeking to tap into participants' realities. Therefore, attributive, narrative, in-vivo, process and value coding shall be used, Saldaña (2015, 68).
- Data analysis shall be continuous and simultaneous as data is being collected as recommended by Merriam (2009, 178). Data shall then be coded both inductively and deductively for themes, and themes categorized, from data to categories or abstract concepts Saldaña (2015, 14).
- I shall draw comparisons of categorized themes, these shall be used to determine relationships between categories and to construct a narrative, and assign meaning to data based on answer(s) to my research question.
- I shall use interpretative questions why, what, how, who, where and when to enrich my analyzed data interpretation Stringer (2014, 149, 165). Inductive and deductive processes shall also be applied in my data interpretation, Merriam (2009, 175).
- Researcher shall interpret thoroughly analyzed data and write a comprehensive report of research findings.

**APPENDIX X:
RAW DATA CODING DIAGRAM**



REFERENCE LIST

- Achebe, Chinua. 1996. *Things Fall Apart: Igbo Culture and History*. Heinemann, England: Oxford Press.
- Adeleye, Femi. 2011. *Preachers of a Different Gospel: A Pilgrim's Reflections on Contemporary Trends in Christianity*. Grand Rapids, MI: Zondervan.
- Adichie, Chimamanda. 2007. *Half of a Yellow Moon*. New York: Alfred A. Knopf.
- Alder Leke. 2019. "The State of The Church": Exponential Experience, Elevation Church. Lagos: Pistis Conference Center.
- Adu, Philip. 2016. "Qualitative Data Analysis Lecture Series." *Paper presented at the National Center for Academic Excellence, Chicago, IL, December 17.*
- Anokwute, Angus. 2019. *Igbos: A People Thriving Amidst Adversity*. Enugu, Nigeria: Academia Press.
- Barna, George. 1998. *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God's People*. Benin City, Nigeria: Matthew 6:33 Press.
- _____ 2003. *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God's People*. Benin City, Nigeria: Matthew 6:33 Press.
- Bentu Veronica. 2009. *Cultural and Tourism Potentials of Plateau State*. Jos: Plateau State Government Press.

- Bowler, Kate. 2013. *Blessed: A History of the American Prosperity Gospel*.
Oxford: Oxford University Press.
- Chafer, Sperry Lewis. 1976. *Systematic Theology Volumes 1-7*. Grand Rapids,
Michigan: Kregel Press.
- CIA. 2018. "World Facts Book" Washington DC: Central Intelligence Agency,
2018. <https://www.cia.gov/literarypublications/resources/the-world-factbook/index.html>_ Accessed October 11, 2018.
- Coughlan, David, and Teresa Brannick. 2010. *Doing Action Research in Your
Own Organization*. London: Sage.
- Creswell, John W. 2003. *Research Design: Qualitative, Quantitative and Mixed
Methods Approaches*. London: Sage.
- Danladi, Pkwajok. 2016. *Plateau State: A Tourist Haven*. Plateau State Ministry
of Culture and Tourism, Jos: Government Press.
- Dimka Gwosh. 1986. *The Beautiful Landscape of Plateau*. Jos: The University
Press.
- Emefiene, Ezeani. 2019. *In Biafra, Africa Died*. Enugu, Nigeria: Fourth
Dimension.
- Emsick, Peek Janyne. 2012. *20/20 Insight Special Report: 360 Feedback*.
Integrow: Walk Your Talk.
- _____ 2018. *20/20 Insight Special Report: 360 Feedback*.
Integrow: Walk Your Talk.
- Gene Cunningham. 1990. *The Basics: ABC, A Categorical Bible Study*. Australia:
Ever bloom Press.

- George, Bill, Peter Sims, Andrew N. McLean, and Diana Mayer. 2011. "Discovering Your Authentic Leadership." In *HBR's 10 Must Reads on Leadership*, 163-178, edited by Harvard Business Review. Boston: Harvard Business Publishing.
- Green, Joel B., Scot McKnight, and L. Howard Marshall. 1992. *Dictionary of Jesus and the Gospels: A Compendium of Contemporary Biblical Scholarship*. Leister, England: Intervarsity Press.
- Greenleaf, Robert K. 1970. *Servant Leadership: A journey Into the Nature of Legitimate Power and Greatness*. Massachusetts: Robert Greenleaf Center Press.
- _____ 1977. *Servant Leadership: A Journey into the Nature Of Legitimate Power and Greatness*. Massachusetts: Robert Greenleaf Center Press.
- Hawkins Dan. 2001. *Foundations: Building in the Faith*. Yukon, Oklahoma: VMI Press.
- Hendricks, Howard G., and William D. Hendricks. 1991. *Living by the Book*. Chicago: Moody Press.
- Isichei, Elizabeth. 1976. *A History of the Igbo People: African History*. New York: St. Maria's Press.
- Janvier, George, and Bitrus Thaba. 1997. *Understanding Leadership: An African Christian Model*. Jos, Nigeria: African Christian Textbooks.

- Kotter, John P. 2011. "What Do Leaders Really Do?" In *HBR's 10 Must-Reads on Leadership*, edited by Harvard Business Review, Boston: Harvard Business Publishing.
- Langer, Rick. 2014. *Towards a Biblical Theology of Leadership*. Wheaton, IL: InterVarsity Press.
- Livermore, David A. 2006. *Serving with Eyes Wide Open: Doing Short-Term Missions with Cultural Intelligence*. Grand Rapids, MI: Baker Press.
- Maxwell, John. 2002. *The Maxwell Leadership Bible*. Nashville, TN: Thomas Nelson.
- McCain, Danny. 2005. *Tough Tests for Top Leaders: God's Strategy for Preparing Africans to Lead Global Christianity*. Jos, Nigeria: Moore Books.
- McConnell, Robert, D. 2009. *A Different Gospel: A Bold and Revealing Look at the Biblical Basis of the Word of Faith Movement*. Downers Grove, IL: InterVarsity Press.
- _____ 2012. *A Different Gospel: A Bold Revealing Look at The Biblical Basis of the Word of Faith Movement*. Downers Grove, IL: InterVarsity Press.
- Merriam, Sharan B. 2009. *Qualitative Research: A Guide to Design and Implementation*. San Francisco, CA: Jossey-Bass.
- Northouse, Peter G. 2016. *Leadership: Theory and Practice*. Los Angeles: Sage.

- Para-Mallam, Gideon. 1999. "The Gospel, Prosperity and Students: A Study of Young Christian Students in Nigeria and Their Attraction to a Gospel of Material Acquisition." M.Th. thesis, Wheaton College Graduate School.
- Quinn, Robert E. 2004. *Deep Change: Discovering the Leader Within*. San Francisco, CA: Jossey-Bass.
- Rooke, David, and William R. Torbert. 2011. "Seven Transformations of Leadership." In *HBR's 10 Must Reads on Leadership*, edited by Harvard Business Review, x–xx Boston: Harvard Business Publishing.
- Saldaña, Johnny. 2015. *The Coding Manual for Qualitative Researchers*. Los Angeles: Sage.
- Sanders, Martin 2004. *The Power of Mentoring: Shaping People Who Will Shape the World*. Pennsylvania: Christian Publications.
- Sensing, Tim. 2011. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Thesis*. Eugene, OR: Wipf & Stock Press.
- Simpson, William M. R. 2007. "The Significance of Andrew Perriman's Faith, Health and Prosperity in the Word of Faith Debate." *Journal of Pentecostal Theology* 16, no. 1: 64–96.
<https://doi.org/10.1163/174552507X00077>
- Stringer, Ernest T. 2007. *Action Research*. 3rd ed. Los Angeles: Sage.
- _____. 2014. *Action Research*. 4th ed. Los Angeles: Sage.
- The National Bureau of Statistics Report. 2018. "Population Analysis Official Report" Nigeria: Government Press.
- Thieme R.B. and Thieme III. Beracahchurch.org. Accessed May 24, 2020.

Ugochuckwu, Françoise. 2010. "A French–Nigerian Impression about the Igbo People." *Academia.edu*, accessed March 24, 2019,

<https://www.academia.edu/francoise-ugochukwu.com>.

Wheatley, Margaret J. 1999. *Leadership and the New Science: Discovering Order in a Chaotic World*. San Francisco, CA: Berrett-Koehler.

Wright, Christopher. 2010. *The Lausanne Theology Working Group Statement on the Prosperity Gospel*. *Evangelical Review of Theology* 34, no. 2 (September): 99–102.