

## PT Institute Consultation

We in PT, have been preparing to launch the Training Institute for the last two years, mainly hindered by inadequate facilities but also building a consensus among stakeholders. Following our consultation meeting early this week (4<sup>th</sup> – 6<sup>th</sup> July 2016) we seem to be gaining a common understanding and drawing our minds to a coherent undertaking.

We brought together 26 of the pastors who coordinate PT work nationwide to consider the training strategy, the guiding philosophy and institutional model which will best fit our changing times in training pastors.



We sought to understand what is meant by **Formal** training, **Non-Formal** training and **Informal** training.

We looked at the advantages and limitations in each as well as the kind of partnerships our times call for, since none of any of one of these is sufficient in itself.

For example, formal training (often perceived as theoretical and idealistic) provides

comprehensive and rigorous study but is limited in reaching many pastors, only about 10%. Non-formal (often perceived as pragmatic and adhoc) has the potential of reaching many pastors in a short amount of time, but it is not as comprehensive as formal and may not produce trainers by itself.

Informal training reaches only a few in relational interactions, usually church based with an advantage of being need-focused and personalized in developing gifts and skills.

We need all the three, but the question is: under what kind of dynamic? We looked at the details in each of the category of pastoral training in order to lay a ground for the curricula for each in



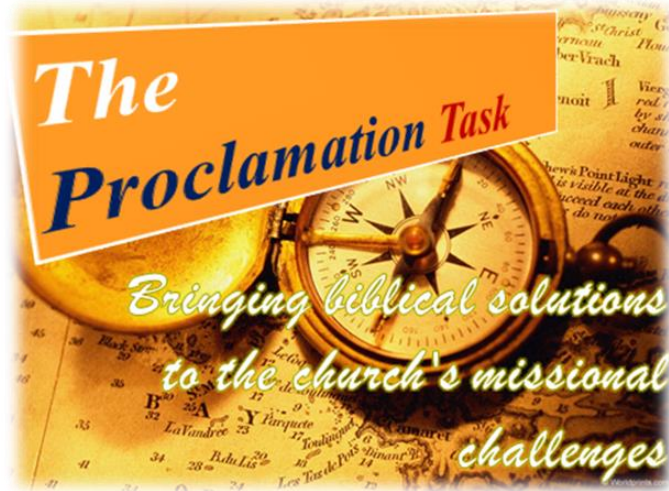
accordance with our contextual needs and challenges. Which one is suitable for who? Which combination serves who and at what frequency?

We placed our role in a world-wide context in order to grasp the responsibility and significance of our pastoral training work. At the current rate of church growth, how can we keep the church healthy, qualifying authentic spiritual leadership in the pastors for the fast growing church?



We looked at how pastoral training can be integrated with regional vision casting, so that the training is need-specific and immediate in resolving local issues in Gospel work. We also shared the vision and mission of PT Institute and how we hope to enhance church health and the Christian mission in an interdenominational setting.

## A CASE FOR PASTORAL TRAINING



There is a world-wide tendency for church leadership and ministry to shift from ordained clergy to 'laity'. This provides wonderful and exciting opportunities for the mass equipping of members for real 'body' ministry. This shift makes it impossible for the traditional residential training methods of the institutions to provide in the training needs of the church.

Not only is a different way of training needed, but also a philosophy and an approach that will meet the challenges. We need training that is sensitive to the pastor's mind in providing knowledge, as well as his heart in developing personal character.

By all means, the approach of training pastors while they are serving gives opportunity to this wholesome development and best involves the laity amidst their other errands in life that are necessary to sustain them.

### **How do we equip an integrated person?**

The lop-sided focus on the training of one's rationalistic functions that characterized the theological training during the time of the enlightenment is being challenged by the current interest in experiential religion.

With this, there is persistent pressure on the Christian church to express modernity without loosening grip on the teaching (doctrine) and the tradition that has sustained it thus far. Seen positively, this seeming dilemma implies that there are also new and corresponding opportunities opening up that should be spotted and used to the maximum benefit of the church.

All pastoral training should take place in order to further the objectives of the church as it fulfills its calling in the world.



Training should have as its objective, not simply to stimulate the rational needs of the individual and enjoy the luxury of the critical questioning of the supernatural of God's revelation, but to equip the man and influence the life and ministry of the church. The church is founded on, and sustained by God's Word (Eph. 2:20), and the church stands or stumbles depending on the preaching it receives.

### *Pastoral Training in a Global Reality*

#### MISSION REALITIES

##### **Strategic Assumptions in Pastoral Training**

- The local church is God's primary instrument on the earth for implementing the great commission of our Lord Jesus Christ.
- The ascended Messiah has given pastors and teachers to shepherd His Church to growth and health.
- While set in the broad context of leadership development, pastoral training is uniquely related to local church ministry.
- The rapid growth of the Christian Faith especially in Asia, Africa and Latin America requires pastors who faithfully fulfill the demanding responsibilities of local church ministry.
- Massive numbers of pastoral leaders have been called, gifted and placed by the Holy Spirit in their congregations, but lack skills, tools and relationships for ministry.

##### **Ministry Affirmations in Pastoral Training**

- Local pastors provide a formidable labor force for obeying Christ's final commission worldwide.
- The spiritual health of the local church depends on the health of the pastoral leader.
- Formal and non-formal training play strategic roles in specific ways to address pastoral and church health needs, especially where Christ's Church is growing.
- The non-formal training of pastors needs the depth and quality of formally trained pastoral trainers.
- The formal training of pastors cannot keep up with the breath and quantity of large numbers of untrained pastors.

#### GLOBAL REALITIES

The Lausanne Movement is an organization whose mission is to bring the whole gospel to the whole world. In a published report (Lausanne Global Analysis, September 2015) they list four global realities.

1. As of this morning at 6:30 am, the global population was 7.434,107,200. This means there are large-scale opportunities, but "we need a scalable strategy of global scope to promote the Lord Jesus to large numbers of people worldwide."

2. Approximately 2.3 billion prefer Christianity over all other options, but that does not mean all 2.3 billion are true followers of Christ.

It is estimated that there are 50,000 baptized believers added to Christ's body daily. Then they ask the question, "How can church health keep pace with church growth?"

3. The Global Alliance of Church Multiplication raised a serious concern in October 2013. They expect to plant 5 million churches by 2020 but predict a fail-rate of up to 70% within the first year. Then the question, "How can we go about preserving the fruit of incredible church planting efforts?"

4. In its Lausanne Global Analysis of September 2015, the Lausanne Movement published report in which they listed the urgent need for pastor-training as a global reality. There are between 2.2 million and 3.4 million pastoral leaders in the world and only 5% are trained for pastoral ministry according to the Center for the Study of Global Christianity.

More than 2 million pastoral leaders need immediate strengthening for their pastoral ministries. Global estimates tell us that these pastoral leaders lack basic biblical training and ministry skills.

If there are 50,000 baptized believers added to the body of Christ daily, and if 50 represents an average church size, then 1,000 new pastors are needed daily. So then they ask a final question, "How may we quicken the pace of pastoral training . . . while increasing quality everywhere?"

### *The global trend points to a unique role for Africa*

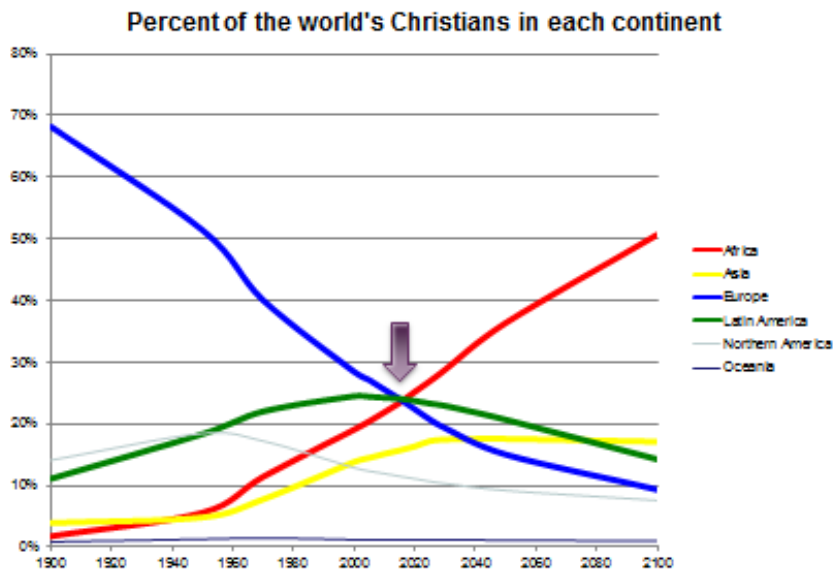
The rate at which the global church is multiplying demands that accelerate the process of equipping pastoral leadership for the many congregations that are assembling on a daily basis, in order to keep up with the evangelistic and church planting outcome. This is especially true within Africa where global estimates tell us that over three million pastoral leaders lack basic biblical training and ministry skills.

In the past 2000 years, Christians in the Global South (Africa and Asia) had been in the majority until AD 923 when Europeans became the majority until 1981. In a repeating trend, there are more Christians in the Global South today than the Global North, and for the first time in 1000 years.

There has been a shift in demographics by continent from 1910 to 2010. While 66% of all Christians lived in Europe in 1910, by 2010 only 25.6% lived there. By contrast, less than 2% of all Christians lived in Africa in 1910, skyrocketing in 100 years to almost 22% by 2010.

The Global North (defined as Europe and Northern America) contained over 80% of all Christians in 1910, falling in 100 years to under 40% by 2010. At the current rate, Africans could number half of all global Christians by 2100.





There has been dramatic increase of Christians in Africa from 11.7 million (9.4%) in 1910 to 495 million (48%) by 2010. This represents a 100-year growth rate of 3.82% per year, almost twice that of the population as a whole (2.14%).

Muslims also grew from nearly 40 million in 1910 (32%) to 418 million (40.5%) by 2010.

Tribal religionists increased from 72 million to 107 million over the 100 years but declined as a percentage of Africa's population, from 58% in 1910 to only 10% by 2010.

### *The uniqueness of Africa in our times*

If by 2050 there will be 300 million new Christians on the continent, and if 'the doctrines, the liturgy, the ethical codes, the social applications of the faith will be marked by an African ethos, and if new agendas for theology appear in Africa as the anvil for future Christianity', then, as "men of Issachar, (who) understood the times and knew what Israel should do" (1 Chron. 12:12) we ought to be strategic in turning this potential of "Christianity by numbers" into "Christianity by godly influence" for the sake of Christ's Name and God's glory in the world.

### *Africa's greatest opportunity in our times is also Africa's greatest challenge*

The growth trend in the number of Christians (quantitative growth) in our times is an unmatched opportunity characterized by the rate of conversion to Christianity. But this opportunity is mismatched in 'teaching them to obey' for qualitative growth, making African Christianity a brand so fragile for propagation.

The paradox is that while the church is growing the fastest in Africa, there is also the least opportunity for sound biblical instruction. Due to this phenomenon, the church in Africa is said to be one mile long and one inch deep, to demonstrate that the church shallowly thrives on converts rather than true biblical disciples.



This is challenge that marks our call: to mitigate this situation, by preparing the pastors to effectively gather the church for nurture, and powerfully scatter the church in mission.

We believe that this is a portent of our times because African Christians are asking new questions related to reaching the world in our day.

So, how can 'church health' keep pace with 'church growth'?

To this end, we make theological training available to Christian leaders and potential Word ministers who do not have access to existing residential training programs. We explain and convince pastors of the urgent necessity and role of authentic preaching the Word for church growth (Acts 6:7; 12:24; 13:49 19:20) and encourage a ministry of the Word at depth, in terms of a determination to allow all the vital thrust of that Word to do its costly work in men's lives for the production of Christian character and wholeness.

### *The case for pastor-training rests on transformed leaders*

We are convinced that transformed preachers are instruments God will use to transform the local church. A transformed local church engages in planting other churches through outreach so that the gathered 'deep' church is scattered in 'wide' expansion and expression.

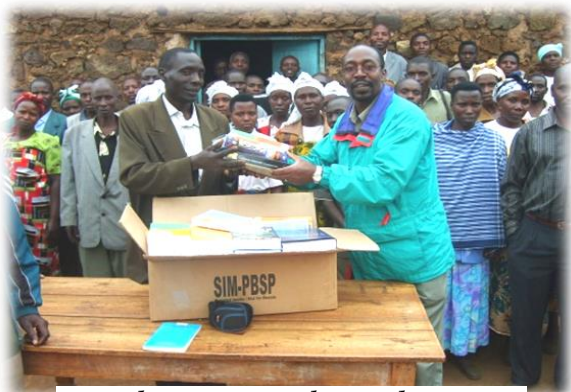
Qualitative growth of a local church results in quantitative growth (Acts 6) as transformed leaders maintain the important focus on grooming preachers. We realize that the efforts to deepen biblical values for a faithful heritage resultantly lead to extending the scope for the gospel.



*Handling a Bible text during preachers' workshop*

## *The urgency and significance of training under shepherds for the African church*

Training pastors for the church in Africa is urgent, in order to contextualize and indigenize the Gospel in a fresh manner, marking a fresh era in which Christian ministry is propagated by the leadership of African natives with the inevitable decreasing foreign missionary role. The local church is the beginning and end of such a Christian movement and training the preacher for the needed spiritual leadership is paramount.



*Library Material Distribution*

It is crucial to enlist qualified ministers to equip pastor-trainers. This is because preaching taught by preachers has proved to heighten the practitioner's passion and keeping the agenda as practical as possible in a 'spoken ministry' rather than the written essays.

Our aim is that preaching is taught and modeled by experienced preachers whose ministry spans demonstrate the needed credibility for apprenticing pastor-teachers. We

believe that faithful, prayerful and expository preaching is God's chosen instrument to build Christ's church and to change lives and nations.

To this end, we train rural pastors who lead churches but have had no basic Bible knowledge or skills. We also establish Bible Schools to sustain local training efforts. We establish personal and regional libraries for these pastors, to sustain their study program without uprooting them.

Our role is to find and multiply pastoral training opportunities, network pastoral trainers, prepare or locate training tools and materials, stimulate training strategies, and serve pastoral training organizations ministering for the fast-growing church.

### ***What refines pastor-training?***

In the portrait of a trained pastor, the word-minister is perceived in light of his task. What refines pastor-training is:

The first step we comprehend the region – its needs, its socio-cultural trend, the state of the church, her leaders, mission engagements and challenges. The initial questions and answers are grounded in Scripture as to generally what the mission of the church is, and in more specific ways how this mission is expressed in a particular region. **How do the church leaders grasp this?**

Once the Bible resolves us on the first, we then ask what kind of local church will take such a mission to such a godly end. So the second step is to understand the various local churches, the spiritual leadership over them, congregational life, joint ventures in mission and rate of growth. We also let the Bible speak to us and resolve this in ecclesiological terms. **How do the church leaders grasp this?**

Then we ask, “in light of such a task, what kind of man would lead the church to this godly end?” We go back to Scripture to have this resolved by the needed and source of knowledge, the character and skills. Then we ask, **“what kind of training or qualifications and aptitudes would enable such a man to lead such a church in such a mission, and for God’s glory?”** So, the third step is to understand the man to whom a congregation has been entrusted by the Holy Spirit (Acts 20:28)

**In this way, we combine pastor-training with regional vision-casting.** This has proved for us to be a sure way to get to the real training needs of a pastor without losing focus of God’s higher and broader purpose for lost souls, struggling saints, deceptive preachers, syncretistic life-styled parishioners, and disheartened servants of Christ. Any region can be plagued by witchcraft, polygamy, poverty, disease, murders, thefts, broken homes, conflicts and wars that are uniquely energized by cultural values.



*Personal Libraries for Pastors*

On the other hand, losing sight of such local realities can keep the church without a cutting edge and her leaders without a spiritually-transforming agenda. Without this analysis in view, our preaching cannot effectively bring God’s mind to bear on people and their dire situations. In teaching the Bible we always “preach against” and “preach for”.

The cross of Christ as God’s redemptive means, is preached as a reality upon the human predicament which initially points us to the Fall. We are convinced that if we do not lose sight of the work at hand, we also maintain focus in preparing the worker. This shapes our syllabus, which is helpfully and meaningfully contextual and practical.

The method of approach puts emphasis on beginning where the pastor is, and not necessarily he ought to be. This custom training is practical in offering a biblical redefinition of questionable cultural practices and a constructive attack on syncretism.



It also helps develop the pastor in accordance with his local church needs in a relational discipleship of personal contacts and personalized training interactions.

The training method offers living models for character development through life-sharing as well as ministry application. There is no need to uproot the pastor. Instead, emphasis is put on relating the biblical message to the sphere of the pastor's worldview while minimizing unnecessary abstracts.



Preaching is developed in the context of the local church ministry, with an immediate impact on all the activities of the church.

And because the preacher learns in this context, the training binds him more strongly to his church other than alienating him from it.

Because the pastor ministers as he learns, this strategy is time efficient; the

learned skills and knowledge feed back into the church.

The training is also relevant to the needs of the church and can be practically applied through mass ministry. This process of true biblical discipleship guarantees the future of the church as leadership skills are passed on from generation to generation.

The training integrated into the life and ministry of the church can cover all the areas of the participant's life, and therefore produces mature disciples who can correctly handle the Word of truth.

Any healthy church must be seen in the way it engages the world for Kingdom causes.

Through The PT- Pastoral Training we equip ministering pastors and develop more trainers among them so that pastors are trained by mature and experienced serving pastors. At the heart of the training program is a commitment to call pastors back from the currently over-presumed understanding to the biblically essential pastoral task.

In the age of uncritical pragmatism, the church desperately needs shepherds who skillfully and faithfully apply classic pastoral wisdom to contemporary challenges.

The a need to nurture for the church, godly leaders committed to, and competent for Christ's redemptive purpose in Africa is more urgent now than ever before.

We must aim for pastoral leadership that is well-trained (with respect to biblical knowledge, exemplary character, and ministerial skill), stable, and committed both to leading the church towards spiritual renewal and replicating itself through intentional leadership development.

We must serve among pastors and lay ministers, helping local church to establish biblical priorities and methods for ministry, centered on the prominence of studying, teaching, and effective preaching of God's Word.

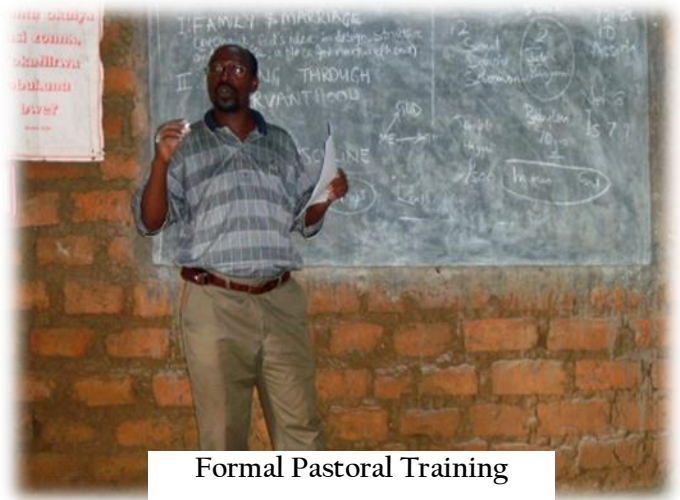
We must aim at developing local church ministry that is not only biblical in the message, but also in the methods for ministry. We do not separate spiritual leadership from word ministry because those who preach resultantly lead; and those who lead God's people to where God wants them, get to do so by faithfully speaking God's word to those they lead. It is leadership by instruction.

We must aim at preaching that understands the human heart – keeping “one ear in the Word and another ear in the world” we bridge trainees well as mediators of God's voice and proclaimers of his truth in various contextual realities.

We should aim at discipleship that truly biblical and socially strategic, taking note that some churches are growing numerically, but many therein are marked by a disconcerting superficiality of commitment that lacks the life-changing power of the Christian gospel. In this we train Bible teachers and preachers to mitigate the disparity between Christian presence and Christian influence.

The African church has for long been characterized as ‘one mile long and one inch deep’, and this ought to change. We aim at training for a systematic proclamation (both preaching and teaching) of God's word that:

- is expository in content and passionate in delivery
- emphasizes those doctrines that appropriately exalt God and humble humanity with a view towards converting the unregenerate and further consecrating the regenerate



- is sensitively contextualized to its target audience so that God's revelation is made more understandable without being compromised to become more acceptable

What we envisage from such preaching is worship that is focused upon the majesty and beauty of the Triune God, and shaped by His self-revelation in Scripture.

We envisage as an outflow, extraordinary prayer (both individual and corporate) that is evangelically inclusive and focused on pleading the promises and power of God.

Prayer helps the Word home through personal application for a steady and unobtrusive building up of the church of Christ in the salvation of men.

Out of authentic preaching, we also envisage greater possibility for the local church to maintain (to the extent humanly possible), a regenerate (born-again) church membership kept pure and healthy by the regular practice of biblical discipline and the means of grace provided by God to sanctify His own.

Out of authentic preaching, we realize that the church has increasingly overcome the widespread Bible illiteracy. Local churches are introducing additional strategies that help others to understand major themes and movements of Scripture through church-based training programs. Our sustained role along this is to assist churches establish their own leadership prospectus for an integrated continuity through multiplication (2 Tim. 2:2).

### *Formal Training – The PT Institute*

For the PT Institute, we have developed courses that aid ministry identification (perception) in a relational placement (local church), courses that aid ministry establishment (foundation / essentials), and courses that aid ministry profile (shape / expressions).

In developing a pastor, we have the following:

**Pastoral Theology** (God's mind on the under-shepherd - the Call, the Positioning, the Character and Role of a Pastor)

**The Authority and Sufficiency of Scripture**

**Biblical Studies** (OT and NT)

**Theological Studies** (Christian Doctrine)

**Developing A Biblical Philosophy of Mission**

**Embracing Biblical Methods for Ministry**



*Pastoral Preaching* (Expository Preaching Defined, Explained and Demonstrated, The Purpose of biblical preaching, The Priority of biblical preaching, The Power of biblical preaching, The Pattern of biblical preaching, the Passion for biblical preaching Bible exposition)

*Pastoral Life* (the man's spirituality)

*Pastoral Leadership* (Influencing for godly change)

*Pastoral Care* (the man's compassion in relational priorities)

*Family Life Ministry* (unless it begins at home, it will not happen at church)

*Leading a Missional Church* (a man's local placement for global Gospel work)

### *Non-Formal Training*

Preaching and Spiritual Leadership remain the focus. We enlist qualified ministers are the most competent to equip pastor-trainers. Preaching is taught by preachers. Our agenda is the practical one of spoken ministry rather than the written one of essays. We want preaching to be taught and modeled by experienced preachers.

We equip the trainers to equip the pastor-teachers. Our primary aim is to train preachers. We believe that faithful, prayerful and expository preaching in God's chosen instrument to build Christ's church and to change lives and nations.

Equip Bible teachers.....to equip the all saints. Alongside this primary aim, we train men and women to teach the bible in other context (people group settings) such as youth and children's work and women's ministries. So we aim to serve the local church by training the preachers and Bible teachers of the future.

### *Informal Training: Church-Based Equipping*

It is crucial to enlist qualified ministers to equip pastor-trainers. This is because preaching taught by preachers has proved to heighten the practitioner's passion and keeping the agenda as practical as possible in a 'spoken ministry' rather than the written essays.

Our aim is that preaching is taught and modeled by experienced preachers whose ministry spans demonstrate the needed credibility for apprenticing pastor-teachers.



*A former bar-man, standing at his former beer-selling venue, now a meeting place for the church he shepherds*



We believe that faithful, prayerful and expository preaching is God's chosen instrument to build Christ's church and to change lives and nations.

To this end, we train rural pastors who lead churches but have had no basic Bible knowledge or skills. We also establish Bible Schools to sustain local training efforts. We establish personal and regional libraries for these pastors, to sustain their study program without uprooting them.

Our role is to find and multiply pastoral training opportunities, network pastoral trainers, prepare or locate training tools and materials, stimulate training strategies, and serve pastoral training organizations ministering for the fast-growing church.

We are currently doing research into the potential of incorporating a life development portfolio into the training. This will not only serve as an instrument of assessment, but will also help to chart out different areas of the individual's life as these areas inter-relate.

In extending the pastor-training to meet the needs of rural pastors, we begin where the pastor is, not where we think he ought to be. Through custom training, we develop the pastor in accordance with his local church needs through a relational discipleship.

In this local context agenda, there is no need to uproot the pastor from his ministry, which we make his growth context, relating the biblical message to the sphere of the pastor's world view and minimizing unnecessary abstracts.

Without uprooting the pastor / preacher from his sphere of service (family, church and community), we seek to equip the minister in the uniqueness of his setting, making him appropriate and useful to the people of his influence.

1. Beginning where the pastor is
  - a. custom training
  - b. biblical attack on syncretism
  - c. biblical redefinition of questionable cultural practices
  - d. develop the pastor in accordance with his local church needs
2. A relational discipleship
  - a. personal contacts and personalized training interactions
  - b. living models that are practical for ministry application
  - c. character development through content dissemination and life-sharing
3. A local context agenda
  - a. no uprooting the pastor
  - b. relating the biblical message to the sphere of the pastor's world view  
minimizes unnecessary abstracts

Pastoral training that takes place in the context of the church has many advantages:

Because leadership is developed in the context of the ministry of the whole church, it has an immediate impact on all the activities of the church.

Because the leader or prospective leader learns in the context of his church, the training binds him more strongly to his church and does not alienate him from it.

Because the leader ministers as he learns, this strategy is time efficient; the learned skills and knowledge feed back into the church.

Because the training takes place in the context of the local church and its activities, it is relevant to the needs of the church and is practically applied (not 'ivory tower' training).

Because there is a continual process of leadership development and discipleship, the future of the church is guaranteed as church leadership is passed on from generation to generation.

Because the training is integrated into the life and ministry of the church, it covers all the areas of the life of the participant (not only the intellectual) and therefore produces mature disciples. It is a kind of training that encourages knowledge and skills transfer.

## **Declaration**

Since the formal, non-formal and informal sectors of pastoral training have knowingly and unknowingly allowed ourselves to be divided in heart and efforts, we declare together that we shall endeavor to build trust, involve each other, and leverage the strengths of each sector to prepare maturing shepherds for the proclamation of God's Word and the building up of Christ's Church in all nations of the world.