LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

THE CHALLENGES OF MISSIONARY TRAINING IN THE 21ST CENTURY: A
MANUAL FOR TRAINING OF MISSIONARIES

A Thesis Project Submitted to
The faculty of Liberty Theological Seminary
in candidacy for the Degree of
Doctor of Ministry

By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

THE CHALLENGES OF MISSIONARY TRAINING IN THE 21ST CENTURY: A
MANUAL FOR TRAINING OF MISSIONARIES

The thesis project is a case study of the Redeemed Christian Church of God that has more than 600 parishes in the United States and mission work in over 130 countries of the world. The study will involve the local mission Board members; trainers in the mission school, missionaries on the mission field in more than 400 parishes, and a sample of two mission churches. It will explore the global reverse mission enterprise and the gap in the training of missionaries from Africa in reaching the nationals of the mission field. This project will be action based and inter-disciplinary. It will be conducted through literature review, historical records, and multi-data collection methods comprising of structured questionnaires to be administered to 200 missionaries. The goal is to produce a manual for training of missionaries.

DEDICATION

To my wife, *Ronke*

ACKNOWLEDGEMENTS

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LIST OF ABBREVIATIONS

RCBC-The Redeemed Christian Bible College

RCCG- The Redeemed Christian Church of God

RCCGNA- The Redeemed Christian Church of God North America

RESCOM- The Redeemed Christian School of Mission

RLI- Redeemer's Leadership Institute

RU- Redeemer's University

SATGO- Special Assistant to the General Overseer

SOD- School of Disciples

TOT- Training of Trainers

CHAPTER 1

INTRODUCTION

In the twenty-first century we face challenges of training missionaries because of the shift of sending missionaries from the west to the emerging world (South America, Asia, and Africa). McGavran advocates for a better understanding of the church that goes beyond ecclesiastical or theological frames of mind. For churches to flourish in new grounds and reproduce themselves, he sees a broad dimension of curriculum that will include sociological or anthropological dimension in church development. It will enable the church to communicate the Christian faith, and influence the culture where it is situated.[1]

The shift of emphasis in missionary movements from North (North America and Europe) to South (South America, Africa, and Asia) and the global orientation in the 21st century makes the vision of McGavran more relevant today. Scholars have recognised that the direction of flow of missionaries has shifted from originating in the North to the South.[2] The shift calls for a new vision of theological education and training rooted in biblical values to cope with the challenges missionaries encounter on cross-cultural church planting.[3] It also engages the South in a dynamic mission enterprise. The American educational model as Conn observes may not cope with the challenges of the

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[1]Donald Anderson McGavran, *The Bridges of God: A Study in the Strategy of Missions* (New York: Friendship Press, 1955),

[2] William D. Taylor, ed., *Internationalizing Missionary Training: A Global Perspective* (Grand Rapids: Baker Book House, 1991), 270.

[3] Harvie M. Conn, *Missions and Theological Education in World Perspective* (Farmington: Associates of Urbanus, 1984), x.

missionary training in the new millennium.[4] This is more so the case with indigenous churches from Africa that have a relatively recent mission orientation from American and European missionaries in the nineteenth and twentieth centuries.

Hubert J. Kane claims that until the 19th century Christianity was largely a western religion, but today it is truly universal.[5] Churches in Asia, Africa, and Latin America have experienced multiplication in the 20th century and they now send their members as missionaries to other lands. This is what is called; "missionary movement from all nations to all nations."[6] This movement requires a new educational and training model to meet the challenges and to make major impact in the new culture.

The Statement of the Problem

African churches in *diaspora* replicate the local church in other nations with little or no influence on the nationals of the host countries. These churches refer to churches established as a result of the movement of Africans from their original homeland, *diaspora* (from Greek, which means, "scattering dispersion") especially to the West. They establish monoculture churches that reflect the home church manner of worship and culture apparently disregarding the host cultures, peculiarity in liturgy and beliefs. The supposed mission churches go to the extent of celebrating home cultures with traditional attires on special days in apparent disregard of the feeling of persons from other cultures.

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[4] Ibid.

[5] Herbert J. Kane, *Understanding Christian Mission* (Grand Rapids: Baker Book House, 1975), 10.

[6] Michael Pocock et al, *The Changing Face of World Missions*: *Engaging Contemporary Issues and Trends* (Grand Rapids: Baker Academic, 2005), 14.

This thesis is a study of the Redeemed Christian Church of God which has more than 600 parishes in the United States and mission work in over 170 countries of the world. The study includes the local mission Board members; trainers in the mission school, missionaries on the mission field in more than 200 parishes, and a sample of two mission churches. This study will explore the global reverse mission enterprise and the gap in the training of missionaries from Africa in reaching the nationals of the mission field.

This study is action-based and inter-disciplinary. It will be conducted through a literature review, historical records, and multi-data collection methods comprised of structured questionnaires to be administered to 200 missionaries and interviews. The goal is to produce a manual for the training of missionaries

The thesis project primarily assesses the church's missionary training curriculum for cross-cultural church planting. The work will identify requisite missionary training for missions that will meet the challenges of contextualization and provide church renewal in a global context. This research is intended to evolve a model of theological education and training opportunities for missionaries from Nigeria.

As it was observed in the author's master's dissertation: "With the shift of missionary sending agencies from the North to the South, there is a significant need to concentrate efforts in training missionaries from the South who are now in nations of the North 're-evangelizing' the erstwhile missionary sending nations."[7] There is a

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[7] Kola Aiyedogbon, "The challenges of missionary training for a global context in the 21st century: A case study of the Redeemed Christian Church of God," M.Div. dissertation, Regent University, United States -- Virginia. Retrieved September 11, 2010, from Dissertations & Theses @ Regent University, (Publication No. AAT 1482036), 16.

proliferation of indigenous churches from Africa sending missionaries to the North

without adequate theological education and training, this lapse is responsible for the

inability of missionaries to penetrate the new cultures and in some cases a high attrition

of churches that were planted. Instead of being multi-cultural churches, they end up

replicating the monoculture of the home churches from where the missionaries have been

sent to the new culture. This development negates the essence of mission and it is a major

problem in the two-thirds world that needs to be addressed. The two-thirds world is used

here quantitatively to indicate size; "half," "third," "quarter," and so on; it is not in the

sense of the original definition of the word "third" in third world which is qualitative;

"first," "second," "third," and so on. The phrase is used mostly by Evangelical Christians

to describe the less-developed countries of the world namely; Africa, South America,

India, China, and others.

There are several graduates from Bible Schools that are established in many

churches in the two-third world; the level of education is below the standard required for

a mission enterprise. Africa specifically needs theological training at a higher level,

which can cope with the challenges that threaten the very existence of the church. An

African scholar, John Mbiti, referred to by Pius Wakatama notes that:

> The missionaries who began this modern phase of Christian expansion in
> Africa, together with their African Helpers, were devout, sincere and dedicated
> men and women. But they were not theologians, some of them had little
> education, and most of the African evangelists and catechists were either illiterate
> or had only little formal learning. The workers were more concerned with
> practical evangelism, education and medical care, than with any academic or
> theological issues that might arise from the presence of Christianity in Africa.
> Mission Christianity was not from the start, prepared to face a serious encounter
> with either the traditional religions and philosophy or the modern changes taking

place in Africa. The church here now finds itself in the situation of trying to exist without a theology.[8]

The need for missionary training is obvious. Devotion and practice are good and needed in church growth, but it is time to blend these with adequate theological training, and cultural orientation that will prepare missionaries for the multi-cultural church planting challenges that they face in the mission fields of the North. Ogbu U. Kalu also wrote that; "education became the gateway of missionary success as exponential rates of growth demanded more personnel than the European countries could muster."[9] The exponential growth of African indigenous churches requires discipleship for the local church and mission enterprises to the nations. It is a compelling need for ministerial training to cope with the expansion and to prepare missionaries for other cultures.

The gap in theological training in African churches was aptly observed by Kalu who states that, "Many church leaders do not have formal theological education and are hungry for it. For instance, a master's degree program designed for ecclesiastical leaders at the West African Theological Seminary in Lagos was oversubscribed by bishops from Nigeria, Liberia, Sierra-Leone, and Kenya."[10] Kalu explained that the reason for the scramble was because of the exorbitant cost for a similar degree in the west. According to Kalu, five African students can be educated at Daystar University based in Nairobi, Kenya for the cost of sending one student overseas. These challenges called for strategies adopted by churches in Africa to prepare missionaries for mission work both locally and overseas. African churches in North America benefit from the migration of Africans who

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[8] Pius Wakatama, *Independence for the Third World Church: An African's Perspective on Missionary Work* (Downers Grove: Inter Varsity Press, 1976), 54-55.

[9] Ogbu U. Kalu, "Elijah's Mantle: Ministerial Formation in Contemporary African Christianity," *International Review of Mission* Vol. 94 No 373, April 2005, 265.

[10] Ibid., 276.

were not sent and therefore not prepared for missions but ultimately got engaged in mission work. This author is engaging in mission study from the perspective of a practitioner who had been engaged in missions in Africa, Eastern Europe, and North America with a worldview of the relevance of culture to the mission enterprise.

Globally, migration has become a common phenomenon that influences culture universally. As observed in Kim and Ma, "Migration... raises new economic, political, cultural and ecclesial concerns in today's globalised world."[11] African churches have been involved in church missions in many countries of the world, especially in the west. The churches planted on the mission fields are monoculture and a mere replication of the home church in another country. This trend calls for concern if we are to fulfil the Great Commission in the true spirit of global evangelization. There is a genuine need to investigate the role training can play to enhance the impact of African churches in *diaspora*.

As a practitioner that has been engaged in mission work for more than 20 years, the author feels challenged to find ways for a paradigm shift and let missions be missions and not a carbon copy of the home church. As Kim and Ma noted: "But missionaries, regardless of their national origin, identify themselves with the people they minister to in every aspect of their lives, and that is called 'incarnational mission' after our Lord."[12]

The clear findings that will result from the evaluation and assessments made in the light of current theological and missiological issues should prove to be useful to

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[11] S.Hun Kim and Wonsuk Ma (Eds.), *Korea Diaspora and Christian Mission* (Oxford: Regnum Books International, , 2011), 2.

[12] Ibid,, 19.

develop programs for the purpose of theological education, training and equipping missionaries from the two-third world on cross-cultural mission enterprise.

The Statement of Limitations

This thesis project will focus on the contextualization of theological education and training of missionaries from Africa, especially Nigeria because of the great opportunities of mission engagement in the North. The historical development of churches in Africa is germane to the study but it requires a whole study on its own. This writer can only give a summary of the historical development in the research to connect it to the significance of theological education and missionary training in a multi-cultural environment. The author is interested in the theological education and missionary training available in the 20th century and its challenges for African Churches in *diaspora* in the 21st century. The study will be limited to Nigeria and a case study of the Redeemed Christian Church of God that is active in global missions.

Theoretical Basis

The theoretical basis for this thesis will be established in two fields. The Biblical/theological foundation is based on the firm conviction of the author that the work of missions begins with a sound knowledge of knowing Christ and making Him known. A missionary should first have a sound foundation theologically in order to proclaim the gospel to the nations of the world. The primary responsibility of all Christians is to know Christ, which can be achieved through quality and challenging theological training. It will

be a first step to equip a missionary. The Biblical and theological data confirming this claim is examined in detail in one of the chapters in this thesis.

Biblical Foundation

The first element of a definition of missions according to Charles Van Engen should be based on the concept of "sending." He notes that the church is sent by her Lord and that the covenant people of God are clearly sent by God to the nations that are not yet a part of the people of God.[13] To be a missionary thus, one must be sent. The last words of our Lord confirm this (Matt. 28: 19-20). It is the Great Commission.

Van Engen argues that to be sent is a prerequisite for the mission enterprise; this he opined could be traced to the ministry of Jesus as captured in the Gospel of Luke (Luke 4:43);[14] "I must proclaim the good news about the kingdom of God to the other towns also because I was sent [*apostello*] for this purpose."[15] Jesus describes himself as sent. Van Engen also notes that, "The authority of the mission enterprise is not the denomination, mission agency, self-proclaimed apostle, large relief agency, or a more advanced culture. The sender is Jesus Christ, whose authority defines, circumscribes, limits, and propels Christian mission."[16] Jesus commanded the disciples (Acts 1:8) to be His witness in Jerusalem, Samaria, and the uttermost part of the world. This definition of mission suits African churches in *diaspora* because many of her missionaries engaged in

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[13] Charles Van Engen, "'Mission' Defined and Described," in *Missionshift: Global Mission Issues in the Third* Millennium, eds. David J. Hesselgrave and Ed Stetzer, eds. (Nashville: B & H Publishing Group, 2010), 12.

[14] Ibid.

[15] The New King James translation of the Bible will be used in quotations unless otherwise noted.

[16] Charles Van Engen, "'Mission' Defined and Described," in *Missionshift: Global Mission Issues in the Third* Millennium, eds. David J. Hesselgrave and Ed Stetzer, eds. (Nashville: B & H Publishing Group, 2010), 12.

the mission enterprise in North America virtually derive their authority from Christ. They migrated without actually being sent by a church and ultimately got engaged in mission work.

The disciples were commanded in Luke 24:49 to tarry in Jerusalem until they were endued with power from above. In the twenty-first century, we should not lose the sending element in mission conversation. Historically, Van Engen argues that the church understands mission as stated above after the baptism of the Holy Spirit at Pentecost. In Eph. 4:11-13; Paul stipulates leadership roles in the form of individuals (apostles, prophets, evangelists, pastors, and teachers) are given to the church to equip the church to carry out the work of missions.

Paul admonished Timothy in 1 Tim. 4:11-16 to command and teach scriptures in order to be examples to believers in word, in conduct, in love, in spirit, in faith, and in purity. He is to give attention to reading, to exhortation, and to doctrine. This is to make his progress evident to all and to save himself and those that hear him. The missionary should be properly trained in order to be able to train others.

Paul also advised Timothy to study (2 Tim. 2:15), and be diligent to present himself a faithful worker with God; a worker who is diligent and a student of the word of truth. Training is essential in preparing missionaries for the mission field. They need a thorough understanding of their roles as teachers to be effective on the field.
The Gospel of Mark (16:15-18) also makes the ministry of teaching in the church clear; the commission is to go into all the world and preach the gospel to every creature. It is after they preach the gospel that they will baptize those that believe and signs and wonders will follow them.

The accomplishment of the Great Commission is what will determine the end of the world; "And this gospel of the kingdom shall be preached in the entire world for a witness unto all nations; and then shall the end come;" (Matt. 24:14, KJV). The Great Commission cannot be fulfilled without missionaries being trained for cross-cultural church planting.

It is the heart beat of Jesus to send the disciples to the world as He was sent by the Father. In the Gospel of John (John 17:17-20); He acknowledged that He was sent and that the disciples were being sent as He was sent. God the Father sent the Son as a missionary to the world and God the Son also sent the disciples. It is a question of when the Great Commission will be accomplished, it had already been given. A proper training of disciples will accelerate the work.

From Genesis to Revelation God's passion is revealed in His mission: In the beginning the mission of God was to make man in His image and give man dominion over all the earth. The will of God was to let His glory be revealed through man and to cover the earth with His glory (Gen. 1: 26; Hab. 2:14). Missionaries will be engaged and trained to accomplish the Great Commission.

According to Darrow L. Miller and Stan Guthrie; "Stewardship is a major theme of the Bible."[17] It dominated Christ's teaching. They estimated that 100 percent of Christ's teachings deal with stewardship of life, while just 20 percent of His entire teaching focuses specifically on money and material possessions.[18] From the beginning God had

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[17] Darrow L. Miller and Stan Guthrie, *Discipling Nations: The Power of Truth to Transform Cultures* (Seattle, YWAM Publishing, 1998), 221.

[18] Ibid.

intended for man to be creative and be good stewards of His creation; to be fruitful, to multiply and replenish the earth (Gen. 1:28).

The redemptive mission of God was from the beginning when man fell in the Garden of Eden (Gen. 3:15). God revealed it to Moses in the wilderness and it was also prophesied before Jesus fulfilled this on the cross (Exod. 15:26; Isa. 53:5; Matt. 27:50; Col. 1:13-14; Eph. 1:7-10). The redemptive work of God can only be undertaken effectively when the disciples have been adequately trained for the mission enterprise.

Peter warned the Church to be prepared for the coming of the day of God when the heavens on fire shall be dissolved and the elements shall melt with fervent heat (2 Pet. 3:11-12). It requires urgency to train missionaries in this century because we are closer to the end of the age than 2,000 years ago.

Paul charged Timothy (2 Tim. 4:1-5) to preach the word at all times because of the time when people will not endure sound doctrine. He enjoined him to make a full proof of his ministry. Missionaries need to be grounded in the word through proper training in order that they might fulfil their ministry.

Anthropology

The second theoretical basis for this thesis project lies in the field of anthropology. The dimension of cultural exposure is critical for a missionary to succeed in a new culture. An exposure to the cultural dimension of missions will enhance the ability of the missionary to enculturate with less resistance in a new culture. This is a critical aspect of the thesis because of the present challenges in the twenty-first century that missionaries are sent from the two-thirds world to the west. As earlier mentioned;

McGavran advocates for a broad dimension of curriculum beyond theological frames. He advocates for a curriculum that will include anthropological dimension in church development. In his opinion it will enable churches to flourish in new grounds and reproduce themselves. This author agrees with his view that it will equip the church to communicate the Christian faith, and influence the culture where it is situated.

History of Missions

There is need for a brief history of missions as basis for the global orientation of missions and the necessity for adequate missionary training to cope with the trend. S. Neill notes that;

> Whether we like it or not, it is the historic fact that the great expansion of Christianity has coincided in time with the world-wide and explosive expansion of Europe that followed the Renaissance; that the colonising powers have been the Christian powers; that a whole variety of compromising relationships have existed between missionaries and governments; and that in the main Christianity has been carried forward on the wave of western prestige and power.[19]

The trend of mission dynamics in the past 150 years as Engen observes originated from the north and west of the globe to the south and east and at times implanted cultural Protestantism that was more interested in propagating a particular form of civilization than in leading people to faith in Jesus Christ. In today's mission he further observes that the planting of new churches that are identical to branch offices of sending organization are parallel to the medieval view of mission.[20]

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[19] S. Neill quoted in D. J. Bosch, *Witness to the World: The Christian Mission in Theological Perspective* (London: Marshall, Morgan, and Scott, 1980), 116.

[20] Charles Van Engen, "'Mission' Defined and Described," in *Missionshift: Global Mission Issues in the Third* Millennium, eds. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, 2010), 14.

William Carey led the mission station approach in the late 1700s based on his view of missions from Matt. 28:18-20. He believed that, "Christians are a body whose truest interest lies in the exaltation of the Messiah's kingdom. Their charter is very extensive, their encouragements exceeding great, and the returns promised infinitely superior to all the gains of the most lucrative fellowship. Let then everyone in his station consider himself as bound to act with all his might, and in every possible way for God."[21] He argues in the Enquiry that the missionary obligation of the Great Commission is binding as its calls for baptism and making of disciples. He sees that the Great Commission is trans-generational in calling and it applies until "the end of the age." He argues that a trading company granted a charter would be zealous to succeed; in the same way the church with a charter for the whole world and eternity at stake should be zealous for missionary work. His belief is that missionaries' enculturation is critical to succeed in the new culture.

The Bible passage, Matt. 28:18-20 became known throughout the Christian church especially among the Protestants as the Great Commission. As observed in *Missionshift*; "The Matthean version of the Great Commission…was a primary component of the biblical foundation for the 'Watchword' of the student Volunteer Movement of the late 1880s that was later popularised by J. R. Mott (1865-1955) as a

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[21] William Carey, *An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathens: In which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings are Considered*, Vol. 1, (Ann Ireland, and the other booksellers in Leicester; J. Johnson, St. Paul's Church yard; T. Knott, Lombard Street; R. Dilly, in the Poultry, London; and Smith, at Sheffield., 1792), 82.

motto for the great missionary conference held at Edinburgh in 1910: 'the evangelisation of the world in this generation.'"[22]

For about 150 years before the 1960s the practice of missions was influenced by William Carey's mission station approach. The approach emphasised the "make disciples" portion of the Great Commission more than the "baptising" and "teaching" portions. New converts were gathered into churches similar to that of sending churches and missions. They were extracted from their non-Christian contexts and gathered into Christian mission stations to be taught the culture and civilization of the missionaries. Donald McGavran affirmed the Great Commission missiology but radically reinterpreted it.

Donald McGavran published *The Bridges of God: A Study in the Strategy of Missions* in 1955 in which he questioned the "mission station" approach. He argued that the word "nations" (*ethne*) meant people groups instead of individuals; the mandate was to "disciple" people and not geographically defined "going" as emphasised by earlier mission thought. He suggested mission activity should be measured by numbers who became members of Christ's church in ethnically cohesive groups. McGavran is known as the founder of the Church Growth Movement. His concept of mission metamorphosed into what is known as "unreached people groups" among Protestant evangelical circles. Engen observes that this construct based on McGavran's thought combined some geographical and individualistic assumptions with certain cultural and group-oriented

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[22] Charles Van Engen, "'Mission' Defined and Described," in *Missionshift: Global Mission Issues in the Third* Millennium, eds. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, 2010), 17.

emphases. He noted that; "there was never a clear or precise theological or missiological comprehension of what he meant."[23]

According to Engen, H. Venn in England (1796-1873) and R. Anderson (1796-1880) advocated the institutionalized perspective of missions parallel to the Great Commission. The model was described as the "three-self" formula; the goal of missions was stressed as, "the birth, nurture, and development of 'self-supporting, self-governing, and self-propagating churches.'"[24] J. Scherer referred to in *Missionshift* describes the view as prominent in the middle of the nineteenth century.

Engen observes that "three-self" dominated mission theology among all older denominations and mission agencies for a hundred years. Among the followers of Venn and Anderson though they softened the institutional aspects of their view were J. Nevius (1829-1893), R. Allen (1868-1947), M. Hodges (1909-1986) and A. Tippett (1911-1988). They offered refinements to the "three-self" formula that stressed the developments of; "the spiritual, organic, theological, relational, and contextual aspects of missionary congregations."[25] The original concept of the "three-self" mission is still prevalent in Africa, Asia, and Latin America especially in churches established by Europeans and North American mission enterprises.

Ralph D. Winter classified the Great Commission into two sections, which he called First-Inheritance Evangelicalism (FIE) and Second-Inheritance Evangelicalism (SIE). He writes that; "FIE ran from about the earliest glimmers of the Great Awakening

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[23] Charles Van Engen, "'Mission' Defined and Described," in *Missionshift: Global Mission Issues in the Third Millennium*, eds. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, 2010), 17.

[24] Ibid., 16.

[25] Ibid., 17.

with T. Frelinghuysen in 1721 in the Raritan Valley in New Jersey to the onset of D. L.

Moody's enormous influence around 1875."[26] The period was characterised by

Evangelicals occupying positions of civil leadership, which influenced their belief in

individual's emotional transformation and social transformation.

Paul G. Hiebert poses the question that is germane to this study; "How do we and

how should we relate to people from other cultures? . . . In a rapidly globalizing world it

is important that all of us give thought to human contexts and how these shape others and

ourselves."[27] He observes that our perceptions about culture change in a non-linear way

as we encounter other cultures. He outlined changing perceptions as a model: "a way of

looking at our growing awareness of other cultures and people from other cultures," in

cross-cultural ministries. The model was referred to in *Missionshift*: *Global Mission*

Issues in the Third Millennium. He advocates for critical contextualisation. He writes

that: "Critical contextualization seeks a balanced approach in which missionary

interaction with societies is both true to the Bible and sensitive to the cultures of the

particular people groups, "[28] Globalization is a reality; migration plays a major role in

missionary enterprise; the *diaspora* conversation will be dominant in the new

millennium. The training of missionaries from Africa will play a dominant role in global

mission enterprise.

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[26] Ralph D. Winter, "The Future of Evangelicals in Mission," in *Missionshift*: *Global Mission Issues in the Third Millennium*, eds. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, 2010), 166.

[27] Paul G. Hiebert, "The Gospel in Human Contexts: Changing Perceptions of Contextualization," in *Missionshift: Golbal Mission Issues in the Third Millennium*, eds. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, 2010), 83.

[28] Ibid., 100.

Statement of Methodology

Chapter two of this thesis will be devoted to examining Biblical data related to missionary training in the church. The key Biblical passage that will be examined in this chapter will be Matt. 28:19-20, which is the Great Commission to the church to go into all the world and make disciples of all the nations. Missionaries must be adequately trained to accomplish the task. How missionary training was accomplished Biblically from the example of Jesus and Paul who engaged in preparing missionaries before they were sent will be examined. The fundamental question to address is: How can missionaries be trained to equip them adequately for mission work? This chapter will also examine how missionary training evolved and the relevance of culture in missionary training curriculum.

Chapter three will examine the history of The Redeemed Christian Church of God: Origin; Purpose; Structure; Mission; and Network. The author has served in this denomination for more than twenty years and has been involved in church planting locally in Africa (Nigeria) and foreign missions in Europe and the United States of America. The experience gained during the period will be useful in collecting of data in-house for the thesis project.

In chapter four the missionary training program of the church will be examined with regards to administration, content, duration, faculty, and students. The executive of the Mission Board will be interviewed to find out the conception of the Mission School and the deployment of missionaries that are trained. Questionnaires will be administered to missionaries and pastors that are involved in mission work in the United States of

America to authenticate their exposure to missionary training and validate what the churches offer.

Chapter five will summarize the evaluation of the responses received from the questionnaires administered to missionaries and pastors selected for the project. The data provided in the questionnaires will form the basis of the summary. This is an essential part of the thesis because it evaluates the perceptions of missionaries that benefited from existing missionary training program, and it also captures the types of training available to respondents and the number that have actively participated in such training. Personal interviews will be conducted with a select number of missionaries with the information being included in the evaluation of the existing training program.

Chapter six will consist of the author's summary evaluation of the missionary training program of the church along with recommendations for improvements. This summary will be extracted from all the materials that have been described in the thesis and the author's experience on local and cross-cultural church planting. The suggestions in this chapter will form part of the Manual for Missionary Training that will be proposed for use by the church and contained in an appendix.

Review of Literature

The literature utilized in the development of the thesis is based on two general fields; the first body of literature is from Biblical and theological studies. It is used to establish the theological mandate for missions. The second body of literature is from the field of cross-cultural education/anthropology. It distinguishes cultures and establishes the features of cross-cultural engagements that are to be expected by missionaries.

Biblical research materials

In this body of literature we'll find Biblical commentaries on New Testament passages that relate to the mission mandate to disciple all nations. Most of the commentaries will relate to Matt. 28:19-20, which is the key verse of the Great Commission. The correct interpretation of the mandate is based on the interpretation of the Greek word, *ethne*, the commentaries used are based on the Greek text and the technicalities of the Greek grammar.

Commentaries on the making of disciples universally include:

Hagner, Donald A. *Word Biblical Commentary, Vol. 33B, Matthew 14-28*. Nashville: Thomas Nelson, 1995.

Hagner holds the view that; "the commission is given by means of one main imperative verb, *marqhten,sate*, 'make disciples' and subordinate participles that take on imperative force because of the main verb."[29] The phrase; *pa,nta ta. e;qnh*, "all the nations," the object of the main verb imply that disciples are to go into all the world, that is to cross-cultures to fulfil the great commission. Other commentaries on the Great Commission include:

Albright, W. E. and C. S. Mann. *Matthew: A New Translation with Introduction and Commentary*. New York: Doubleday, 1971.

Willoughby C. Allen. *The International Critical Commentary*: *A Critical and Exegetical Commentary on the Gospel According to S. Matthew*. Vol. 1. New York: Charles Scribner's Sons, 1907.

Harrington, Daniel J. ed. *The Gospel of Matthew*. Collegeville: Liturgical Press, 2007.

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[29] Donald A. Hagner, *Word Biblical Commentary, Vol. 33B, Matthew 14-28* (Nashville: Thomas Nelson, 1995), 886.

A number of books and theological journals have been written on missionary training cross-culturally that discuss the training of missionaries for mission work. Materials discussing internationalizing missionary training include:

Taylor, William David, ed. *Internationalizing Missionary Training: A Global Perspective.* Grand Rapids: Baker Book House, 1991.

Bates, M. Seale *et al.* eds. *Survey of the Training of the Ministry in Africa, Part II.* New York: International Missionary Council, 1954.

Bediako, Kwame. *Christianity in Africa: The Renewal of a Non-Western Religion.* Maryknoll Orbis Books, 1995.

Goodall, Norman. *Survey of the Training of the Ministry in Africa Part III.* New York: International Missionary Council, 1954.

Woodberry, J. Dudley *et al.*, eds. *Missiological Education for the 21st Century: The Book, the Circle and the Sandals.* Maryknoll: Orbis Books, 1996.

Ukah Azonzeh. *A New Paradigm of Pentecostal Power: A Study of the Redeemed Christian Church of God in Nigeria.* Trenton: Africa World Press, Inc., 2008.

Adeboye, Olufunke. "'Arrowhead' of Nigerian Pentecostalism: The Redeemed Christian Church of God, 1952-2005." *Pneuma* 29 (2007) 24-58.

Jacobs, Sylvia M. 1995. "The Impact of African American Education on 19th Century Colonial West Africa: Livingstone College Graduates in the Gold Coast," *Negro History Bulletin*, 58:3-4.

Ayuk, Ayuk A. "Portrait of a Nigerian Pentecostal Missionary." *Asian Journal of Pentecostal Studies*; Jan 2005, Vol. 8 Issue 1, 117-141.

Hesselgrave, David J. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication.* Grand Rapids: Zondervan Publishing House, 1991.

Conn, Harvie M. and Samuel F. Rowen. Eds. *Missions and Theological Education in World Perspective.* Farmington: Associates of Urbanus, 1984.

Anthropologically related materials

The materials used in this thesis from the field of anthropology address issues of cultural differences, impact of culture on missions, inter-cultural history of Christianity, communicating Christ cross-culturally, and cross-cultural education. Materials discussing inter-cultural relationship in Christian theology and multi-cultural education include:

Metcalf, Peter. *Anthropology: the Basics*. New York: Routledge, 2005

Davies, Douglas. *Anthropology and Theology*. New York: Berg, 2002

Batchelder, Donald and Elizabeth G. Warner, eds. *Beyond Experience: The Experimental Approach to Cross-cultural Education*. Brattleboro: The Experiment Press, 1977.

Grant, Carl A and Agostino Portera, eds. *Intercultural and Multicultural Education: Enhancing Global Interconnectedness*. London: Routledge, 2011.

Bowie, Fiona. *The Anthropology of Religion: An Introduction*. 2nd ed. Oxford: Blackwell Publishing, 2006.

Morris, Brian. *Religion and Anthropology: A Critical Introduction*. Cambridge: Cambridge University Press, 2006.

Glazier, Stephen D. ed. *Anthropology of Religion: A Handbook*. Westport: Greenwood Press,

BIBLICAL FOUNDATION FOR MISSIONARY TRAINING

The purpose of this chapter is to examine Biblical data related to missionary training in the church. The author's focus will be on the key Biblical passage on the Great Commission; Matt. 28:19-20. It will examine how missionary training was accomplished Biblically from the example of Jesus and Paul who were skillful in preparing missionaries before sending them out. The chapter will focus on the fundamental question: How can missionaries be trained to equip them adequately for mission work? It will also examine how missionary training evolved and the relevance of culture in missionary training curriculum.

The Great Commission

The Great Commission, which Matthew records in Matt. 28:19-20 provides the Biblical foundation to missionary training in the church. It is believed that the final paragraph of Matthew's gospel points to the continuing work of the Messianic Community. It makes explicit the mission to those outside the Old Covenant community of Israel.

Albright and Mann observe that Jesus expressed himself in the words of Daniel in Dan. 7:14;[1] "Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion,

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[1] W. F. Albright and C. S. Mann, *The Anchor Bible MATTHEW: Introduction, Translation, and Notes* (Garden City: Doubleday & Company, Inc.), 361.

which shall not pass away, And His kingdom the one which shall not be destroyed."[2] The vision of Daniel reveals the *eschatology*, what will happen in the millennium; the Commission is preparatory to the consummation of the Church.

In the final command Jesus gave the disciples, Daniel J. Harrington, notes that Matthew's favorite term *mathetes* ("disciple") is made into a verb ("make disciples").[3] This is instructive because the verb "to make disciples" is active and specific to engage disciples in teaching which is regarded as the major task of the earthly Jesus in the Gospel.[4] The content of their teaching according to Harrington ("all that I have commanded you") and what they should do ("to observe") makes the teaching of Jesus as authoritative.[5] It is evident from these observations that discipleship is a major task in reaching out to nations, peoples, and languages, which basically is the work of missions.

Robert H. Gundry also observes that the present commission in Matt. 28:19 expands the earlier commission by Matthew. He brings in the Gentile women in the genealogy of Jesus to validate God's promise to bless all the nations of the earth through the seed of Abraham (Gen. 22:18; Gen. 12:3).[6] He also notes that the expansion agrees with Matthew's insistence that the mission to Israel be expanded to the *parousia*.[7] In his opinion, the use of the word *marqhten,sate* "make disciples," which he likened to learners puts evangelism in the same term with learning the law of Jesus.[8]

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[2] Ibid., 362.

[3] Daniel J. Harrington, S. J. *The Gospel of MATTHEW* (Collegeville: Liturgical Press), 414.

[4] Ibid., 414-415.

[5] Ibid.

[6] Robert H. Gundry, *Matthew*: *A Commentary on His Handbook for a Mixed Church under Persecution* (Grand Rapids: William B. erdmans), 595.

[7] Ibid.

[8] Ibid., 596.

According to J. Herbert Kane, "Teaching played a large part in the ministry of Jesus and the apostles. In the Great Commission Jesus included the idea of teaching (Matt. 28: 19-20). The Apostle Paul spoke of 'teaching every man in all wisdom' (Col. 1:28, RSV) and instructed Timothy not only to engage in the teaching ministry but to train others to do the same (2 Tim. 2:2)."[9] He opined that neither Jesus nor Paul had the modern teaching in mind; the word "teach" in the Great Commission really means "to disciple" or "to make disciples." Jesus was specific on what He wanted the disciples to do; they should teach all that He had commanded them. Kane's clarification makes it explicit that the focus is on teaching the truth concerning God, man, sin, and salvation which they called "the truth of the gospel" (Gal. 2:5, RSV).[10] The missionary needs a proper grounding in the ability to make disciples.

Douglas R. A. Hare observes a remarkable feature of Matthew's commissioning statement, which omits the call to preach the gospel; and lack of demand for faith before baptism. He notes that while Matthew could take for granted these mediums of communicating the gospel, he could not assume that the converts will treat seriously Jesus' moral demands.[11] The author agrees with this argument, which is plausible to support the need for training ("to make disciples") of new converts on the virtues of Jesus. Missionaries that will carry out the Great Commission are first to be trained in the art of making disciples so that they will be effective on the mission field.

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[9] J. Herbert Kane, *Life and Work on the Mission Field* (Grand Rapids: Baker Book House, 1980), 259.

[10] Ibid.

[11] Douglas R. A. Hare, *Matthew: Interpretation; A Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press), 334.

The words of Jesus in the passage (Matt. 28:18-20) are described in Donald A. Hagner's commentary on Matthew as the words that distill the outlook and emphases of the Gospel. He notes O. Michael's comment, in italics, "Matt. 28:18-20 is the key to the understanding of the whole book."[12] The passage is central to the Gospel because it stresses authority and teaching which Matthew emphasizes in the many sections of the Gospel.[13]

Hagner observes that the verb *marqhten,sate*, "make disciples," in the NT occurs one other time, in Acts 14:21, where it is linked with "having evangelized." The author agrees with his argument that; "The word 'disciple' means above all 'learner' or 'pupil.' The emphasis in the commission thus falls not on the initial proclamation of the gospel but more on the arduous task of nurturing into the experience of discipleship... 'teaching them to keep all that I have commanded' in v. 20a."[14] The disciples are to do what Jesus Himself did (Matt. 4:23; 5:2; 7:29; 9:35; 11:1... and 26:55). The emphasis thus is on training; "making disciples" as a main task of evangelizing all the nations.

The commissioning of the disciples is recorded by Luke in Luke 24:47-49; here Jesus promises them empowerment from on high and outlines the mission that lies ahead. Luke focuses on the message of repentance and remission of sins that begins from Jerusalem and spreads to all nations. His emphasis is on the commandment to preach what they have witnessed. Acts 1:8 captures explicitly the Great Commission in Luke's

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[12] Donald A. Hagner, *Word Biblical Commentary vol. 33B Matthew 14-28* (Nashville: Thomas Nelson), 881.

[13] Ibid.

[14] Ibid., 887.

account. The commission marks the beginning of the Acts of the Apostles.[15] This commissioning as Joel Green observes contains what appears like a subtle but vital transformation of the normal pattern of missions.[16] He notes that one would consider Jerusalem to be the center point where nations would come (i.e. a centripetal orientation for global mission); but instead Jesus envisioned a centrifugal missionary movement which begins from Jerusalem and spreads to all the nations. This orientation calls for adequate preparation of missionaries that will spread the good news to all the nations. Avery T. Willis notes that, "Jesus painstakingly discipled His followers for three years because he knew that the implementation of God's plan was to be in their hands…. Jesus had prepared them well for the coming rapid expansion recorded in the book of Acts."[17]

The Gospel of Mark ends with the Great Commission; Mk. 16: 15-18. Scholars do not agree that the ending of the Gospel can be credited to Mark. A distinctive feature of the closing material is identified by Larry Hurtado as the emphasis upon the signs to follow the preaching of the disciples as they carry out the commandment to preach the gospel to all nations. He opined that, "although the accounts of the resurrection appearances in the other Gospels do not mention such things, the traditions of the early church certainly emphasize miraculous signs as a part of the preaching activity of the apostles and others (Acts 2:43; 4:30; 5:12; and Heb. 2:4)."[18] He notes the familiarity of the writer of these verses to the basic tradition and specific miracles to which he alludes;

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[15] John Nolland, *Word Biblical Commentary Vol. 35C Luke 18:35-24:53* (Nashville: Thomas Nelson), 1221.

[16] Joel B. Green, *The Gospel of Luke* (Grand Rapids: William B. Eerdmans), 857.

[17] Avery T. Willis, *The Biblical Basis of Missions: Your Mission As A Christian* (Eugene: WIPF & STOC, 2008), 86.

[18] Larry W. Hurtado, *New International Biblical Commentary: Mark* (Peabody: Hendrickson Publishers), 287.

they will speak in new tongues, and they will pick snakes with their hands (Acts 2:4;

28:1-6). Ezra Gould attests to the fact that the statement in v. 16 "inaugurates and

prepares the way for the apostolic teaching."[19] This author reasons along with Gould that

the Commission at the end of Mark prepares the apostles for the tasks ahead.

Jesus designates and separates the apostles for their mission in the Gospel of John

17:17-20. According to C.K. Barrett, "The disciples in their turn are to be set apart by

God for a mission to the world."[20] He further states that, "the mission of the apostles is

taken up into the supreme moment of the mission of the Son in which the task appointed

Him by the Father is completed."[21] The disciples have been prepared for the task before

the commissioning; the least that can be done for missionaries today is to get them ready

before being sent to other cultures.

Paul exhorts Timothy to command and teach; 1 Tim. 4:11-16. The relationship

between him and Timothy depicts one of taking instructions and passing it on. The role of

teaching is indispensable in proclaiming the gospel. It is Paul's habit to teach; he

admonishes Timothy to follow his example; 2 Tim. 1:13-24; 2:1-3, 15; 4:1-5.

Missionaries need mentorship from accomplished trainers like Jesus and Paul who were

both teachers and missionaries.

Danny Ray Cochran comments on preparation of teachers that, "The task of

teaching and equipping Christians to lead and teach others is affirmed in Paul's

instructions to Timothy. 2 Timothy 2:2 records Paul's instructions that Timothy shares

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[19] Ezra P. Gould, *The International Critical Commentary on the Holy Scriptures of the Old and New Testament: The Gospel According to St. Mark* (New York: Charles Scribner's Sons), 307.

[20] C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (London: S.P.C.K.), 426.

[21] Ibid.

with others what he had learned from Paul."[22] He observes that the purpose Paul gave the

instructions is to enable him to teach others. This means that Timothy will be able to

pass on what he has gained from Paul. Cochran observes that, "This is an important

concept for those who learn and then apply what they have learned in ministry to help

others grow in their own spiritual life….Paul's instructions to Timothy simply required

him to equip others for ministry as Paul had equipped him."[23] He also notes that,

"Timothy began traveling with Paul in Acts 16…. At the time 2 Timothy was written,

Timothy had been left to minister to the great church in Ephesus."[24]

Missionary Training

Missionary training in Africa can be traced to the colonial era in the early 20th

century.[25] Norman Goodall and Eric W. Nielsen report early missionary training that

started around the time Europeans scrambled for the colonization of Africa. They state

that the Lutheran Theological Seminary started in 1912 in Rorke's Drift. The Seminary

lacked students who were qualified to enroll.[26] Other institutions that train ministers for

mission work include; South African Native College in South Africa, 1916, and in 1921

the Methodist Church opened a hostel at Forte Hare for Methodist students where its

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[22] Danny Ray Cochran, "An Evaluation of the Moody Bible Institute Ministry Based Partnership as A Ministry Training Tool," D. Min Thesis, Liberty Baptist Theological Seminary, United States-Virginia, 2004, Retrieved November 5, 2014, from Dissertations and Project, Paper 237, http://digitalcommons, liberty.edu/doctoral/237, 21.

[23] Ibid.

[24] Ibid.

[25] Kola Aiyedogbon, "The challenges of missionary training for a global context in the 21st century: A case study of the Redeemed Christian Church of God," M.Div. dissertation, Regent University, United States -- Virginia. Retrieved September 11, 2010, from Dissertations & Theses @ Regent University, (Publication No. AAT 1482036),13.

[26] Norman Goodall, *Survey of the Training of the Ministry in Africa Part III* (New York: International Ministry Council, 1954), 11-12.

theological training was done.[27] They conducted three programs of study in theology namely; Certificate in Theology, Diploma in Theology, and Bachelor of Arts with Divinity options.

Brief History of Missionary Training

The common training program available to missionaries apart from the seminaries that award degrees in affiliation with universities is through the traditional Bible Schools which are established by different denominations. The Bible Schools are used to train in-house ordained ministers. The admission standard to these schools is low and the schools lack well qualified teachers, which affects the quality of graduates.[28]

A survey of the training for the ministry in Africa reveals the dearth of trained missionaries. The committee that conducted the survey focused on the need to provide better training to meet the urgent need of providing ministers for the indigenous ministry. The committee evaluated training schemes from an indigenous and imported cultural perspective. The purpose is to evolve a training scheme that is relevant to the indigenous culture. It observed that the issues of faculty and finance were big constraints.[29] The committee recommended the centralization of training institutions for regional benefits to alleviate the constraints. Training should also include existing ministers and laymen and new ones. The observation that; "Flocks without shepherds, shepherds who have not learned how to care for their flocks, are dangerously numerous in Africa to-

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[27] Ibid., 14.

[28] Ibid., 19-21.

[29]. Seale Bates M. et al, *Survey of the Training of the Ministry in Africa, Part II* (New York: International Missionary Council, 1954), 94.

day"[30] both the local church and the mission fields needs to be addressed. This statement was true in 1954; the challenge for today is to capture the trend of training and equipping ministers for cross-cultural ministry. The commission recommends training of qualified personnel, African and Missionary to conduct the work of ministerial training. The standard of the university was envisaged. It is this author's belief that if the local church lacks adequately trained personnel, the mission field will suffer more.

Components of Missionary Training

Bible and Theology

Pius Wakamata writes on missionary training that; "Above all they (missionaries) must have the proper cultural and social qualifications as well as spiritual qualifications to enable them to work in other cultures effectively."[31] It is observed that churches in Africa need graduate level training. This is because Western Theology is super-imposed on the African church without adaptation to the culture of the people.[32] In his opinion churches in Africa exist without a theology and he thus advocates for African theology.[33] According to Wakamata the theological writings that are available at a scholastic level have been written by liberals or those sympathetic to liberal theology. This he observes is because of the anti-intellectual inclination of evangelicals. He referred to ancient Africa that produced Augustine and Tertullian and urges modern Africa to add her voice to the

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[30] Ibid.

[31] Pius Wakamata, *Independence for the Third-World Church: An African's Perspective on Missionary Work* (Downers Grove: Intervarsity Press, 1976), 17-18.

[32] Ibid., 54-55.

[33] Ibid., 57.

contemporary theological scene. He writes that; "Christianity is a marriage of scholarship and piety as it has been throughout its 2,000 year history."[34]

Wakamata also observes that; "In most cases ethnocentrism is the result of limited educational background. It is born out of sheer ignorance of the nature, meaning and function of culture…a liberal arts degree and or theological training at the same level should be the minimum requirements for going overseas as a missionary."[35] He further recommends that missionary qualifications should be spiritual, academic and attitudinal.[36] This author shares the view that missionary training should be more than just academic; character and spiritual development are critical on the mission field.

The main goal of missionary or religious training schools in the United States according to V. J. Brereton is to equip workers for home and foreign missions. He observes that apart from teaching other skills, they made the knowledge of the Bible central to their purposes.[37] The basic skill a missionary needs to acquire is to know Scriptures and be able to communicate it in the mission field. He notes that, "The little corps of men and women who turned to the training schools at the turn of the century (20th) were of disparate educational backgrounds, and the school leaders recognized this by providing a variety of routes for those with college, high school, or only grammar school educations."[38] Training schools graduation according to him, "might mean earning

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[34] Ibid., 59.

[35] Ibid., 87.

[36] Ibid., 83.

[37] Virginia Lieson Brereton, *Training God's Army: The American Bible School, 1880-1940* (Bloomington: Indiana University Press, 1990), 63.

[38] Ibid., 63-64.

a certificate, a diploma, or, later on, a degree (usually a bachelor of religious education, or of missions, or of theology)."[39]

Spiritual Development

Brereton defined a Bible School as it had developed in the 1920 as; "an institution-sometimes denominational, sometimes non-denominational-operating at roughly a high school level and training men and women as evangelists, missionaries, religious teachers, musicians, pastors, and other workers for the conservative Protestant evangelical churches."[40] He observes that the schools normally would send their students out to supplement their classroom experience with practical religious work. Classroom curriculum may include history of missions, Sunday school pedagogy, and methods of evangelism. He gives an example of Moody Bible Institute (MBI) in Chicago established in the 1920s.

Moody Bible Institute's curriculum focused on Scriptures with several programs that are heavily biblically oriented namely; "the General Missionary, Pastors, Religious Education, Jewish Missions, and Swedish-English courses;" most students choose the general courses.[41] Students of the Bible College are engaged in practical work; they are engaged in city missions, churches, jails, hospitals, old people's homes, young people's clubs, and Sunday Schools. They knock on tenement doors and hold services on street corners. The school's founder believes in the thinking that classroom instruction should be accompanied by experience; he sees study and work as two sides of the same coin.

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[39] Ibid., 64.

[40] Ibid., vii.

[41] Ibid., viii.

The study of the Bible and vigorous evangelization were promoted by the leaders of MBI. Students had to do nine to ten practical works weekly and were expected to recount their experience in a monthly report hour, and their mentors would comment and give suggestions.

Cultural Context

Gwenyth Hubble aptly captures the preparation of missionaries thus, "Missionary preparation is preparation not of individual pietists, but of men and women of God, men and women of prayer, who know Him both personally and in community."[42] He reframes the position of the International Missionary Council held in 1952 that, "the training of missionaries should be regarded as having three parts: pre-field, on the field, and first furlough."[43] He reframes the three levels of training.

The average missionary candidate needs to know about the world of today and the part of the world he or she is to serve. The average missionary needs greater knowledge of the Gospel, and of God of whom he is going to speak, and the knowledge of self. The missionary needs to have a revelation of self through the Scriptures and a personal relationship with Christ. This author shares the view that preparation of missionaries is beyond pietism; it requires a deeper understanding of the world we live in today and the brokenness to sacrifice on the mission field.

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[42] Gwyneth Hubble, "Reasons for Missionary Training," *International Review of Mission*, 07/1963, Vol. 52, Issue 207, 257-265.

[43] Ibid.

Relevance of culture to missionary training

Culture is defined by Paul G. Heibert as, "more or less integrated systems of ideas, feelings and values, associated patterns of behaviors and products shared by a group of people who organize and regulate when they think, feel, and do."[44] Josiah A. Bolarinwa also defines culture as, "… the arts and other manifestations of human intellectual achievement regarded collectively."[45] These definitions are explicit to provide a springboard for establishing the relevance of culture to missionary training.

In an attempt to bring change to a people there is a need to understand their cultural setting. Jeddy Kaleli observes that a consultation of thirty three evangelicals who met at Willowbank in 1978 to study "Gospel and Culture" affirmed in their report that, "No Christian witness can hope to communicate the gospel if he or she ignores the cultural factor."[46] A deep understanding of the language and culture of the people are critical to effective communication of the gospel.[47]

Communication

The place of communication in the gospel has been enunciated by David J. Hesselgrave who steps outside scripture to make the point that communication skills may

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[44] Paul G. Heibert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House, 1985), 30.

[45] Josiah A. Bolarinwa, *Culture and Context of A Mission Sending Church* (Lagos: Somerest Ventures, 2013), 10.

[46] Jeddy K. Kaleli, "Towards an Effective Christian Cross-Cultural Youth Training Model: A Youth Ministry International Case Study," (Doctoral Thesis, Liberty University, 2004), 15.

[47] Ibid.

be learned outside the scriptures.[48] He describes this as, "gold from Egypt is still gold." [49]

He establishes that Genesis started with communication and the trend continues

throughout scriptures. He utilizes the science of communication, model of

communication and process of communication to illustrate the complexity of

communications and the need for a Christian communicator to be educated in the art of

communication. With the use of a cybernetic model he explains that; "The more we can

learn about our receptors (or respondents), the more successful we will be in informing

and persuading them, provided, of course, that we use that information in 'molding' the

gospel message."[50]

Hesselgrave describes the missionary as a persuaded man persuading others. He

states that missionary communication is simple and complex; "One can engage in it

without studying it. But to study and analyze it is to greatly increase one's potential

effectiveness."[51] The missionary has to penetrate cultural barriers for his persuasion to be

effective. He believes that the missionary should understand culture, be equipped to

transform culture and confront culture if need be as Jesus did during His ministry on

earth.[52] This author believes Heeselgrave's view that a missionary should communicate

effectively to penetrate cultural barriers.

A new emphasis on missionary training is presented by Lyman E. Reed; he

advocates for a new dimension of missionary training that will add the world in which we

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[48] David J. Hesselgrave, *Communicating Christ Cross-culturally: An Introduction to Missionary Communication* (Grand Rapids: Zondervan Publishing House, 1991), 38.

[49] Ibid., 35.

[50] Ibid., 44.

[51] Ibid., 92.

[52] Ibid., 97-99.

live to the word and the worker that have been the focus of training. This approach is bi-cultural and he aimed to provide a manual, which will point the way toward producing bicultural missionaries. He states that, "the unfinished task is great! The need for adequately prepared missionaries is even greater."[53] This author agrees with Reed that the proper preparation is a panacea to make the missionary more sensitive to the needs of others in a cross-cultural context. It makes the missionary to be less ethnocentric and appreciate other worldviews.

Herbert J. Kane examines the enterprise of missions, its history, biblical, and theological roots. He traces these to the ebbs and flow of economic and political power, its failures and its successes. He recognizes that instead of the church dying with the end of European empires, obedience to the Great Commission is becoming habitual among the churches now multiplying in Asia, Africa, and Latin America. These churches are now engaged in missionary work globally. He states that the church is a missionary institution, and when the church ceases to be missionary minded, it has denied its faith and betrayed its trust.[54] Kane believes that missionaries are made not born; though the making process may be long and difficult it is not impossible. It can also be discouraging; but those who persevere to the end will find it to be a rewarding occupation which is incomparable in valor, excitement, and achievement. He recognizes that the demands on the missionary today are greater than it has ever been. Missionaries of today, he observes are men and women that need wisdom, vision, courage, patience, sincerity, and humility. These qualities and others according to him must be acquired and developed before the

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[53] Lyman E. Reed, *Preparing Missionaries for Intercultural Communication: A Bicultural Approach* (Pasadena: William Carey Library, 1985), xv-xvi.

[54] Herbert J. Kane, *Understanding Christian Mission* (Grand Rapids: Baker Book House, 1975), 15.

missionary ever sets his foot on foreign soil. This author's belief is also "adequate

missionary training" before setting foot on the mission field.

Kane recognizes cultural penetration as a major component of missionary

enterprise. He quotes the parable of the sower to explain the phenomenon of cultural

influence (Mt 13: 1-9). He states that the different kinds of soils may also be interpreted

as referring to the different kinds of cultural or religious soil found in various regions of

the world where the gospel has been taken by Christian missionaries.[55] This is a major

factor in the missionary enterprise. He observes that Christianity is no longer to be seen

as the religion of the west. He refers to William Carey's saying that India will be

evangelized only by her own sons; and David Livingstone who said the same thing about

the continent of Africa.[56] This author has experienced the significance of the difference in

the "soils" in Africa, Europe, and North America; reception of the gospel are different in

individual cultures. The emergence of missionaries from the continents of Africa, Asia,

and South America (Latin America) on mission fields calls for a new paradigm of

missionary training in the twenty-first century.

According to J. Verkuyl, "Today we live in the world where Asia, Africa, and Latin

America have a growing influence in world affairs, and Christians from those continents

occupy a very decisive position in *ecumenical* affairs;" as a result of this he is of the

opinion that missiologists working with churches must carry on their labor in all six

continents with *ecumenical* vision.[57] He defines missiology as, "the study of the salvation

activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing

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[55] Ibid., 185.

[56] Ibid., 359.

[57] J. Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids: William B. Eerdmans, 1975), xiii.

the Kingdom of God into existence."[58] In sync with his belief, he states that missiology is the study of the worldwide church's divine mandate to serve God in communicating the gospel to all mankind. He approached mission globally, historically, culturally and theologically. This author seeks to focus on how missionaries can be trained in the 21st century to equip them adequately to penetrate the west.

Conclusion

Biblical data related to missionary training has been examined with a focus on Matt. 28:19-20. It is the foundational scripture for the Great Commission; it provides the basis for mission work. The author explained Matthew's use of the term "to make disciples" as active and specific to engage disciples in teaching and reproducing more disciples. The author referred to various scholars to make the point. Other Gospels; Mark, Luke, and John's records of the Great Commission were examined to fulfill scripture that out of the mouth of two or three witnesses every word shall be established. Examples of Jesus and Paul's teaching were given to explain the model established which disciples were expected to emulate.

There was a brief review of missionary training in Africa and the United States. It is observed that the traditional Bible Schools are common in Africa and also that the schools lack qualified personnel and finances. The gap between traditional training and University education is obvious from the trend examined. The components of missionary training were highlighted namely; Bible and Theology; Spiritual Development; Cultural

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[58] Ibid., 5.

Context; and Communication. Perhaps training could be a panacea needed as a platform for missionaries to prepare adequately for mission work in another culture.

CHAPTER 3

HISTORY OF THE REDEEMED CHRISTIAN CHURCH OF GOD:

ORIGIN; PURPOSE; STRUCTURE; AND NETWORK

INTRODUCTION

This chapter seeks to examine the history of The Redeemed Christian Church of

God: Origin; Purpose; Structure; Mission; and Network. The author has served in this

denomination for more than twenty years and has been involved in missions locally in

Africa (Nigeria), Europe and the United States of America. The experience gained over

the years will be helpful to capture information on the history and mission enterprise of

this denomination.

The General Overseer of the Redeemed Christian Church of God was recognized

by *Newsweek* magazine January 5, 2009 as one of the 50 most powerful people in the

world. This validates the impact of the church in the global sphere.[1] Adrienne S. Gaines,

Vinson Synan, and C. Peter Wagner all acknowledge the nomination of *Newsweek* which

brings the church to the limelight.[2] The author has witnessed a phenomenal growth in the

church for more than twenty years (1990-2015); her mission to plant churches adds to the

number virtually monthly all over the world. The global impact the church has and her

missionary exploits in over 170 countries of the world today makes her a dominant

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[1] Kola Aiyedogbon, "The challenges of missionary training for a global context in the 21st century: A case study of the Redeemed Christian Church of God," M.Div. dissertation, Regent University, United States -- Virginia. Retrieved September 11, 2010, from Dissertations & Theses @ Regent University, (Publication No. AAT 1482036), 33.

[2] Ibid.

mission church in the world, and especially in South Africa. It is estimated that by year 2050 most of Africans will be Christian, and the majority of them will be Pentecostals.[3] Carlos F. Cardoza-Orlandi and Justo L. Gonzalez observe that many churches and Christian movements were born on African soil. They note that they were faithful to the gospel and while some of them have contacts with churches elsewhere, others have little or none.[4] The Redeemed Christian Church of God is one of the churches born on African soil that has no contact with churches outside Nigeria except for missions.

ORIGIN

In a study of the Redeemed Christian Church of God by Azonzeh Ukah he recognizes the church as the most popular and the fastest growing denomination in Africa. He studied the church from historical and sociological perspectives. He writes that his study, "investigates and documents the transformations that have taken place in the history of The Redeemed Christian Church of God (hereafter RCCG) from inception to the present, and how these profound changes connect with other processes of change going on in different parts of the world."[5]

Ukah identifies five broad characterization of the church namely:

1. It is a congregational church

2. It is trans-congregational or multidenominational mobilization

3. Educational Institutions

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[3] Ibid., 34.

[4] Carlos F. Cardoza-Orlandi & Justo L. Gonzalez, *To All Nations from All Nations: A History of the Christian Missionary Movement* (Nashville: Abingdon Press), 358.

[5] Azonzeh Ukah, *A New Paradigm of Pentecostal Power: A Study of The Redeemed Christian Church of God in Nigeria* (Trenton: Africa World Press, Inc., 2008), 1.

4. Business firms

5. Social Institutions and religious NGOs like hospitals, maternities, and orphanages

He concluded that from these activities emerged the church's global surge and identity.[6] The church had evolved from inception in 1952 to take the identity that Ukah aptly describes.

The history of the church can be traced to the birth of the founder, Josiah Akindayomi , who was born in 1909 to the family of Akindayomi in Ondo State, Nigeria. Even though he grew in the midst of idol worshippers he knew there was a greater power and he was thirsty for it. The pursuit to know "the God who created the earth and everyone on it" led him to join the Church Missionary Society where he was baptized in 1927. His yearning for spiritual fulfillment led him to join Cherubim and Seraphim church in 1931. [7]

Reverend Josiah Akindayomi had a call upon his life which he initially ignored until he was totally broken and submitted to do the will of God. His call was confirmed through Scriptures: Jeremiah 1:4-10; Isaiah 41:10-13; and Romans 8:29-31. He continued worshipping with Cherubim and Seraphim until 1947 when he became concerned that the church practices were drifting away from the true word of God. In 1952 he was persuaded to leave the church and he started a house fellowship at Willoughby Street, Ebute-Metta, Lagos called the Glory of God Fellowship. The fellowship started with nine

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[6] Ibid., 347.

[7] The Redeemed Christian Church of God, "Our History," The Redeemed Christian Church of God, http//www.rccg.org (accessed December 5, 2014).

members, it grew rapidly when people heard of the miracles happening in the fellowship.[8]

The name of the church, "The Redeemed Christian Church of God," was revealed to him in a vision. It appeared like on a blackboard and he wrote it down, even though he could not read or write, he could supernaturally write it down. In the vision it was also revealed to him that the church would spread to all the corners of the earth and that Jesus would meet the church on earth when He comes in His glory. It is recorded that the Lord Jesus Christ then established a covenant with him similar to the Abrahamic covenant in the Bible that, "He the Lord will meet all the needs of the church in an awesome way if only the members would serve Him faithfully and be obedient to His Word." The Redeemed Christian Church of God is built on this covenant.

The Redeemed Christian Church of God was established in 1952 destined by the Lord Himself to take the world for Him. The church was meeting at 9 Willoughby Street, Ebute-Metta, Lagos until they moved to 1-5 Redemption Way (formerly 1A Cemetery Street) which is the National Headquarters of the church.

In 1981 the mantle of leadership passed to Pastor Enoch Adejare Adeboye when the founder died. Pastor E. A. Adeboye was at the time a lecturer in Mathematics at the University of Ilorin. From 1981 to date the church has witnessed phenomenal growth both locally and on mission fields globally. The number of parishes in Nigeria is more than 14,000 according to Adrienne S. Gaines of Newsweek.[9] There are parishes in

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[8] Ibid.

[9] Adrienne S. Gaines, "*Newsweek* lists Nigerian Pentecostal Among World Influencers," *Charisma News Online*, December 22, 2008.

countries in Africa, Europe, North America, South America, Asia, Australia, and the Oceania.

In Abel Ugba's view, "The Redeemed Christian Church of God is the largest African-led Pentecostal group in Ireland and probably in Europe and America."[10] In North America alone there were more than 600 parishes in 2011.[11] The author notes Olufunke Adeboye's claim that, "RCCG has featured prominently in the Pentecostal explosion of the 1990s in Nigeria."[12]

PURPOSE

Ukah Azonzeh's classifications listed above unveil the engagement of the church to fulfill the great Commission and reach out to the community. Ukah's study encompasses the theology of the church, ordination and Educational Institutions of the church. The Educational Institutions of the church he identifies are:

1. The Redeemed Bible College (RCBC)

2. The School of Disciples (SOD)

3. The Redeemed Christian School of Missions (RESCOM)[13]

These institutions train pastors for ordination and missionary work. The School of Missions is supervised by the Bible College. Azonzeh Ukah's observation as earlier

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[10] Abel Ugba, *Shades of Belonging: African Pentecostals in Twenty-first Century Ireland* (Trenton: Africa World Press, 2009), 77.

[11] The Redeemed Christian Church of God, "Our Origin," The Redeemed Christian Church of God, http://www.rccgna.org (accessed December 5, 2014).

[12] Kola Aiyedogbon, "The challenges of missionary training for a global context in the 21st century: A case study of the Redeemed Christian Church of God," M.Div. dissertation, Regent University, United States -- Virginia. Retrieved September 11, 2010, from Dissertations & Theses @ Regent University, (Publication No. AAT 1482036), 35.

[13] Ibid., 132-137.

captured by this author states that, "The constitution of RCCG stipulates that: 'The mission shall run a Bible School for the training of officers of the Mission. No officer of the Mission shall hold office without having first attended a course of the Bible School except by dispensation of the General Superintendent."[14] Ukah notes the three institutions that cater to the spiritual development of both the laity and the clergy namely: the Redeemed Christian Bible College; School of Disciples; and the Redeemed Christian School of Missions.[15]

This thesis project falls under the curriculum of the church's School of Missions on how missionaries are equipped for cross-cultural engagements. It is the aspect that focuses on the spiritual development of the missionary before stepping out on the mission field. The local and global mission of the church is captured in the church's brochure namely:

i.   To make Heaven

ii.   To take as many people as possible with us

iii. To have a member of the RCCG in every family of all nations

iv.   To accomplish (1) above, Holiness will be our lifestyle

v.   To accomplish (2) and (3) above, we will plant churches within five minutes walking distance in every city and town of developing countries and within five minutes driving distance in every city and town of developed countries

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[14] Kola Aiyedogbon, "The challenges of missionary training for a global context in the 21st century: A case study of the Redeemed Christian Church of God," M.Div. dissertation, Regent University, United States -- Virginia. Retrieved September 11, 2010, from Dissertations & Theses @ Regent University, (Publication No. AAT 1482036), 36.

[15] Ibid.

vi. We will pursue these objectives until every nation of the world is reached

for Jesus Christ our Lord[16]

The geographical spread of the church which will be discussed later will reveal the

church's effectiveness in fulfilling her mission. The church's statement of faith published

in the church's brochure states her beliefs.

The Redeemed Christian Church of God's Fundamental Beliefs

The church's pillars of faith are as follows:

1. About the Bible: The church believes the entire scriptures (Old and New

   Testaments) are written by the inspiration of the Holy Spirit (2 Tim. 3:16-

   17).

2. About God: The church believes that as revealed by the Bible that there is

   only one God, who creates the visible and invisible creatures (Gen. 1.1). It

   believes that only God will be existence forever (Ezek. 3:14), and that in

   God every creature receives life, John 5:26.

3. About Jesus Christ: The church believes that He is the Son of God; He

   died for our sins; He is the savior of the world. He was born of Mary the

   virgin and that he is God revealed in the flesh; John 1:1-14. It believes in

   His death and His resurrection through which He brought redemption; Isa.

   53:4-10; 1 Pet. 2:24.

4. About the Holy Spirit: The Holy Spirit is the third person of the trinity and

   He is co-equal with God the Father and God the Son; Jon. 14:16-17; Matt.

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[16] The Redeemed Christian Church of God, 2009, *In His Presence*, Program Pamphlet for 13th Annual RCCG North America Convention, June, 2009, 8.

3:16. He is with the father and the Son and He is to be worshipped and served. He is the one that performs the work of regeneration for man; Jon. 3:5-6; the work of sanctification in believers, John 16:8, and He endows believers with gifts; 1 Cor. 12:7. He empowers one in the Lord; Acts 1:8.

5. About the devil: The church believes there is a devil who seeks the downfall of every man. He brought sickness, sins, and death into the world; Ge. 3:1-16 and he seeks the destruction of believers; Matt. 4:1-11.

6. Justification on New Birth: It is God's grace that cleanses us from our sins by which we are able to stand before God as though we have never sinned; Jon. 3:3. 5; Acts 13:39; Rom. 3:25-26.

7. Sanctification (Holiness): It is the grace of God for progressive and complete cleansing of our souls; Jon. 17:15-17; 1 Thes. 4:3; Eph. 5:25-27.

8. Water Baptism: The church believes that water baptism is by immersion. It does not baptize infants because they are not at the age of accountability. Members are baptized after conversion and undergoing believers and water baptism classes and they become fully part of the fellowship; Acts 2:24.

9. Divine Healing: The church believes that healing without medicine is biblical; Matt 4:23; Ps. 103:3. Jesus bore our infirmities and carried our sorrows; Matt. 8:15-17; Is. 53:4-5.

10. Resurrection: The resurrection of the spirit of all the born-again souls are passed from death to life; Eph. 6:14; John 5:20. The church believes in the resurrection of the body as Jesus taught; John 5:28-29.

11. The Second Coming of Christ: the church believes in the second coming

of Christ that it will be in physical form and it will be visible to all in like

manner as He ascended up to heaven; Acts 1:9-11; John 14:3. It believes

in the rapture (1 Thes. 4:15-17; 1 Cor. 15:51-52) and the judgment of

sinners and the ungodly; Rev. 19:19-21; 2 Thes. 1:7-10.

12. The Lord's Day: The church believes that the first day of the week,

Sunday, is when believers should come together to worship; Acts 20:7; 1

Cor. 16:2; Rev. 1:10. It believes the Lord resurrected on the first day of

the week according to scripture; Mk. 16:9; Ezek. 31:12-14.[17]

The beliefs of the church reveal the church as evangelical and it believes in soul winning

which is the Great Commission the Lord Jesus commanded the church to do. A sound

theological foundation is required for a missionary to be thoroughly grounded before

venturing to cross culture.

The Structure of the Church

A comprehensive structure of the church is constructed from the information

obtained from www.rccg.org and the author's knowledge of the operations of the church.

The structure deals with administration, parish activities (church planting), and the global

network (local and international). Since the work of Ukah on RCCG there have been

major changes in the administrative structure with the creation of Special Assistants to

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[17] The Redeemed Christian Church of God, 2009, *In His Presence*, Program Pamphlet for 13th Annual RCCG North America Convention, June, 2009, 12.

the General Overseer (SATGO) who could be analogous to national overseers.[18] They oversee groups of nations in designated regions of the world. Currently there are five SATGOs in charge of Regions in Africa.[19] There is one SATGO in charge of North America and the Caribbean; one each in charge of Europe Island and Mainland, one in charge of Asia, and one in charge of Australia. There are seven SATGOs in charge of Regions in Nigeria. In total there are ten SATGOs in charge of parishes on the mission field while there are seven in charge of parishes in Nigeria. This structure of the Regional Overseers perhaps suggest the spread of the church globally.

The organizational structure of the church has evolved in the past five years with the level of Special Assistant to the General Overseer (SATGO) which is a recent creation introduced to the structure. On the administrative power structure, it is immediately after National Headquarters before the level of Regions. The SATGOs are similar to divisional heads in a corporate organization who report directly to the President/Chief Executive Officer. They all report directly to the General Overseer on individual's regional activities.

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[18] Asonzeh Ukah, *A New Paradigm of Pentecostal Power: A Study of the Redeemed Christian Church of God* (Trenton: Africa World Press, Inc., 2008).

[19] The Redeemed Christian Church of God, "About Us," The Redeemed Christian Church of God, http://www.rccg.org (accessed January 4, 2015).

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│      HEADQUATERS NIGERIA        │
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        ┌───────────────┐
        │     SATGO     │
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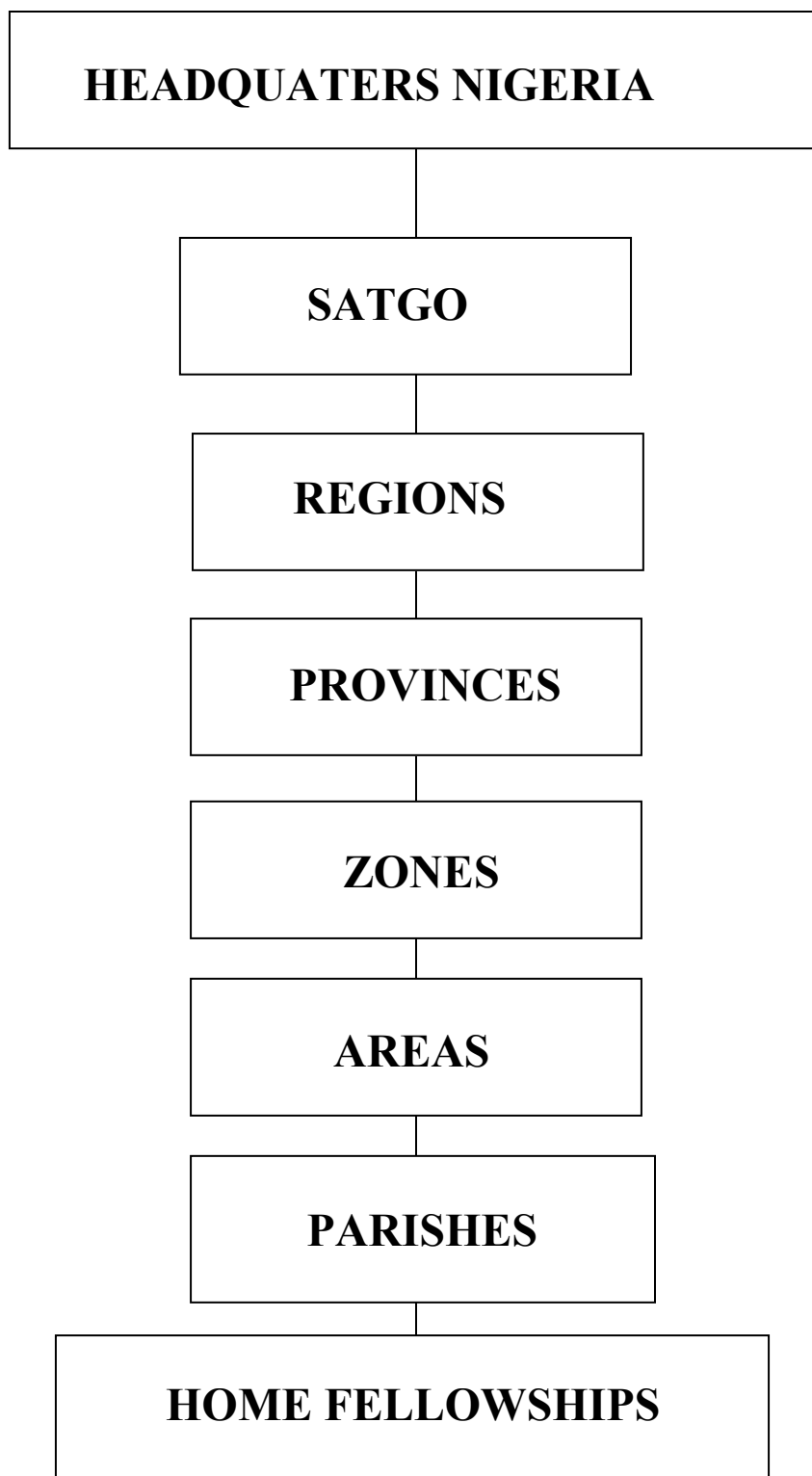
Figure 1. Administrative Power Structure in RCCG

Source: The Redeemed Christian Church of God, "About Us," The Redeemed Christian Church of God, http://www.rccg.org (accessed January 4, 2015).
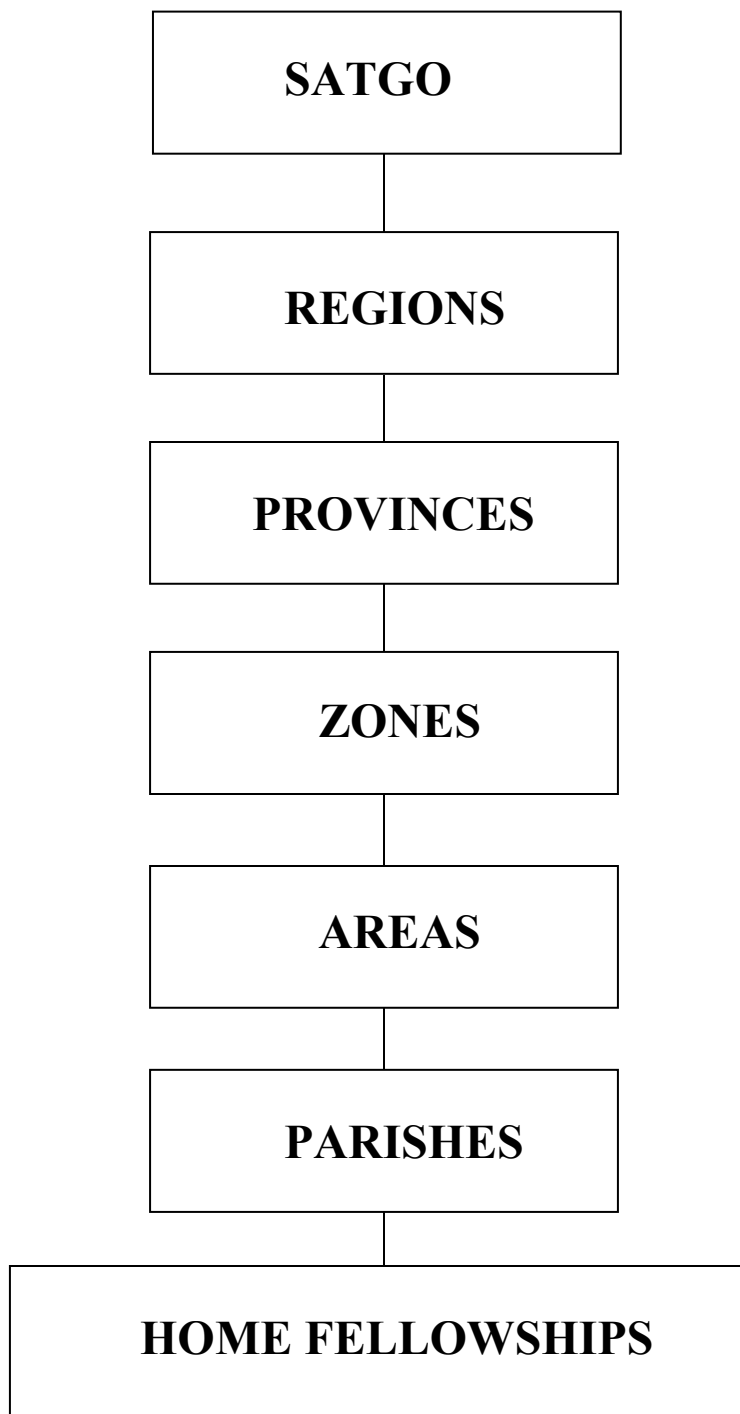
Figure 1: RCCG Structure in Nigeria

Source: The Redeemed Christian Church of God, "About Us," The Redeemed Christian Church of God, http://www.rccg.org (accessed January 4, 2015).

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                    │ OFFICE OF THE    │──────│ INTERNATIONAL    │────────┐
        ┌───────────│ GENERAL          │      │ HEAD QUARTERS    │        │
        │           │ OVERSEER         │      │                  │        │
        │           └──────────────────┘      └──────────────────┘        │
┌──────────────────┐         │                                    ┌──────────────────┐
│ NATIONAL HEAD    │         │                                    │ INTERNATIONAL    │
│ QUARTERS         │         │                                    │ OFFICE           │
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AFRICAN MISSIONS / REGIONS

RCCG NORTH AMERICA

RCCG MAINLAND EUROPE

RCCG ASIA

RCCG UK
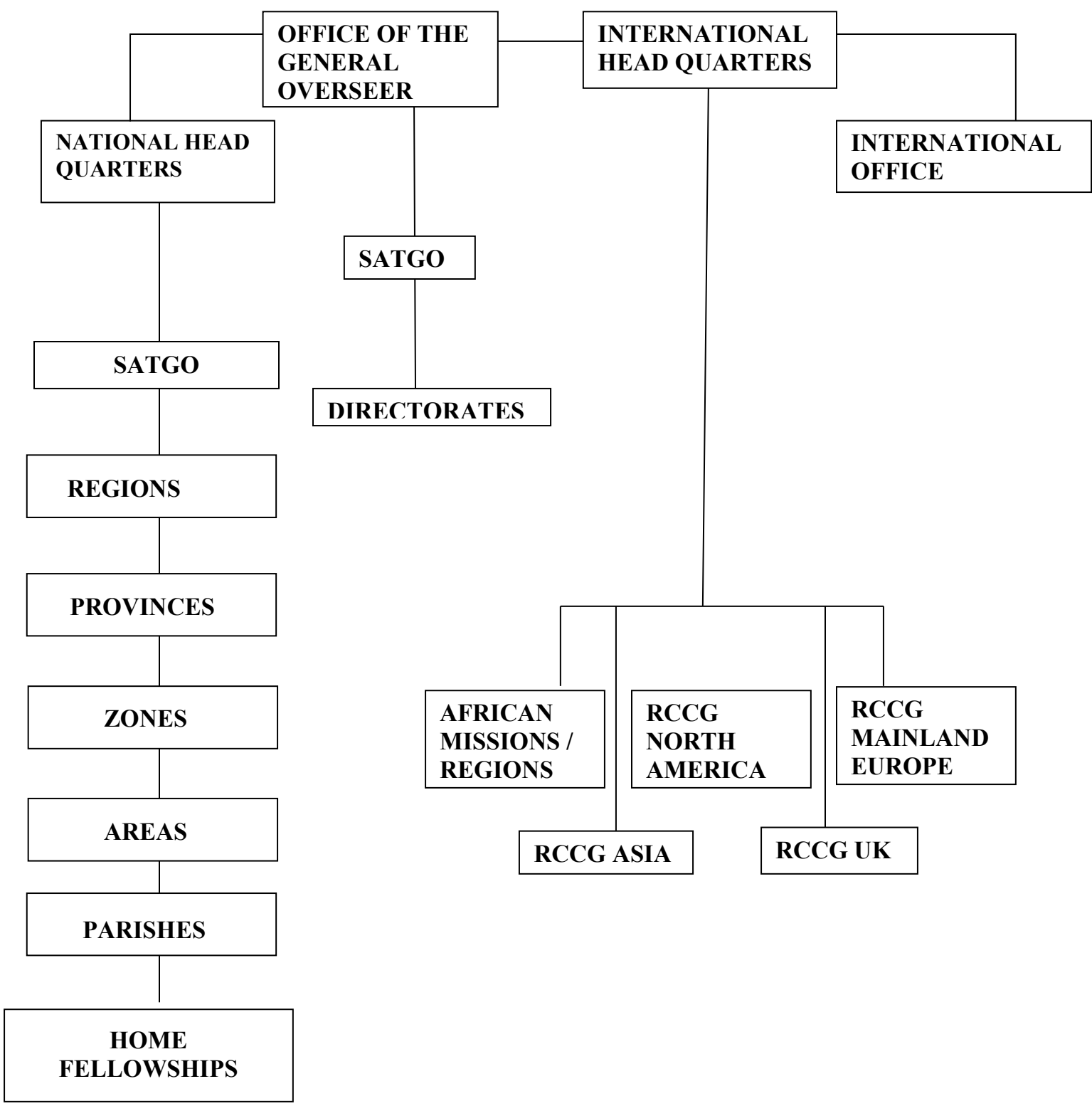
Figure 2: Structural Organization of the RCCG

The church operates a two-tier structure, national and international with both National and International Headquarters. All parishes in Nigeria report to the National Headquarters through the administrative structure while parishes outside Nigeria report directly to the International Headquarters. The church's foreign missions' enterprises come under the International Headquarters. The SATGOs in charge of the regions outside Nigeria report to the General Overseer directly. The administrative structure makes it clear that the church is mission focused and it is on all the continents of the world and perhaps more than 170 countries as of the August 2014 annual convention. As the author notes, "The significance of missions in RCCG is evident from the General Overseer's interest to supervise it directly. Perhaps this is one of the reasons for it spreading so fast to more than 110 countries within twenty years."[20]

The Redeemed Christian Church of God's Network

The administrative structure of the church reveals the representation of the church globally. The church's mission activities cover the five continents with strong presence in Africa, Europe (UK, Ireland, and Mainland Europe), and North America. The church also has mission activities in Asia, Australia, the Caribbean, and South America. In North America, there are more than six hundred parishes, and more than four hundred in the United Kingdom. As earlier noted by the author; "Adrienne S, Gaines writes in *Charisma* that the church has more than 5 million members in 14, 000 congregations in Nigeria

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[20] Kola Aiyedogbon, "The challenges of missionary training for a global context in the 21st century: A case study of the Redeemed Christian Church of God," M.Div. dissertation, Regent University, United States -- Virginia. Retrieved September 11, 2010, from Dissertations & Theses @ Regent University, (Publication No. AAT 1482036), 41.

alone and hundreds more across 110 nations."[21] The church report also reflects that the membership is in excess of six million globally. The vision of the church in planting churches is vigorously pursued and this perhaps is responsible for the geographical spread all over the world.

Conclusion

The origin of the Redeemed Christian Church of God has been traced to the founder of the church, Reverend Josiah Akindayomi, and the current General Overseer, Pastor E. A. Adeboye to establish the history of the church. The vision and mission of the church that give the church a face are reiterated; the fundamental beliefs of the church are also highlighted for identity of the church. An extract of the structure of the church is presented to examine the power, authority, and administrative structures. The structure unveils the global spread of the church which ultimately reveals the mission commitment to the Great Commission. Perhaps it is the leading church in Africa that executes the Great Commission mandate with passion.

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[21] Ibid., 33.

CHAPTER 4

MISSIONARY TRAINING PROGRAM OF THE REDEEMED CHRISTIAN CHURCH OF GOD

INTRODUCTION

This chapter will examine the missionary training program of the church with regards to administration, content, duration, faculty, and students. Information will be obtained from the executive of the Mission Board to establish the conception of the Mission School and the deployment of missionaries that are being trained.

The sources of training for pastors and missionaries by the denomination include: The Redeemed Christian Bible College (RCBC); The School of Disciples (SOD); and The Redeemed School of Missions (RESCOM). The RCBC and SOD prepare pastors and the laity for service in the church while RESCOM's focus is to train missionaries for local and foreign missions. This presupposes that RESCOM is a school for believers who have a call for mission work. This author's focus is on the preparation of missionaries for cross-cultural mission work and therefore RESCOM is the institution suitably positioned locally to equip them.

The Redeemed Christian School of Missions was established in 1993 by the Redeemed Christian Church of God as a sub-set of the Redeemed Christian Bible College. The main purpose is to train missionaries for deployment to mission posts within Nigeria and to foreign mission fields. The school has grown and matured to stand on its own with a permanent site in Ede, Osun State in Nigeria. The activities of the school are now supervised by a central mission board constituted by the church to provide direction and structure.

Central Mission Board

The Redeemed Christian Church of God mission enterprise globally is monitored by the Central Mission Board constituted for efficiency and effectiveness in accomplishing the Great Commission. The Board consists of a chairman and five senior pastors of regional level or higher. The constitution reflects the significance of missions to the church. The Board's assignment is premised on the broad policy framework guidelines highlighted in Mission's Focus of March 2010.

1. To ensure that the right caliber of missionaries are being sent out

2. To ensure adequate guarantee of the welfare of missionaries

3. To avoid duplication and wastage of resources

4. To ensure prober administrative framework for the execution of the church's mission mandate

5. To provide a uniform framework for missions within the Redeemed Christian Church of God

These broad objectives capture the need for adequate preparation of missionaries before they leave the shores of Nigeria for cross-cultural church planting. The Board is involved in harnessing the resources of the church and deployment of the resources efficiently and effectively. It also addresses the issue of funding to guarantee the welfare of missionaries. The Board coordinates the mission activities of the church locally and in foreign countries.

Missionary Training Program of the Redeemed Christian Church of God

The Redeemed Christian School of Missions is established to train candidates from all denominations and all mission agencies from Nigeria and other parts of the world. The school organizes training of trainers (TOT) for church leaders, mission coordinators, and directors and executives of missions clubs. It also engages in specialized advance level cross-cultural missions training.[1]

Content and Duration

The Redeemed School of Missions (RESCOM) currently runs four main programs.

1. Master of Arts (Appendix IV) with specialization in any of the following fields

   Biblical Studies and Translation

   Frontier Missions

   Intercultural leadership

   Mission mobilization

   Mission Research

This program is for candidates with a Bachelor's degree; it is mission oriented. This program is a recent addition after the article of the Principal in Mission's Focus of March 2010.[2] A detailed curriculum is available as an appendix. The program runs between eighteen to twenty four (18-24) months.

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[1] The Redeemed Christian Church of God, 2010, *Mission's Focus*, A Quarterly Publication of RCCG, Central Missions Board, March, 2010, 52.

[2]. Ibid., 53.

2. Bachelor of Arts (Missions)

This program is for holders of five (5) ordinary level credits which includes English. This is a four-year program with 120 credits that is typical of Bachelor's degrees in the west. A detailed content of the program is attached as Appendix I.

3. School of Executive Missions

This program is designed for church and business executives that have an interest in missions. The purpose is to prepare pacesetting missionaries for the 21st century. It is a 60 hour program which holds classes on week-ends for holders of Diploma, Bachelors, and higher degrees.

4. Diploma Programs in cross-cultural missions

Postgraduate Diploma (Appendix II)

Advance Diploma;

Basic Diploma;

Foundational Certificate;

Hausa Indigenous Certificate (Appendix VIII).

Diploma programs are multi-faceted and the purpose and entry qualifications determine the level of participation and diploma/certificates awarded. Hausa indigenous program is culture specific, and it stands out of all the programs. The development of the program is commendable, and we perhaps need more of such programs that take cognizance of the uniqueness of culture. A detailed curriculum of the diploma programs is attached as an appendix. The structure of diploma courses is attached as Appendix III.

Languages (French and English), Biblical Doctrines, and Practical Attachment are compulsory to all students. In addition to the compulsory courses, students branch out to areas of concentration, including:

Basic Missiological Studies

Advanced Missiological Studies

Christian Ministry

Biblical Studies

Other courses are offered to equip missionaries on appropriate technology, use of computers, basic law in missions, and liturgy (RCCG).

Certificate programs are taken in modular form and there are twenty-five courses in all with two credits per course. The courses offered focus on theology, missions, practical theology, ecclesiology, language and basic technology. This program is for those who do not have more than four credits at the General Certificate of Education ordinary level (GCE 'O' level). The list of courses is attached Appendix V. At this level it seems the spread of classes (courses) is broad and depth may be thin.

The Tent-Making Unit of the school (Appendix VII and Appendix II), is a short-term and mobile training unit that runs the Postgraduate Diploma programs in many Provinces (operational units of the church in Regions) twice every year.[3] The philosophy of the school is that missions is not just for a selected few in the church but for every believer. Tent making is tailor-made to accommodate part-time missionaries. The program aims to prepare believers called to mission fields for a rewarding service when answering the call. The school prepares the candidates for personal edification to ensure

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[3] Ibid., 53.

daily growth as a Christian. The program allows for personal retreat for individuals to be strengthened; and it is designed to re-activate zero tolerance for sin in the life of the missionary.

There are twenty-one courses taken in the Tent-Making program; one of them is on cross-cultural communication and the rest are on the basics of theology, ecclesiology, and missiology; a detailed list is attached as an appendix. Perhaps more emphasis is required on anthropology (cultural orientation) to prepare the candidates for the new culture. The certificate obtained in this program qualifies the holder for ordination in the church, in other words participants in the program have equal chances as those who attend regular seminaries. The program is flexible to meet specific needs.

The training programs of the school (Appendix VI) are effective locally with candidates trained from all the States in Nigeria and several countries in Africa. The school has challenges in reaching Francophone countries in Africa and countries outside Africa.[4] Thus, there is a gap in training of missionaries for mission ventures in Francophone countries in Africa, and countries outside Africa where the church is actively involved in mission work. The gap is what this author sets out to address and propose a manual that may be useful for the training of missionaries to the west, and perhaps the rest of the world.

Faculty

The school operates with a full-time faculty of about twelve (12). Half of the faculty have a minimum of Master's degree and virtually all of the faculty have a

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[4] Ibid., 52.

Bachelor's degree or are on that track to complete the program. One holds a doctorate

degree in ministry and one is on the track for a Ph. D. Eleven out of the twelve members

of the full-time faculty have a background in education either in missiology or cross-

cultural education. This perhaps suggests that the selection of faculty is purposeful and

based on individual calling for mission work.

Apart from full-time faculty the school engages part-time faculty from the

Redeemed Christian Bible College (RCBC); Redeemer's University; pastors in the

church with mission engagement; and missionary institutions and Christian Universities

within the country and the church's global network. This avenue provides a rich resource

for mission education in the school.

It is noteworthy that the school recently secured affiliation with Redeemer's

University (RU). Redeemer's University is a Christian University sponsored by the

church and approved by the Federal Government of Nigeria to award degrees of a high

university standard from Bachelors to Doctorate level. The affiliation gives credence to

certificates and diplomas issued by the school of missions.

Missionary Training Program of the Redeemed Christian Church
of God in North America

In North America, the missions training program is structured to be handled by

the Redeemed Christian Bible College and Seminary. It is conceived to be one of the four

Schools in the Bible College and Seminary. The School of Global Missions and Inter-

cultural Studies will focus on the mission ventures of RCCGNA globally. The programs

and curriculum are designed to address the need of the church to provide adequate

training for pastors and missionaries on ground and those that have the call for missions outside the United States of America. Faculty will be engaged from an array of qualified, skillful, mission oriented, and accomplished scholars.

The School is a recent development which is long overdue and timely to address the training gap the author has identified that led to the venture of an in-depth study of what is available and how there can be improvements for structured training of missionaries. The designation of the School subsumes global vision to accomplish the Great Commission which is core to the church, and inter-cultural studies to prepare missionaries for cross-cultural missions.

The School plans to start a Masters of Arts in Global Missions and Intercultural Studies with concentration on the practical aspects of mission. Classes will be offered on evangelism, missions, languages, cross-cultural communication, church planting, and theology of missions. There will be a practicum and a research project. The concept is not to produce missiologists but to prepare missionaries for the mission field. A total of 52 credit hour is envisaged for the program. Diploma and Certificate programs for students with lower qualifications are also contemplated with fewer credit hours.

What the church envisions is similar to Fuller Theological Seminary School of Global Mission and Inter-Cultural Studies. It gives missions appropriate attention and it provides opportunities for solid background in inter-cultural studies before embarking on mission ventures. The outcome of this study may also be helpful in the development of programs and curriculum for the School.

CONCLUSION

Missionary Training Programs of the church available to pastors/missionaries with a call to missions have been examined in this chapter. The author has enumerated the structure of the programs, curriculum, qualifications of students, scope of courses taken, and the faculty. The philosophy of the Central Missions Board has been stated to shed light on the conception, vision, and operations. The Global School of Missions and Inter-Cultural Studies which is a new creation of RCCGNA has been identified as a welcome development in the right direction.

CHAPTER 5

EVALUATION OF QUESTIONNAIRES ADMINISTERED

TO MISSIONARIES AND PASTORS

INTRODUCTION

This chapter will evaluate responses of pastors and missionaries to questionnaires administered to them. The questionnaire administered will be presented and responses evaluated on an individual question basis. The data provided in the questionnaires will be analyzed and summarized. The purpose is to evaluate the perceptions of missionaries that benefitted from existing missionary training program. It also captures the type of training available to respondents and the number that have actually participated in such training. The outcome of interviews conducted will also be presented as part of the evaluation of the existing training program.

Survey and Interview Questions

Survey and interview questions administered to pastors and administrators are included here; they will be informative to give insight into data collection.

Questionnaire Administered to Pastors/Missionaries

Fifteen questions were asked for response from survey participants. Questions 1-4 provide bio-data of the respondent; from 5-8 were on the respondent's ministry activities; and 9-15 seek to get information on missionary training. Survey participants were pastors/missionaries that are engaged in mission activities of the Redeemed Christian

Church of God in North America. The questions seek to establish the foundation of individual missionaries before and after getting involved in mission activities. The purpose is to compare what obtains with individual preparations, and ultimately assess the adequacy with the requirements in the context of engagement on the mission field. The data collected from the responses to the questionnaire will be analyzed.

QUESTIONNAIRE

The Challenges of Missionary Training in the 21st Century: A Manual for Training of Missionaries

1. Position: Pastor/Assistant Pastor/Deacon/Brother/Sister (Circle one)

2. Educational Qualification: Diploma/Bachelors/Masters/Doctorate/Others (Circle one).

3. Location: City:-----------------------State-------------Zip Code--------------------

4. Ministerial Training:

   Doctorate   (   )

   Post Graduate Diploma   (   )

   Bachelors   (   )

   Certificate Course   (   )

   Others, Specify   (   )

5. Missionary Training

   Above 4 years   (   )

   2-4 years   (   )

Under two year   ( )

6. Missionary Engagement/Pastoral Work:

0-3 years   ( )

3-5 years   ( )

5-10 years   ( )

Above 10 years   ( )

7. Congregation structure (Average):

Citizen   Above 50% 25-50% Below 25%

Non-Citizen Above 50% 25-50% 10-25% Below 10%

8. How old is the mission post?

Over 10 years   ( )

5-10 years   ( )

3-5 years   ( )

Below three years   ( )

9. Have you had a specialized training on cross-cultural missions? Yes ( ) No (

)

10. If answer to question 9 is yes, please specify:

a. _____

b. _____

c. _____

d. _____

11. What training do you require to make your work effective on the mission field?

a. Theological   (   )

b. Discipleship   (   )

c. Leadership   (   )

d. Cultural   (   )

e. Others, specify---

12. What handicap do you experience in reaching the nationals?

a. Communication   (   )

b. Class/Status   (   )

c. Culture   (   )

d. Education   (   )

e. Other, specify---

13. Mark courses you like to have in a missionary training curriculum:

a. Theology   (   )

b. Biblical Studies   (   )

c. Cultural Studies/

                 Anthropology (   )

d. Church Education   (   )

e. Computer Skills   (   )

f. Leadership Skills   (   )

g. Ecclesiology/Church   (   )

h. Missiology/Mission   (   )

i. Communication/Media   (   )

j. Language   (   )

k. Craftsmanship/Handiwork (   )

l. Management/HRM   (   )

m. Accounting   (   )

n. Public Relations   (   )

o. Demonology/Deliverance   (   )

p. Others, specify-------------------------

14. Please prioritize top ten (10) courses from no. 13 critical to missionary training

from your experience:

----

15. Other comments:--

Interview Questions

Interview questions were designed to obtain information on the mission work in

North America; the philosophy; administrative structure; training available; cross-cultural

orientation of the church; and representation globally. This information will be a useful

policy framework that impacts the church's mission engagement in North America. The

evaluation of data collected from the field may be informative to affirm other information

obtained.

Interview Questions

The challenges of Missionary Training in the 21st Century: A Manual for Training

of Missionaries

1. What is the jurisdiction (geographically) of your responsibilities?

2. How do you define mission, and what structures do you have to pursue it?

3. What training programs did you have for missionaries from Nigeria before embarking

on church planting in the U.S?

4. Should there be a minimum requirement of training for a parish pastor? Please mention

them.

5. How does the church address the integration of missionaries/pastors from Nigeria into

the U.S. culture?

6. What is the short-medium plan of the church for renewal in the U.S.?

7. Do you see a multi-cultural congregation in the near future? How is the church positioned to raise pastors/missionaries for a multi-cultural congregation?

8. What is the size (number of parishes) of the church in North America in 2014? Please indicate the range namely;

0_____300   (   )

300_____500   (   )

Above 500   (   )

9. Any other comments:

Analyses of Pastors and Missionaries Response to Questionnaires

In all more than 200 questionnaires were distributed to pastors and missionaries from Nigeria on mission posts in North America. The purpose was to obtain data on missionary training program available to individuals and the actual training they received. Sixty three (63) or 31.5% responded. The author is interested in missionaries/pastors from Nigeria that have served in North America; one respondent did not indicate his location but other questions answered that related to North America indicated location is North America. All the response are useful for the purpose of evaluation; what is required is to have been a missionary in North America and have been engaged in mission work there.

The first question was to determine the level of the respondent in order to be able to place responsibilities ultimately on mission assignments. The church operates basically three levels of ordained minsters namely; Pastors; Assistant Pastors; and

Deacons/Deaconesses. Out of the 63 respondents more than 70% are Pastors, about 18% are Assistant Pastors, 5% at deaconate level, and over 6% not yet ordained ministers.
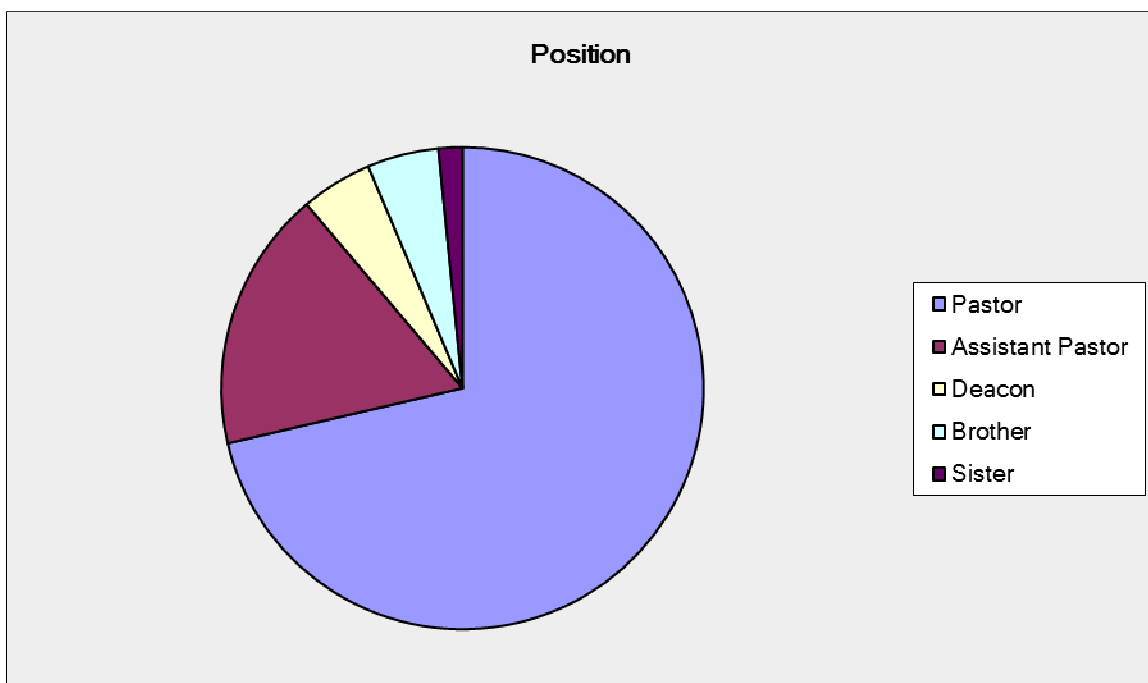
Figure 4: The Result of Distribution of Positions Structure: Question 1

Position		
Answer Options	**Response Percent**	**Response Count**
Pastor	71.4%	45
Assistant Pastor	17.5%	11
Deacon	4.8%	3
Brother	4.8%	3
Sister	1.6%	1
	answered question	**63**
	skipped question	**0**

Figure 5: The Distribution by Position

The spread of response reflects the maturity of the mission posts that are responding and this will be helpful for a dependable reflection of experience on the

mission field. A missionary that has spent a couple of years on the mission field will likely have a better understanding of the new culture than a new arrival.

The level of education information in question two (2) is useful to the research because it serves as a platform to build on. Also when compared with ministry-related training one can structure missionary training required to match the level of education already attained. Almost 90% have Bachelor's degree and above, the rest have diploma and High School certificate or equivalent.
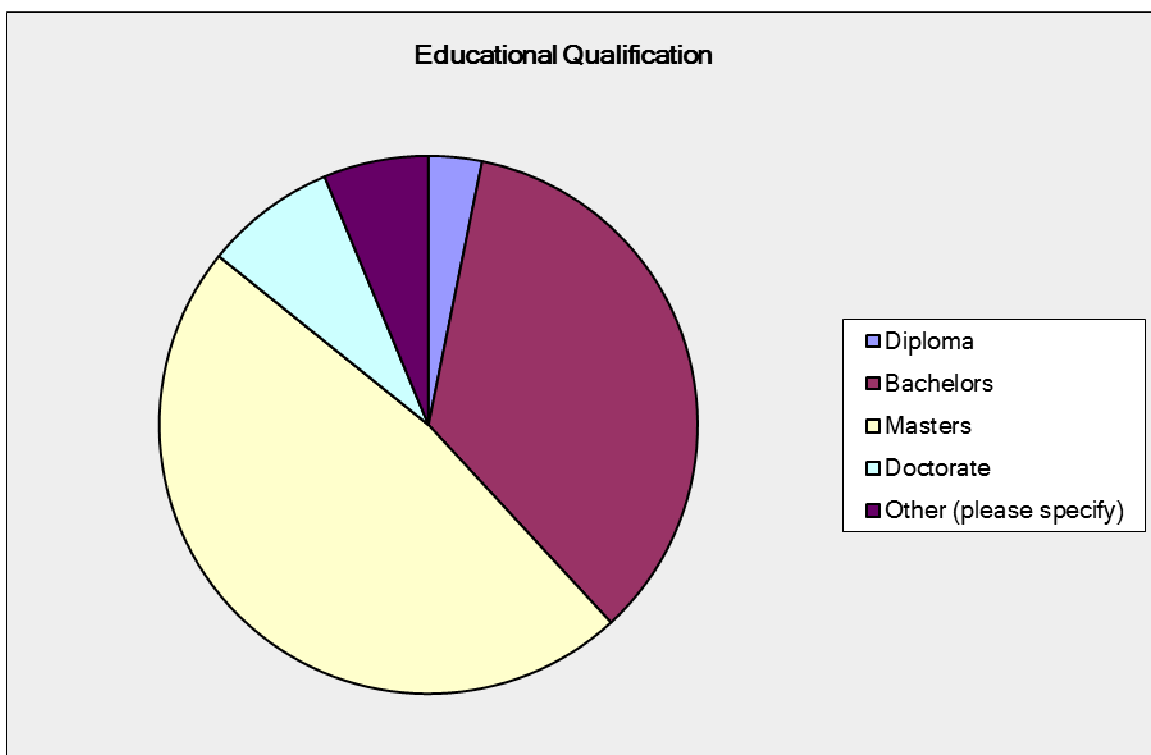
Figure 6: Pictorial Distribution of Educational Qualification: Question 2

Educational Qualification		
Answer Options	**Response Percent**	**Response Count**
Diploma	3.2%	2
Bachelors	34.9%	22
Masters	47.6%	30
Doctorate	7.9%	5
Other (please specify)	6.3%	4
	answered question	**63**
	skipped question	**0**

Figure 7: Ratio of Educational Qualification by level.

The distribution of educational qualifications of the respondents indicate that the majority of missionaries deployed to the west from Nigeria have college education before leaving the country. It is also possible that many of them did not receive a call before leaving the country but eventually became church pastors. This level of educational attainment is a solid preparation for acquisition of more skills suitable for the mission field.

The third question is on location which is germane to the study because the focus is on North America. Sixty two (62) respondents indicated the city they are located, sixty specified the State, while fifty-eight included the zip code. One respondent did not respond to the question. Three indicated cities outside North America; they are probably missionaries sent from North America.
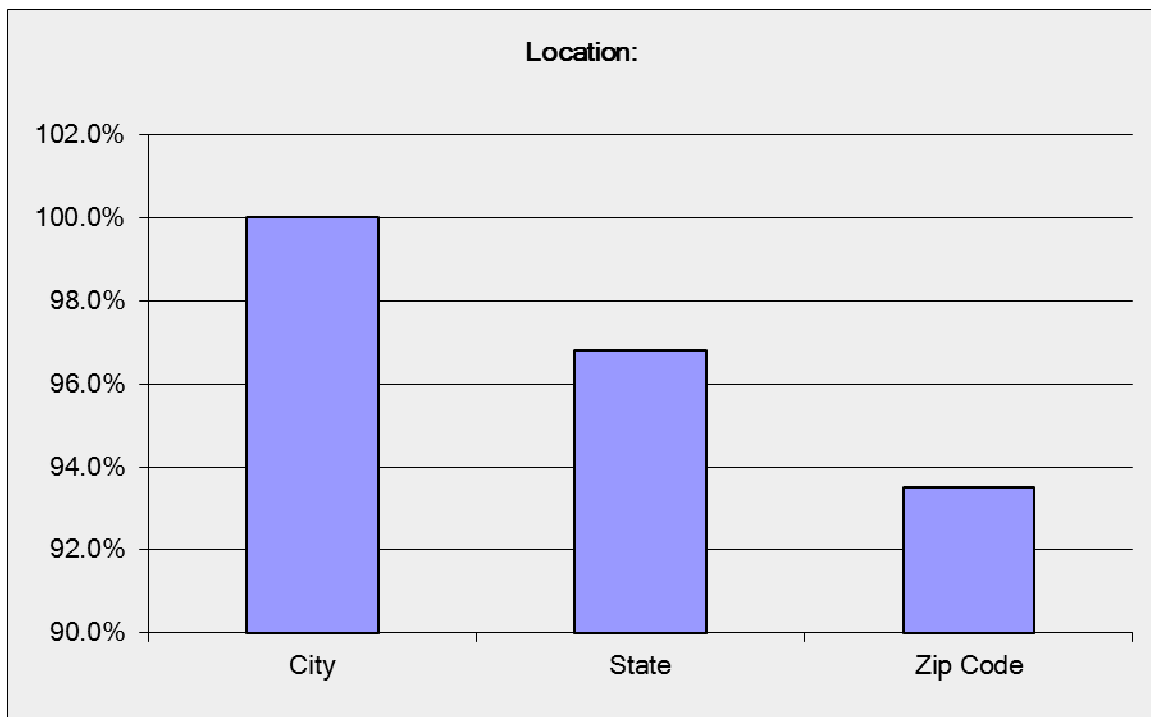
Figure 8: Graphical Response by City, State, and Zipcode: Question 3

Location:		
Answer Options	**Response Percent**	**Response Count**
City	100.0%	62
State	96.8%	60
Zip Code	93.5%	58
	answered question	**62**
	skipped question	**1**

Figure 9: Response Comparison by City, State, and Zipcode

The response to this question enables the author to validate that respondents are from the chosen field of study. In order to understand the needs on the mission field one has to be practically present on the field. Fifty-eight or 93.5% attest to location criteria of City, State, and zip code.

The author asked the fourth question to ascertain the level of ministerial training achieved; this is inclusive of missionary training. It will make it easy to compare with missionary training which is what is more needed on the mission field.
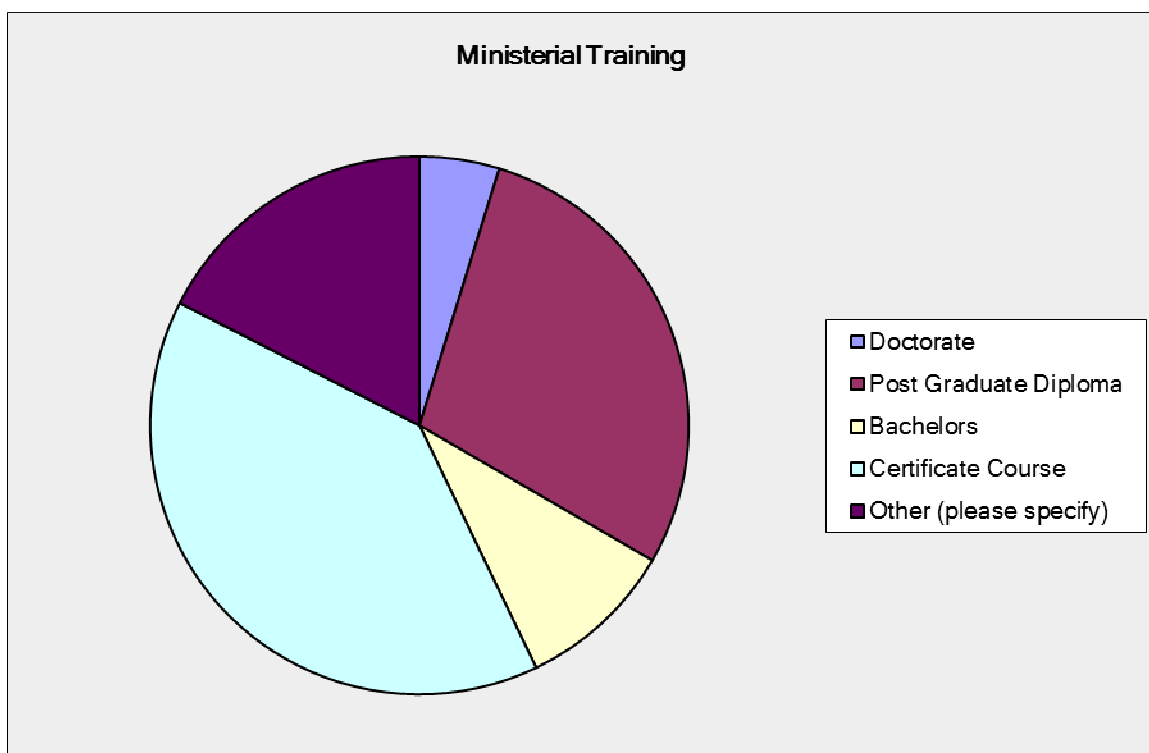
Figure 10: Result of Missionary Training by Level: Question 4

Ministerial Training		
Answer Options	**Response Percent**	**Response Count**
Doctorate	4.8%	3
Post Graduate Diploma	28.6%	18
Bachelors	9.5%	6
Certificate Course	39.7%	25
Other (please specify)	17.5%	11
	answered question	**63**
	skipped question	**0**

Figure 11: The Ratio of Respondents on Missionary Training by Levels

The bulk of ministerial training were below Bachelor's level, about 60%; the rest were Bachelors and above (about 40%). When this is compared with educational qualifications of the respondents, the ministerial training level is lower than their basic qualifications. Thus it could be inferred that missionaries from Nigeria have the potential for training if the opportunity exists.

Question five (5) was asked specifically on missionary training which is relevant to missions. It is to evaluate what obtains and compare with the expectations on the mission field.

Figure 12: The Profile of Missionary Training: Question 5

Missionary Training		
Answer Options	**Response Percent**	**Response Count**
Above 4 years	54.1%	33
2-4 years	11.5%	7
Under two year	34.4%	21
answered question		**61**
skipped question		**2**

Figure 13: The Ratio of Missionary Training by duration.

About half of respondents (54%) have missionary training above four years and the rest are below four years. This structure reflects the missionary's stay on the mission field; the longer a missionary had been on the mission field the more likelihood to be exposed to missionary training.

The engagement on the mission field in question six (6) was to evaluate the maturity of the missionary on the field and the stability of the post. The probability of a mission field closing down is higher at the inception of the new field than when it has stabilized after a few years.
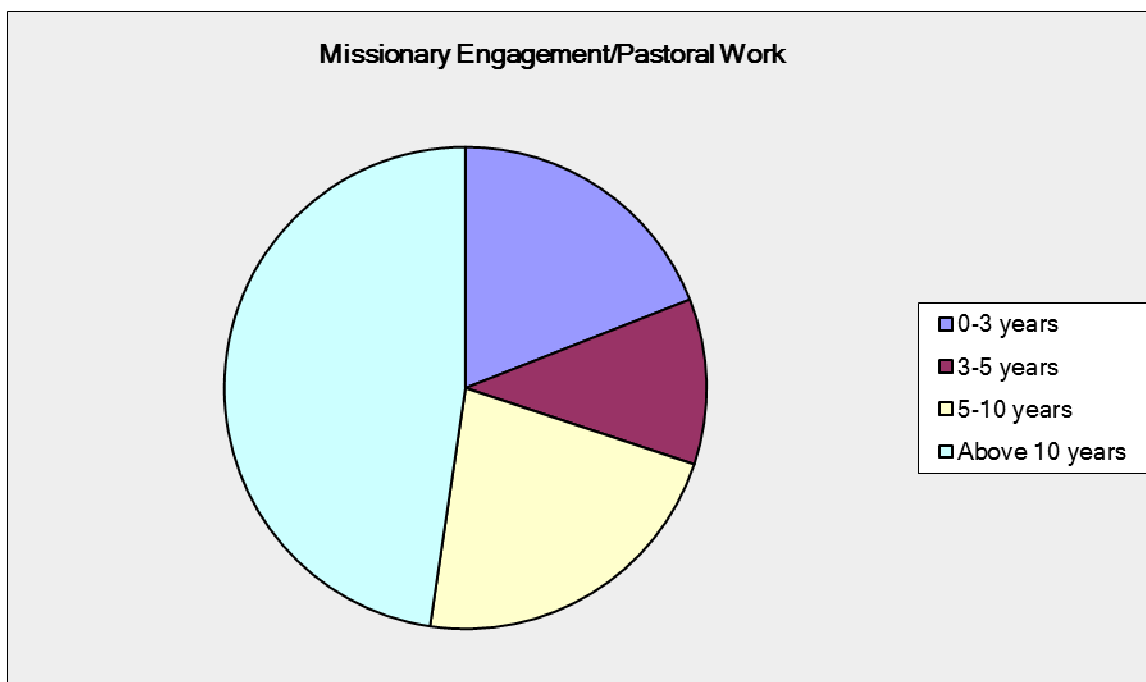
Figure 14: The Distribution of Missionary Engagement by Duration: Question 6

Missionary Engagement/Pastoral Work		
Answer Options	**Response Percent**	**Response Count**
0-3 years	19.0%	12
3-5 years	11.1%	7
5-10 years	22.2%	14
Above 10 years	47.6%	30
answered question		**63**
skipped question		**0**

Figure 15: The Structure of Missionaries Tenure

About half or 47.6% have been engaged on the mission field for more than ten years. From five years and above, we have 69.8%, almost three-quarters of the respondents. Those below three years were 19.0%. The structure of the distribution implies that the mission's enterprise in North America has stabilized. If about three-quarters of the respondents have been on the mission field for more than ten years, perhaps by extrapolation it may be true for the church's engagement in North America. In

that case, it is the author's prognosis that it is time for the church to focus on achieving

cross-cultural church planting in North America.

Congregation structure revealed in question seven (7) will show the extent to

which the parish is able to reach the local community. It reflects the influence of the

church on the nationals. This question will unveil the mix of the congregation and be

useful in the argument to penetrate culture.
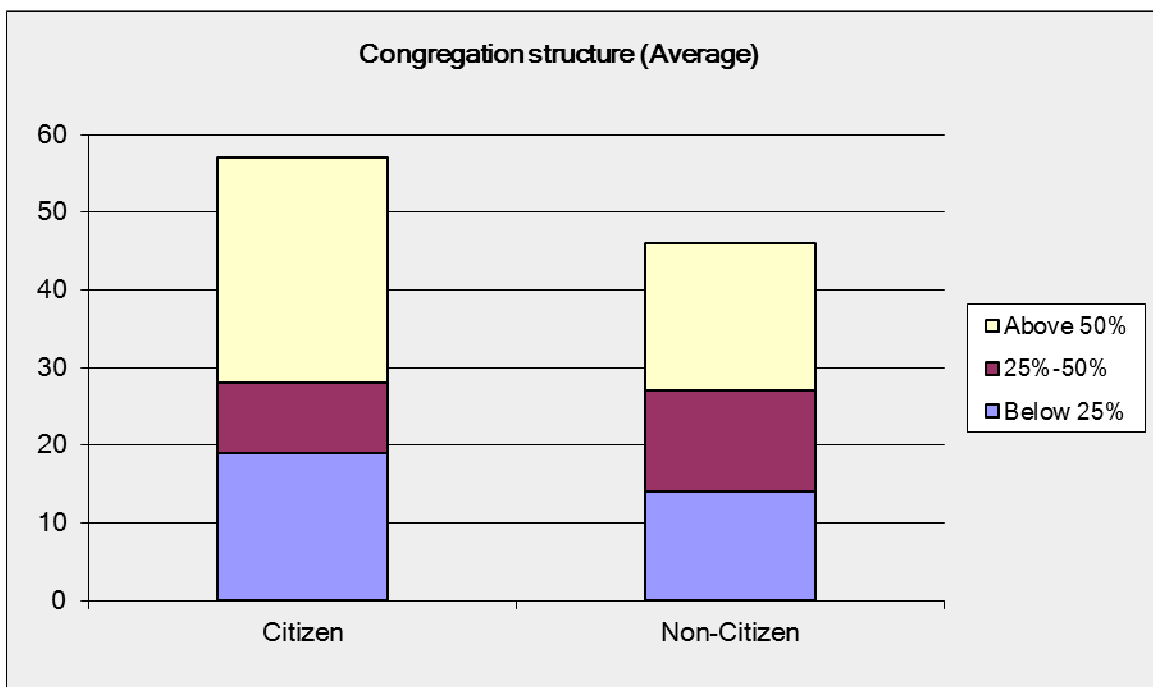
Figure 16: Congregation Profile

Congregation structure (Average)				
Answer Options	Above 50%	25%-50%	Below 25%	Response Count
Citizen	29	9	19	57
Non-Citizen	19	13	14	46
			answered question	62
			skipped question	1

Figure 17: The Distribution of Attendance: Question 7

Twenty-nine (29/57) of respondents or about 51% to this question recorded

attendance of citizens in their churches that are above 50% of membership. The

distribution seems even; twenty-eight (28/57) have citizens attendance about 50% (49%).

There seems to be a positive move to attract the local community to attend church

services. Also it could be possible that the second generation of immigrants with

automatic citizenship could account for a bulk of the number.

For non-citizens, nineteen (19/46) or about 41% recorded attendance of more than

half (50%). The rest (27/46) or 59% recorded attendance of non-citizens below 50%. The

difference in the number of responses to the question perhaps explains the gap in answers

to the first part of the question asked to determine the extent of reaching out to citizens

It is evident from the data that the church is making progress in attracting the

local community to the church. The author still believes that missionary training will play

a significant role in enhancing the influence of the church on the nationals of the mission

field.

Mission post question (8) was asked to establish the stability of the mission field

and reliability of data from the respondent. While it is possible for a post to be

established over a long time, the missionary at that post may be posted there recently. It is

for this reason that separate questions have been asked to establish the tenure of the

mission post apart from the tenure of the missionary at the post.

How old is the mission post?

Over 10 years
5-10 years
3-5 years
Below 3 years
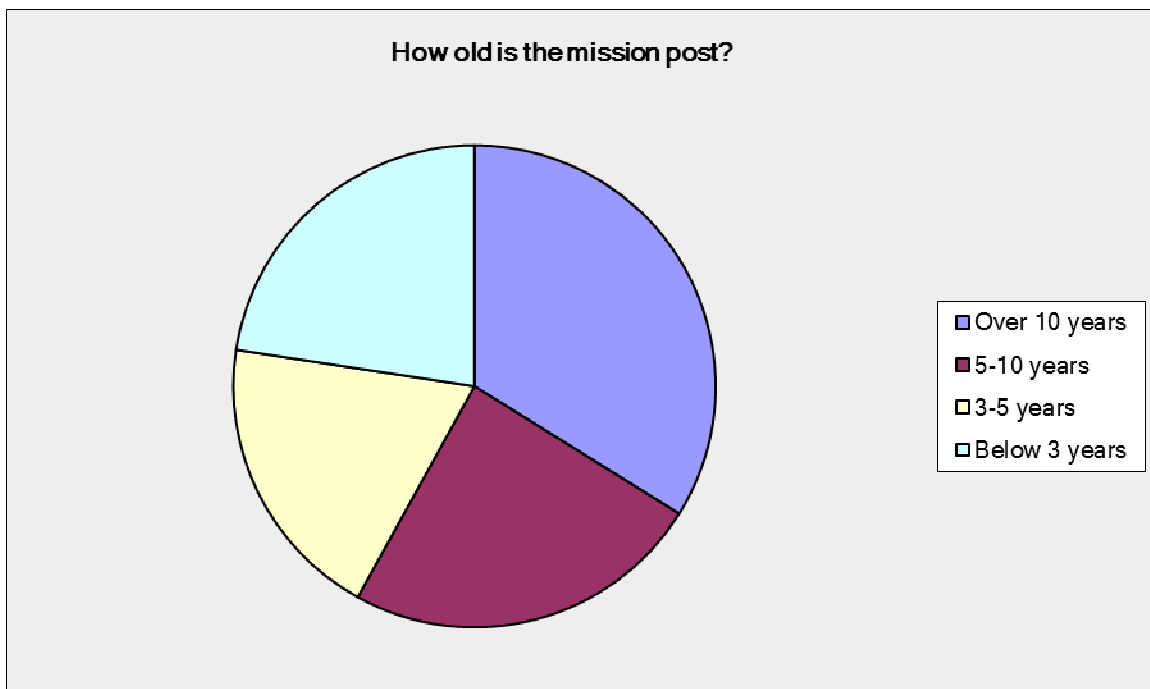
Figure 18: The Profile of Mission Field: Question 8

How old is the mission post?		
Answer Options	**Response Percent**	**Response Count**
Over 10 years	33.9%	21
5-10 years	24.2%	15
3-5 years	19.4%	12
Below 3 years	22.6%	14
answered question		**62**
skipped question		**1**

Figure 19: The Structure of the Age of Mission Posts

Out of the respondents to this question, about 34% of the posts have been

established more than ten years; about 58% (36/62) have been established more than five

years. When we add the number established between three to five years we have almost

80% of mission posts set up. The implication of the statistics is that data from these posts are useful for the purpose of enquiry because the post has witnessed a trend in mission engagement.

The ninth question (9) was asked to determine the number that have had specialized training on cross-cultural missions. This is necessary because mission engagement is unique and regular ministerial training may not be adequate to face the challenges of the mission field. Theological education may be needed for the missionary but not sufficient to survive on the mission field. It is evident from this profile that only very few practitioners on the mission field have had cross-cultural training on missions.

Have you had a specialized training on cross-cultural missions?

☐ Yes
■ No
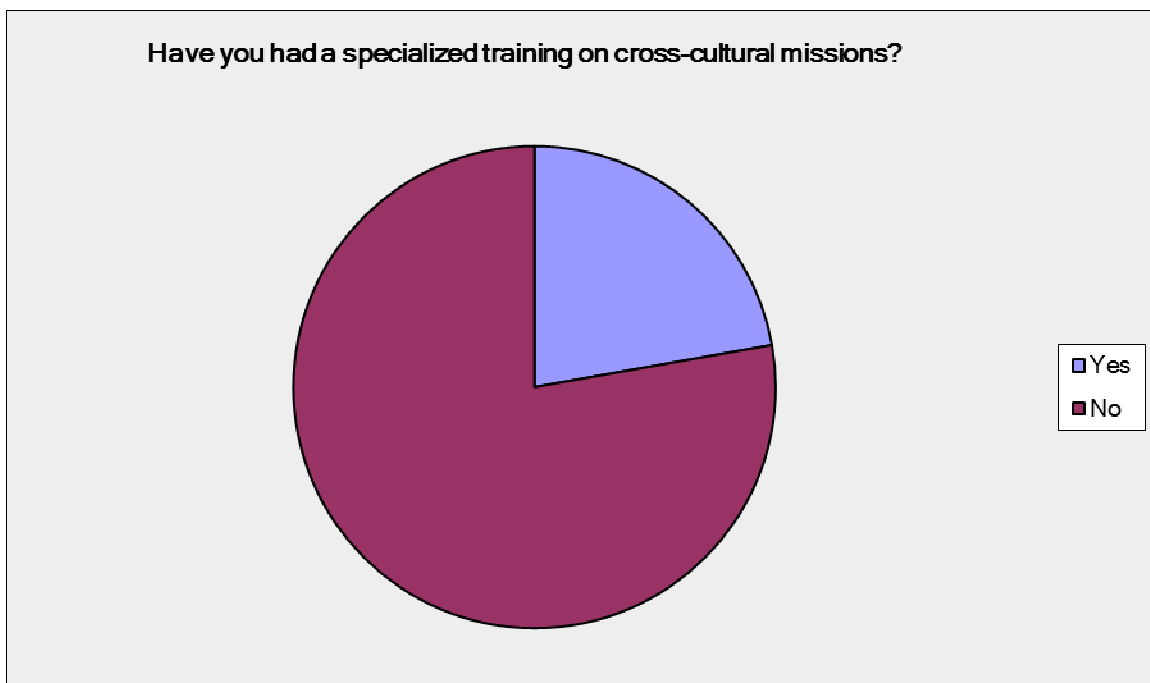
Figure 20: The Profile of Cross-cultural Trainig on Missions: Question 9

Have you had a specialized training on cross-cultural missions?		
Answer Options	**Response Percent**	**Response Count**
Yes	22.2%	14
No	77.8%	49
answered question		**63**
skipped question		**0**

Figure 21: The structure of Cross-cultural Training on Missions

Out of the respondents, almost 80% answered no to the question; it is clear from this ratio that the church needs to address the aspect of providing specialized training on cross-cultural missions. Only 22% have had any form of specialized training on cross-cultural missions. This aspect is germane to this study because there are no two cultures that are the same. From the time that a missionary is called to mission ministry, he should start to learn about the new culture and beyond theoretical knowledge gained of the new culture, he needs practical exposure as part of preparation and orientation to enter the new culture.

The tenth question (10) was asked to verify answer to question nine (9). If one has attended a specialized cross-cultural mission training, the response here will specify the type of training for the author to confirm the claim.

If answer to question 9 is yes, please specify:
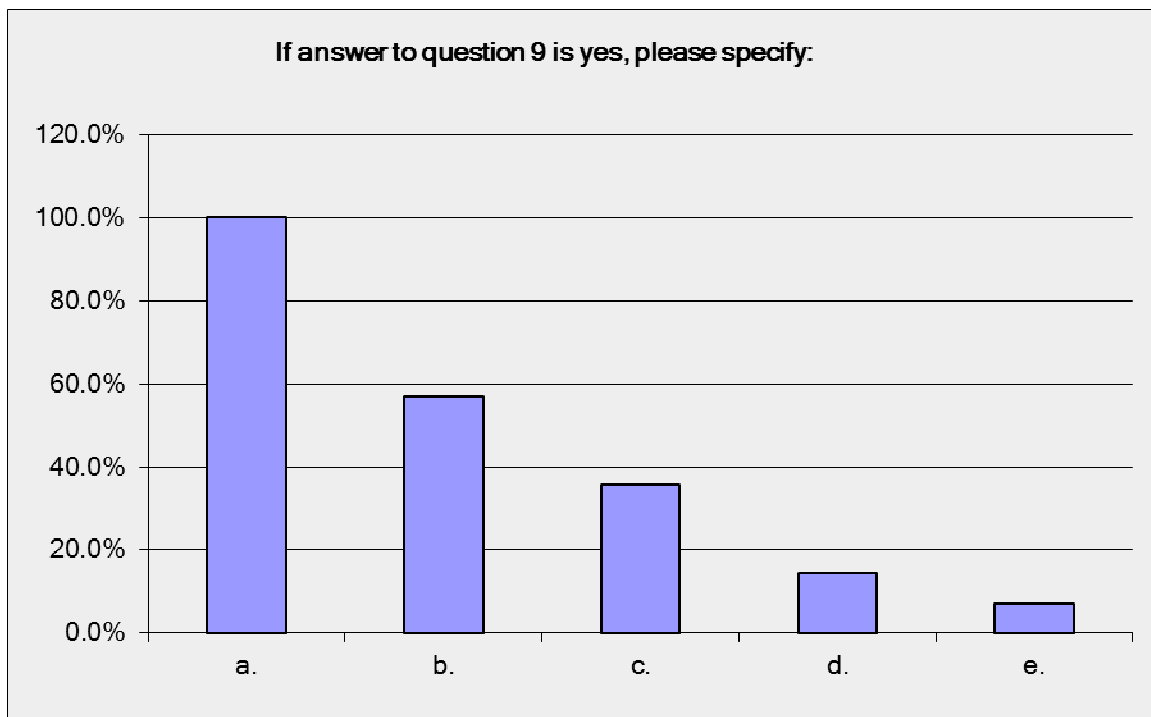
Figure 22: The Distribution of Respondents with Specialized Training: Question 10.

If answer to question 9 is yes, please specify:		
Answer Options	**Response Percent**	**Response Count**
a.	100.0%	14
b.	57.1%	8
c.	35.7%	5
d.	14.3%	2
e.	7.1%	1
	answered question	**14**
	skipped question	**49**

Figure 23: The Distribution of Missionary Training Courses Attended

Only fourteen (14/63) or 22.2% answered the question, about 80% of respondents skipped it. Out of this number, one (7.1%) indicated having attended five specialized cross-cultural mission training. Two (14.3%) have attended four specialized courses; five (35.7%) attended three, eight (57.1%) attended two, while all (100%) who responded to

this question have attended at least one specialized cross-cultural missionary training course. The church perhaps needs to put emphasis on specialized cross-cultural missionary training to equip the missionaries on the mission field.

The author asked question eleven (11) because the missionary on the mission field is likely to have a better idea of training required from experience. Four distinct training specializations were listed including cultural training which is a basic requirement for missionaries. There was an option to indicate other forms of training that may be required.
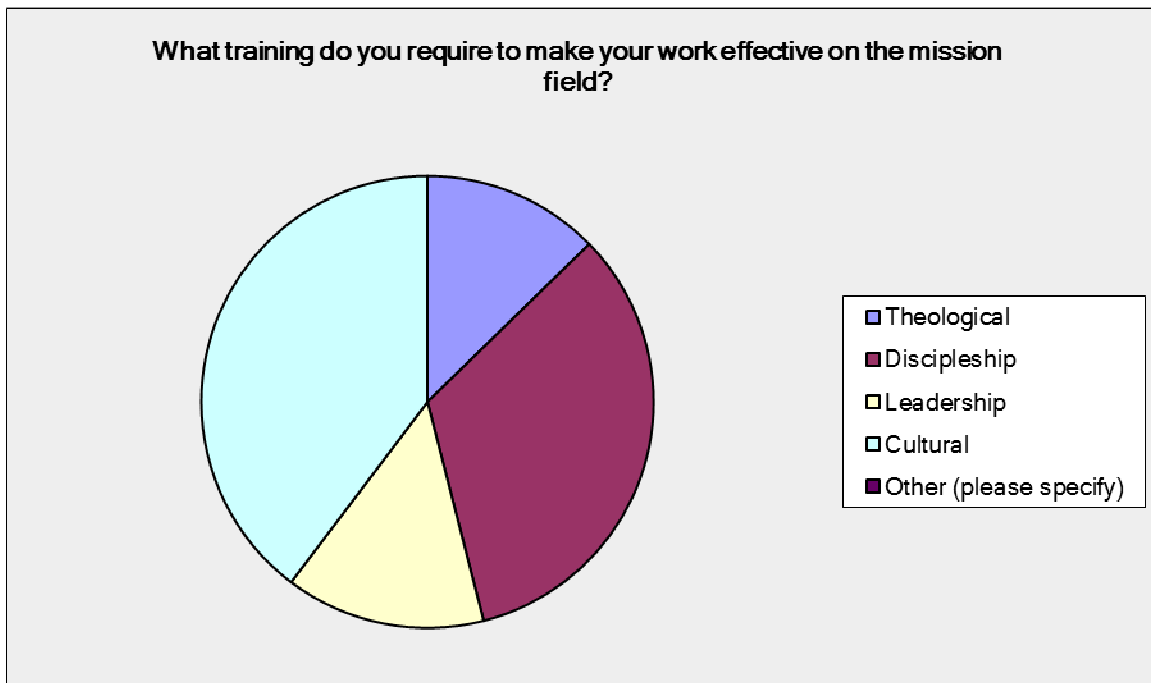
Figure 24: The Profile of Training Required by Missionaries: Question 11.

What training do you require to make your work effective on the mission field?		
Answer Options	Response Percent	Response Count
Theological	12.7%	8
Discipleship	33.3%	21
Leadership	14.3%	9
Cultural	39.7%	25
Other (please specify)	0.0%	0
	answered question	63
	skipped question	0

Figure 25: The Structure of Missionary Training Required

Out of the 63 that answered the question, eight or 12.7% chose theological

training; 21 or 33.3% opted for Discipleship; nine or 14.3% are for leadership while 25 or

almost 40% chose cultural training. Discipleship and cultural training are marked by 46

or 73% of the respondents. The result is unveiling; theological training that seems to be

the main focus of Seminaries and Bible Colleges in preparing missionaries for the

mission field seems not to be preferred. While a missionary is expected to be conversant

with the doctrines of the church, basic biblical training; ecclesiology, and basic theology;

it seems that emphasis on discipleship and cultural training are practical and relevant on

the mission field. On the mission field, there is more of inter-personal relationship and

necessary skills are needed by the missionary to cope with the challenges.

The choice of cultural training by a large number of respondents validates the

author's thesis that the twenty-first century poses challenges for missionary training

which may be needed more in anthropology (cultural orientation).

A missionary will face handicaps on the mission field; question twelve (12) seeks

to establish such handicaps and relate it with the author's thesis aimed at proposing a

manual of missionary training that will attempt to solve the challenges missionaries face

on the mission field.

What handicap do you experience in reaching the nationals?

- Communication
- Class/Status
- Culture
- Education
- Other (please specify)
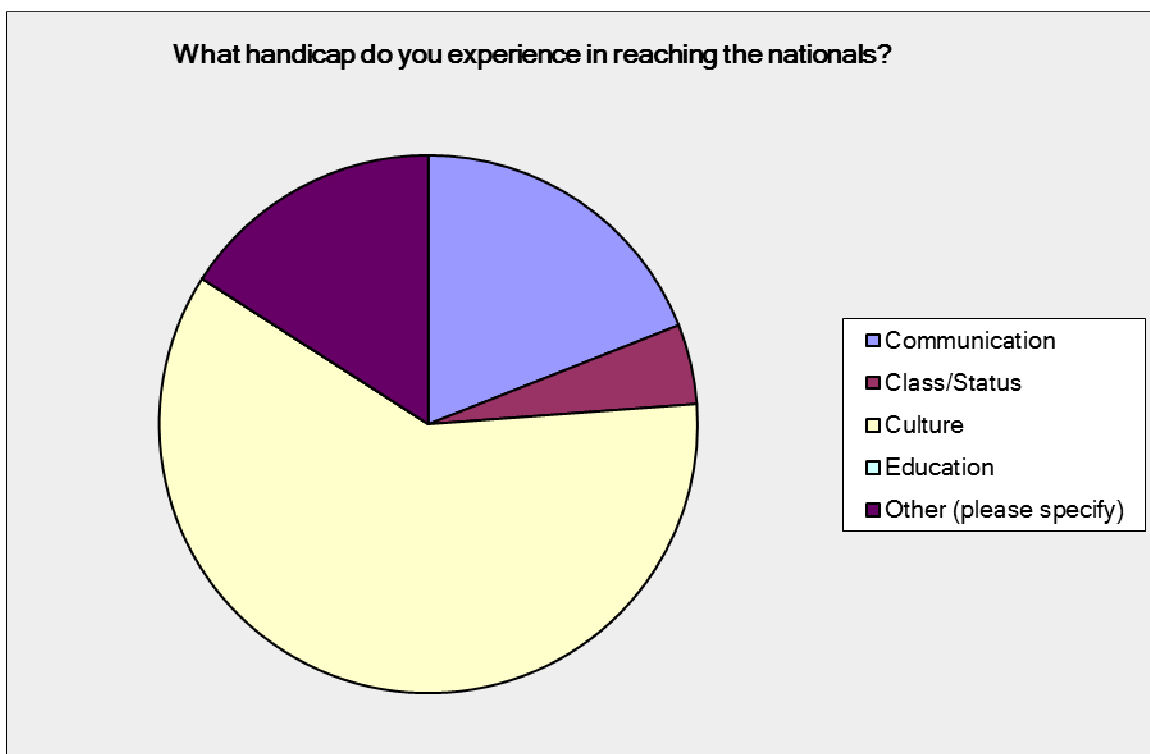
Figure 26: The Profile of Handicaps Missionaries Encounter: Question 12

What handicap do you experience in reaching the nationals?		
Answer Options	**Response Percent**	**Response Count**
Communication	19.0%	12
Class/Status	4.8%	3
Culture	60.3%	38
Education	0.0%	0
Other (please specify)	15.9%	10
	answered question	63
	skipped question	0

Figure 27: The Structure of Handicaps Missionaries Encounter

Thirty eight or 60.3% of the respondents identified culture as a handicap on the

mission field. Twelve (19.0%) identified communication as a handicap. Communication

is a function of language, and it is also integrated in the culture of the people. When the two are combined, we have almost 80% of respondents who have cultural issues on the mission field. No wonder a high percentage in question eleven also chose culture as the aspect of training that will be most needed on the mission field. A pattern is evident on the area of concentration that may perhaps be helpful to confront the challenges churches may face in training missionaries in the twenty-first century.

In question thirteen (13), different types of courses offered in a regular Seminary and Bible Colleges are mixed with specialized courses and the respondent is free to make more than one choice out of the fifteen. The purpose is to compare preferences with reality in order to make a meaningful proposal for missionary training.
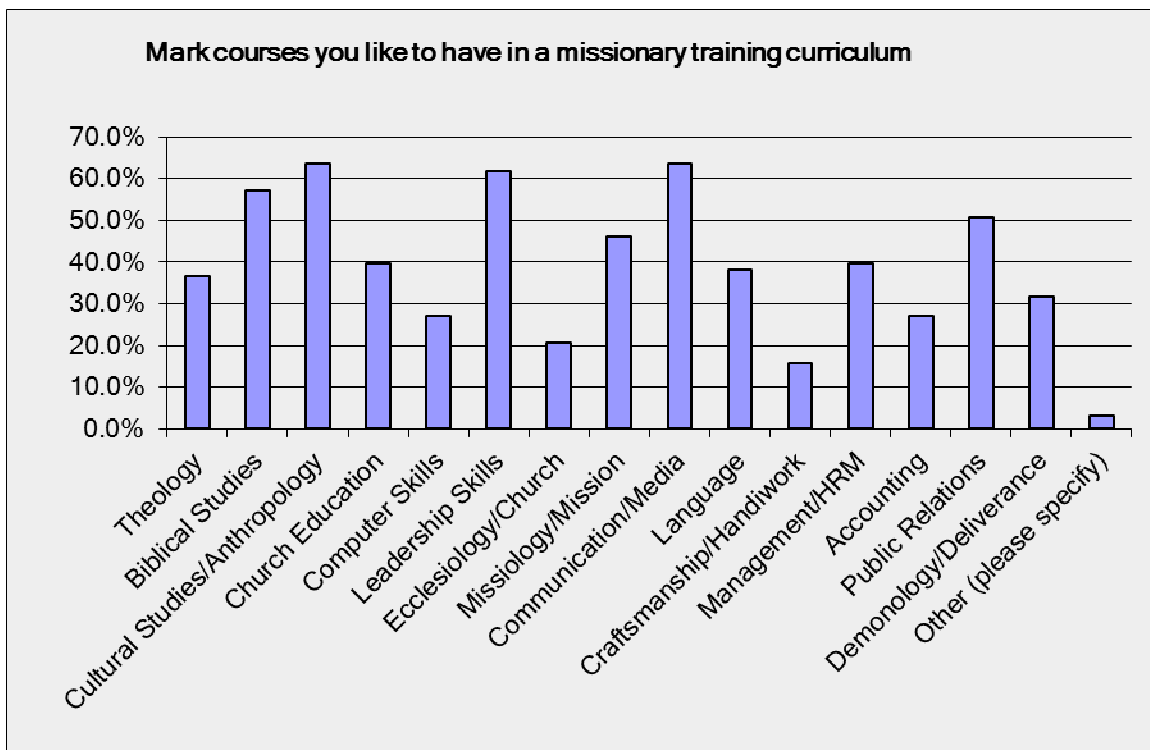
Figure 28: Graphics of Courses Preferred in Missionary Training: Question 13.

Mark courses you like to have in a missionary training curriculum		
Answer Options	Response Percent	Response Count
Theology	36.5%	23
Biblical Studies	57.1%	36
Cultural Studies/Anthropology	63.5%	40
Church Education	39.7%	25
Computer Skills	27.0%	17
Leadership Skills	61.9%	39
Ecclesiology/Church	20.6%	13
Missiology/Mission	46.0%	29
Communication/Media	63.5%	40
Language	38.1%	24
Craftsmanship/Handiwork	15.9%	10
Management/HRM	39.7%	25
Accounting	27.0%	17
Public Relations	50.8%	32
Demonology/Deliverance	31.7%	20
Other (please specify)	3.2%	2
answered question		**63**
skipped question		**0**

Figure 29: Structure of Missionary Training Preferred

Out of the top ten courses that respondents prefer to see in a missionary training program, cultural studies/anthropology is number one with 40 (63.5%); also communication course pairs with cultural studies with 40 (63.5%). Leadership Skills, Biblical Studies, Public Relations, and Missiology follow with 39 (61.9%), 36 (57.1%), 32 (50.8%), and 29 (46%) respectively. Language and Theology are at the bottom of the top ten courses with 24 (38.1%), and 23 (36.5%) respectively. The other two courses with 25 each are Management and Human Resources Management (39.7% each).

It is interesting to note that of the top ten courses desired by respondents on the mission field seven of them are people related. It is only Biblical Studies, Church Education, and Theology that are not directly people related.

In question fourteen (14) the author wants to find out courses that may be considered as core courses in missionary training in this millennium. It will be helpful in drafting a manual for the training of missionaries. The courses will be basic for anyone that has been called to mission work. Out of the top ten courses, perhaps few will be identified that all missionaries have to take.
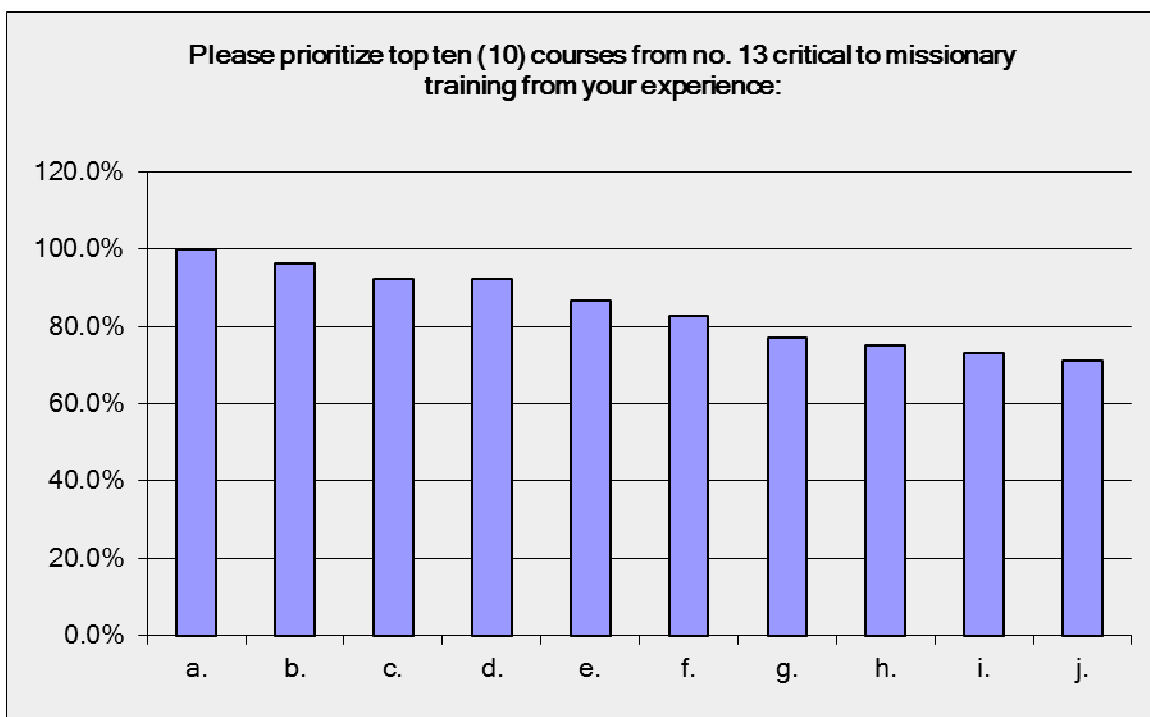
Figure 30: Graphics of Top Ten Courses Critical to Missionary Training: Question 14.

Please prioritize top ten (10) courses from no. 13 critical to missionary training from your experience:		
Answer Options	**Response Percent**	**Response Count**
a.	100.0%	52
b.	96.2%	50
c.	92.3%	48
d.	92.3%	48
e.	86.5%	45
f.	82.7%	43
g.	76.9%	40
h.	75.0%	39
i.	73.1%	38
j.	71.2%	37
answered question		**52**
skipped question		**11**

Figure 31: The Structure of Top Ten Courses Critical to Missionary Training

Fifty-two respondents answered the question while eleven skipped it. All (100%) respondents chose theology as critical in missionary training curriculum. It implies that the knowledge of God is foundational to mission engagement. Next to it is Biblical Studies with fifty out of the fifty-two (96.2%) which also means that the knowledge of the Bible is critical to a missionary. Cultural Studies/Anthropology was rated as third on the list with forty-eight respondents (92.3%), it ties with Church Education (92.3%). The courses that comprise the main preferences of respondents make the top ten.

In the list of the top ten, Public Relations and Management/HRM that were considered preferred did not come up in the top ten. Also communication/Media that rated at par with Cultural Studies also dropped to the bottom even though included. Consistently leadership training is regarded as critical to missionary training. The author's focus is specifically missionary training with emphasis on preparing missionaries for cross-cultural mission engagement; this will involve more on cultural

orientation than leadership training. The high rating of Leadership Training may be an interesting research topic.

Participants had the opportunity to make other comments in question fifteen (15) that may benefit the author or users of the outcome of the research. Twenty out of the 63 respondents made comments. One suggested the study of Eschatology to be part of the curriculum, Also one comments that no true mission can be accomplished without reaching the nationals. The author's focus is the avenue of missionary training that may perhaps equip missionaries to reach the nationals. A couple of respondents advocate for what is common in ministry engagement such as prayer and passion in ministry. One respondent commented that mission work needs specific God's calling to the mission field. Indeed without a specific call, no one should venture to go to the mission field. Another respondent calls for standardized training in a package to be encouraged for all leaders. This author may not find that useful for this purpose since the focus is purely on the mission field and it is not all leaders that would be involved in mission work.

Other Comments	
Answer Options	**Response Count**
	20
answered question	**20**
skipped question	**43**

Figure 32: The Structure of Respondents to Question 15.

Results of Interview Questions

The interview questions were designed basically to obtain policy guidelines and statistics which may not be available to missionaries on the field. Also they are useful to verify data collected on the field. The outcome unveils the church's focus which tallies with the practical realities of the new century.

The statistics obtained from the first question of the interview reveal that presently we have about 800 parishes in the jurisdiction under The Redeemed Christian Church of God, North America (RCCGNA). The area consists of the United States, Canada, Mexico, Nicaragua, and the Caribbean's.

The second question addresses how RCCGNA mission is defined as a function of the Great Commission in Matthew 28:16-20. It is the belief of the church that mission does not originate with us, it starts with God. It is believed that mission must start locally at a "start point" and have vision for a global impact. The church emphasizes a multinational, multicultural, cross boundaries, cross-continent focus on the dissemination of the gospel message. Every church in the RCCG system is seen as a seedbed for sending out missionaries. Individual pastors are primed and empowered to pursue growth strategy that ultimately leads to multiplication through church planting. The church operates the cell group system and it actively encourages large churches to support cross-border missions.

Question three is on training programs for missionaries. Recently the church initiated a School of Global Missions and Inter-cultural Studies to facilitate the goal of training missionaries deployed to the mission field. This is a welcome development and

in line with the author's desire to facilitate missionary training opportunities for missionaries moving from one culture to another.

The minimum requirement qualification and training for a parish pastor is the focus of question four. The church in North America (RCCGNA) has structures in place aimed at training and re-training its pastors namely;

- Workers in Training program that lasts for approximately six months and serving as a worker for five years.

- Be a graduate of the School of Disciples (SOD)

- Completion of a minimum of nine months training at the Redeemed Christian Bible College, and

- Completion of at least two of Redeemer Leadership Institute's (RLI) courses: 1) Motivation and Team Building; 2) Financial Planning, Control, and Management; 3) Church Administration; and 4) Ethics, Integrity and Character.

Question five addresses the integration of missionaries/pastors from Nigeria into the U.S. culture. There is a local church within the system that sponsors every missionary/pastor. It is the local church that the missionary/pastor is the first layer of integration and ultimately immersion in the local community in a gradual process.

The author asked question six on church renewal. The church's growth strategy is connected to the church's mission. The church is out to make disciples of all nations. Church planting is the church's growth strategy which has been very successful and productive. The church follows the biblical mandate in Matt. 28:19; "Go therefore and make disciples of all nations…." The mission of the church is similar to Starbuck's

strategy of establishing Coffee Houses everywhere. The goal is to plant churches at every ten minutes driving distance to an existing parish or branch in every city in the United States. The plan is a confirmation of the church's mission earlier captured by the author.

Question seven is on multi-cultural congregation. The church is committed to love and serve the community where God has placed the church and be patient for the process to evolve. The power of patience, sincere community service, and passionate love cannot be resisted by any community. The church is hopeful to break cultural barriers to attraction.

It is the church's desire that RCCG will be appealing to people of other races. The church's desire and commitment is to position RCCG as a global church. The church originated from Nigeria but RCCG is a worldwide phenomenon currently in more than 175 nations. In North America the church has Hispanics, African Americans, and Anglo Americans who attend church services and are actively serving. There are examples of our churches that attract nationals in Colorado (over 80% cultural Anglo Americans); Louisiana (80% cultural Anglo Americans), and a branch in New York with more than 95% American Chinese. These churches are led by Nigerian born pastoral leaders.

God is at work; He is already touching the heart of nationals, and the church is committed to continue to serve and show passionate love until RCCG becomes the Starbucks of the host culture.

The last interview question (8) is asked on the size of the church in North America. At present there are more than 800 parishes/branches of the church in North America.

CONCLUSION

The response of pastors and missionaries to questionnaires administered to them have been evaluated. The questions asked have been analyzed to verify the requirements critical in designing a manual for the training of missionaries. The data provided by respondents have been analyzed and summarized. The perceptions of missionaries that benefitted from existing missionary training program have emerged from the research. Courses that participants consider as critical for a missionary to learn for enhancing his/her engagement on the mission field have emerged. The analysis has provided a platform to draft a manual which can be proposed to the church for consideration in evolving a practical curriculum suitable for missionary training in the twenty-first century.

The interview outcome validates participants' preference and courses rated as critical for one that is called to the mission field. The church's integration into the local community is unveiled. The recent move of the church to embark on conscious training of missionaries being deployed is strategic. A clear direction of training of missionaries in this millennium seems to be emerging in the author's opinion.

CHAPTER 6

CONCLUSION AND SUGGESTIONS

This chapter is on the summary evaluation of the missionary training program of the church along with recommendations for improvement. It will be extracted from all the materials that have been described and analysed in the thesis and the author's experience on local and cross-cultural church planting. The suggestions proposed will form part of the Manual for Missionary Training that will be an appendix which the church may find useful.

The church of the twenty-first century is beyond the ecclesiastical and theological frames of mind. It needs to see a broad dimension of curriculum that will include sociological or anthropological dimension in church development. The impact of culture on the people to witness to is enormous and churches cannot be blind to the reality at this time.

The mission field that used to be dominated by the west has become the field for the global world. The nations of the two-thirds world are actively involved in sending missionaries to all the parts of the world. The Redeemed Christian Church of God used as a case study has missionaries in more than 175 countries of the world. Thirty years ago the church operated mainly from Nigeria. As the author earlier noted; "The shift calls for a new vision of theological education and training rooted in biblical values to cope with the challenges missionaries encounter on cross-cultural church planting."[1] A new

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[1] Harvie M. Conn, *Missions and Theological Education in World Perspective* (Farmington: Associates of Urbanus, 1984), x.

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educational model is desirable to cope with the challenges of missionary training in the new millennium.

The gap in training of missionaries from Africa (Nigeria) in reaching the nationals of the mission field needs to be bridged. The trend has been that African churches in *diaspora* establish monoculture churches that reflect the home culture in their worship and ministry. The thesis project primarily assessed RCCG's missionary training curriculum for cross-cultural church planting in Nigeria and North America. In the process the author has identified requisite missionary training concentrations that may meet the challenges of contextualization and provide framework for church renewal in a global context.

Church renewal is critical for survival of the seed-church plants the church is making in North America and other parts of the world. Enculturation will break down culture barriers and give way to a global church that will satisfy the Great Commission in Matt. 28:19-20. It requires appropriate missionary training to accomplish an inter-face with the new culture. The church has a great potential in visionary leadership and human resources to accomplish the task and these should be harnessed for ecumenical benefit. Missionaries, no matter their origin, are obliged to identify themselves with the people they minister to so that they can attract them and win some.

The theological foundation that forms the bedrock of missionary engagement is anchored in Matt. 28:19-20. A biblical foundation is indispensable in missionary formation; the ultimate goal in missionary training is for missionaries to let Christ be formed in them. Anthropological orientation can be likened to the opposite side of the

coin which makes it complete. The two theoretical bases in the author's opinion should not be mutually exclusive but complementary to each other.

If churches embrace an anthropological dimension of missions, in McGavran's opinion, it will enable churches to flourish in new grounds and reproduce themselves. Respondents seem to share this view with him because culture dominates the major course they desire to take in order to make the work of missions successful. The author also believes that migrants' influx to North America is not endless; when it slows down or stops, church renewal will be elusive without cultural penetration.

The training of missionaries should be balanced; Wakamata recommends that missionary qualifications should be spiritual, academic and attitudinal.[2] G. Hubble notes that, preparation of missionaries should be beyond pietism, it requires a deeper understanding of the world we live in today and the brokenness to sacrifice on the mission field.[3] Jeddy Kaleti also remarks on Willowbank's consultation of thirty-three evangelicals referred to earlier which affirms that; "No Christian witness can hope to communicate the gospel if he or she ignores the cultural factor."[4] The survey has revealed that culture is crucial in communicating the gospel; it validates the author's thesis.

In the new millennium a new emphasis is advocated to train missionaries for the world that is changing daily, and perhaps on an hourly basis. The social media can rock the world in seconds and Christians cannot ignore the world we live in if they are to make

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[2] Pius Wakamata, *Independence for the Third-World Church: An African's Perspective on Missionary Work* (Downers Grove: Intervarsity Press, 1976), 17-18.

[3] Gwenyth Hubble, "Reasons for Missionary Training," *International Review of Mission*, 07/1963, Vol. 52, Issue 207, 257-265.

[4] Jeddy K. Kaleli, "Towards and Effective Cross-cultural Youth Training Model: A Youth Ministry International Case Study," (Doctoral Thesis, Liberty University, 2004), 15.

impact on the world stage. Hesselgrave advocates for education in the art of communication to prepare missionaries for the new culture.

Hesselgrave believes that the education is needed and it would not dilute the gospel; that's why he borrowed from ancient wisdom that, "gold from Egypt is still gold."[5] He opined that missionaries should understand culture, transform culture, and confront culture as Jesus did.[6] This author believes firmly in a paradigm shift in missionary training for impact and effectiveness on the mission field because the emergence of missionaries from the continents of Africa, Asia, and South America on mission fields has shifted the dynamics of missions and we need to match the change.

The RCCG is typical of mega churches from Africa with mission work in many nations of the world. The vision and mission of the church positions it as a global church; the structure reflects the church's growth strategy which is church planting. The estimate of more than 800 branches of the church in North America in a period of about two decades (1993-2014) is phenomenal; the growth makes it obligatory to customize missionary training program that will equip missionaries on ground and train new ones.

The church's School of Mission (RESCOM) is structured to prepare missionaries for all nations of the world. Presently the School is effective in training missionaries that operate at home and is still exploring the avenues to have impact on foreign missions. This is the reason that RCCGNA should have its training program for existing pastors/missionaries and the potential ones to be deployed in the future. The new creation

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[5] David J. Hesselgrave, *Communicating Christ Cross-culturally; An Introduction to Missionary Communication* (Grand Rapids: Zondervan Publishing House, 1991), 38.

[6] Ibid., 97-99.

of The School of Missions and Inter-Cultural Studies will ultimately address the training need of the continent.

The Missionary Training program of the church for cross-cultural mission has been evaluated. Theological and anthropological mirrors act as refiners of existing programs. Survey questions were insightful and engaged to analyse the existing training structure strategically. The results affirm the author's thesis. Suggestions based on the result of the evaluation of data collected are given below which may be considered. Also a manual for the training of missionaries on cross-cultural mission will be an addendum to the thesis and it may be useful for training.

1. Missionary Training is unique and should be packaged differently from the normal theological education for the training of ministers for the local community/congregation. The audience is different and the approach also should vary.

2. A Specialized Training School akin to RESCOM is needed to address the peculiar demands of missions.

3. Courses offered in the School of Mission and Inter-Cultural Studies should address specifically aspects that focus on missions that missionaries lack as observed in the response to survey questions namely; culture, communication, and leadership. These courses should be customized in orientation and a specific course should address individual context.

4. In designing courses the vision should be ecumenical, *meta* denomination/church tradition; it should be kingdom focus. Any graduate of

the School should be equipped to serve anywhere in the world and work with all mission agencies and churches.

5. Church-planting growth strategy of the church has matured in North America. The survey revealed that more than 90% of the respondents are graduates. The combination of matured church-plants and solid educational background provide a springboard for a second layer of empowerment on the church's growth strategy which this author suggests to be specialized missionary training.

6. The outcome of the thesis reveals that missionaries/pastors are thirsty for diversified training beyond theological education; the church needs a conscious plan to bridge the gap of missionary training which is perhaps about 50% in RCCGNA as data collected has revealed. An aggressive training is suggested across the board to close the gap.

7. Theological education and character building have been pursued with vigour; both are needed on the mission field and should be the starting point.

8. Discipleship programs of the church have attained a global dimension, it is a requirement for the ordination of ministers; this author suggests an integration of SOD training into the Missionary Training curriculum.

9. The success of cross-cultural branches of the church observed during interview should be show-cased by the church to create awareness and motivate missionaries/pastors to aim at penetrating the host community.

10. The church in NA can learn from RESCOM and adapt success principles of the School; also RCCGNA can customize the programs and add specific ones peculiar to the continent.

11. As the church grows phenomenally; leadership should be passionate about church renewal. In the next twenty years (2035), when the missionaries/pastors of the churches today would perhaps be returning to the sending church, where will the church stand. It is a genuine concern that calls for a theoretical model, or in-depth research to position the church strategically for the future.

12. A Manual for Training of Missionaries which is the aim of the thesis project is provided as an addendum; it may be found useful in strategic positioning of the church for the future.

The purpose of the thesis project is to find ways to bridge a perceived gap in missionary training in the church. The outcome has unveiled the gap. In order to accelerate the contribution of RCCGNA to RCCG's strategic positioning as a worldwide church, missionary training is inevitable to penetrate the host culture and guarantee church renewal in the second quarter of the 21st century.

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APPENDIX I

BA Courses According to Levels

BA (100 Level)

1.	BE 111	OT Survey & Christology	3	1	R
2.	BE 112	Inductive NT Survey	3	1	R
3.	MS 111	Introductory Missions	2	1	C
4.	GS 116	Basic Mathematics	2	1	R
5.	GS 113	Basic English: Grammar	3	1	R
6.	GS 119	Basic Computer	2	1	R
7.	GS 110	Basic Music	2	1	R
8.	GS 112	Introductory Library Education	2	1	E
9.	PH 103	Introductory Philosophy	2	1	E
10.	MS 118	Spiritual Life	2	1	C
11.	TH 113	Introductory Theology	2	1	R
12.	GS 128	Language Acquisition I	3	1	R
13.	GS 115	Use of French	2	1	R
14.	BE 121	Introduction to the Pentateuch	3	2	R
15.	BE 122	Introduction to the Synoptic Gospels	3	2	R
16.	MS 124	Holistic Missions	2	2	C
17.	MS 125	Tribes & Missions	2	2	C
18.	MS 127	African & Africans in the Diaspora	2	2	C
19.	HT 124	Church & Denomination History	2	2	R
20.	GS 120	Basic Music II	2	2	R
21.	GS 123	Basic English: Literature	3	2	C
22.	GS 129	Computer Applications	2	2	R
23.	SW 101	Introductory Social Work	2	2	E
24.	MS 214	Urban Missions	2	2	C
25.	PH 105	Ministerial Ethics	2	2	C
26.	BE 120	Introductory Greek	4	2	R

BA (200 Level)

1.	MS 216	Islamization of N & W of Africa	2	1	E
2.	LC 201	Organizational Behavior	2	1	E
3.	PH 203	Introductory Philosophy	2	1	E
4.	GS 210	Basic Music III	2	1	R
5.	BE 132	Introductory Greek II	4	1	C
6.	MS 227	Sects & Cults	2	1	R
7.	MS 229	Strategies of Missions	3	1	C
8.	PH 226	Ethics of Religious Coexistence	2	1	E
9.	GS 227	Introductory Speech	2	1	C
10.	MS 317	Introductory Church Accounting	3	1	C
11.	GS 318	Introductory Law	2	1	E
12.	PH 201	Logic	2	1	E
13.	TH 319	Principles of Homiletics	3	1	

BA (300 Level)

1.	BE 327	Hebrew 1	4	1	C
2.	SW 329	Social Case Work	2	1	E
3.	MS 327	Life on the Mission field	2	1	C
4.	MS 429	World Religions	2	1	C
5.	MS 331	Church Growth	2	1	C
6.	MS 350	Strategies of Tent Making	2	1	R
7.	MS 311	Introductory Missions Mobilization	2	1	C
8.	LC 212	Emotional Intelligence	2	1	E
9.	GS 310	Basic Music IV	4	1	R
10.	GS 328	Christian Counselling	2	1	R
11.	GS 318	Research Methods in Missiology	2	1	C
12.	MS 323	21st Century Tent Making	2	2	C
13.	MS 329	Serving God on Difficult Fields	1	2	R
14.	SW 330	Social Work Practice	2	2	E
15.	MS 350	Introductory Bible Translation	2	2	C
16.	MS 321	Diaspora Missions	2	2	R
17.	HT 322	Regional Church History	2	2	R
18.	MS 315	Theoretical Approaches to Missions	3	2	E
19.	GS 229	Introductory Writing	2	2	C
20.	SW 329	Social Work Theories	2	2	E
21.	BE 327	Hebrew Syntax & Exegesis	3	2	C
22.	MS 312	Church Planting: Urban & Rural	3	2	R

BA 4

1.	LC 420	Creativity & Innovation	2	2	E
2.	BE 423	Systematic Theology	2	2	E
3.	GS 427	Health Sciences in Missions	2	2	R
4.	MS 428	Dissertation	6	2	C
5.	MS 424	Strategic Evangelism	2	2	R
6.	MS 420	Methods of Intercultural Contacts	2	2	C
7.	MS 423	Pioneering Strategies	2	2	R
8.	MS 422	Discourses in International Missions	2	2	E
9.	MS 424	Introductory Missions' Management	2	2	R
10.	LC 421	Understanding Corporate Relations	2	2	R

APPENDIX II

RECSOM POSTGRADUATE DIPLOMA LIST OF COURSES

S/N	Course Title	No. of Credits
1.	French	2
2.	Use of English	2
3.	Life on the Mission Field	2
4.	Language Learning Techniques	2
5.	History of Missions	2
6.	Mission Research	2
7.	Strategy of Missions	2
8.	Educational Missions	2
9.	Agric in Missions	2
10.	Medicine in Missions	2
11.	Islam	2
12.	Principles of Mobilization	2
13.	Cross-Cultural Communication	2
14.	Church Planting 2	2
15.	Urban Mission 2	2
16.	Principles of Church Growth 2	2
17.	Biblical Theology of Missions	2
18.	Cultural Anthropology	2
19.	Law in Missions	2
20.	Research Methods	2
21.	Tent-Making Ministry	2
22.	Contextualization	2
23.	Personal Edification	2
24.	Understanding the Ministry & Spiritual Gifts	2
25.	Children Evangelism	2
26.	Youth Evangelism	2
27.	Discipleship 2	2
28.	Spiritual Warfare	2
29.	Principles of Church Management	2
30.	Leadership	2

31.	Pastoral Theology	2
32.	Hermeneutics	
33.	Homiletics	2
34.	Counseling	2
35.	OT Survey	2
36.	NT Survey	
37.	Theology of Faith	1
38.	Evangelism 3	2
39.	Character Formation	2
40.	Culture & Christian Home	2
41.	Women in Ministry	2
42.	Practicum (Field Work)	6
43.	Project	4
44.	RCCG Liturgy	2
45.	Introduction to Computer Technology	2
46.	World major Religions	2
47.	Appropriate Technology	2

RECSOM LIST OF COURSES FOR DIPLOMA CLASS

Courses are taken in modular form and each is of 2 Credits

Compulsory

1. Languages (French and English)
2. Biblical Doctrine
3. Practical Attachment

Basic Missiological Studies

4. Life on the Mission Field
5. Language Learning Techniques
6. History of Missions
7. Theology of Missions
8. Mission Research
9. Strategy of Mission
10. Educational Missions
11. Agric in Missions
12. Medicine in Missions

Advanced Missiological Studies

13. Islam
14. Principles of Mobilization
15. Cross-Cultural Communication
16. Church Planting
17. Church & Urban Missions
18. Principles of Church Growth

Christian Ministry

19. Personal Edification
20. Understanding the Ministry & Spiritual Gifts
21. Children Evangelism
22. Youth Evangelism
23. Discipleship

24. Spiritual Warfare

25. Principles of Management

26. Leadership

Biblical Studies

27. Pastoral Theology

28. Homiletics

29. Counseling

30. Bible Survey

31. Theology of Faith

32. Evangelism

Others

33. Appropriate Technology

34. Introduction to Computer

35. Law in Missions

36. RCCG Liturgy

THE REDEEMED CHRISTIAN SCHOOL OF MISSIONS, EDEDIMEJI, EDE, OSUN STATE.

GRADUATE SCHOOL

The Program is designed for those preparing for the work of the ministry who may have had background in theology or those coming who may not have gotten any theological background. Since it is a graduate Master's degree program, it is expected to run for a period of between eighteen months and twenty four months. Hence, the hour duration is expected to be 60 hours on the maximum.

The Program has four areas of specialization:

1. Biblical studies and Translation.
2. Frontier Missions.
3. Intercultural leadership
4. Mission Mobilization.
5. Mission Research.

Core courses are those courses that are compulsory for every category of students. Required courses are those courses that are compulsory for a particular program and not for another. While elective courses are those courses that are meant to complete the program. The difference with the elective courses is that even though a student fails to meet up with any elective and he has gotten enough credit hours, he could graduate without the credit required in elective. However, with the core courses and required, it is not possible to graduate without them.

FIRST YEAR:

(A) FIRST SEMESTER

I.	REC 511	Old Testament Survey	2C.
II.	REC 512	New Testament Survey	2C.
III.	REC 513	Bibliology	2C.
IV.	REC 514	Theology of Missions	2C.
V.	REC 515	Intro Mission	2C.
VI.	REC 516	Cultural Anthropology	2R.
VII.	REC 517	Homiletics 1	2R.
VIII.	REC 518	Mission Administration	2R.
IX.	REC 519	Hebrew	2E
X.	REC 510	Hermeneutics	2R.

(B) **SECOND SEMESTER**

i.	RSM 521	Pentateuch	2C.
ii.	RSM 522	Synoptic Gospels	2R.
ii	RSM 523	theology of Missions2	2C
iii	RSM 524	Major Challenges in Missions.	2R.
iv	RSM 525	Power Encounter	2R.
v	RSM 526	Pauline Epistles	2C.
vi	RSM 527	Mission Research 1	2E.
vii	RSM 529	Hebrews 2	2E.
viii	RSM 520	Homiletics 2	2R

SECOND YEAR:

(A) **FIRST SEMESTER**

i.	RSM 611	General Epistles	2C.
ii.	RSM 612	Daniel/Revelation	2C.
iii.	RSM 613	Contextualization	2R.
iv.	RSM 614	Urban Mission	2C.
v.	RSM 615	Mission Frontiers	2R.
vi.	RSM 616	Mission Mobilization	2R.
vii.	RSM 617	Translation 1	2R.
viii.	RSM 618	Prophetic Literatures	2C.
ix.	RSM 619	Greek 1	2E.
x.	RSM 610	Mission Research 2	2C
xi.	RSM 620	Research Methodology	2R

(B) **SECOND SEMESTER**

i.	RSM 621	Greek 2	2E.
ii.	RSM 622	Greek Syntax *	2E.
iii.	RSM 623	Greek Exegesis*	2R
iv.	RSM 624	Apostolic church History	2C
v.	RSM 625	Poetic Literatures	2C
vi.	RSM 626	Major Prophets	2C

vii. RSM627	Biblical leadership*/***	2R
viii. RSM 628	Cross Cultural Communication	2C
ix. RSM 629	Statistics.	2C
x. RSM 630	Mission Practicum	2C
xi. RSM 631	Spiritual Warfare**	2R
xii. RSM 632	Mission Research2**/****	2R
xiii. RSM 633	Creativity and Innovation***/***	2R
xiv. RSM 634	Mission fund raising.****	2R
xv. RSM 635	Principles of speech****	2R
xvi. RSM 636	Record keeping*****	2R
xvii. RSM 637	Thesis.	2C

*BIBLICAL STUDIES / TRANSLATION MAJOR

**FRONTIER MISSIONS MAJOR.

***INTERCULTURAL LEADERSHIP MAJOR.

****MISSION MOBILIZATION MAJOR.

*****MISSION RESEARCH MAJOR.

APPENDIX V
RECSOM LIST OF COURSES FOR CERTIFICATE PROGRAM

Courses are taken in modular form and each is of 2 Credits

1. Personal Edification

2. Introduction to Discipleship

3. Evangelism

4. Theology of Faith

5. Church Planting

6. Bible Survey (Introduction)

7. Counseling

8. History of Missions

9. Strategy of Missions

10. Agric in Missions

11. Islam

12. Principle of Management

13. Basic l Doctrines

14. RCCG Liturgy

15. Principles of Mobilization

16. Pastoral Theology

17. Life on the Mission Field

18. Children Evangelism

19. Spiritual Warfare

20. Homiletics

21. English Language

22. Introductory French

23. Understanding the Ministry & Spiritual Gifts

24. Practical Attachment

25. Appropriate Technology

APPENDIX VI

THE REDEEMED SCHOOL OF MISSIONS STRUCTURE OF PROGRAMS

Programs	Duration	Entry Qualification
Diploma		
PGD	12 months	University Degree/HND
Advance	18 months	O/L plus ND/NCE/AL
Basic	18 months	5 O/L Credits
Certificate	18 months	Less than 5 O/L credits
Hausa Certificate	24 months	Literacy in Hausa
Degree		
MA (Regular)	24 months	Bachelors/HND plus PGD
MA (Sandwich)	3 Septembers	Bachelors/HND plus PGD
BA	48 MONTHS	5 O/L credits including English and Mathematics
Customized		
Executive Missions Training	60 hours	NCE/ND/ HND/ BSc/ BA etc.

APPENDIX VII

RECSOM TENT-MAKING COURSES

1. Missions Mobilization
2. Personal Edification
3. Church Planting
4. Evangelism
5. Strategy of Missions
6. Ministerial Ethics
7. Church Growth
8. Discipleship
9. Church Administration
10. Homiletics
11. Islam
12. Life on the Missions Field
13. Tent Making Ministry
14. Urban Missions
15. Rural Missions
16. Child Evangelism
17. Spiritual Warfare
18. History of Missions
19. Pastoral Theology
20. Cross Cultural Communication
21. 10/40 Window

APPENDIX VIII

HAUSA INDIGENOUS CLASS (CERTIFICATE)

1. Personal Edification
2. Introduction to Discipleship
3. Evangelism
4. Theology of Faith
5. Church Planting & Missions
6. Bible Survey (Introduction)
7. Counseling
8. History and Strategy of Missions
9. Agric in Missions
10. Islam
11. Principle of Management
12. Biblical Doctrine (RCCG Doctrines to be Included)
13. Principle of Mobilization
14. Pastoral Theology
15. Life on the Mission Field
16. Children Evangelism
17. Spiritual Warfare
18. Homiletics
19. English Language
20. Understanding the Ministry & Spiritual Gifts
21. Practical Attachment

<center>**APPENDIX IX**</center>

<center>**MISSIONARY TRAINING MANUAL**</center>

INTRODUCTION

The missionary training manual is conceptualized from the outcome of this thesis project that evaluated missionary training program of an African church with global mission engagement. The model being proposed may be useful for churches deploying missionaries to a new culture.

Philosophy

The philosophy of the program is to provide a platform for specialized missionary training to equip missionaries for cross-cultural church planting. The manual will be structured for training in three phases namely; pre-field, on field, and post field (first furlough). It will be in the form of a curriculum for missionary training. It will consist of the following sections;

    I.   Theological Education and Training

    II.   Discipleship Training

    III.   Anthropological Training/Inter-cultural Studies

    IV.   Ministerial Ethics/Attitude/Service

    V.   Leadership/Management

    VI.   Communication/Media

    VII.   History of Missions/Missiology

    VIII.   Church-planting

<center></center>

The structure being proposed is to take each of the specialized sections in modular form. It is a flexible proposition. A section may consist of many modules depending on the depth of knowledge to acquire. Individual sections address aspects that are critical to a missionary and may be taken in phases to build a solid foundation in the life of the missionary.

The missionary's call is superior to earning a certificate, it is a commitment of life to mission. While it may be possible to earn a diploma in any of the sections per se, the aim is solid preparation before entering a new culture to plant churches. Courses to be taken in each section may overlap depending on the immediate need of the missionary. It is advisable to take the core courses first before the electives that depend on individual missionary's requirement and the context in which he functions.

A three-tier program is suggested namely;

1. Certificate courses for 30 hours

2. Diploma (Post Graduate) 42 hours for graduates

3. Masters in Inter-Cultural Studies for 60 hours and above.

All programs are contemplated to be for graduates and above. When the structure is considered and chosen, a detailed manual will then be commissioned for writing. Courses should be combined on the basis of need for pre-field, field, and post-field training.

A breakdown of courses proposed for missionaries are structured below.

Theological Education and Training

- New Testament Introduction   3 hours

- Old Testament Introduction   3 hours

- Christology: the incarnation and the saving grace (salvation).   3 hours

- *Pneumatology*: the work and mission of the Holy Spirit.   3 hours

- Eschatology: the second coming of Christ; how to make heaven.   3 hours

- Hermeneutics: How to study the Bible (exegetically)   3 hours

- Biblical Theology of Mission   3 hours

Discipleship Training

- School of Disciples Modules: Ten months of training on discipleship that leads to an award of a diploma.

Anthropological Training/Inter-cultural Studies

- Globalization and Christian Mission   3 hours

- Philosophy of Missional Churches in Global Context   3 hours

- Understanding church traditions and practices   3 hours

- Insights for cultural orientation and adaptation   3 hours

- Developing Relationships in Context   3 hours

Communication/Media

- Effective cross-cultural communication   3 hours

- Language in context   3 hours

- Community relations/language praxis Practicum   3 hours

- Modern techniques of communication/Social Media   3 hours

Christian Ethics/Attitude/Service

- Christian Ethics   3 hours

- Faith and Social Ethics   3 hours

- Theology and Ethics in African-American Contexts   3 hours

- The Ethics of Unity in Diversity (Cross-Culture/Multi-Culture)   3 hours

- Biblical Counselling   3 hours

Leadership/Management

- RLI programs   6 hours

- Motivation and Team Building

- Financial Planning, Control and Management

- Church Administration

- Accountability, Integrity, and Character

History of Missions/Missiology

- Practice of Mission: Missiological Principles and

  Missiological Tools for Missional Churches   3 hours

- Modern Church History/African Church History/American

  Church History   3 hours

Church-planting: Models and Methods   3 hours

Process   **Practicum**

Phase 1: Preparations

- Decide to plant a church.
- Authenticate call to ministry.
- Choice of candidates for church planting..
- Role of Grace.

Phase 2: Mentoring and Training

- Personal Development
- Mentoring
- Develop Individual Growth plan.

.

Phase 3: Pre-Launch Preparation

o Support, Growth Plans, and Accountability.

- o Mentoring.
- o Practical Ministry; Opportunities in needed areas.
- o Church Planting strategy.
- o Training of Pre-launch Team
- o Fundraising

Phase 4: Church Plant Launch

- o Evangelism
- o Services begin
- o Inauguration
- o Support, Encouragement, and Accountability
- o Visits from Supervisors
- o Growth and Developments

INTERNAL REVIEW BOARD APPROVAL

Dear Kola,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review.   This means you may begin your research with the data safeguarding methods mentioned in your approved application and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Your IRB-approved, stamped consent form is also attached. This form should be copied and used to gain the consent of or provide information to your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please retain this letter for your records. Also, if you are conducting research as part of the requirements for a master's thesis or doctoral dissertation, this approval letter should be included as an appendix to your completed thesis or dissertation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054