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**The Pastoral Leadership Crisis
in Baptist Churches in Togo**

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WEAKNESS IN PASTORAL LEADERSHIP IN TOGO ABSTRACT

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The issues of leadership in Calvary Baptist Church in Lomé are unique. From the time the Baptist denomination entered the country of Togo in 1964, the election of pastors in the Baptist churches has been arbitrary. This system has engendered severe pastoral leadership flaws and the present crisis in Baptist churches in Togo. Calvary Baptist Church is no exception. The main problem is the lack of biblical training for men who lead the churches as pastors. In this project, I research and investigate what a lack of biblical training does to a pastor and the church. Though there are many Baptist churches in Togo, I focus my research on Baptist Churches in the Lomé, Togo. I interview two pastors and fifty members of the congregation. After these investigations and interviews, I analyze the data and develop a remedial resource to improve the skills of pastoral leaders and provide relevant training to meet their leadership needs.

Keywords: training, accountability, culture, servant-leadership, moratorium, contextualization, and influence.

Contents

Chapter 1: Introduction	1
Ministry Context	1
Problem Presented	11
Purpose Statement	12
Basic Assumptions	14
Definitions	15
Limitations and Delimitations	16
Thesis Statement	17
Chapter 2: Foundations	18
Literature Review	18
Theological Foundation	41
Theoretical Foundation	50
Chapter 3: Methodology	57
Intervention Design	57
Data Collection	65
Implementation of the Intervention Design	77
Chapter 4: Results	79
Interpretation of the Survey Questionnaire Results	80
Interpretation of the Interview Results	94
Chapter 5: Conclusion	100
Appendixes	
A. CITI Training and Approval	111

B. IRB Approval.....	112
C. IRB Approval Email.....	113
D. Recruitment Letter.....	114
E. Consent Form.....	115
F. Interview Questions.....	119
G. Survey Results.....	120
H. Bibliography.....	132

Chapter 1

Introduction

Ministry Context

The proper functioning and management of any organization's goals and duties requires leadership. Regardless of the domain, whether Christian or secular, leaders should exert a social influence that supports and guides followers and enables them to stay the course of their organizations. While secular world leaders use numerical growth as the means to evaluate success for their organizations, pastoral leaders must measure success differently. For example, although constant numerical growth in the number of parishioners may indicate one form of "success," it does not guarantee the spiritual health of the church members, which is the ultimate goal of the Christian leader.

There are several types of leadership positions in Christian ministry. Nonetheless, pastoral ministry leaders have the noblest opportunity to serve those called to be one body in Christ; though they seek the welfare of the followers, they also have a responsibility to equip followers so they can fulfill the Great Commission within their communities, local churches, and environments. There are two facets to examine when it comes to defining pastoral leadership: what it means to be a "pastor" and what it means to be a "leader." According to *Nelson's New Illustrated Bible Dictionary*, a pastor, though "pastoral" is an adjective that refers to a shepherding person, is "the feeder, protector, and guide or shepherd of a flock of God's people in New Testament times. The term also implied the nourishing of and caring for God's people."¹ The term "leadership" means the position of the office of a leader who serves people; this is a

¹ *Nelson's New Illustrated Bible Dictionary*, s.v. "Pastor."

function served by the pastor in the context of an individual church. Thus, the phrase “pastoral leadership” is commonly used to describe those leading their local churches.

Although leadership in this context certainly overlaps with secular understandings of leadership (for example, influencing and being able to direct others), biblical and pastoral leadership has important differences (at least, the leadership addressed in this research does). One of the significant differences between secular leadership and leadership in the church is that pastors are supposed to imitate Christ; in other words, they are to be Christlike leaders. Jesus’ view of leadership is conspicuously different from the conventional wisdom of the secular world. For example, the secular leadership model oftentimes emphasizes the use of power and authority to command followers. In contrast, Christ admonished His disciples to be the servants of those they lead, such as in the book of Matthew when he says, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave just as the Son of Man did not come to be served, but to serve and to give his life as a ransom for many” (Matt 20:25–28). These verses most clearly demonstrate the ways Jesus’ view of leadership parts from secular understanding and is the aspect of a Christlike leadership that is often most emphasized today. In his *The Book on Leadership*, John MacArthur notes, “According to Christ, then, the truest kind of leadership demands service, sacrifice, and selflessness. A proud and self-promoting person is not a good leader by Christ’s standard, regardless of how much clout he or she might wield. Leaders who look to Christ as their Leader and their supreme model of leadership will have servants’ hearts. They will exemplify sacrifice.”²

² John MacArthur, *The Book on Leadership* (Nashville, TN: Thomas Nelson, 2004).

Ernest E. Mosley similarly claims that pastoral ministry leadership requires one to be a servant of those he leads by being involved with them on a personal level: “Ministers who provide effective leadership to churches are most likely to do so by becoming personally involved in the mission of the church.”³ Today, however, this personal factor is missing in the leadership of pastors of Togo’s Baptist churches. Ministers spend more time on computers and on the internet in their church offices and less time with the church people. As a result, the parishioners of these churches often feel neglected, and this results in a feeling of crisis in Togo’s Baptist churches. But what has led to this crisis? Pastoral leadership crises do not all start in one day but build up gradually. There are numerous books, articles, and magazines written on the subject of pastoral leadership, but many of these writings fail to define and explain the framework in which those who hold this position are to operate. The lack of purposeful definition of pastoral leadership creates a misunderstanding of the pastor’s responsibilities. However, the lack of definition is not the only issue; the issue also seems to be tied to the pastor’s training. Even though the concept of pastoral responsibility is well discussed in Bible colleges and seminaries, there still seems to be a lack of intentional training that targets church leadership and administration. Finally, though both churches and other Christian organizations in Togo have great teachers, preachers, and executive directors, they often lack influential leaders who know how to manage and “[serve] people and purpose.”⁴ This paper is an in-depth study of pastoral leadership in Togo, limiting itself specifically to Baptist Churches in Lomé. The information obtained through the surveys, questionnaires, research, and interviews performed as

³ Ernest E. Mosley, *Leadership Profile from Bible Personalities* (Nashville, TN: Broadman Press, 1979), 72.

⁴ John C. Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson, 2007).

part of this study will demonstrate that the pastoral leadership crisis is tied to the three areas mentioned above.

Notwithstanding the fact that several symposia have tackled the subject matter of pastoral leadership, there are still two main questions that need to be asked about the effectiveness of pastoral leadership in churches on one hand and, on the other, the source of the crisis: Is the pastor in the leadership position adequately trained, and are his leadership strategies biblical enough to help the church grow and accomplish the Great Commission? Many pastors assert that they lead the church the way they think is best, but the practicality of the examples they are setting says otherwise. The point is not to be judgmental; it seems presumptuous, even, to appear to be telling pastors and teachers what they should or should not do. However, Christ, being the Great Shepherd of the sheep, has set an example that is biblical and Christlike that needs to be followed by pastors who are undershepherds of Christ and His church. Those who are called to serve as pastors and teachers, who do not think of the ministry as a job, will ultimately emulate the example Christ has set up for the church: “The ministry of the undershepherds and teachers is not simply a job. Rather it is a vocation, the answering of a specific calling from God. It is the highest calling in Christian service.”⁵

Pastoral leadership has two dimensions: the spiritual and the physical. First, one must be called and gifted in order to take up this responsibility. Second, one must be trained and equipped to know how to serve the people he will be leading. The Apostle Paul explained the succinct description of the minister’s call to ministry in Ephesians 4:11: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” This passage is also linked to what Paul said in 1 Corinthians 12:28: that pastors and teachers are

⁵ Derek J. Prime, and Alistair Begg, *On Being A Pastor* (Chicago, IL: Moody Publishers, 2004), 17.

those God has appointed to serve the church. Paul gives further detail about the key role of pastors and teachers in the church: “To equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:12—13). This key role highlights the pastor’s first responsibilities: serving the church and its growth. Therefore, the pastor and teacher’s gift to the church is God’s fundamental purpose of personal maturity in Christ and the accomplishment of His will in the lives of those who love Him.

The intriguing questions about the two biblical references discussed above are: should one who is not called but who went to Bible school or received a seminary training be leading the church? Jesus trained the same men He called to be His apostles and the heralds of the gospel. However, the pastor must know that his call to ministry is more and that it is easily authenticated if he leads with conviction. Albert Mohler noted that “Wherever Christian leaders serve, in the church or the secular world, their leadership should be driven by distinctively Christian conviction.”⁶ The assumption is that some enter the ministry thinking of it as another job, a means to an end; consequently, their fundamental understanding of what it means to be a pastor is distorted.

Preparation for pastoral leadership has several facets. Although some of them are trivial, others are vital. For instance, feeling a call to pastoral ministry, receiving adequate training, and having a personal relationship with Christ are crucial for developing a well-rounded pastoral ministry as a leader of a church. As previously explained, the leadership crisis has developed as a result of several different factors. One way of not allowing a crisis to take over the leadership is to make sure that one is called to lead, is trained on how to do the job, and has a deep

⁶ Albert Mohler, *The Conviction to Lead* (Bloomington, MN: Bethany House Publishers, 2012), 18.

relationship with Jesus, who has already set the pace. Below is one of the verses of the song for which Martin Luther is remembered, written in 1527:

Did we in our own strength confide,
 Our striving would be losing;
 Were not the right Man on our side,
 The Man of God's own choosing: s
 Dost ask who that may be?
 Christ Jesus, it is He;
 Lord Sabaoth His name,
 From age to age the same,
 And he must win the battle.

According to this verse above, the work of the pastor and the work of the ministry will be difficult even impossible if one tries to do the work of the ministry on his or her own.

Another factor that requires leaders in pastoral positions to be trained is that they have to make decisions and choices every day regarding peoples' lives, their peace with God, and their spiritual growth in the Lord. These decisions and choices are equally important as the pastor himself and his dedication "Real leadership happens on edge, on the boundaries where opportunities and the resources meet. On these strategic edges, leaders live by their values and are forced to make choices."⁷ The decisions and choices in pastoral leadership are based on Scripture, and a proper application of the scriptural principle is crucial for the conformity of that which the Great Shepherd, Jesus, has already instituted. The reason for highlighting the issue of the call to ministry, the training, and a personal relationship with Christ is because they are related to the pastoral leadership crisis that Baptist churches face in Togo, particularly Baptist Church, which will be at the forefront of this study.

⁷ Robert D. Dale, *Leading Edge: Leadership Strategies from the New Testament* (Eugene, OR: Wipf & Stock Publishers, 1984), 9.

Without question, some Baptist church leaders have made the church their personal organization. Even though the leadership standard of the church is for both pastors and deacons to share the responsibilities of leading, most deacons and other leaders will attest to the fact that they have basically little to no say in the affairs of the church. Most of them do not have a voice; they do as the pastors say. Most business meetings are started and ended by the pastor alone. It is no longer hard to find what some leaders in pastoral leadership positions stand for: doing things their ways. Leaders should be known best for what they stand for, not for what the people they are leading stand for.

The lack of unity among Baptist pastors is another weak link in the community of leaders. The Bible says, “As iron sharpens iron, so one person sharpens another” (Prov 25:17). The division that resides in Baptist pastors’ communities hinders them from encouraging, challenging, and caring for one another. It is probably easier for one pastor to hold his fellow pastor accountable and care for him; they can do more for each other than members of the congregation will do. Numerous churches have some amazing members who deeply care for the pastors. The idea in this context is that these pastors will find it easier and more comfortable to share their struggles with other pastors, their perspectives on issues of their churches rather than going to a church member for advice. Nevertheless, how can this be possible if they allow unnecessary issues such as using drums in the church to create divisions? Jesus says, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another” (John 13:34–35).

The exercise of authority in pastoral leadership appears to conflict with the “positional authority” used by some of the pastors in their churches. The authority is from the Bible, but only a few of the pastors know that. It might be a default of human nature to feel more superior

and powerful once one is in charge. However, according to Jesus' method of leadership, leadership is not about the enjoyment of privilege gained from being in a powerful position but rather is about a servant leadership that demonstrates the heart and the character of Christ: "The exercise of authority is designed to serve the well-being of those under its care. Certainly, in the Lord's flock, leadership among God's people is always servant leadership. This authority is to be directed by God's Word."⁸ The misunderstanding of God's authority over the church and the pastors' leadership influence has made some pastors believe that they have the authority to make all the church's decisions. Anyone who understands leadership as a position of power ultimately loses the key sense of what it means to serve those who are under their care.

One could deduce from the way Jesus washed the feet of his disciples, despite being the Master, that leadership is about not power and position but rather a relationship of influence by which one serves and provides for those he or she is leading, especially those who are undershepherds of Christ's flock. "Shepherd leading is concrete, participative, involved leadership. Shepherds are with the sheep."⁹ Shepherds do not live far away from their sheep. They live among them and guide them. It will not be surprising for those they lead to start acting like them. Dr. Lynn Anderson, in *They Smell Like Sheep: Spiritual Leadership for the 21st Century*, noted, "Of the three biblical models, shepherd, mentor, and equipper, the chief model is that of a shepherd, and with good reason, for a shepherd is someone who lives with sheep. A

⁸ Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P & R Publishing, 2010), 89.

⁹ Jay. E. Adams, *Pastoral Leadership: Shepherding God's Flock* (Grand Rapids: Baker Book House, 1975), 6.

shepherd knows each sheep by name; he nurtures the young, bandages the wounded, cares for the weak, and protects them all. A shepherd smells like a sheep.”¹⁰

African culture in general favors a dictatorial leadership style. Supposedly, one with a leadership role must exhibit his absolute power and control. It is sort of a good thing culturally, even though it is not necessarily right to do. Though this is not the cause of the leadership crisis in Togolese Baptist churches, it is present in most churches in Togo. Some pastors have adopted a secular leadership style, while some of the followers are having to adapt to this type of leadership. The dictatorial leadership style distorts the reason why God put one in the pastoral position. The ultimate reason God assigned leaders to any position was so He could best use that position to accomplish His purpose of shaping them into the image of Christ.¹¹ The dictatorial leadership style embodies an exercise of self-power over the people led, while a servant-leader allows God to shape the people into Christ’s image through him. The fact is that it is not about the one in charge or holding the pastoral leadership position; it is all about God.

The “one-man show” leadership in some of the Baptist churches has turned some other leaders, such as elders and deacons, into standby personnel. The question that this way of leading stimulates is how can a church make a rational, biblical decision if only one person has a say? The church needs to be more democratic to have a balanced leadership that will enhance a well-rounded ministry. One of the reasons why church elders and deacons are not part of the church’s active leadership is that they are often thought of as church officials who vote on a budget, pay the church’s electrical bills, and organize the quarterly church meeting. They are not considered

¹⁰ Dr. Lynn Anderson, *They Smell Like Sheep: Spiritual Leadership for the 21st Century* (West Monroe, LA: Howard Publishing, 1997), 4.

¹¹ Jeff Iorg, *The Character of Leadership, Nine Qualities that Define Great Leaders*, (Nashville, TN: B & H Publishing Group, 2007), 6.

in a position to teach the word or be pastorally involved in the life of the people. Victor A. Constien, a Lutheran official and author of *The Caring Elder*, shared this standard view by asserting that

Members of a congregation's board of elders are not assistant pastors. They assist their pastor.... Through the senior pastor, elders establish a caring link with each person on the professional staff, whether assistant pastor; director of Christian education, evangelism. ... But, even more important, elders help facilitate and strengthen the working relationship of the church staff.¹²

Involving deacons and leaders in a position as the church's "errand runners" position creates a vacuum in pastoral leadership because they are doing all but the critical task of co-shepherding the church.

On the other hand, biblical eldership did not exclude elders and deacons from being teachers of the word, especially elders. Alexander Strauch, a gifted Bible teacher and elder in Littleton, Colorado, averred that

One doesn't need to read Greek or be professionally trained in theology to understand that the contemporary church-board concept of eldership is irreconcilably at odds with the New Testament definition of eldership. According to the New Testament concept of eldership, elders lead the church, teach and preach the Word, protect the church from false teachers, exhort and admonish the saints in sound doctrine, visit the sick and pray, and judge doctrinal issues.¹³

The typical church leadership format prevalent in Baptist churches in Togo is that of the pastor-deacon leadership type. As previously discussed, not every pastor considers deacons to be part of the people's spiritual formation and growth. Instead, for some the deacons are just the errand runners of the church. This leadership format has created room for autocracy, where the pastor is the only one who has the final say in almost every decision in the church's life. Nevertheless, the

¹² Victor A. Constien, *The Caring Elder: A Training Manual for Serving* (St. Louis: Concordia, 1986), 10.

¹³ Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, Co: Lewis and Roth Publishers, 1995), 16.

biblical eldership leadership format helps check the pastor and keep him accountable, since he is one of the elders. Peter sheds light on the concept of a format of leadership that includes elders by saying in his first letter,

To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, watching over them not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.

Furthermore, when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (1 Pet 5:1–4)

In these verses, we see a plurality of people in leadership. There is an instruction to the shepherds of God's flock, which assumes that one pastor is not doing everything. It is not a crime for the church to have a pastor, but it is healthy for any church to have elders who will help shepherd God's flock. The objective of this study was not to decide whether eldership leadership format is better than pastor-deacon based format. There could still be a leadership issue with both formats. In the Baptist Churches in Togo, however, it does appear that eldership church leadership model will benefit both pastors and the church members.

Problem Presented

This dissertation addresses the problem of the pastoral leadership crisis in Togo, which, it argues, is linked to a lack of effective biblical training for pastors. In addition, the way Baptist Churches in Lomé, in particular, conceives of administration and relationship building between pastor and parishioners has some bearing on the crisis. There is a general expectation that parishioners need to come to the pastor in his office if they have issues or want to connect with him. This deviates from the Bible's portrayal of Jesus as the Man who visited and consequently helped people in their homes and villages. Jesus did not have an office for people to come to; He

went to the people and was always moved by compassion toward them. Moreover, those who came to Him found peace and life. How can a pastor connect with his people if he cannot associate with them and does not visit them? Nor will he be able to relate to them, for John Maxwell, in *Everyone Communicates, Few Connect*, states, “Connecting is the ability to identify with people and relate to them in a way that increases your influence with them because the ability to communicate and connect with others is a major determining factor in reaching your potential.”¹⁴

While some pretend to be OK with the leadership at Calvary Baptist Church, others express their need, how they feel uncared for in the areas of their marriages, finances, and past personal struggles. Their statements indicate that pastoral leaders need to do more than just preach sermons and teach Sunday school classes.

Purpose Statement

To continue examining factors causing the pastoral leadership crisis so specific remedies can be suggested, let us turn to an examination of the level of education provided to those entering the ministry, especially pastoral ministry positions. It would be irrational to talk about education level without talking first and foremost about the educational system that exists in Togo. Close observation reveals that there are at least two forms of education in the country: informal education and colonial education. In general, informal education—that which is based on sound morals that one receives from the community as well as imparted knowledge transferred, for the most part, from the old to the young—comprises the foundation of education

¹⁴ John Maxwell, *Everyone Communicates Few Connect: What the Most Effective People Do Differently* (Nashville: Thomas Nelson, 2010), 3.

in Togo and is one of the reasons why respect and reverence for one's elders are seen as paramount in Togolese culture. This informal education is orally transmitted through adages, histories, and gestures that help one assimilate both the moral and the intellectual components of what is taught. Consequently, this type of education is timeless, daily, and often circumstantial.

In practice, informal education, maybe more accurately called "traditional education," is more prevalent in Togo despite the colonial and Western education that came into the country along with different ideologies and systems. Once in a while, a clash occurs between the elders and young adults over cultural differences and practices. While the younger generation finds the colonial system of education to be more comprehensive, the older generation sees it as a cultural invader. As a result, the elders insist on preservation of their cultural settings and traditions, which can in turn prevent all kinds of innovation.

The colonial administration of education consists of several layers, and Togo has gone through multiple colonial education systems. In his *Bloomsbury Collections* article, Philip Amevigbe divides colonial education in Togo into five periods: "The German system of education in Togo from 1884 to 1914, the education system under the administration of [the] British and French from 1914 to 1920, the setting of the French education system from 1921 to 1932, and the education system after the Second World War from 1945 to 1960."¹⁵ According to Amevigbe's research, Togo has always had a confused educational system that is not stable enough to equip its citizen with a well-rounded education. Indeed, some reforms and upgrades needed to be incorporated into the educational system after France granted Togo its

¹⁵ Philippe Amevigbe, "Togo: An Overview," *Education in West Africa: Education Around the World*, ed. Emefa J. Takyi-Amoako, Education Around the World (New York: Bloomsbury Academic, 2015), 465–478, *Bloomsbury Collections*, <http://dx.doi.org/10.5040/9781472593443.ch-029>.

independence on April 27, 1960. These reforms had to do with promoting economic growth by ensuring the practicality of the education and that it measures up to the needs of the labor market.

The Baptist mission made its way to West Africa in 1919 but did not arrive in Togo until 1964. While the first pioneers of this mission are unknown, the works and churches they planted remain the tangible proof of their hard work. At that moment in time, the people of Togo were divided into 37 different tribal groups, possessing neither language nor history in common. The primary ethnic group today consists of the Ewe and such related people as the Ouatchi, Fon, and Adja; they live in the south and comprise 40% of the population. These were the prominent people who came in contact with the first Baptist missionaries upon their arrival. The Baptist church has significantly grown from one church in Lomé, Togo, in 1964 to over 30 Baptist churches and 22,000 members. The significant growth and incredible success of the Baptist church has led to some growing pains.

Basic Assumptions

The general picture of Calvary Baptist Church in Lomé can be summarized in a couple of sentences. First, the church has always chosen pastors who never completed their pastoral training. The first pastor did only one year in Bible institutes instead of three; the second pastor had done only six weeks. In addition to the lack of training, these pastors did not place certain accountability parameters. The lack of accountability and improper training led both to issues with leadership and immorality. These events and experiences left Baptist Church members disappointed in Christian leaders and pastors. This research project's claim is that the pastors did not receive a complete biblical training, something which could have helped them avoid certain pitfalls.

To test this hypothesis, ten pastors from ten Baptist churches in the same vicinity in Lomé were interviewed. Some of the congregation members were interviewed as well. I then attempted to correct the problem by training these men for six months. The training focused on their areas of weakness in pastoral leadership, church administration, and theological training.

I concluded that, if pastors in Lomé received pastoral training for six months, these church leaders would know their responsibilities and be better equipped to lead their churches.

Definitions

These are the terms on which this research project depends. Key terms that will be used include:

Togo: A country in West Africa with a population of 7 million people.

West Africa: The west coast of Africa.

Accountability, lack of: Several Baptist pastors do not have anyone holding them responsible and checking them at all.

Wholistic training approach: A training involving biblical training, mentoring, administrative skill training, and a practical ministry internship.

Christian leadership: A leadership that is based on the church or a ministry organization.

Influence: Power and impact, which seems to be misconceived in the Baptist churches of Lomé.

Contextualization: Even though the project will cover the evangelical church pastors' spectrum, it will focus on the Baptist Church in Togo and will be limited to that particular pastoral leadership crisis.

Responsibility: The ways pastors view their commitment to the church or ministerial duties.

Moratorium: The state of standstill in pastoral leadership.

PACLA II: Pan African Christian Leadership Assembly.

WALYM: West Africa Leadership and Youth Ministries, which I am currently serving as president and CEO.

Limitations and Delimitations

The delimitation of this project is threefold. First, I have chosen not to use real participant names. The reason is that people are less likely to be completely honest when they think their names will be revealed. The decision to keep participant names anonymous was meant to encourage honesty and should not have had any negative impact on the results of the survey or the research. Second, there is some literature about leadership from the Western perspective that will be used to help bridge the gap between the designated audience and the culture being studied. Third, the study will be delimited to a particular population or the particular churches that were used in this research. The focus of the research was centered on the Baptist Church of Lomé because it is one of the oldest pioneer churches. This means any significant change that occur in that church will spread quickly to the other churches. Since the leadership crisis is what this research seeks to address, the survey was delimited to people in leadership, including pastors (10) and 30 other people precisely deacons, elders, Sunday school teachers, and secretaries from the studied churches, adding up to 40 people in total.

The limitation of this study is that I was forced to use a convenience sample despite the many Baptist churches in Togo because several pastors would not allow their churches to take part in this research. This research is also limited to the Lomé area because of the structure and subdivision of the churches in Togo. The churches in Lomé are part of a different district and are under a different church association; for this reason, permission had not been granted to cross

over to a different district or region. Another limitation confronting this project is that the study could not be generalizable to all areas of pastoral leadership. In addition, since this is a qualitative study, the findings could be subject to other interpretations. Moreover, it is also plausible that the findings of this research may not be conclusive with regards to the hypothesis initially expressed. The final limitation that I cannot control as a researcher is the complete honesty of the participants. To elaborate on this point, I must say that in most shame-based cultures, of which Lomé's is one, a truth that could put someone in trouble is often instead told differently. This does not mean that people lie, but they sometimes offer instead an alternative (substitute) truth to protect themselves and their families.

Thesis Statement

The purpose of this DMIN research project is to thoroughly research and investigate the fundamental factors that are plunging these pastors into leadership crisis in Baptist churches in Togo and to offer an effective and tailored solution to the crisis.

Chapter 2

Foundations

Literature Review

There is almost nothing such as book or literature written about the pastoral leadership crisis in Togo. Even though there are numerous former works about the educational system in Togo, there is no evident work targeting the leadership atmosphere in Togolese Baptist churches. A review of previous works in pastoral leadership outside of Togo revealed that such studies rarely identify a lack of effective training as a major contributor to other leadership crises in the church. This conceptual framework aims to compare previous work to see what makes the leadership crisis in Togo different. It will provide the foundation that will allow this dissertation to ultimately produce material that can remedy some part of the pastoral crises in Baptist churches in Togo and beyond. While reviewing previous literature, I focused mostly on magazine and journal articles, print books, and other dissertations that parallel this thesis project's topic. Besides the sources mentioned, some online materials were also used, as were some class notes and projects from previous semesters. These notes and projects are mostly from organizational leadership, discipleship, and church growth courses taken from Liberty University.

One of the people who highlights the duties and responsibilities of pastoral leaders and administrators of the church is Timothy Z. Witmer. In his book *The Shepherd Leader*, Witmer emphasizes the core responsibilities of the leader of the church: to shepherd God's flock. According to Witmer, the leader of the church must have a fundamental understanding and sense of the imperativeness of knowing, feeding, and protecting.¹⁶ The leaders of the church, he

¹⁶ Timothy Witmer, *The Shepherd Leader* (Phillipsburg, NJ: P & R Publisher, 2010).

claims, are called to be shepherds, not a board of directors. As shepherds, they need to be aware of how they view their own identity and understand what they are supposed to be doing as shepherds. This book highlights the fact that shepherding is at the very heart of biblical leadership and that it is unfortunately missing in the church, which aligns with what has been observed in the Togolese Baptist congregations that are being studied here. Although Witmer's volume contributes to this study in the way that it points out the same factors this study is researching that weaken pastoral leadership, it neither studies the origin of the issue nor offers any solutions. The need for this study, therefore, is to tackle the issue at the root level, hypothesized here as a lack of training because how could one know the needs of God's flock, feed them in green pastures (meaning teach and preach the Word of God that is not diluted), and protect them from bad choices and bad teachings if he does not have the proper training to do so? The core responsibilities of pastoral leaders are well detailed in this volume but neglects to touch on the primary issue of lack of ministerial training and fails to underscore the fact that not many pastors have been professionally trained (unless Witmer was just writing to those who are effectively and proficiently trained ministers).

Paul Seger grew up in Africa as a missionary kid who saw the early stage of local leadership in his village. He observed firsthand some of the African cultural leaders, ranging from those leading the village (such as the chiefs and their surrogates) to those leading the church (such as pastors and deacons or elders). In his work, *Chief: Leadership Lessons from a Village in Africa*, Seger details how the culture and tradition in Africa tainted the leadership in the church and why it still has such a strong hold on the way followers are led and served.¹⁷

¹⁷ Paul Seger, *Chief: Leadership Lessons from a Village in Africa* (South Carolina: CreateSpace Publishing Platform, 2013).

Seger's work makes clear that, because our culture is part of who we are, those who lead the church are influenced by their cultural background. African culture advances the idea that the leader is exempted from going out of his way to assist the people in any form or capacity. For instance, the chief of the village would not pay you a visit just to see how you are doing. The follower, or in this context the villager, is the one required to go to the chief and ask for his help. Similarly, several of the pastors in the churches of Lomé studied in this research complain that their church members do not come to their offices to tell them about their needs, and they reason that this is why they cannot properly serve their parishes. Nevertheless, this approach, though acceptable in African culture, is unfounded in the Bible. For instance, Jesus went to Zacchaeus's house and saved him from his hypocrisy and cheating in the tax collection (Luke 19:1–10). Jesus went to Mary and Martha's house to raise their dead brother, Lazarus, from the grave (John 11:38–44). With this cultural background influencing leadership, Seger draws a perspective on African leadership that clearly contrasts biblical leadership and secular African leadership. It therefore serves as support for this project's thesis by highlighting how the pastoral leadership crisis has deeper roots in the tradition and culture of Togo.

Besides the cultural background that contributes to the leadership crisis, there is also a lack of a comprehensive understanding among pastors of their responsibilities as pastoral leaders. Blackaby's volume *The Spiritual Leadership: Moving People on to God's Agenda* highlights the importance of leaders' responsibilities and how they affect the work of ministry. The point here is not so much about the leaders' responsibilities but about their *knowledge* of these responsibilities.¹⁸ For instance, the pastor's responsibilities are not limited to preaching

¹⁸ Henry Blackaby, and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B&H Publishing Group, 2001).

alone. It is indisputable that spiritual teaching is a crucial part of their responsibilities as leaders of the church, but physical outreach is as well. For instance, if a pastor preaches a nice sermon every Sunday yet fails to visit a couple who is struggling in their marriage or to counsel a church member who is struggling with the aftermath of an abusive relationship, how good are those sermons? However, in most of the Baptist churches in Togo, the pastors or church leaders do not know what responsibilities they have beyond preaching and teaching. This is one of the issues that seems to be fueling the leadership crisis in Togolese Baptist churches.

One of the ways Blackaby's volume contributes to this research is that it offers specific ways to avoid the crisis by suggesting that pastors must visit their church members on a regular basis. By doing so, they will be able to build up relationships. Once relationships are built, there will be trust between the leader and his followers, and through trust the followers will be more likely to open up about whatever issues they have. The book also suggests that the pastoral leader apply biblical leadership techniques, such as loving the people. Expressing the power and the influence of the love of God to people is difficult to overemphasize (1 John 4:8). The Apostle Paul wrote that the transformational nature of love is greater than hope and faith (1 Cor 13). Another tangible way Blackaby's volume contributes to this research is the way it highlights the importance of the leader's motivation. Instead of misleading the followers, whether intentionally or unintentionally, a good leader must motivate them. This is lacking in the Baptist churches' leadership in Togo. The gap here, though, is that although Blackaby highlights the importance of a church leader knowing his or her responsibilities beyond preaching and teaching, his book does not acknowledge the fact that these issues are related to a lack of training. This project thus utilizes Blackaby's work and these leadership issues to underscore the necessity for an effective

pastoral training, to emphasize that effectiveness and growth depend on the type of leadership training one receives.

A book that talks about the importance of good relationships between pastors and the church members is John Stott's *Problems of Christian Leadership*. Stott expansively details ways Christian leaders are supposed to treat those they lead. One of his crucial points examines the way we treat people. Stott said,

My first section is the basis for Christians for good relationships. I want to suggest that the basis for good relationship is respect, and respect is based on worth. However, we have to have a Christian understanding of worth. Human worth is not measured by a person's profession or income, or by their good looks or their pleasant personality, or by the size of their house or their car, or by their social status. Human worth is intrinsic.¹⁹

The lack of respect is another problem found in the pastoral crisis. Many pastors in Togo base their respect for members on the members' income. At this juncture, the issue of respect is based on the person's income, mostly the kind of house they have and the type of car they drive.

Though those in the church with low income are often faithful in the sense that they attend church services every time the church doors are open and participate in almost all the activities of the church, the church leadership usually looks down on them. Stott's book validates the same issues this study is researching in the Baptist churches' leadership. Although Stott describes the difference between the secular mind and the Christian mind when it comes to the respect of human worth, he does not point out that effective training is often needed to overcome the secular mindset. When leaders of the church not only know what they are called and supposed to do but also have the training to know how to do it, they will then be more equipped to do the work effectively. Although it is sad that church leaders will respect some people simply because they have more money, they give higher tithes, and give bigger contribution to church projects,

¹⁹ John Stott, *Problem of Christian Leadership* (Downers Grove: IL InterVarsity Press, 2014), 46.

they do so because they have not been taught the right things. This research addresses these issues and will focus on areas of ministry courses that will equip pastors to be better shepherds.

In *The Church in the Bible and the World*, D. A. Carson traces leadership from the Old Testament and uses it as an example that helps the church understand the prophets and their ways of leading. Even though the word “church” was not necessarily part of Old Testament language, this source is useful in providing support for the way the called people of old accepted the prophets and their leadership and what one could learn from it today. Also, this source contributes to the research’s purpose in the sense that it explains the role of those who are leaders and those who are followers. Another way the source supports the research is through its description of the call and the teaching of those whom God had called to lead His people.²⁰

An effective church leadership is translated into the health of the leader himself and his church members. This is a point Thabiti M. Anyabwile, author of *What Is a Healthy Church Member?*, makes by painting a picture of a healthy church and a spiritually healthy member of the church in the light of Scripture. As such, this book provides one of the practical examples that contribute to this thesis as far as the health of the church and its members go: that the spiritual health of the church and its members must remain a priority to the church leader.²¹ Even though Anyabwile acknowledges that the spotlight is on the leaders of Baptist churches, the members also have responsibilities (after all, a church leader is also a church member). In this context, a healthy member is a growing disciple, an evangelist, and of most interest to this research, a prayer warrior. From my observation, most of the issues in Baptist churches in Togo relate to a lack of prayer. Parishioners spend more time in meetings and programs than in prayer.

²⁰ D. A. Carson, *The Church in the Bible and the World* (Eugene, OR: Wpf and Stock Publishers, 2002).

²¹ Thabiti M. Anyabwile, *What Is a Healthy Church Member?* (Wheaton, IL: Crossway Book, 2008).

The church is not just a corporation. The church has the spiritual dimension to it, yet too often this part seems to be forgotten by both the members and their leaders. Will a prayer simply cure the pastoral leadership crisis? No, it will not, but it will show the way toward the solution and toward the wisdom needed from God to avoid parts of the crisis in the first place. My argument is that most of the leaders have not received adequate training on how to be prayer warriors for their family, for themselves, and for the church members, leading to church members not knowing how to support their leaders prayerfully.

Leaders on Leadership by George Barna highlights the importance and purpose of leadership in the lives of God's people. Though it may be said that the author does not give enough importance to ministry programs such as discipleship and evangelism, he nevertheless provides some practical examples of how essential leadership is in the lives of Christ's followers, those who attend church. He does so by examining leadership in the Old Testament and reflecting on how the leaders of old did whatever it took to get people closer to God. An example is found in 1 Samuel 15, where Prophet Samuel cried out the whole night for the Lord on behalf of King Saul. Although King Saul deserved God's rejection, Samuel as a leader pleaded with God to reconsider His decision. If church leaders could care so deeply for their followers by doing whatever it takes for their followers to grow, they would have had less issues in their leadership. It is from that perspective that Barna says,

The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership. Now, the theological minded will immediately attack the statement and say that the most important thing is "holiness" or "righteousness" or "commitment to Christ" or "radical obedience to God." On the theological level, I wholeheartedly agree. Unfortunately, most Americans do not live on a theological level. The reality is that for anyone of us to become holy, righteous, and committed to Christ or

radically obedient to God, we need leaders who will do whatever it takes to facilitate such quality in us sinful, selfish, misguided mortals.²²

The point Barna makes is valid in the sense that several leaders of churches are eagerly willing to point out the sins of the church but are not willing to do whatever it takes for the church members to grow, to counsel them and assist them in their daily struggles. Although this source contributes to this research by emphasizing the importance of being a leader who will not just talk but act, it once again does not address the cause nor the root of the issue. Barna could have explained why we are having these types of pastoral leadership issues in our churches today. But since this source does not highlight the sources, there is a need for projects like this research that work to identify not just what the issue is but also where it comes from and how can it be fixed or remedied. One of the goals of this research is to help pastors get out of crisis by training them to be adequate, compassionate, and morally strong enough to take issues of the church head on instead of just pointing out sins and difficulties of the church people.

Another issue that has been addressed in the past regarding the leadership in the church is the leader's priorities. In his book *Leaders Who Last*, Dave Kraft discusses what church leaders prioritize. In his discussion, leaders' priority should not be first and foremost their to-do lists. They should instead prioritize character in their persons, caring in their relationships, and competency in their endeavors.²³ Kraft's work contributes to this research in the sense that it highlights one of the more important elements of leadership: integrity. It is tempting to jump to the conclusion that the men and women in church leadership roles do not lack integrity, but as recent decades have shown, moral declination is not only found in secular world. It is increasingly showing up and advancing in Christian leadership in Togo. The lack of integrity

²² George Barna, *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), 18.

²³ David Kraft, *Leaders Who Last* (Wheaton, IL: Crossway Publishers, 2010).

contributes to leadership inadequacies in the sense that church members are having a hard time trusting the leaders. Some of the pastors promise their church members that they will pay them a visit but then never show up. Other church leaders have (at least verbally) made it clear to their parishioners that they are there to support and care for them but are nowhere to be found when hurts actually stick. Even worse are the leaders who have been found guilty of sexual immoralities and misconducts within and outside of the church. In each of these instances, the congregation loses trust in their pastors and church leaders. The type of training this research is addressing is not merely an academic one but one that takes character into account. Although it is very important for a pastor to have his or her to-do list, it is important to take care of the being before the doing. There is a need for the restoration of integrity in the Baptist churches' pastoral leadership through an effective training that targets the character of the leader. After all, people do what people see, and if the church members have a pastor whose yes means no and whose no means yes, they will not be able to practice integrity in their daily lives either.

One of the issues pertaining to the pastoral crisis in Togo is the "age-based" cultural implications. In West Africa in general, and in Togo in particular, any elder, especially one with grey hair, is considered wise and can assume the role of the leader's advisor. In his book, Paul Tripp argues against the inherent wisdom of the elderly. The author proves that it is not always about the knowledge of the ministry task; rather, the character of the one leading also counts. This book supports this research in the way that old age and grey hair or being in ministry for a long time does not grant one leadership skills. Many years in ministry and leadership positions certainly contribute to leadership experience but do not necessarily guarantee effective and godly leadership. Instead, a spiritually healthy leadership community acknowledges that character is

more important than structure or strategies.²⁴ The contribution of Tripp's book to the research is that it highlights the importance of the leader's character rather than the age-based concept of leading. Age does not guarantee a successful pastoral leadership, but a Christ-like character will help the leadership and the growth of the church. Beyond the listed contributions of this sources, Paul Tripp does not highlight the fact that some of these issues are related to a lack of an effective training. Pastors have not been trained enough to know the importance of character. Most of trainings these days are based on strategies and worship methods. This research seeks to fill that gap.

Among the leadership crises is also found the issue of church discipline. The way disciplines have been handled in Baptist churches have left a bitter task in the mouths of several church members. Some of these members have either changed denominations or stopped going to any church altogether. Jonathan Leeman has written a volume on this subject. In his book, *Understanding Church Discipline*, Leeman compared the church and its members to parents and their children. He claims discipline, though a difficult task for parents, is necessary in raising children. In this analogy, Leeman implies that, although it might be difficult for church leaders to discipline a church member, it is necessary to correct sin in the church. This book contributes to this research in the sense that it offers some practical step-by-step interpretations of Matthew 18. These steps are not necessarily exhaustive, but they help church leader proceed biblically when it comes to investigating and taking the necessary measures regarding church discipline. The author also defines church discipline. He asks, "What is church discipline? The broad answer is to say it is correcting sin in the church."²⁵ He also uses Galatians 6:1–2 to make his point by

²⁴ Paul Tripp, *Lead: 12 Gospel Principles for Leadership in the Church* (Wheaton: IL, Crossway Publishers, 2020).

²⁵ Jonathan Leeman, *Understanding Church Discipline* (Nashville, TN: B&H Publishing Group, 2016). 4.

emphasizing that “spiritual” in the phrase “You who are spiritual should restore such a person” means all those who are walking by the fruit of the Spirit. There is a conflict in his perspective. In other words, if the phrase “You who are spiritual” means everyone walking by the fruit of the Spirit, does that mean that everyone can discipline his brother or sister in Christ? What happened to his comparison with family-like discipline? Do all siblings who behave well discipline their younger siblings, or do only parents do the disciplining? Even though this book offers some fundamental truths about church discipline, such as correcting church members’ sins and behaviors, it failed to address the correcting of the heart. Church discipline or even discipline in the family should not seek to correct behaviors only but the hearts as well. Although resources such as theses offer a biblical-based solution to church discipline, they fail to highlight the primary purpose of discipline, which should be done in love in order to restore. The harsh and radical church disciplines found in the Baptist church in Togo do not show compassion. The church discipline in their context has two dimensions: punishment and shaming, especially when it comes to people having sex before they are married and getting pregnant before their wedding. Some repercussions have led some people to commit abortion in order to avoid the shaming in front of whole church in the name of “church discipline.” The reasons above justify the need for this study. Because church leaders in this context receive little to no training, they are not handling the church leadership and discipline the way they should be handled. Based on my observation and analysis of the past 12 years, almost 95% of “church disciplines” results in people leaving the church and in 60% leaving the Christian faith altogether. These are considerable percentages. There is a need therefore to offer specific training that will help these church leaders discipline their church members in love with the goal to restore them.

Given Leeman's comparison of discipline in the church with that in the family, one may wonder how the home and family life of Baptist pastors are. From discouragements to burnouts, several of these pastors are not actually the same leaders at home as they are to their churches. In his book *The Shepherd Leader at Home*, Tim Z. Witmer builds a biblical framework for leadership at home. This framework highlights the crucial roles husbands and dads have as shepherds of their families. Presenting the biblical rationale, Witmer asserts that shepherding functions such as knowing, leading, providing for, and protecting represent four of the most fundamental human needs that God meets through those who lead families.²⁶ Witmer's work supports this research's idea that some of the leadership crises today in the Baptist churches start at home. During my initial investigation, it came to my attention that although some of the leaders of the church are great preachers and teachers, they are basically absent from their homes. They also tell their wives that their ministries are very demanding. Someone confided in me that the wife of their pastor is so lonely and stressed out because she has to handle all the responsibilities of the family, from disciplining kids to feeding and protecting them. This is not the first time I have heard such complains, but it has become more apparent in the past decades that pastors have been married to their ministries instead of the wives. It is sad that some of them do not have their children walking with the Lord. Even though a parent cannot be blamed for the choices their children make, a parent nevertheless is supposed to do his job. It seems like even the basic moral attention is missing from the home, but the Bible said of the church leader that "He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect."²⁷ Although Witmer's book contributes to this work by showing

²⁶ Timothy Z. Witmer, *The Shepherd Leader at Home* (Wheaton: IL Crossway Publishers, 2012).

²⁷ 1 Tim 3:4.

how leadership starts at home before making its way into the church, he did not tie the problems in home leadership with church leadership. As a result, this study incorporated vigorous and practical training in the areas of the family and the ministry in its proposed training program (see Chapter 5). In this training, pastors are taught the responsibilities the Lord expects from them as husbands, fathers, and pastors.

Two very important aspects of pastoral ministry are preaching and teaching. These are not the only important aspects of the pastoral leadership and roles, but they are imperative to the work of the pastor. Feeding the flock appears to be one of the most important jobs of the shepherd. Spending decades of researching the practical meaning of Psalm 23, Kenneth E. Bailey provided a vivid explanation and biblical example of the meaning “The Lord is my shepherd; I shall not want.” According to Bailey, a good shepherd who does his job well should not have his or her flock lacking or malnourished, rather food, drink, security, rescue, and comfort.²⁸ A shepherd who does not have the practical knowledge of these point will do more harm to the flock than good. In other words, the flock will be worse with him rather than without him. The care shown to the Baptist churches’ members is not the one shepherds should offer. Some church members are depressed, but their pastors (shepherds) yell at them as if it is their faults that things are the way they are. Some people going through difficulties have been accused of having secret sins. Although Bailey’s book can be considered a “user manual for pastors,” it does offers how pastors who are shepherd should get to where they need to be. This study observes the issues of the lack of pastors feeding their flocks well in the sense that there is a need of good preaching and teachings. Some of them present sermons that do not satisfy or quench the spiritual thirst

²⁸ Kenneth E. Bailey, *The Good Shepherd* (Downers Grove: IL, InterVarsity Press, 2014).

their church members have. These issues can only be addressed by retraining or equipping these church leaders to preach and teach more effectively.

One of the cracks in Baptist churches' leadership models today is that their vision for the church is not necessarily a God-given vision. Eddie Gibbs evaluates the intent of the visions the Lord gives to those who are shepherding His flock. In his *The Rebirth of the Church*, Gibbs highlights the need for church leaders to return to the Apostle Paul's vision for ministry in our post-Christian world. Gibbs asserts that church leaders need to cast a vision that will get God's people to grow in their faith and expand their capacity to act as witnesses.²⁹ His argument ties into one of the issues related to the pastoral leadership crisis in the context studied in this paper. Many church leaders in Togo let their church members get complacent thinking that they need do nothing else but simply attend church. They don't work to form church members or teach them how they can share their faith with coworkers and relatives who do not know Jesus as their Lord and savior. The vision of the church today should focus on how to train church members to grow in their faith and how to evangelize, rather than the current vision that focuses solely on numerical growth.

It is apparent that not everyone who leads the church has a God-given vision. Had that been the case, Baptist churches' leaders would act less like CEOs and more like undershepherds. Although the CEO position involves a more strategic leadership and a pastor could learn that strategy. The idea of pastors acting more like undershepherds less like CEO means that pastors should shepherd those they lead by being more caring and more involved in the life of their church members. The difference between the prophetic vision and the pastoral vision of today's leaders is in doing what God wants versus doing what one feels needs to be done. In other words,

²⁹ Eddie Gibbs, *The Rebirth of The Church* (Grand Rapids: MI, Baker Academy Publishing Group, 2013).

the prophets proclaimed to the children of Israel what they heard directly from the Lord (Ezekiel 37:21). They did not transform any of God's messages, turn a direct order into their own will or change it to something else they preferred rather the will of God. Even though today no one hears God's voice come from the clouds, we have the Bible. All that we need for godliness and for leadership is found in the Word of God. Despite the fact that Jesus laid the foundation of the church and gave an example of how to lead, there are still many things some of the people in leadership positions are omitting and skipping. Most of them have implemented things in the church that are not necessarily from God. One example is the many hoops that young adults in Togolese Baptist churches have to jump through before getting married. Some people cannot even propose to their girlfriends or boyfriends without the pastor's approval. The Old Testament leaders did not micromanage the people like we see some of the Baptist church leaders do today, and these "doing it my way" attitudes have begun to outweigh "doing it God's way" and have slowly taken the leadership crisis to another level.

Mohler has captured in his book, *The Conviction to Lead*, the missing element of leadership: conviction. He wants to change the way people understand and practice leadership fundamentally. In most cases, leadership roles are often attributed to people with charisma and who are outgoing, something also seen in the African leadership culture. This source serves as support for the idea that leadership is not about cultural norms nor plans but is instead about having a purpose and a plan.³⁰

Bush and Glover's article, *Africa Educational Review*, shows that leadership is the second most important factor influencing both learners and educators alike. Bush and Glover claim schools and learners are struggling simply because the educators have no principal

³⁰ Albert Mohler, *The Conviction to Lead* (Minneapolis, MN: Bethany House Publishers, 2012).

leadership that sets the platform for a more structured learning process. This article provides evidence that pastoral leadership crises have deeper roots that start as far back as the elementary school system in Togo. The alarming fact is that “the study shows that no West African countries provide specific preparation for school principals.”³¹

The contribution of “Attributes of Leadership Effectiveness in West Africa” by Cynthia, Bulley, Noble Osei-Bonsu, and Hassan Rasaq to the thesis is related to the notion of the culture and the concept of leadership in West Africa. The authors in this article argue that “In West Africa, specifically Ghana and Nigeria, the concept of leadership is partly a function of the traditions and cultural values of the people. By implication, an individual’s perception and understanding of leadership may be influenced by the cultural setting in which they find themselves.” This source serves as one of the pieces of evidence that the leadership crisis found at the leadership level in the Baptist church have some “hovering factors,” such as cultural conceptions of leadership. Though this thesis encourages practical training and adequate schooling, this source nevertheless shows that dealing with the culture and preset conceptions will also be important parts of the remedy to the leadership crisis.³²

Robert Priest's *African Christian Leadership* compiles a many-year research project that provides an overview of the issues the African Christian Church has been facing and continues to face. Issues such as poverty, health care issues, political dynamics, and educational crises have contributed to the African church leadership in different ways. This book supports some of this

³¹ Tony Bush, and Derek Glover, “School Leadership in West Africa: Findings from a Systematic Literature Review,” *Africa Education Review* 13, no. 3-4 (2016): 80–103, DOI: 10.1080/18146627.2016.1229572.

³² Cynthia A. Bulley, Noble Osei-Bonsu, and Hassan Adedoyin Rasaq, “Attributes of Leadership Effectiveness in West Africa,” *A I B Insights* 17, no. 1 (2017): 11–4.

research project's claims, such as the effect the issues summarized above have on this thesis's pastoral leadership crisis.³³

Following Priest's claim, pastors who are the spiritual leaders of the churches are in the singular position to analyze the conditions of those they lead and to engage in their physical and spiritual struggles. It is from this perspective that J. Oswald Sander, in his *Spiritual Leadership*, notes, "True greatness, true leadership, is achieved not by reducing men to one's service but in giving oneself in selfish service to them."³⁴ This source supports the claim in this research that the lack of adequate training is not the only problem; the lack of administrative skills, intentionality, and an organized leadership also contribute to the crisis.

The acquisition of skills is a derivative of education, so those who have become spiritual leaders without enough education appear to struggle the most in their ministry. Nevertheless, the cause does not necessarily come from some of these pastors. Francis B. Nyamnjoh, in his article "‘Potted Plants in Greenhouses’: A critical reflection on colonial education's resilience in Africa," turns the spotlight on the cracks in the educational foundation that has contributed, in part, to the leadership crisis.³⁵ Since many of the leaders have only middle school or some high school education, they struggle with reasonableness and find some of the logistics of leadership too difficult to figure out. Although pastoral ministry stems from a calling from God, one still need a solid educational background to be a good administrator of the church.

The crack in the educational foundation can actually be traced way back to the colonial era, precisely the time of the French administration. Philippe Amevigbe discusses how the

³³ Robert Priest, *African Christian Leadership: Realities, Opportunities, and Impact* (Carol Stream, IL: Tyndale House Foundation, 2017).

³⁴ J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1967), 20.

³⁵ Francis B. Nyamnjoh, "‘Potted Plants in Greenhouses’: A critical reflection on colonial education's resilience in Africa," *Journal of Asian and African Studies* 47, no. 2 (2012): 129–154.

French administration's aim at an early stage of Togo's education had adopted a principle of gratuitous obligation. Through this principle, the indigenes developed a dependency on France that lasted for decades even though the country was pronounced independent in 1960. This principle also hindered the development of an idea of individualism and self-sufficiency.³⁶ This source proves that the educational crisis that made its way into the church has a long history of inadequacy. There is, however, a gap that Amevigbe does not address in this article: there were other post-colonial education systems that also didn't seem to have helped the indigenes. So though one can partly blame the problem of educational inadequacy on the French administration, one must also take a close look at other institutions, such as Bible colleges and Christian training centers, which is precisely what this research will do in order to prove the hypothesis that the inadequacy of the training has led to incompetent leadership within the church.

The level of education and the degrees that some of the leaders of Baptist churches in Togo have earned has been overlooked in the past. This means past research has only focused on current effects and fails to understand the real cause: that a flawed educational system was installed in the country from the beginning. Thomas Jesse Jones acknowledges this profound truth when he says, "The persistence and prevalence of the consequent misunderstandings not only in America, but also in Europe, have retarded and often defeated efforts for the development of Africa. So long as the present misconceptions continue, it is not strange that education in Africa should be regarded as futile, and... of little importance."³⁷ This source

³⁶ Philippe Amevigbe, "Togo: An Overview," *Education in West Africa: Education Around the World*, ed. Emefa J. Takyi-Amoako, Education Around the World (New York: Bloomsbury Academic, 2015), 465–478, *Bloomsbury Collections*.

³⁷ Thomas Jesse Jones, *Education in Africa* (Phelps-Stokes Fund, 1922), 1.

supports some of the facts that this research considers to be hindrances to education and leadership and that therefore contribute to the crisis at the pastoral level in Togolese churches. Jones' research doesn't offer a solution, however; he leaves leaders no choice but to develop their own version of leadership, one that may not conform to the school or institute where they received their training or to any standard of leadership. This is a gap that this research wishes to fill. Arguably, the first missionary who created the first Bible institute thought they had done their best to equip the local and laypeople to lead the church. Nevertheless, the leadership crisis exists, so a new approach needs to be taken.

In his article "Missionary Education in West Africa: A Study of Pedagogical Ambition," Werner Ustorf describes the principal motives that drove the first German missionaries in Togo. It may be that their motives were aligned with their vision initially, but it appears that somewhere along the way, their mission had a little to do with the message of the kingdom of God. According to Ustorf, the German mission called Bremen, for instance, eventually lost its usefulness to the African church after 1945 and therefore attempted to reinvent itself as an agency for development and interchurch aid.³⁸ This is precisely the issue that has poisoned several early missions: they go to Africa with the idea of sowing the seed of the gospel, but their real motives are hidden and also antithetical to the expansion of the kingdom of God, which is how the Bremen mission lost its usefulness. Had they come with a clear motive to train ministers who would also train others, they would have sustained a long fruitful ministry, but since there were ulterior motives, the mission organization failed in many ways. This could be said of the Baptist mission as well. Even though early Baptists in Togo might not have had numerous

³⁸ Werner Ustorf, "Missionary Education in West Africa: A Study of Pedagogical Ambition," *Journal of Beliefs & Values* 32, no. 2 (2011): 235–246.

hidden motives, they were too quick to get those under training into the field even though they were not fully trained nor prepared. They were thrown into the ministry too quick and too soon. This also, contributes to the crisis. It is not far-fetched to assume that the first ministers were hoping for a training that would equip them to serve the church with all the zeal and passion they harbored in their souls. Nevertheless, the difference between their motives and the reality of ministry work left many discouraged and confused. What is left today are the ramifications of those early missionary practices. The gap in Ustorf's article that this research is addressing is the fact that the malpractice of the German Bremen mission and other missions did not just vanish. The first ministers who received their training from the Bremen went on to train other ministers of the church. We then see a cycle that has gone for a more extended period and, consequently, contributes to the pastoral leadership crisis that most of these churches are experiencing today.

The article "Entre universalism chrétien et intérêts nationaux: Les missions Catholique et Les relation franco-allemandes, à l'exemple du Togo et du Dahomey (1892 – 1917)" by Isabell Scheele describes how the early church leaders in Togo were forced to align their ministry work with political objectives. The political worldview is not the same as the biblical worldview. The political objectives are far from those of biblical theology. Although Togolese nationals were looking for ways to remain faithful to their calling and the ministry's cause, the political dynamics between France and Germany hindered such a desire and ambition.³⁹

According to an article by Robert W. Burns and Ronald M. Cervero, the church has its own politics to deal with. These "politics [involve] negotiating with others, choosing among conflicting wants and interests, developing trust, locating support and opposition, being sensitive

³⁹ Isabell Scheele, "Entre universalism chrétien et intérêts nationaux: Les missions Catholique et Les relation franco-allemandes, à l'exemple du Togo et du Dahomey (1892 – 1917)," *Revue d'Allemagne et des Pays de Langue Allemande* 48, no. 1 (Jan.–Jul. 2016): 89–103.

to timing, and acknowledging the informal and formal organizational ropes.”⁴⁰ From this description, one can observe that church leaders are already on the verge of snapping without adding or imposing more politics from leaders of the country. Unfortunately, this practice was not confined to the German-French era. It continues to affect the leadership of the church and to push some churches to the point of having to close their doors. This source also indicates that politics should be considered as a bad thing necessarily, especially church politics. This source highlights the tangible consequences of pursuing political objectives rather than biblical objectives, something that nourishes the crisis in church leadership. The gap this article left out that this research addresses is that church administrative politics are Bible-based, while secular or governmental politics are not based on the Bible and, therefore, are susceptible to any ideologies or strands that contradict the doctrines that many churches hold.

Judith Corbett Carter’s “Transformational Leadership and Pastoral Leader Effectiveness” details a study related to personality and spirituality. Educational background issues mostly dominated this dissertation. However, the pastoral leadership crisis is not linked to educational issues only. Personality and spirituality are other significant factors to take into consideration. In this article, several personalities, spiritualities, and leadership styles were measured through the Multifactor Leadership Questionnaire (MLQ) and the Spiritual Transcendence Scale (STS). The article concluded that transformational leadership rendered the best results. This article offers evidential proof that personality and spirituality enormously contribute to the church’s effective leadership.⁴¹

⁴⁰ Robert W. Burns, and Ronald M. Cervero, “Issues Framing the Politics of Pastoral Ministry Practice,” *Review of Religious Research* 45, no. 3 (Mar. 2004): 235–253.

⁴¹ Judith Corbett Carter, “Transformational Leadership and Pastoral Leader Effectiveness,” *Pastoral Psychology* 58 (June 2009): 261.

Stephen J. Jester emphasizes the effects that mentoring, modeling, and mandating have had on church planting in his article. Even though Jester attributes the rapid growth of Christianity in Africa to the local church planters' aggressive activity and their missionary zeal, he does not discuss the issues those new churches face at the leadership level. According to this article, the catalyst for the rapid increase is leaders motivating church planters through mentoring, mandating, and modeling. There is the truth that churches are mushrooming in every corner in Africa, but the vital question one may pose is: who are the people leading or pastoring these churches? What are their training or educational backgrounds? The Bible talks about how the Apostle Paul invested in the young Timothy and gave him some leadership mandates. One of the reasons why Paul and Timothy's version of mentoring and modeling worked so perfectly is that the Apostle Paul had a grounding in Christ, something every mentor should emulate. He was trained under a reputable teacher such as Gamaliel.⁴² However, the leaders in Togo and other parts of West Africa who are increasing church planting initiatives through mentoring, modeling, and mandating today have not had adequate training. Consequently, those who are encouraged to take over the new church plants are inadequate in their leadership. The foundation that was laid is already faulty. It will not be long before the cracks start showing in the walls. The gap that this article leaves out that this research will address is that the leaders who are doing the mentoring, modeling, and mandating have to be biblically vetted to see if they are adequately trained before they empower others through their mentoring and mandating motivations. The goal is not to have many churches that do not have deep roots in Christ but to have many churches that are

⁴² Stephen J. Jester, "Mentoring, Modeling, and Mandating: Leadership Influences on the Perceptions and Activities of Church Planters in West Africa," *Missiology* 47.4 (2019): 395–409.

established according to the standards of the Bible and are led by those who are called and adequately trained.

Jeff Hale talks about the causes of the leadership crisis in West Africa. According to Hale, several West African leaders, especially in the political arena, have become observers and imitators of the Western leadership format, so instead of developing their own leadership model that will enable them to serve those they lead, they decide to adopt the West's leadership, which does not seem to be working. The church planting movement is an example of this. Many church leaders have become church planters in Togo simply because they have seen several American missionaries planting churches in Togo. Hale asserts, "A viable cross-cultural leadership model must be in contextual harmony with African leadership ideals and the best of African culture."⁴³ Though he makes a recommendation, he does not offer suggestions for how this recommendation can be implemented. In contrast, this thesis project will explain how to get this cross-cultural training to work. The gap that this research addresses is that there has to be a Bible college that will train and retrain Togolese leaders in servant, biblical, administrative, and cross-cultural leadership. One needs to bear in mind that the ministry and the mission work did not start with the indigenous people; it started with the colonials, some of who were from Germany and others from France and the USA. All these pioneers had their different leadership methods, and their biblical worldview was not the same. Fixing pastoral leadership will not be a task that can be completed in one day because the root of the crisis is as deep as the ages of colonial mission work.

⁴³ Jeff R. Hale, "A Contextualized Model for Cross-Cultural Leadership in West Africa," *Proceedings of the Servant Leadership Research Roundtable*, 2004.

Theological Foundation

In *God's Potters*, Jackson W. Carroll and Becky R. McMillan assert, "Being a pastor is a tough, demanding job, one that is not always very well understood or appreciated."⁴⁴ The lack of understanding of what pastoral ministry should be is an issue seen among some pastors as well as their church members. While some pastors know their calling and their gifted ministry areas, some struggle to clearly define the pastoral ministry and leadership in their day-to-day ministry context.

Even though a pastor's office is mentioned only once in the New Testament, in Ephesians 4:11, the role and the office of a pastor can be equated with those of a leader of the church or an elder. What qualifies an elder as an elder is not that different from what qualifies a pastor as a pastor:

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. The overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's Church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders so that he will not fall into disgrace and into the devil's trap.⁴⁵

The word used in this translation is "overseer," or "bishop" in KJV. Regardless of the name used, the context of 1 Timothy 3:1–7 makes it clear that elders' qualifications, similar to pastors', lie in taking care of God's church.

The Bible also refers to elders as shepherds. In 1 Peter 5:1–4 and Acts 20:17, 28, the pastor can be considered both a spiritual leader who is guiding the church and the presiding elder

⁴⁴ Jackson W. Carroll, and Becky R. McMillan, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2006).

⁴⁵ 1 Tim 3:1–7.

of the church. Some denominations have a different format of leadership in their churches. This research's objective is not to judge or take a side as to which leadership format is best; however, it is still vital to base the conceptual framework on the fact that pastors are the spiritual leaders of the local church.

Upon his arrival in Jerusalem, the Apostle Paul delegated some leadership authorities to Timothy and Titus, according to Ephesian 6:21–22, Titus 3:12, and 2 Timothy 4:12, so they could take care of God's church. Timothy was responsible for selecting other elders who would work with him, since one person cannot lead the church. The kind of pastoral leadership the Bible talks about is not the one we see in several churches today, especially in Baptist churches in Togo.

Jesus called Himself “the good shepherd” (John 10:1–18), and he did so in the same book of John that describes him cleaning the feet of His disciple. Though He was their master, he served them and cleaned their feet. From that example, one can deduce that a shepherd is one who serves the needs of his sheep.

According to the book of Acts, Christianity became more than just a spontaneous happening. The number of followers of Christ significantly increased, though not so much so that the leaders of the congregation did not know the number of the converts (Acts 2:41; 4:4). As the early shepherds who modeled the leadership example of Christ, they organized small groups for fellowship, Bible study, and for prayer. They shared a meal together and took care of communal needs in their midst (2:42–47). These are some of the crucial examples of pastoral leadership found in the book of Acts.

In *Understanding Christian Theology*, Charles Swindoll and Roy Zuck make the remarkable observation that “[o]rganization in the apostolic period was ministry-driven. That is,

only such an organization emerged as was necessary to help fulfill Christ's commission and help provide compassionate care and instruction of the flock. This is a key principle."⁴⁶ This key principle has been lacking in Togo's pastoral leadership, which has paved the road for the leadership crisis. The leaders of the church were more self-promoting than ministry-driven. The Great Commission was not on the radar as it should have been. In the book of Ezekiel, the Lord spoke to the prophet about Israel's leaders, particularly the priest. God wanted faithful followers. He searched for a man in the land who would build up the wall and stand in the gap to obey Him and defend His honor. Nevertheless, He found no one.⁴⁷ The kind of leader God desires for His church is one who knows and obeys God's Word. Even though there are several pastors leading churches in Togo, not many of them are the shepherds according to His own heart. Making Ezekiel 22:30 more practical, John Maxwell in *The Maxwell Leadership Bible* explains, "God wasn't looking for a large committee, but a single person. This person will relate best to people within his own culture. He must be constructive and hardworking. He must bridge the gap between people and God. He carries a burden and vision for where he lives."⁴⁸ Maxwell elaborates in great detail the state and the duty of the one leading God's people. Some church leaders see the ministry as a burden, while others see it as a means to an end. Regardless of the motives behind their leadership in the church, the standard God imposes through His Word needs to be followed. This source supports this research's claims, precisely the point that links the pastoral crisis to the unfaithfulness of the leaders of the churches.

⁴⁶ Charles R. Swindoll, and Roy B. Zuck, *Understanding Christian Theology* (Thomas Nelson Publishers, 1998).

⁴⁷ Michael Rydelnik, and Michael G. Vanlaningham, eds, *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014).

⁴⁸ John C. Maxwell, and Tim Elmore, *The Maxwell Leadership Bible* (Thomas Nelson, 2007).

In Acts 20:28, the Bible instructs God's church leaders to guard for themselves and all the flock that the Holy Spirit has made them overseers of. The concept of this verse is that leaders have to commit to God's people. They also have to keep watch out for their well-being and support and attend to their spiritual and, if possible, physical needs. A practical example is found in Psalm 23:1 when King David says, "The Lord is my shepherd, I shall not want."⁴⁹ The idea that King David does not want because God is his shepherd reflects the kind of care God provides him. In this context, David does not refer to God as a Father but as a shepherd. It is important to note that David primarily thought of himself as a sheep and as needy. Only One with a shepherd-like leadership could help him. In fact, in Isaiah 40:11, the Bible says, "Like a shepherd He will tend his flock, in His arm He will gather the lambs And carry them in the His bosom; He will gently lead the nursing ewes."⁵⁰ Through this verse, we see what a shepherd should look like in his shepherding or leadership.

One of the reasons why the pastoral leadership crisis has gone so long without being addressed is that leaders of the church did not know for sure what were really their responsibilities. For some, it is all about eloquent preaching, while for others it is about the enjoyment of being called "Pastor." In his commentary, Matthew Henry underlines some critical points in the verse from Isaiah when he observes that God

takes care of all his flock, the little flock: He shall feed his flock like a shepherd. His word is food for his flock to feed on; his ordinances are fields for them to feed in; his ministers are under-shepherds that are appointed to attend them. He takes particular care of those that most need his care, the weak lambs, and cannot help themselves, and are

⁴⁹ Ps 23:1.

⁵⁰ Isa 40:11.

unaccustomed to hardship, and those that are with young, that are therefore heavy, and, if any harm be done them, are in danger of casting their young.⁵¹

This source supports this research's claim that the pastoral leadership in Togolese churches lacks the nurturing of the flock to grow spiritually and biblically. Speaking of lack of care from church leaders, Jeremiah 23:2 reads, "Therefore this is what the Lord, the God of Israel, says to the shepherds who tend my people: 'Because you have scatted my flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done,' declares the Lord."⁵² Israel's shepherds' inability to protect and care for the flock God has entrusted them creates room for the sheep to be scattered. The *New American Commentary* puts it in a better perspective by asserting,

The Lord had harsh words of judgment for the "shepherds who tend my people" (lit. "shepherds who shepherd my people"). They were doing the exact opposite of what a shepherd's responsibilities were about the sheep. Instead of protecting them, they were scattering and driving them away. In a deliberate play on a word with a twofold meaning ("visit" and "punish"), the Lord said because they had not bestowed care on the sheep, he was going to "bestow" punishment on them.⁵³

The lack of understanding of the pastoral or shepherding responsibilities results in other issues, such as issues in the administration of the church. In *Church Administration: Effective Leadership for Ministry*, Tidwell asserts,

The purpose of the church is to be a fellowship of persons who have received Christ, and who are attempting obediently to live the way of Christ and to work faithfully with Him to bring others to God. It is an administrative responsibility to lead a church, to understand its purpose and keep it before the leaders and members as together they try to do the work of a church. A church's program, organization, human resources, physical

⁵¹ Matthew Henry, *Matthew Henry's Commentary on the whole Bible: wherein each chapter is summed up in its contents: the sacred text inserted at large in distinct paragraphs; each paragraph reduced to its proper heads: the sense given and chiefly illustrated; with practical remarks and observations* (MacDonald, 1991).

⁵² Jer 23:2.

⁵³ FB Huey, Jr., *Jeremiah, Lamentations: An Exegetical and Theological Exposition of Holy Scripture*, vol. 16 (B&H Publishing Group, 1993).

resources, financial resources, and controls should grow out of and contribute to fulfilling its purpose.⁵⁴

This source supports this research's claim that there is a lack of administrative skills associated with the pastoral crisis.

The concise instruction that church leaders need to follow is also found in 2 Timothy 4:2, where Apostle Paul told Timothy, "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine."⁵⁵ The preaching of the word is a paramount responsibility for the pastor but is not the only thing Paul mentions. He ends his charges with "long suffering and doctrine," something foundational to pastoral ministry. John Calvin, in his commentary, puts these words into a more practical perspective by saying,

An important exception; for reproofs, either fall through their own violence or vanish into smoke, if they do not rest on *doctrine*. Both exhortations and reproofs are merely aids to doctrine, and, therefore, have little weight without it. We see instances of this in those who have merely a large measure of zeal and bitterness, and are not furnished with solid doctrine. Such men toil very hard, utter loud cries, make a great noise, and all to no purpose, because they build without a foundation. I speak of men who, in other respects, are good, but with little learning, and excessive warmth; for they who employ all the energy that they possess in battling against sound doctrine is far more dangerous, and do not deserve to be mentioned here at all.⁵⁶

A minister who is not trained effectively could not know how to lead the church of God effectively. The lack of training becomes more apparent when the church starts going through hardships and transitions.

The leading of the church in the 21st century has its complexity and adds to the leadership crisis. Several pastors in our days are required to do so much within an eight-hours

⁵⁴ C. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: B&H Publishing Group, 1985), 74.

⁵⁵ 2 Tim 4:2 (ESV).

⁵⁶ J. Calvin, and W. Pringle, *Commentaries on the Epistles to Timothy, Titus, and Philemon* (Bellingham, WA: Logos Bible Software, 2010), 253–254.

window, to the extent that the preaching of the word (2 Tim 4:2) takes a back seat. D. A. Carson and John Woodbridge in their book, *Letters Along the Way* aim at this point when they describe what is expected from a contemporary pastor: “The modern pastor is expected to be a preacher, counselor, administrator, PR guru, fund-raiser and hand-holder. Depending upon the size of the Church he serves, he may have to be an expert on the youth, ... something of an accountant, janitor, evangelist, small group expert, and excellent chair of committees, a team player and a transparent leader.”⁵⁷

From the Old Testament’s standpoint, the shepherds, elders, and judges did not have only one responsibility. In his thesis, “Key Strategies in Effective Pastoral Leadership in the Africa Gospel Church, Kenya: Biblical Foundations for Leadership and Healthy Church Growth,” Phillip Ngasura presents the following contrast and example:

There are scriptures in the Old Testament that support pastoral leadership in the Church. Many people were recognized as leaders in the nature of counselors, elders, judges, priests, and prophets. The Old Testament pictures God or the coming Messiah as a shepherd (Genesis 49:24; Psalms 80:1, Ecclesiastes 12:11; Isaiah 40:11; Ezekiel 37:24; Micah 7:14; Zechariah 11:4–14, 13:7). These people were spiritually endowed with the gifts of leadership. They were accounted for leadership duties such as leading (Numbers 27:15–23). Joshua was to be a shepherd leading Israel in and out. David was a leader too (II Samuel 5:2, 7:7; Ezekiel 34:15). Jacob was dedicated as a shepherd (Genesis 31:38–40). As leaders of God’s people, church leaders are supposed to feed the flock (Jeremiah 23:4; John 21:15–17). They are to feed the flock through preaching, teaching, counseling, healing (Ezekiel 34:4), and prayer (Matthew 10:1; James 5:14–15).⁵⁸

One of the verses that is worth emphasizing is Ezekiel 34:3–4. This verse expresses the prerequisites of leadership and underlines the shepherd’s tasks. In fact, on page 721 of *The IVP Bible Background Commentary*, John H. Walton, Victor H. Matthews, and Mark W. Chavalas have this to say:

⁵⁷ D. A. Carson and John Woodbridge, *Letters Along the Way* (Wheaton, IL: Crossway, 1993), 127.

⁵⁸ Philip Ngasura, “Key Strategies in Effective Pastoral Leadership in the Africa Gospel Church, Kenya: Biblical Foundations for Leadership and Healthy Church Growth” (2013).

As the previous metaphor concerned the privileges of the shepherd, attention turns now to the neglected responsibility. The metaphor goes beyond the normal responsibilities of making sure that the sheep were protected and fed. Instead, it focuses on the remedial duties, caring for the sick, and finding the lost. These would equate to the need for kings to bring about justice for alienated and disenfranchised people (such as the widow and orphan).⁵⁹

Building a reputable Bible institute or Bible college is not enough to make one an influential pastor and leader in the church. There needs to be self-consciousness regarding the need for a strong determination to seek to study the word of the Lord and to apply it in all daily life. This is what Ezra 7:10 is about. It reads, “For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel.”⁶⁰ In this verse, there are four main steps outlined—first, Ezra’s devotion to the Word, second, Ezra’s study of the Word, third, Ezra’s application or observance of the Word, and fourth, Ezra’s teaching of the Word. This verse highlights the point this research is proposing. There has to be a determination and devotion to knowing God’s Word, the application of the Word, and then the teaching and the preaching of the Word. Spencer Jones expresses the meaning of the verse in better terms when he says,

God’s favor towards Ezra, and the prosperous issue of his journey, were the consequences of his having set his heart on learning God’s will, and doing it, and teaching it to others. *To seek the law* is to aim at obtaining a complete knowledge of it. *To teach statutes and judgments* is to inculcate both the ceremonial and the moral precepts. Ezra appears as a teacher of righteousness in ch. 10:10, 11, and again in Neh. 8:2–18.⁶¹

⁵⁹ John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (InterVarsity Press, 2012).

⁶⁰ Ezra 7:10 (NIV).

⁶¹ H. D. M. Spence-Jones, ed., *Ezra*, vol. 7, *The Pulpit Commentary* (London: Funk & Wagnalls Company, 1909), 102.

Every pastor must be able to teach. According to Ephesians 4:11–12, the pastor or elder has the duty of “Equipping the saints.” How can they equip others when they are not well equipped themselves? In his study of the Bible, Tony Evans affirms,

Equipping the saints” refers to giving them the spiritual, biblical, and practical tools needed to fulfill the service and ministry they have been called to do. The church is a place of preparation and training. Whatever ministry believers embark on, the role of the church is to enable them to know what to do, know how to do it, and have the resources with which to do it.⁶²

The church can indeed be a place of preparation and training if the one leading it is trained and equipped well enough. This what is lacking in pastoral formation in Togo.

It is important to know that the training this research advances is not just the head knowledge of theology. Jesus modeled His approach in the training of the twelve disciples. While He taught in synagogues (Luke 4:15), He also taught through a miracle at the wedding in Cana (John 2:11; 23; 4:39–41; 7:31; 8:30). He also committed Himself to mentoring the twelve men for three years (Mark 3:14; Luke 9:1–2). Through these verses, it is evident that knowledge alone was not sufficient since Jesus did not focus on the knowledge alone but on the heart as well. The church-based leadership development and pastoral training this research addresses are not just about the traditional Western education methods, such as classrooms, lectures, tests, and internships. Although the Western style of education has nothing wrong in and of itself, the fact that Christianity has mostly become a somewhat concept-oriented faith community means that the spirituality and the heart part of the training have taken a back seat with that educational format. There is a need for effective training for pastors and church leaders that targets practical learning (John 3:22; 4:1–2; Matt 17:14–21), private learning (Mark 9:33–35; John 21:15–17;

⁶² Tony Evans, *The Tony Evans Study Bible* (Holman Bible Publisher, 2019).

Matt 16:13–17), and public learning (Luke 12:14; Mark 13:4). There is a need for a holistic training approach in Togo.

The Apostle Paul mentions his training in Acts 22:3. Although not all the concepts of this verse apply to the points this research is arguing, there is one that certainly does: Paul's training under Gamaliel. Kenneth O. Gangel, in his commentary, gives a vivid background explanation when he says,

Paul plunged into his resumé, using a familiar ancient triad of birth, rearing, and formal training. Some think his words indicate that he spent his early childhood in Jerusalem, but certainly the verse can be understood to place him in Jerusalem only during his formal rabbinical training under Gamaliel. Only here does the New Testament refer to Paul's education under Gamaliel, but it is the credential which would have certified his legitimacy in Jewish scholarship.⁶³

The reference to Paul's education is not just an ideological expression of a compact resumé. It is instead a validation of the importance of education and preparation for ministerial work.

Theoretical Foundation

There are various practices or models already in existence that provide justification for the completion of this research. One of these existing models is Stephen Jester's, outlined in his research on "Mentoring, Modeling, and Mandating: Leadership Influence on the Church Planters' Perceptions and Activities in West Africa."⁶⁴ This model attributes the success in church growth in Nigeria and Togo to the fact that church planters are aggressive in their efforts to encourage and precisely to mentor and empower the followers of the planted churches. Strategically, this method appears to be working so far but creates other issues such as pastoral

⁶³ K. O. Gangel, *Acts*, vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 370.

⁶⁴ Stephen J. Jester, "Mentoring, Modeling, and Mandating: Leadership Influences on the Perceptions and Activities of Church Planters in West Africa," *Missiology* 47, no.4 (2019): 395–409.

leadership and church administration crises. An African church leader once said "Buying a lamp is easy. Buying oil every night for the lamp is the difficult part." The point is that planting a church is easy, in a sense, but leading that church, making sure the flock is well taken care off, that the people are fed with undiluted spiritual milk to their satisfaction and are led according to God's agenda, is the greatest and most critical work. Unfortunately, this kind of training for pastors and church leaders in other capacities is basically nonexistent.

Jester conducted his research among church planters who had terminal theological degrees and degrees from various biblical institutions. Even though his research yielded fruitful results in the sense that those on the front line of the church planting movement are now educated, the weakness in this model is that the research fails to indicate the training level of those put in charge of these new church plants. A classic example is that the Western Baptist missionaries who came to plant churches in Togo have had their biblical training. Nevertheless, when they planted the church, who did they put in charge as pastors to lead the new church plants? What was their level of biblical knowledge and training? These are the key questions that remain unanswered through this previous work and are areas that this research is working to answer by ensuring that anyone who is selected or chosen to lead the church of God is effectively and adequately trained with a well-rounded program.

Another existing model that justifies this research is the work of Philip K. Ngasura's *Key Strategies in Effective Pastoral Leadership in the Africa Gospel Churches, Kenya: Biblical Foundation for Leadership and Healthy Church Growth*. According to Ngasura, to have a significant leadership in the church in Africa, "The Church needs leaders who are endowed with the desire to make the ministry as effective and productive as possible. Their need is to succeed

by determining their effectiveness by focusing on things they can count.”⁶⁵ The need for effective leaders to lead and grow the church is indisputable. The way we get those effective leaders seems to be obscure in his research. As previously discussed in this research, Jesus gave a wholistic training to His disciples. They did not just sit in classes. They were taught in synagogues and saw Jesus opening the eyes of the blind by the pool of Bethesda (John 5:1–17). They were mentored by seeing their teacher living His life before them and before other people. They witnessed how Jesus used the knowledge of the Word of God to bring an expert in the law to the truth and apply a lesson to his life (Luke 10: 25–37). The conceptual framework for Ngasura’s research has validity in that it seems that there is a need for influential leaders in African churches. However, the weakness of his research is the lack of a methodology that is needed to get those effective leaders. That is what gives justification for this research.

The work of Dr. Dorsett also indicates that the point this research is addressing is indeed what is needed in order to avoid the pastoral leadership crisis in the church. In his book *Developing a Leadership Team in the Bivocational Church*, he asserts, “These people cannot be expected to serve without training and development.”⁶⁶ From top Bible colleges to local Bible institutes, various forms of training are offered. Some of these training programs prove to be effective because their training is wholistic and covers all aspects of an effective training. Their training is practical in the sense that the trainee is mentored, is biblically trained to know the Word of God and how to handle the Word of truth rightly. The training lasts a little longer than a couple of years. They expose their trainees to other teachers and pastors who are trained and well equipped so the trainees can observe their practical Christian ministry.

⁶⁵ Ngasura, *Key Strategies in Effective Pastoral Leadership in the Africa Gospel Churches, Kenya: Biblical Foundation for Leadership and Healthy Church Growth*, 12.

⁶⁶ Terry W. Dorsett, *Developing leadership teams in the Bivocational Church* (CrossBooks, 2010).

In Ryan LaMothe's article "Broken and Empty: Pastoral Leadership as Embodying Radical Courage, Humility, Compassion, and Hope," published in *Pastoral Psychology*, there is a critical point attached to pastoral leadership. Ryan argues that

The current social dilemmas and struggles in the U.S. represent a crisis of care. In particular, I note that several social-political and economic factors heighten existential vulnerability and anxiety, which in turn give rise to rampant social, class, and ecclesial divisions, hostile conflicts, and interhuman alienation, all of which signify and contribute to a diminished obligation to care for Others.⁶⁷

According to LaMothe, the pastoral leadership crisis has more bearing on the diminished obligation to care for others. He further argues that the crisis of care rises from the diminution of recognizing others as people. The idea that the pastoral leadership crisis is linked to the lack of practical training is just the cause. One of the effects of that cause is what LaMothe explains in his research. While he looks at the effect, this research looks at the cause, since the only way to remedy the pastoral leadership crisis is to tackle it from the very root. LaMothe concludes that leaders stop recognizing people as people, and consequently, the duty to care for them perishes. This research argues that the pastoral leaders in Togo are not where they are supposed to be and do not have all the tools necessary to get the job done. Of course, the tools referred to here are adequate, complete, and effective biblical training. It is indisputable that there are critical truths to LaMothe's claims, but his research's weakness is that he addresses only the effect and has left out the cause. In other words, why the personal care and care for others has diminished was not proven. However, this research will touch on factors such as partial training, the level of education (mostly through junior high), the culture, the fatal mistakes of first missionaries, and the unprecedented pastoral crisis the Baptist churches in Togo are experiencing.

⁶⁷ Ryan LaMothe, "Broken, and Empty: Pastoral Leadership as Embodying Radical Courage, Humility, Compassion, and Hope," *Pastoral Psychology* 61 (2012): 451–466. <https://doi.org/10.1007/s11089-011-0417-9>.

If a culture is considered a wall, each family is a brick that makes up that wall. This is the route Jackson W. Carroll and Becky R. McMillan take in their book *God's Potters: Pastoral Leadership and the Shaping of Congregations*. Their groundwork establishes the fact that the clergy is the producer of congregational culture.⁶⁸ This is a result of their belief that the clergy path is the way forward. As a result, those following them are not just attending church but are following and imitating the culture their clergy or pastoral leader sets up. Describing the diversity of these cultural producers' backgrounds, they say,

Some are full-time; others are part-time. Some have been ordained; others are laity commissioned by their denomination to provide pastoral service for congregations unable to afford an ordained pastor, especially one who is able to work full time. ... Yet these clergy, diverse as they are, are called to form their congregational "clay jars" so that the congregations reveal God's extraordinary power through their life and ministry.⁶⁹

The shaping of congregational life cannot be useful or even possible in poor pastoral leadership.

In contrast to Carroll and McMillan's work, this research claims that there is a sort of unstableness in the clergy's lives or the lives of the church leaders. Although this unstableness may relate to who they are, it also reflects how they became who they are. For instance, a minister who was appointed by his nondenominational and unaffiliated church could not exhibit the same church leadership and administration that a formally trained and ordained minister could. The key figure in church leadership is the leader of the church, so if the head of the church has issues, the followers will have issues that will reflect the pastoral leadership crisis. Many epochs ago, the church father and theologian Gregory the Great asserted, "When the head languishes, the members have no vigor. It is in vain that an army, seeking contact with the

⁶⁸ Jackson W. Carroll, and Becky R. McMillan, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2006).

⁶⁹ *Ibid.*, 7.

enemy, hurries behind its leader, if he has lost the way.”⁷⁰ Everything seems to rise and fall in accordance with the strength of the leadership.

In summary, all these existing models deal with the leadership crisis in one way or another. In contrast, they have agreed that for the church or the religious organization to move forward in the right direction, the leader must be sufficiently and practically trained. They have also mentioned the psychological and cognitive state of these leaders. Some models have explicitly based their findings on the lack of seminary training. While some models indicate how they concluded their findings, others do not. This inevitably leaves one to wonder about the validity and accuracy of their research. These crucial points missing from these previous models are the ones this research is trying to address. The previous work has shown the symptoms of the leadership crisis, but symptoms are just signs; only a diagnostic that reveals the issues and suggests treatment is a path toward a solution.

This research asked ten pastors, both formally and informally trained, to take a survey. The questions of the survey fell into two main categories: their educational background and the results seen in their ministries. Three other people from each of these ten churches, a deacon, the church secretary, and a Sunday school teacher, were interviewed. The interview questions touched on three main topics: their observations on and analysis of the way their churches are led, what they think is missing in their pastor’s leadership, and what they can suggest or recommend for better leadership. Through these findings, the goal was to show that the pastors who did not have a wholistic training struggled the most in their ministry, from the administrative standpoint to the biblical and spiritual stance.

⁷⁰ Gregory The Great, *Ancient Christian Writers* (New York, NY: Newman Press, 1950), 69.

After the research, the recommended solution was tailored according to the data obtained from the findings. Every disease calls for its specific treatment. This simply means that the recommended solution was based on what was found as the factors that were at the root of the pastoral crisis in the Baptist churches in Togo.

Chapter 3 Methodology

Even though the issues in pastoral leadership in Togo's Baptist churches are well known throughout the country, few have attempted to rectify them. Much thought needed to be put into the best way to measure and address the problem, since a wrong diagnostic tool would have led to ineffective treatment. This chapter outlines the approach taken to identify and select research participants at the ministry site and to collect and analyze the data. This proposed methodology was submitted to and approved by the Institutional Review Board.

Intervention Design

This research hypothesized that the pastoral leadership crisis in Baptist churches in Togo is tied to a lack of education and effective pastoral training. Consequently, the focus of the intervention was to research how the leadership crisis related to a lack of education and practical pastoral training, with the goal of developing an organized pathway to decrease the pastoral leadership crisis. To do so, this intervention first examined the current leadership and the causes of leadership dysfunction within the churches. Ten churches were selected to form the experimental group. A total of forty people from these churches (ten pastors and thirty non-pastor church leaders) participated in the study. This research then aimed to measure the differing levels of impact the intervention had on the control and experimental groups.

There are in total five main parts to this research methodology. In these five main parts, there are pre-training survey, post-training surveys, interviews, six-week training, and the collection of information from outsiders (those who are not part of the sampling population). First was a survey given to a selected group of pastors to establish the validity of the hypothesis regarding the pastoral leadership crisis. Initially, the causes of the pastoral leadership crisis were

an assumption or hypothesis, so it was important to prove the hypothesis as fact. The survey was designed to give the researcher insight into what the leadership strengths of the participating pastors were, what they struggled with in their leadership, and whether those struggles were linked to a lack of training or experience.

The second part was to conduct an interview with other members of the studied churches to broaden the input received. These included deacons, elders, Sunday school teachers, and church secretaries. Though five different populations in total were represented by the study participants, they were grouped into two categories: those who were pastors and those who were not. As explained above, pastors were asked to complete a survey, but the non-pastor group was interviewed in person. The interview highlighted three main points with the interviewees: whether they understood pastoral leadership and could tell the difference between a good leader and a bad one, whether they understood the direction of the leadership of their church and thought their current leader (that is, the pastor) was the right fit for their congregation, and what they believed could be improved in the life of the leadership of their church.

These populations (pastors, deacons, elders, Sunday School teachers, and church secretaries) were selected for the study because they are often the ones that hold leadership positions in the Baptist churches in Togo. Therefore, they proved to be the right fit for the research and would generate accurate findings and results from the investigations. When someone complains about a headache issues, the CT scan should be done around the head, not the knees. In the same way, the selected population revolved around those who could reveal the true issues the research aimed to identify.

Third was the six-week intervention training program conducted with the pastors and that took place after their completion of the pre-training survey. The goal was to find out the impact

that the six-week training would have on the pastors and their leadership. Since this dissertation's argument revolves around the fact that the lack of training is the main cause of the pastoral crisis, it was important to see what the proposed solution—additional training—would do to improve the situation and shift the pastors' point of view. These trainings were designed to target the most important aspect of the pastoral leadership.

The learning objective for this intervention training was to teach church leaders principles that would help them bridge the gap between their knowledge and the way they lead their churches. This training did not aim to confer degrees or diplomas to church leaders but rather wished to provide them with the ability to overcome any sense of inadequacy or insecurity that may have stemmed from a lack of effective training. The researcher hoped that church leaders would walk away from the training with a firm understanding of how they could base their leadership in a biblical foundation and how a method of servant leadership would allow them to more effectively serve their followers and teach the Bible with confidence and competence.

The table below outlines the lesson plan implemented over the course of the six-week training program. The training started on May 24, 2020, and ran through November 26, 2020. The class met twice a month at a local Baptist church in Lomé during the first and third weeks of each month. The classes went from 8 am to 12 pm with an hour for break in the middle, totaling three hours of instruction per week and six per month. The total hours of instruction were thirty-six hours throughout the six-month period. As a contingency plan, more than ten pastors were invited to participate, since there was a possibility that some of the pastors in the control group would have been unable to finish the training program after they had started. The additional pastors were not required to take the survey given to the pastors officially participating in the experiment and did not otherwise participate in the study. Nevertheless, these additional pastors

still contributed during the training and therefore had an impact on the success of the training program as a whole while providing an outside perspective on the experiment itself. These additional pastors were considered as outsiders for the training program purposes, although their attendance contributed to some extent to the achievement of the program goal.

Table 1. Schedule of Design Training Program over 6 months

Month	Content Focus & Design Training Program	Methods/Materials
1	<p>Welcome, Goals and Objectives, Ground Rules and Expectations</p> <p>SP: Pastors, Deacons, Church Secretaries, and Sunday School Teachers</p>	<p>The location of the church – Getting to know each other</p> <p>The Resource Required: Notepads, distribution of the teaching material, handouts, and use of projector for key lessons, introduction of the guest speakers</p> <p>Program and schedule: Teaching, workshop, and quizzes</p> <p>Certification for participation</p> <p>Taking questions from the SP and attempt to answer them.</p>
2	<p>Introduction: What Is leadership? Leadership Overview</p> <p>The Spiritual and Personal Foundation of Leadership</p>	<p>What is Christian and Pastoral Leadership?</p> <p>Who is a leader?</p> <p>This first part of the course enables SP to answer these questions through the biblical methods seen through Jesus Christ's leadership</p> <p>Develop a working understanding of servant leadership principles</p> <p>Develop and encourage the concept that each individual uses his or her gifts to serve</p> <p>Present leadership through Jesus's methods (A grace-based and a Trinitarian approach to leadership)</p> <p>Develop the imperative leadership traits: Integrity, Ethics, Value, and attitudes</p> <p>Develop Team leadership Principles: Working as a team in One Body (Christ's Church)</p> <p>Develop Principles of how to deal with behaviors and conflict in the church (Postal leadership)</p>
3	<p>The Purpose of serving God and serving others</p>	<p>Define and contrast the concept of serving the needs of others and being the servant of others' needs</p>

	The Theological Foundation of Servant Leadership	<p>Develop the principle of communication and visitation of church members in order to build a strong relationship</p> <p>The interpretation of the washing of feet</p> <p>A leader who uses the power and authority entrusted to him or her to serve others</p> <p>A pastor who teaches and models in his or her followers how to lead and serve others</p> <p>Develop the desire and the principle of welcoming continual feedback</p>
4	Church Administration: Theological, Biblical, and Practical Principles	<p>Develop a Bible-based church policy that governs the administration of the church (The Book of Acts church format)</p> <p>The biblical principle on forming the leadership team (deacons, church executives, and Sunday School Teachers)</p> <p>Selection of servant based on areas of giftedness</p> <p>The danger of self-centered leadership styles</p> <p>Develop the principle of ministry work evaluation</p>
5	<p>Mentoring and Investing in the Next Generation Leader</p> <p>Accountability</p>	<p>Develop Paul-Timothy principle of mentoring and leadership</p> <p>Moses-Joshua leadership and mentoring principle</p> <p>Commitment to serving the needs of others before one's own needs</p> <p>Develop principle to nurture young and future leaders within the church</p> <p>Develop the principle of accountability that is based on Matthew 16:13–16 (What people say about your church's leadership – Reputation and Testimony)</p> <p>Develop the "iron sharpens iron" principle of accountability where a leader will have 2 or 3 other friends they trust, who are mature in their faith, to be their accountability partners. These partners should be able to speak truth to their lives, gently rebuke if need be, and encourage (Proverbs 27:17)</p>
6	Continuing Education and Research Methodologies	

		Develop the principle of studying more in order to be more informed and educated on some biblical theologies (2 Timothy 2:15) Attend the post-intervention seminars on counseling, servant-leadership, Marriage, Family, Finance, Evangelism, Discipleship, Expository, and Topical Preaching Creation of a library for church leaders and teachers Equip pastors with resources that deal with church leadership and administration Teach how to utilize internet for research and studying
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SP = Seminar Participant

The final two steps were the post-training surveys the pastors took and the post-training interviews conducted with the non-pastor group. The pastors' survey was identical to the first survey they had completed. Changes to the survey could have influenced the outcome and not given a clear picture of the impact the training had. The idea of the post-training survey was to track the variances between the pre-training and post-training surveys to see what impact the six-week training had on the pastors' leadership and on their effective pastoral leadership worldview. The process was done by comparing their answers before the training and their answers after the training. Through this process the variance could then be calculated using statistical values such as the mean, the median, and the mode.

Each part of the methodology supported the purpose and objective in the way that the information was collected and analyzed to show a pattern of practices in pastoral leadership that engender the crisis in Togolese Baptist churches. Since the research did not involve any research assistants, the researcher himself collected the data during and after the interviews and analyzed the survey questions. There were some challenges with literacy in the interviewed population. For that reason, the researcher read the questions out loud during the interviews and at times explained the questions so that the interviewed population could give accurate answers.

Different tasks needed to be completed to carry out this methodology. The first task was to select the population that would take part in the research—in other words, the participant criteria. The inclusion criteria for the participant populations were both males and females who were pastors, elders of the churches, deacons, church secretaries, and Sunday school teachers who had served or were currently serving in any leadership level in the selected Togolese Baptist churches. These participants were then divided into experimental and control groups. As far as the characteristics of each group and the way each group was assigned, there were five different groups: Group 1 consisted of all pastors and had in total ten participants. Group 2 had all church elders, a total of ten participants. Group 3 was made up of all deacons, a total of ten. Group 4 had Sunday School teachers, a total of ten. Group 5 had church secretaries, a total of ten. These population groups came from ten different Baptist churches in Togo, and all were volunteers.

Although the group of participants was inclusive, some people were excluded from the selected study population. Persons who were under the age of 18, or the population that is considered minor, were excluded from this study. Those who became Christian less than two years ago were also excluded from the research population. In conclusion, this study focused on adults between the ages of 18 and 65 who had been Christian for longer than one year.

The rationale for focusing the study on these participants was that they were the ones who held leadership positions in the church and had some years of experience, which would enable the researcher to attain practical and accurate data. They participated in the leadership decisions of the church, they assisted the leaders of the church, and they had responsibilities that related to church leadership. Thus, they could be considered first-hand witnesses of the church leadership's success as well as the crisis, and they would be able to speak more to the leadership

tenure than other churchgoers who were not involved in any of the leadership positions mentioned above. That was the rationale for the inclusion of these groups.

The second step was the recruitment of participants. Even though the research highlighted five groups, there were actually two types of populations: the pastors and those who were not pastors. Those who were pastors answered survey questionnaires, while the non-pastoral population was interviewed. Both populations were contacted via email, and their emails were obtained from their church secretaries. Once the emails were received, recruitment and consent letters were sent. For those who could not be contacted via email, the researcher contacted them and requested their email address via WhatsApp.

While the pastors returned their survey questionnaires to the researcher via email, the other populations, such as deacons, Sunday school teachers, and church secretaries, were interviewed in person. The location of this recruitment was Lomé, Togo, and the timing of the recruitment was one week before the training started. During this process, the participants gave verbal confirmation that they were 18 or older and that they met the guidelines mentioned in the recruitment letter. The interviews took place in public places such as churchyards or quiet shopping places like coffee shops. The interviews lasted 45 to 60 minutes. Since there were 33 people to interview, the interviews were scheduled across multiple days and times. The interview days were Monday, Thursday, and Friday. On Monday, the interviews ran from 5:00 pm to 6:00 pm. On Thursday, the interviews ran from 4:30 pm to 5:15 pm. On Friday, the interviews ran from 6:45 pm to 7:45 pm. While the secretaries were interviewed on Monday, Sunday School teachers were interviewed on Thursday. The deacons' and elders' interviews were on Friday so they had a better opportunity to go deeper into some of the interview questions. Deacons in

Baptist churches in Togo are the “second in command” after the pastors. It was therefore necessary to allocate a decent amount of time so all grounds could be covered with them.

Although there are no known ethical issues related to the interview questions, the names of the interviewed will not be made public. People tend to speak more freely and honestly when they are guaranteed anonymity even though they are on record. Also, two people were not interviewed at the same time, nor were they in the same location during the interview time. A copy of the informed consent and the confidentiality agreement are included in the research appendices.

Data Collection

Numerous types of data were collected, though only a few were specifically measured. One of these was the education and the training background of the selected pastors. The major leg of the hypothesis of this research was tied to these two things. The assumption was that the pastoral leadership crisis is linked to a lack of training and education. Therefore, the collection and measurement of this data was vital for this research. To be more precise, quantitative data was collected but more importantly a special attention was given to the survey questions where not only the answer questions are the same but most of the pastors have answer the same questions the same way. This data was collected so the researcher could look at statistics and variables to either back up the hypothesis or reject it, prove or disprove it.

The second specific data that was collected was the kinds of institutions the participating pastors had received their training from. Although there are numerous Bible institutes, not all of them are adequately equipped to provide an effective pastoral training, so knowing the institution from which the participants had received their pastoral training was just as important as

understanding their educational background. The third specific data measured was the evaluation of the leadership team from others, that is, the deacons/elders, Sunday School teachers, and the church secretaries. The information they provided served as a sort of measuring tape for the effectiveness of each church's leadership. The deacons/elders, the church secretaries, and the Sunday School teachers were selected to constitute a representation of the whole church. It was understood that they would say what most people in the pews would say regarding the leadership trajectory of their church. For this reason, all their answers to the interview questions were considered specific data that need to be measured. A copy of the interview questions will be provided in the research appendices. In summary, data was collected through both the survey questionnaires and in-person interviews, and the answers to both were the specific data that was measured for change.

Table 2. Data Collection: Process and Procedure

Time	Process	Researcher Responsibility	Person Providing Data
Interviews are in the afternoon, and they are about an hour long.	Ask questions. Take notes. Highlight key information. Underline repetitive statements.	Ask interview questions. Explain questions, if need be. Analyze interviewees' answers.	The interviewees will include deacons, church secretaries, and Sunday School teachers.
Pastors	They will fill out an anonymous survey questionnaire. These survey questionnaires will be analyzed and categorized.	Collect the survey questionnaires and categorize the information as coding that will track repetitions, common themes, and key information.	Pastors who are pastoring churches not less than 5 years

The survey questions were designed to trace key themes. For instance, the survey question “How long have you served in this church as a pastor?” was used to trace the pastors’ experience levels. Such numbers allowed the researcher to contrast those who had many years of pastoral ministry experience with the those who did not have the same number but who’d had some effective training. This responds to the differing beliefs among pastors. While some believe that an effective biblical training is the key to their leadership success, others think it is more about the number of years of experience in the pastoral leadership “practice.” Although both experience and training have their importance, it was important for this research to know which one the participating leaders valued the most.

After verifying and analyzing the number of years of experience, the next question on the survey questionnaire addressed the issue of formal training, another area key to this research. It was key to know how many of the ten pastors did not have any training or had too little training. If the number of those who had received no or minimal formal training was higher than those who did have formal training, then the hypothesis would already be partially established. Answers to question 2 were planned to be contrasted against those from question 12 (“What level of biblical training would you recommend someone to have before leading a church?”) to assess whether the pastors regretted not having had enough education. Was he or she aware of this need?

Question 3 (“Did you earn a degree while you were pastoring?”) sought to identify pastors who did not have any training initially but later realized the importance of education and went back to school or trained to earn a degree. This question evaluated the variable of continuing education, that is, pastors who maybe were high school dropouts that later went back

to school to earn a high school diploma or another degree. Again, this question analyzed how the participants viewed education.

Question 4 asked for the number of years of biblical training the participant had. The options from which participants could select were “None,” “Diploma,” or “bachelor’s” “Master”, or more. The data obtained through this question helped the researcher identify how many participants selected a bachelor’s degree and above. This allowed the researcher to compare how effective the intervention was for those who were educated versus those who were not. Though a training can be effective without awarding a degree, holding a higher degree may have made a difference for this research.

When one talks about training, he must also take into consideration the institution that does the training. There are some institutions that have good and adequate teachers and trainers, while other institutions, although they are well known and reputable, do not have solid and effective training. As an example, even though both Yale and Harvard universities are reputable, their competence and training are not the same. In the same way, the institutes from which these pastors got their training needed to be evaluated and therefore part of the data collection. That is what question 5 was about. The answers to the question, it was hoped, would both serve as important data and guide the researcher’s recommendations in the post-research; if the participants with good leadership seemed to have graduated from the same institution, that institution might have been a good place to recommend to future ministers seeking training. As a disclaimer, the intention of this research was not to promote one biblical institution over the other. It aimed to help recognize effective institutions and to make recommendations that can help pastors and alleviate the pastoral crisis.

The responses to question 7 provided another crucial variable that the researcher wanted to closely watch; in particular, the researcher was interested in knowing how many of the participants would select options a (“I wish I had more training”) or b (“I am confident in my preaching and teaching”). Both data, it was hoped, would reveal a lot about where the participants were at in their leadership and where they wanted to be (or at least thought they should be). Again, the data collected here was about how many of the pastors in the Baptist church were aware of their lack of effective training and how that awareness (or lack thereof) affected their leadership.

The objective of survey question 8 was to know if these pastors had received feedback from their congregations on their leadership. Feedback can help one not only improve his or her service but also adjust his motive, attitude, and behavior toward what he or she does, yet most pastors have not been trained on how to receive feedback, and culturally, feedback in a Togolese context can often come across as attacks. Of course, the attitude of some of the church members who present feedback is not always the best. Nevertheless, feedback, whether positive or negative, can go a long way in influencing pastoral leadership. Analysis of responses to this particular question would allow the research to compare participants who had received feedback and those who had not.

Although all the options in question 9 were important, one in particular plays a major role in the pastoral leadership crisis: (“Pastor only based”). The fact is, 99% of Baptist churches in general, and particularly in Togo, consider themselves as “Congregationalists.” The meaning of this term is that all decisions (at least major ones) must be voted on by the church members. In other words, all the members (those who believe in Christ as the Lord and savior and were baptized by immersion) have the right to vote on key issues of the church. Most of these

meetings are referred to as a “Réunion d’Affaire” (Business Meeting). The confusing part that, in my view, affects leadership is that, although some of these churches claim to be “Congregationists,” some key decisions are only decided upon by either the pastor alone or the pastors and the deacons. It was therefore important to clarify this point with participants and analyze the data to see if the leadership structure is also another factor that contributes to the leadership crisis. Although the lack of effective training was the highlight of the leadership crisis in this context, one must note that most of these pastors have never had a leadership training either. This is also considered as one of the legs of the hypotheses of this work, and constitutes another factor to sink the ships of the pastoral leadership.

Effective leadership must also have concise evaluation methods and processes. There are leaders who know when a church member left the church, but most do not find out why that person left the church. It is true that people have their reasons for leaving churches, but as the Bible calls the congregation “sheep,” the shepherd of those sheep must go after them to find out. This could help and provide some sort of feedback that the pastors can utilize in their ministry. Also, the shepherd needs to have a “sheep-count” and know who is missing and where they went. The evaluation suggested in this research challenged the pastor to find if the first reason why some had left their churches had anything to do with him and his way of doing things, his leadership style, or his preaching and teaching. That’s what questions 10 and 11 were all about. Pastors who admitted in their answers that some people had left the parish since they had become the pastor could then be compared to those who did not. Although there might not be a separate analytic graph to question 10, it will still serve as a probing question that seeks to dig out what could also be possibly part of the crisis in the pastoral leadership.

The answers to the questions 12 through 14 were designed to either confirm and prove or disprove the hypothesis. These questions particularly focused on how these leaders perceived an effective training. If they knew what an effective training was, did they value these kinds of trainings, and would they participate in them if they were to become available? These backend inquiries were important, and the answers provided a great deal of pertinent information that sustain the validity of this study. (Survey Questions for pastors is posted in the appendix).

Regarding the interview questions for the non-pastor group, the idea was to get both sides of the story. The analogy in this context is like a football player who was interviewed and was asked questions about his performance and his overall opinion about the game; the same journalist may ask the same questions to the fans of this same football player to see what they have to say about the player and the game. That was why in one part pastors (in this analogy, the football players) were subjected to a survey questionnaire while the church secretaries, deacons, and Sunday school teachers were also asked questions about their views on the leadership of their pastors. The interview questionnaire (posted in the Appendix) aimed to find out from other leadership team members how they viewed the pastoral leadership in their churches. A pattern and a consistency can be traced throughout the interview questionnaire.

Interview question 1 touched on any preconceived bias, notion, or mentality held by the participant toward church administration and leadership. This was important to capture to allow to researcher to better understand the lens from which the particular interviewee saw things. Through interview question 1, the researcher hoped to establish either that some of the leadership team members had some unrealistic expectations for the pastors or that they had a realistic view on pastoral leadership. The data yielded was thought to help the researcher figure out what type of training would be most effective for these non-pastor leadership teams.

Although all the churches selected for the study were Baptist Bible churches, not all of them had the same leadership structure. Some of them were pastor-deacon led and others were pastor-elder led. Although this study did not seek to prove which structure was better, it did nevertheless seek to find out what impact the leadership structure has on the crisis. One of pieces of information and data to analyze was the extent and impact of the leadership structure; did the pastor-deacon–led churches have more leadership issues, or did the pastor-elder–led ones? And if one did have more issues, should it have been included in this proposed six-month training study?

Regarding the third question of the interview, the idea was to know if some of the leadership team members saw the need for pastors to be trained, or at least found an effective pastoral training imperative. “The researcher tracked more than just the participants’ opinions with this question; the researcher also noted how many participants supported their views with Bible verses.”

Since individual bias could have caused the question to not yield the desired data, it was crucial for the interviewee to produce his or her biblical understand of training in the ministry context. By tracking the number of interviewed participants who expressed their biblical understand of training, the researcher hoped to be able to observe the validity of the need for effective training that would help church leaders in Togo get out of their spiritual leadership crisis. It was important not just to work with what pastors said on their survey questionnaires but also to hear what other people in their leadership orbit thought of their leadership work.

Generally, in Baptist churches in Togo, church members do not get to choose who goes to Bible college/school, but they do get to choose (or at least the search committee gets to choose) who should lead the church as their pastor. This being the case, it was important to ask

interviewed participants who they thought should not be a pastor. The rationale for survey question 4 was to see how many people in the congregation knew a good leader from a bad one and could tell what the differences are. The leadership crisis could not be properly handled if those on the leadership team could not tell the difference between what works and what does not nor who should and should not be a pastor/leader.

In light of all the details provided above, it is obvious that the type of information the interview collected was of a sensitive nature. For that reason, a password-locked phone was used as the recording equipment for the interview. In addition to the recording device, there was also a notepad for the researcher to write down follow-up questions, make observations, or simply jot down some key claims made by interviewees. In cases where the interviewees wanted to say something off record, the researcher took note of what the person had to say and wrote it down in the field notes file. As a protocol, this file was placed in the lock cabin along with the other sensitive materials (such as the completed survey questionnaires). The researcher was the only one who had access to the field notes, surveys, and recordings.

In this research, there were no observers who were part of the data collection or recording process. The researcher handled the recording equipment so the interviewees would feel more comfortable with talking openly. For this reason, during the interview meeting, the researcher also verbally informed interviewees when the recording device was turned on. The researcher gave something like the following introductory statement at the beginning of each recording: “This is Kossi Eklou, candidate in doctoral program at Liberty University. I will be interviewing the secretary of one of the Baptist churches in Lomé by his or her pseudonym name A.” After the interview, the researcher also gave a closing statement to indicate the end of the recording. This closing statement was something like, “This concludes my interview with ‘A,’ and the recording

will be turned off at this moment.” Pseudonyms were used to conceal the identities of the participants and was one of the many ways confidentiality was ensured during the data collection process.

The final step in the intervention design was the analysis and evaluation procedures, up to and including the methods required for the coding of the data. The researcher intended to look for patterns and similarities in the answers to both the interview questions and the survey questionnaires. It was assumed from the start that not all the Baptist churches participating in the study had experienced the same level of pastoral leadership crisis. While some churches may have experienced a significant crisis, others would have seen only a minor crisis as a result of their pastors' leadership, so one way this data was analyzed was through diagrams and charts that illustrated the results. The expectation was that the analysis of the data would show that pastors with less training were leading those churches that have had significant leadership crises as compared to those led by pastors with more training.

The established baseline for measuring change in this study was threefold. The surveys of the 10 participating pastors were measured for patterns, significant differences, similarities, and common themes that seemed to stand out in their responses. As previously mentioned, this was done through quantitative analysis (although the qualitative aspect of this study was not furloughed) in order to achieve the important objective of this study: to find out if the lack of effective training is truly the factor that propels the pastoral leadership crisis in the Baptist churches in Togo. To that end, the evaluation of the researcher looked for common leitmotifs that pointed to the hypothesis argued in this research. These common themes, keywords, and similarities were considered variables that could be closely monitored, and the evaluation and impact assessment was based on this monitoring. Consequently, the most important element,

especially for the impact assessment, was the established baseline or set of factors that were used for comparison.

For comparison with the baseline, a second measurement was taken. This second measurement was referred to as the post-measurement and took place after the six months of training were complete. The objective of the post-measurement was to see if the situation prior to the six-month intervention had changed at all. Therefore, the rationale for the baseline in this research was to identify where the problem was and to be able to measure the factors that were at the root of the crisis in pastoral leadership in Togolese Baptist churches. In conclusion, through the baseline, there was benchmarking using quantitative indicators, monitoring of the training program's progress and activities, and analysis of the structural performance data that were represented on Y and X axes and other forms of graphs.

The expected outcome and results were twofold. The first outcome was analysis of all the available data collected through the variables. This outcome was expected to show that there are consistencies between the presumable factors of the pastoral leadership. Even though in this study the expected outcome could not necessarily be guaranteed, there was enough evidence pointing to the fact that the first expected outcomes would support the hypothesis researched in this study.

In the unlikely event that the first expected outcome rendered something totally different, the trajectory of this research would have been redirected. The redirection of the trajectory would allow the other findings yielded through the study to be explored further. For instance, if after the analysis of the data the researcher had found that the factors causing the leadership crisis were not related to the lack of an effective biblical training, then the new findings would have been explored further as a continuation of the project or a change to the project.

The second expected outcome came from a thorough evaluation of all the available data collected through the post-intervention survey questionnaire. The data collected from the interviews and the surveys consisted the first part of the work (pre-intervention data), and the data collected after the six months of the training program were post-intervention data. The variants measured were the way the pastors had performed in their leadership roles before the training program and the way they were performing their leadership duties after they had gone through the six-month training.

The post-intervention survey questionnaire focused on the changes since the start of the six-month training. While the objective in this case was to notice or observe any change in the pastors' leadership and ministry styles, it was also an opportunity to test the effectiveness of the six-month program. Examining the impact of the six-month training on participants was crucial to evaluating the effectiveness and value of the training program.

Regarding the deacons, elders, church secretaries, and Sunday school teachers, their answers to the pre-intervention interview questions were contrasted with their post-intervention (or exit) interviews. In their pre-intervention interviews, they gave their general opinions on and perceptions of the leadership of their churches. They shared what they already knew and what concerned them about the leadership health of their church. However, in the post-intervention or exit interview, they answered questions that dealt with perceived improvements or changes in the leadership of their churches. In other words, they should have been able to tell where the perceived leadership of their church was before the training and what changes they noticed after the training. Their first interview variants were measured, and their second interview after the intervention was also measured. Both were then measured against each other to reveal any differences, and the data was analyzed.

Implementation of the Intervention Design

Following the implementation timeline approved by the Institutional Review Board, the first step of the intervention was to send out surveys and conduct the interviews with the participants. These mapped the road for the findings that later served as data that not only measured the validity of the hypothesis but also allowed the researcher to learn about the needs surrounding the pastoral leadership crisis in the Baptist churches in Togo. While pastors might have taken just a few minutes to answer the survey questions, other church leadership team members answered interview questions. After the analysis of the data, a suggested six-month training took place (refer to the Table 1), and I did a three-month follow-up to see if anything had improved or was developed in pastoral leadership after the training.

I adopted Sensing's concept of triangulation and triangulated by getting the pastors' perspective, the non-pastor members' perspective, and my own perspective. As mentioned earlier, I also had outside pastors participating in the training, so they acted as another source of outside feedback. Even though they never formally completed any of the survey questionnaires, they still gave verbal feedback that I noted.

According to the nature of the research and the gathering of information, the way I planned to analyze the data once collected was to organize the data by question. I did so because it provided a good "before and after" picture that showed the impact of the six-week training. Another reason why I chose to analyze the data this way was so the differential gaps in the percentage of the results could be interpreted. Given the fact that this research is more quantitative than qualitative, it is important to present and explain the variances that are considered to have changed in the results from both the pre- and post-training surveys.

Furthermore, the data was analyzed through graphs and charts. The visual technique was identified as the best way to display the information in an easy-to-observe and understandable way while also illustrating the relationships between the data. This data analysis consisted of demonstrating the trends, the patterns, and the correlation between the results. This method made the interpretation and analysis of the data easier because of the visual aspect.

Chapter 4

Results

The results obtained from this research can be divided into two categories. The first consists of the pastors' responses to the survey questionnaire, which they were asked to complete both before and after attending the training. The questions asked on both surveys were identical, allowing for easier comparison and evaluation of the percentage of change in the responses. The comparison's goal was to measure the impact the training had on the participating pastors' leadership.

The second category consists of the responses to interview questions asked to the church deacons, secretaries, and Sunday school teachers participating in the study. The main reason why it was important to interview deacons, church secretaries, and Sunday school teacher is for the fact that they are considered to be a part of the church leadership within Baptist church circles. Also, it was important to gain an outside perspective on the impact of the training on the pastors' leadership from the people who witness it in action almost every Sunday or weekend. There was no way to guarantee that the responses provided by the pastors were fully accurate or truthful. Even before the study began, it was evident that many of the pastors invited to participate did not see any issue whatsoever with their methods of leadership. On the other hand, the secretaries, the Sunday school teachers, and the deacons could see various elements of crisis in the pastors' leadership that the pastors themselves did not. For these reasons, it was important to compare and contrast the responses provided by these other church members with the pastors' answers on the pre- and post-training survey questionnaires to give the findings of this study further validity.

After all, it is easier to see the speck in other people's eyes than the planks in our own (Matthew 7:5).

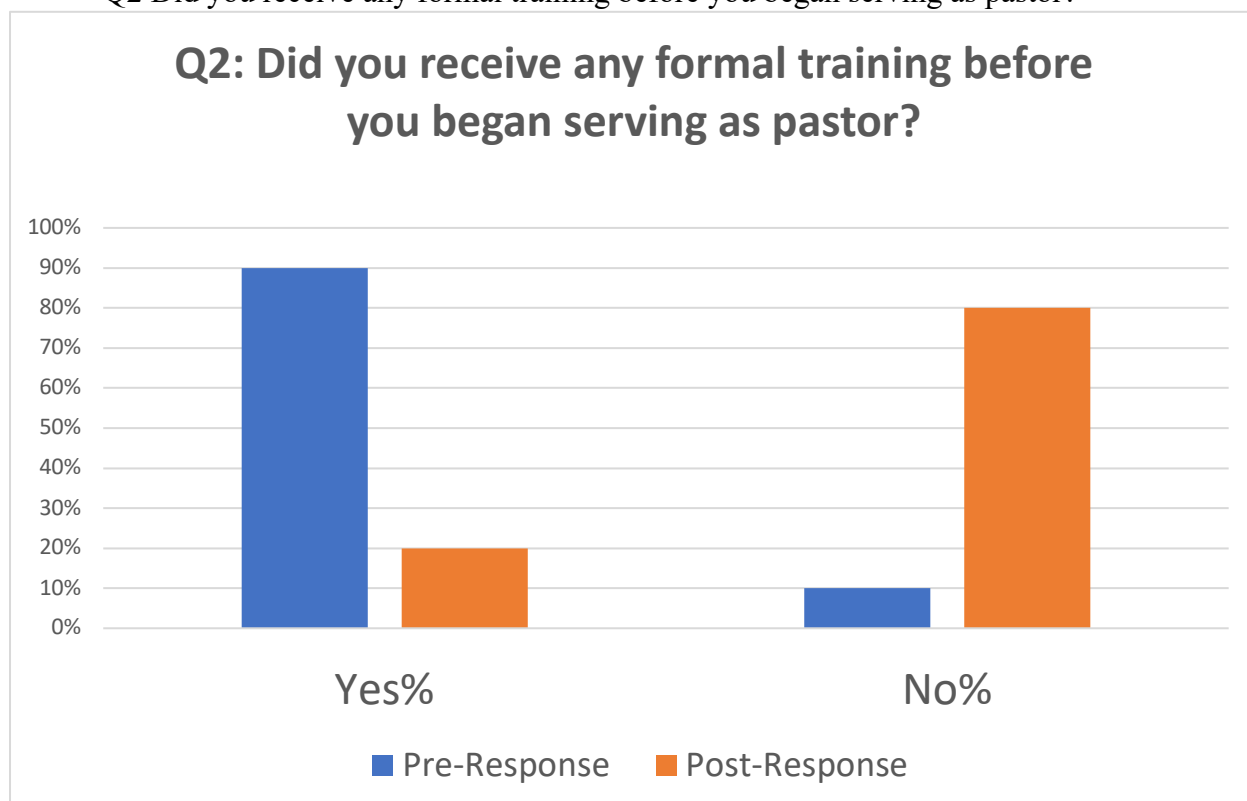
As an action plan for the interpretation of the results, I here evaluate and interpret the surveys from the pastors first, analyzing the data and evaluating the percentage of change between the pre-training survey and the post-training survey responses. In the second evaluation, I analyze the data collected through the pre- and post-training interviews with the non-pastor group and illustrate the results through pie charts.

Interpretation of the Survey Questionnaire Results

Q1 How long have you served in this church as pastor?

This first question was asked to establish the number of years the participants had served as pastors so their results could be contrasted based on levels of practical leadership experience. In other words, one pastor who had been pastoring for three years at the time of the study (recall the minimum threshold required for participation in the study was three years) might not have had the same leadership experience as the pastor who had been pastoring for 10 years. Out of the responses to question 1, five out of ten participants (50%) said that they had been pastoring between 11 and 15+ years. This means that, besides the two participants (20%) who had about 3 to 5 years, eight pastor participants out of ten (80%) were well above the study's minimum threshold. With this information established, it was then easy to evaluate the participants' prior training and their perceptions on the effectiveness of those trainings in preparing them for their leadership responsibilities as pastors. This provides a good segue into question 2.

Q2 Did you receive any formal training before you began serving as pastor?



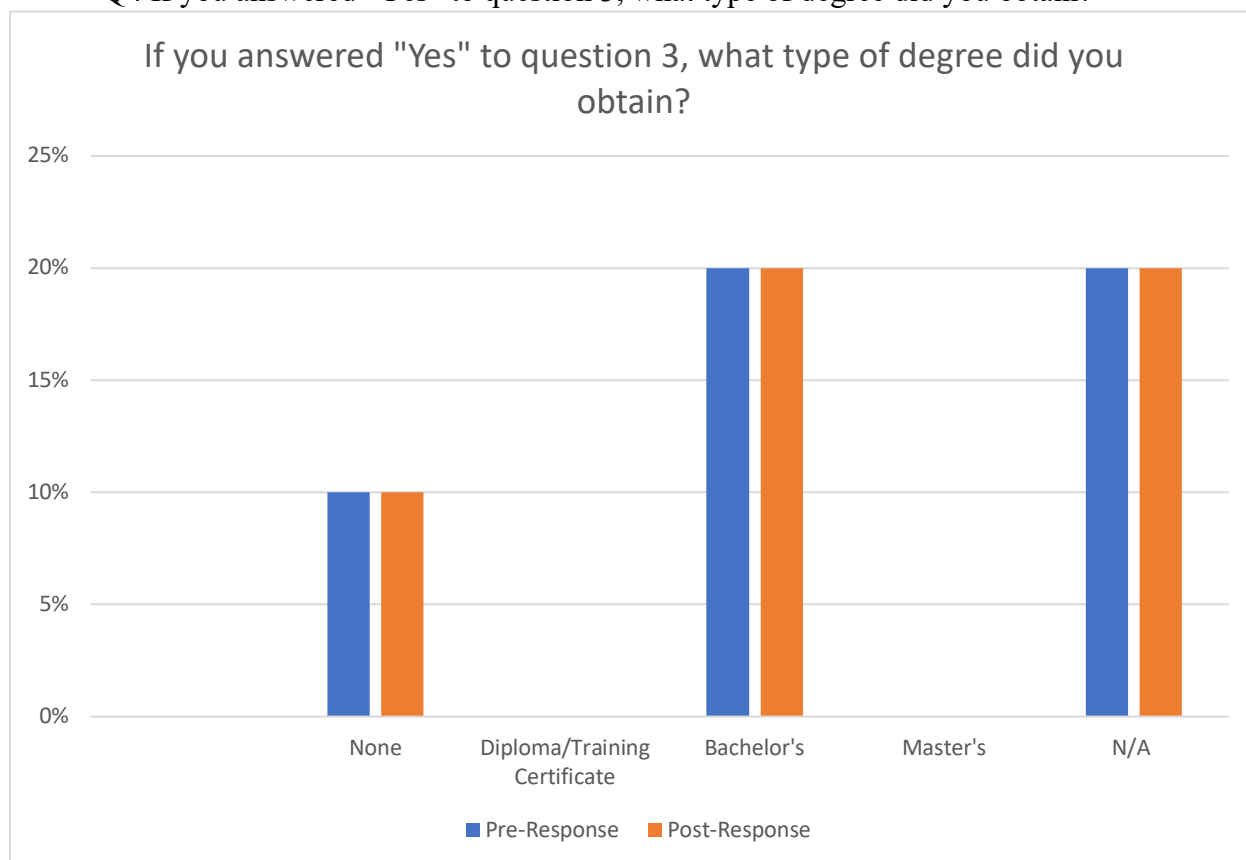
Before the training, nine out of ten pastors (90%) considered their prior training to have qualified as formal training.⁷¹ When the same question was asked in the post-training survey, eight of those nine pastors changed their response to “No”; only one participant (10%) responded “Yes” to this question in both the pre- and post-training surveys. This suggests that, initially, most of the pastors thought they had received formal training and were doing well, but after going through a more practical training focused on pastoral leadership, their understanding of what a formal leadership training looked like had greatly shifted.

Q3 Did you obtain a degree while you were already pastoring?

⁷¹ The core subjects one might have received during their training. Course offered at bachelor level in most Bible Colleges.

The researcher's original assumption was that most participants would have either a diploma in theology or an associate's degree, so question 3 was asked to rule out whether any of them had increased their level of education beyond that. Another reason for asking question 3 was to see if any patterns would arise regarding the number of years into their ministry some of these pastors saw a need to continue their education. Based on the responses to question 3, there was not a single participant who had increased his education level in the areas of pastoral leadership since becoming a pastor. Q4 was then asked to see what their existing level of education was. It also provided the researcher with a way to ask for the participants' education level without being too direct, which would have been unacceptable culturally and might have left some of the participants feeling offended and unwilling to cooperate further.

Q4 If you answered "Yes" to question 3, what type of degree did you obtain?



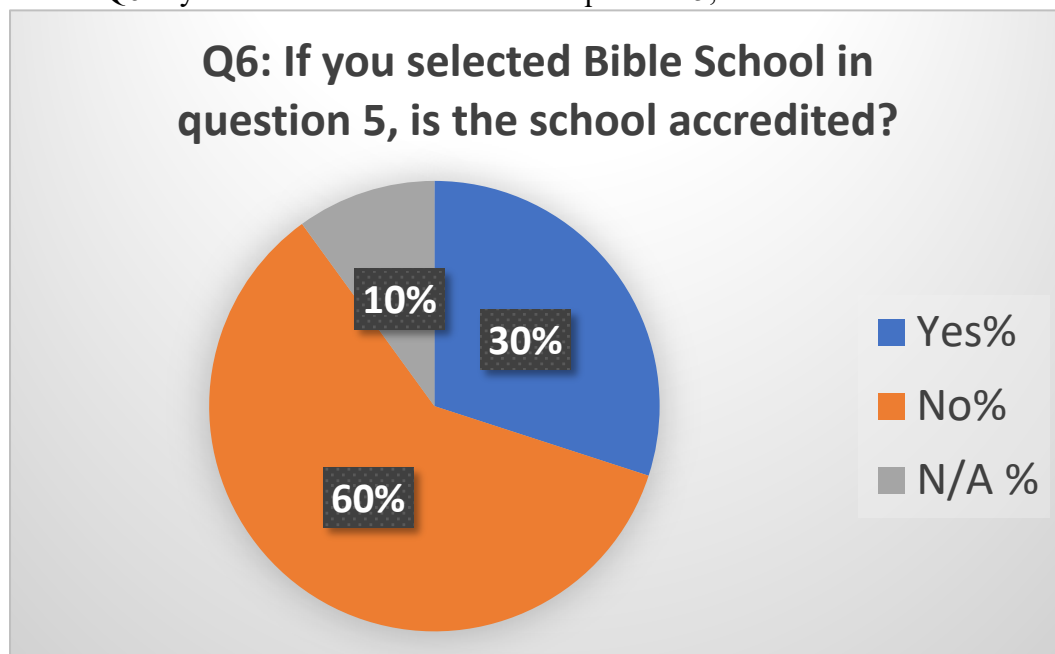
Eight participants reported having less than a bachelor's degree (80%). Only two participants (20%) had a bachelor's degree. This data shows that most of the participants had not received much in the way of formal education or did not have bachelor's degrees, the level at which more effective trainings courses such as Church Administration, Pastoral Leadership, The Theological Foundation of Servant Leadership, Mentoring and Investing in the Next Generation Leader, Accountability, Pastoral Care, Pastoral Counseling, Self and Church Evaluation, Biblical Interpretation, Evangelism, Visitation, and The Spiritual and Personal Foundation of Leadership take place. As stated in chapter 3, holding a higher degree does not necessarily mean that one has received an effective training. However, holding a higher degree can make a difference. The combination of responses to Q3 and Q4 indicates that the hypothesis linking the leadership crisis to a lack of effective training is valid because even though some of them are aware of the fact that they might not have all the training needed for the work of the ministry, they did not seek to improve their training through a continuing education.

Q5 If you attended a Bible School/Institute, was it conservative or liberal?

Even though the survey was conducted among Baptist pastors and in Baptist churches, not all the pastors went to Baptist Bible institutes. Seven out of ten participants (70%) identified their training as conservative, that is, Baptist in nature of affiliated. There were two participants (20%) who said they attended a conservative Bible school that was not Baptist. Baptists are considered fundamental, conservative, and separatist. They are fundamental in the sense that they read the Bible literally and have more conservative views and values that are biblically derivative. They are separatists because many of them (fundamentalists) do not want to associate with other Christians who do not agree with their exact biblical doctrine or hold their exact views on key theological subjects. The purpose of the survey was not to highlight the participant

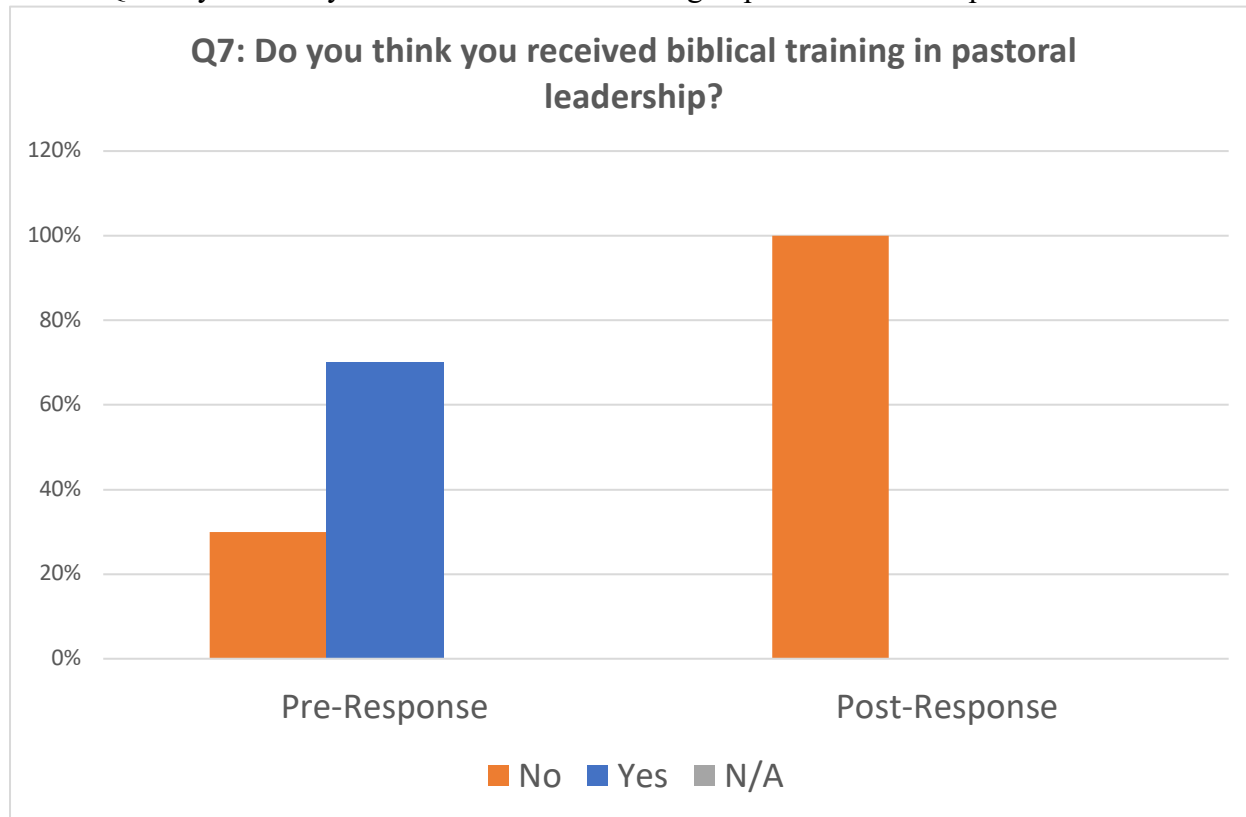
denomination, but rather to get a fundamental understanding of what type of education they had received and where they received it from. The type of training one gets is as important as the kind of institution they attended. This again provides a segue into question 6.

Q6 If you selected a Bible School in question 5, is the school accredited?



While three participants (30%) said they had attended an accredited school, six participants (60%) said they had not, and one participant (10%) answered “N/A.” It is probably reasonable to add the “N/A” (10%) to the 60% assuming the participant answering N/A did not attend an accredited school, which makes a total of 70% of participants who had received their training from unaccredited institutions with limited resources. Although an accreditation does not guarantee an effective training, it does grant credibility to both the institution and their program, since their accreditation affiliation holds them accountable when it comes to the subjects and the courses they teach. Consequently, it can be assumed with some degree of legitimacy that only 30% of the pastors participating in the study had been offered some sort of effective training in the past.

Q7 Do you think you received biblical training in pastoral leadership?



Before the implementation (the training), only three people out of ten said “No”; seven participants answered “Yes.” After the training, all participants agreed that they had not received biblical training in pastoral leadership. This is an interesting point of data that reveals that most of the participating pastors did not have a real grasp on the responsibilities of a pastoral leader. The question, then, is if they do not know what a true pastoral leadership should be or should at least look like, how could they display it or apply it?

The perplexity of this issue is also felt at the congregational level. The church members do not know precisely what to look for in the church community or how they can take part in the responsibilities. In his book *Servanthood: Leadership for the Third Millennium*, Bennett Sims asserted that “[t]he ability to empower is what makes leadership a great servanthood: it awakens

slumbering power in the souls of others.”⁷² If those who are leading do not have the ability to empower others simply because they have not been empowered themselves with proper training, how can they help their church members? This is a logical question to ask since one cannot give what he or she does not have. The ability to teach, the ability to lead others in a way that conforms with the Bible does not come naturally, even though the ministry stems from the call from God. One needs training in order to be effective and successful in what he or she does. As a result, it can be concluded that part of the struggle in pastoral leadership in Baptist churches stems from the fact that church leaders and pastors first fail to get effective training, leading to their inability to train, list, and describe in precise terms the active roles for the members of the congregation in the church. If pastors could provide a clear guidance on the roles of their members of their congregation, they could take up more responsibility for Christ’s mission as they serve each other and their communities by sharing the gospel, discipling, and help those struggling spiritually, psychologically, financially, and in their marital relations.

Q8 What type of the feedback do you receive from those you lead?

One great thing about feedback is that it helps one improve. After finishing his survey, one pastor told me that he had never received any feedback and had never thought to ask for it. For some of the pastors, the fact that their church members do not say anything becomes construed as positive feedback, though this may not actually be the case. During the interviewing part of this study, one church member, in response to question 5 of the interview, said, “It is hard to give feedback to the pastors because they will think of you as a rebel. You just have to agree and go along.” Half of the pastors in the pre-training survey said that they had received “positive

⁷² Bennett J. Sims, *Servanthood: Leadership for the Third Millennium* (Eugene, OR: Wipf and Stock Publishers, 2005), 33.

feedback” from those they led, but more than 60% of the church secretaries who participated in the interviews did not believe many parishioners would give positive feedback regarding their pastors’ leadership if given the chance. It is evident that not every single church member will like a pastor or appreciate him or even agree with his style of leadership, but if the majority feel like they cannot express their feedback for fear that they will be considered rebels, then that raises a concern that is certainly contributing to the pastoral leadership crisis. The fact that more than 60% of the pastors in this study had never asked for feedback from their congregation or used other method to gather feedback from their congregation in almost a decade of pastoring establishes that part of the leadership crisis is linked to the lack of effective training in the areas of pastoral leadership and church administration.

Q9 What type of leadership structure does your church have?

This question is related to question 8 in that it wants to know whether parishioners have opportunities to provide feedback to the pastors. Normally, all Baptist churches are congregation-based. Nevertheless, it was important for the accuracy of the data to ask the participants to verify the type of leadership they employ at their church. All 10 participants said that their leadership structure was “congregation-based,” providing a stark contrast with the responses to question 8. If a church uses a “congregation-based” style of leadership, why isn’t feedback gathered at every quarterly business meeting or at least once a year? The answer is simple: these pastors have not been taught to do so. That was the most popular if not the most repetitive answer I received from the participants. Once again, a lack of effective training has kept the pastors from implementing methods of gathering feedback in their church administration, something that would help them improve as leaders.

It is important to keep in mind, of course, that good feedback should not be solely based on the pastor and his personal character but on his leadership and on the church. There are things in the church in general that need improving, not just the pastor's leadership.

Q10 and Q11 How many people left the church or switched to a different church since you became the pastor? How many people have joined since you became the pastor?

Two participants (20%) said that zero people had left the church since they had become the pastor. Two other participants (20%) said that 21–30+ people had left the church. One participant (10%) said that 11–20 people had left the church, and five participants (50%) said that 1–10 people had left the church since they had become the pastor. Despite the fact that people leave the church of their own accord and at their own discretion, there are times when people leave the church due, mainly, to the leadership of the church. Subtracting Q11 from Q10 gives information that indicates which scenario seems to be occurring in the participating churches. For example, participant P1 had 30+ people join and 1–10 people leave; the difference between the two is substantial, with more positive growth than loss. But participants P4, P5, and P7 had more people leave than join their churches, perhaps indicating a more negative trend tied to the leadership itself.

Again, though, the reason why some people join or leave a church is not necessarily tied to the leadership. It could be about the worship system or the teachings. For this reason, these two questions were not intended to provide the main data that validated the existence of the leadership crisis; rather, the researcher wanted to know if the participants were aware of the changes that were occurring in their churches, as lack of awareness could indicate flaws in shepherding and leading a flock. Pastoral leadership forces one to be constantly be aware of what is happening in their congregation. The findings reveal that, since the participants were not really

engaged (via activities such as visitation, counseling, and helping) in the lives of those they led, it was difficult for them to know or to even inquire the reasons as to why people were leaving the church.

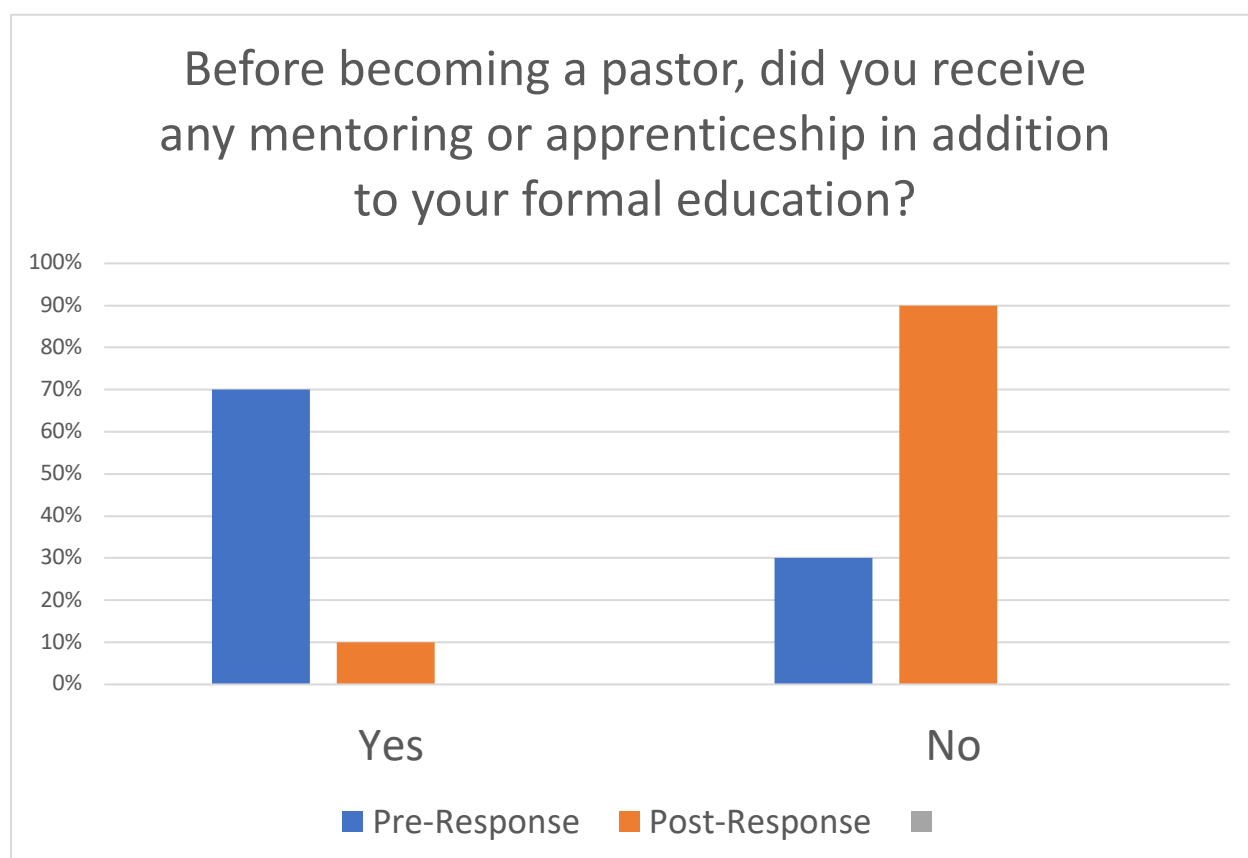
Q12 What level of biblical training would you recommend someone to have before leading a church?



Four participants out of ten suggested a bachelor's degree as the prerequisite level of education (two out of the four already had bachelor's degrees). But the majority, five out of ten participants (50%), suggested a biblical diploma/associate's degree as the prerequisite level of education in the pre-training survey, a somewhat surprising finding. The fact is, a person with a little to a no training biblical training who is leading a church, will consider it is evident that diploma in theology to a higher degree since he or she never obtained anything higher than diploma in theology.

After the training implementation, the number advising a higher level of education rose significantly. Almost all of them (80%) suggested a level of biblical training above a diploma/associate's degree, almost all of them (80%) suggested a level of biblical training above even a bachelor's degree. Once again, this appears to validate the research's hypothesis that a lack of effective training is the root of the crisis several of these pastors face in their ministries because the educational level required for an effective leadership is simply not there. The short, effective training clearly changed their minds and made a great impact on them. What if they could have all the necessary training before starting to pastor?

Q13 Before becoming a pastor, did you receive any mentoring or apprenticeship in addition to your formal education?



While three participants (30%) admitted that they did not have any apprenticeship or mentoring before starting to pastor, seven of them (70%) said that they did. However, the answers to this question changed drastically in the post-training survey, indicating that their understanding of what constituted as apprenticeship or mentoring had shifted over the course of the implemented training. Perhaps they discovered that what they had thought was apprenticeship or mentoring before was not. All these issues, such as a lack of knowledge indicated by inconsistencies in their answers, do not necessarily have to do with not having a mentor. The reality is that people don't even know what they think they know until they have been taught. This has been a sort of pattern in the responses throughout the research. Again, this, too, validated the hypothesis that the leadership crisis is majorly tied up in a lack of effective training.

Q14 and Q15 Did you have any pastoral experience in another church before becoming the pastor in your current church? If you answer "Yes" to question 14, how many years of experience did you have?

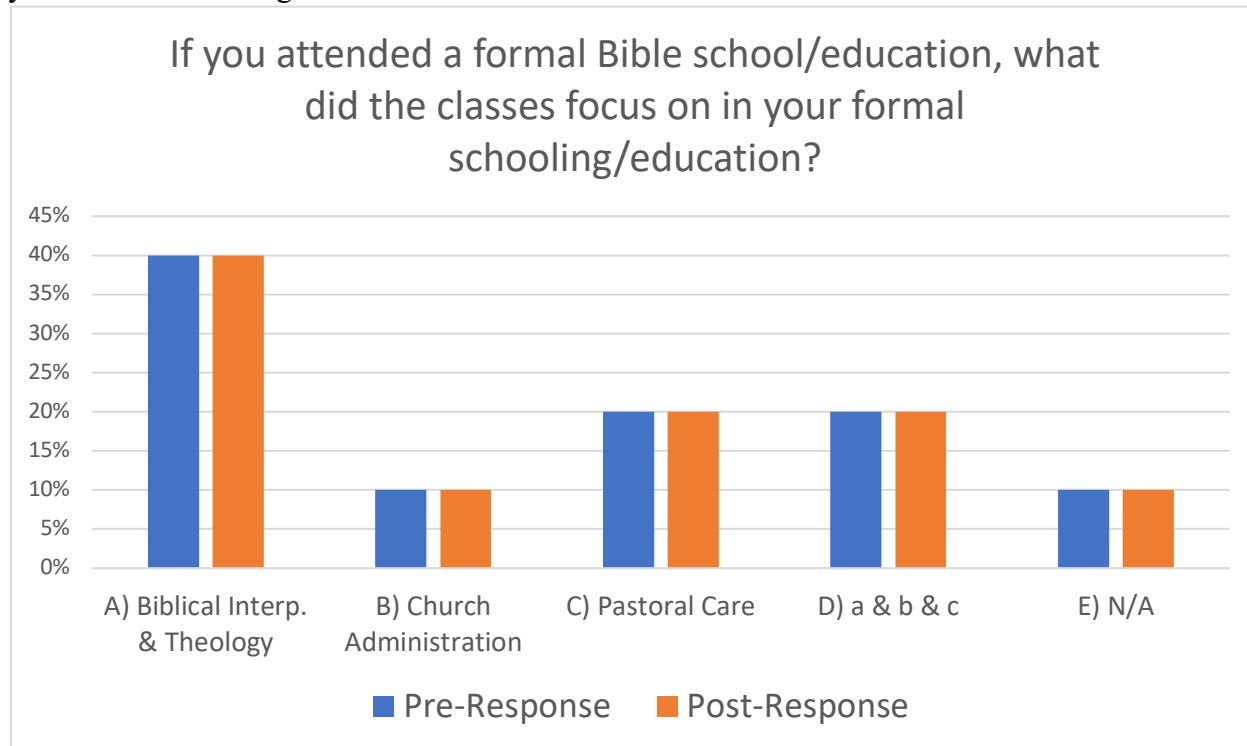
The majority (70%) said that they did have pastoral experience in another church before coming to their current church. But during discussion time after the implemented training, it was discovered that most of them considered either a position as a deacon or a teaching position as previous pastoral experience. Another revelation found in the training was that, while Q14 did not ask specifically if they had received formal practical experience or an internship before starting their pastoring, most of them had not been offered the opportunity to participate in a pastoral internship or a Practical Christian Ministry, which most Bible college students do in addition to their internship. This offered yet another confirmation that the pastoral leadership crisis is not a result of laziness in the pastors and church leaders: it is about a lack of effective

training that could have helped them achieve their ministry goals and lead the people God's way. The issue is more the lack of training rather than a lack of willingness or resources. Most of them were willing and did their best, but our best is not our best without training and know-how.

About 70% of the parishioners interviewed said that their pastors or church leaders were unilateral in their ministry function (unilateral in the sense of being single-minded in their focus rather than focusing on all aspects of their ministry). They saw their pastors leading the church more like a principal of a school than a leader-shepherd. They felt the pastors did more administrative work than understanding their own calling, the needs of the people they are leading, and the path forward for church growth. Unfortunately, this lack of focus on the spiritual needs of the people and the pastor is not new. In fact, it is acknowledged in Scripture; the Bible says, "My people perish for the lack of knowledge."⁷³ But how will they get the knowledge and the experience without being trained or taught? In fact, three out ten participants (30%) said that they did not received any previous pastoral experience, with one participant having less than a year, so it is fair to say that almost half of them did not have any sort of internship or practical training before starting their pastoring ministries. That is the main reason why this research has as its objective to find out about these gaps in training that are at the root of the pastoral leadership crisis.

⁷³ Hosea 4:1

Q16 If you attended a formal Bible school/education, what did the classes focus on in your formal schooling/education?

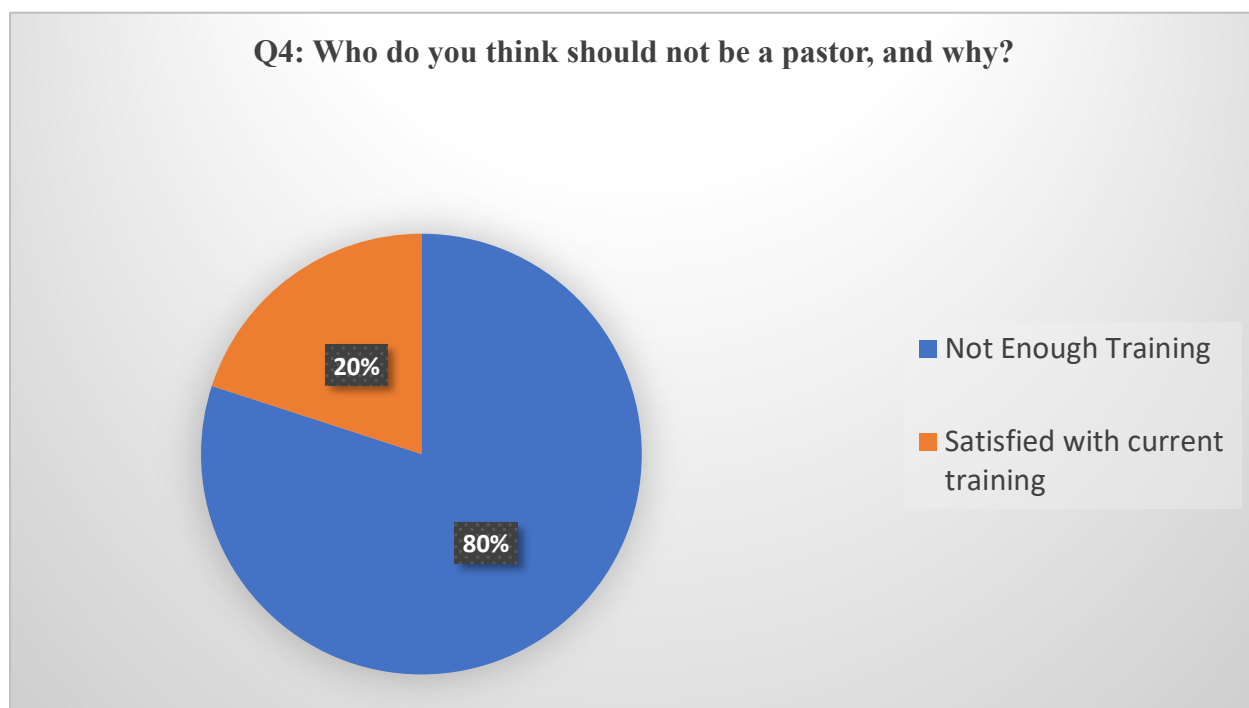


Six out of ten participating pastors (60%) reported having taken Biblical Interpretation and Theology, a very common class for pastors to go through. Only one participant took Church Administration class, and two reported having taken both the Biblical Interpretation and Theology, and Church Administration. However, most had not taken any of the other classes that are important for a comprehensive education in pastoral leadership, including Pastoral Leadership, Church Administration, Biblical Theology, Systematic Theology, Pastoral Internship, Practical Christian Ministry, Evangelism, Visitation, Counseling, Pastoral Care, Mentoring, Youth and Family Education, Communication, Shepherding, Servant-Leadership, Spiritual and Personal Foundation of Leadership, Accountability, Discipleship, and Continuing Education/Learning. These are needed courses, training one needs to have in order to have a well-rounded and effective ministry in a Togolese Baptist church. It is evident that these pastors have had some training; this research is not claiming that they did not. Rather, the research

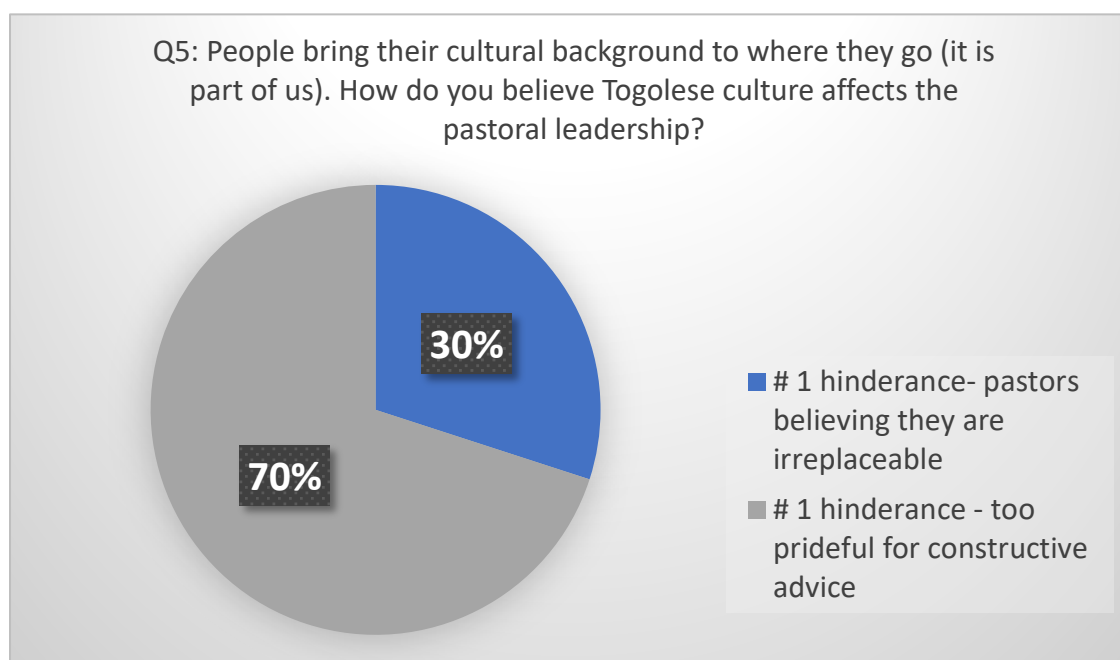
indicates that they have not received the adequate and effective amount of training that would make a difference in their ministries.

Interpretation of the Interview Results

The idea of interviewing other people in a leadership position within the church outside of the pastoral surveys was to get different perspectives and opinions. So, while the pastoral survey was *informative*, the interviews were actually *revealing*. Out of the eight interview questions, questions 4, 5, 6, and 7 were crucial questions. These questions, respectively, deal with the qualifications of the pastors, the cultural bias affecting pastoral leadership, the responsibilities of the pastors, and the recommendation for training or courses. Thirty people in total participated in the interviews: ten deacons, ten church secretaries, and ten Sunday school teachers. These 30 individuals from ten different church represent 100% in this section to allow for a better percentile evaluation.

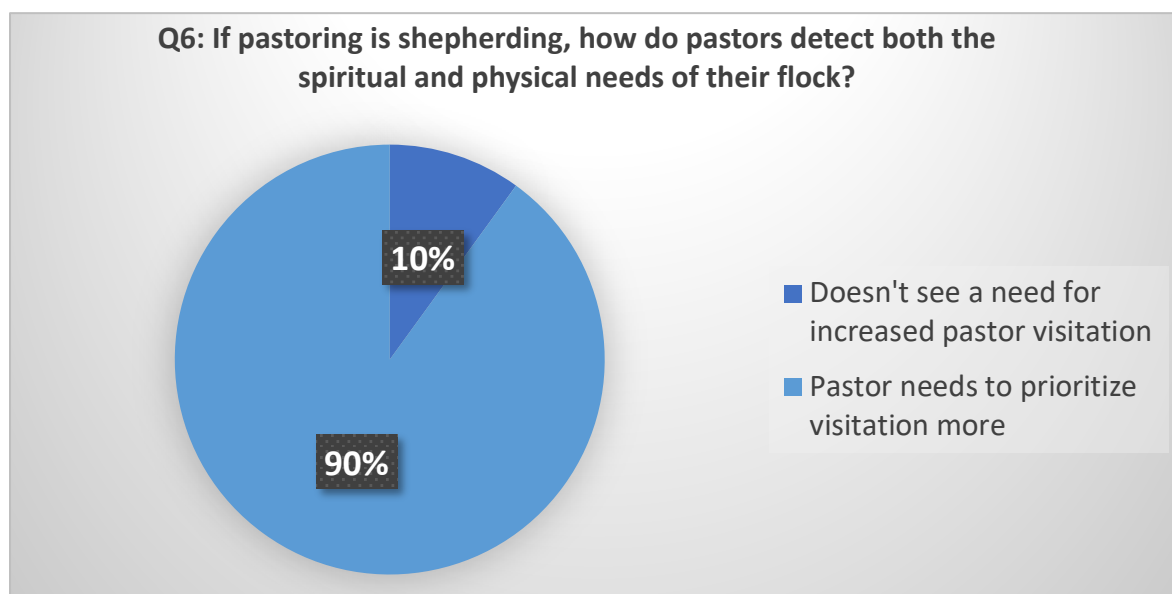


Question 4 is about qualifications. It is an indirect way of asking the interviewed participants if they thought their current pastor was qualified to lead them. Based on the responses, 24 out of 30 participants (80%) did not think their present pastor had received enough training yet to take on the position. If one considers this result as an approval rating, many in the church did not believe that their leaders had received adequate or effective training to aid them in properly carrying out their duties.



Twenty-one out of 30 participants (70%) believed the number one cultural hinderance for pastoral leadership in Togo was that it led most pastors to take questions or constructive criticism as something demeaning. Nine out of 30 participants (30%) believed the number one cultural hinderance was pastors believing that they are irreplaceable and secure in their positions until the day they die. This data makes it evident that the prior training the pastors had received did not address the distinction between the term of church leader and the term of a leader in African government way of leadership, typically a lifetime appointment. A pastor who is adequately trained knows that the church is not his private property or empire or kingdom. It is God's

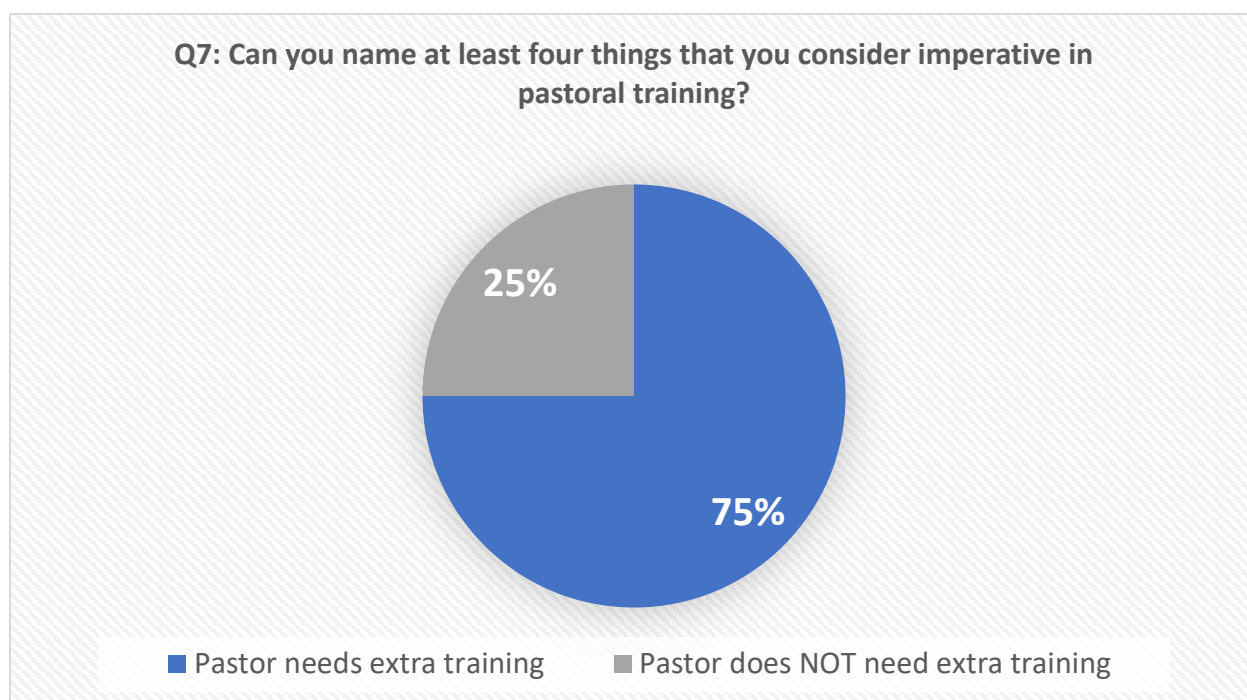
church and God’s ministry. God can replace leaders with other leaders. A classic example is found in Moses’s words to the children of Israel: “Then Moses went out and spoke these words to all Israel: ‘I am now a hundred and twenty years old and I am no longer able to lead you’.... Then Moses summoned Josuhua and said to him in the presence of all Israel, ‘Be strong and courageous, for you must go with this people into the land the Lord swore to their ancestors to give them, and you must divide it among them as their inheritance.’”⁷⁴ Moses views leadership as something God Himself established and implies that when leaders are no longer able to do their job, whether because of old age or health issues or any other reason, they need to step aside and allow the next in succession to take over.



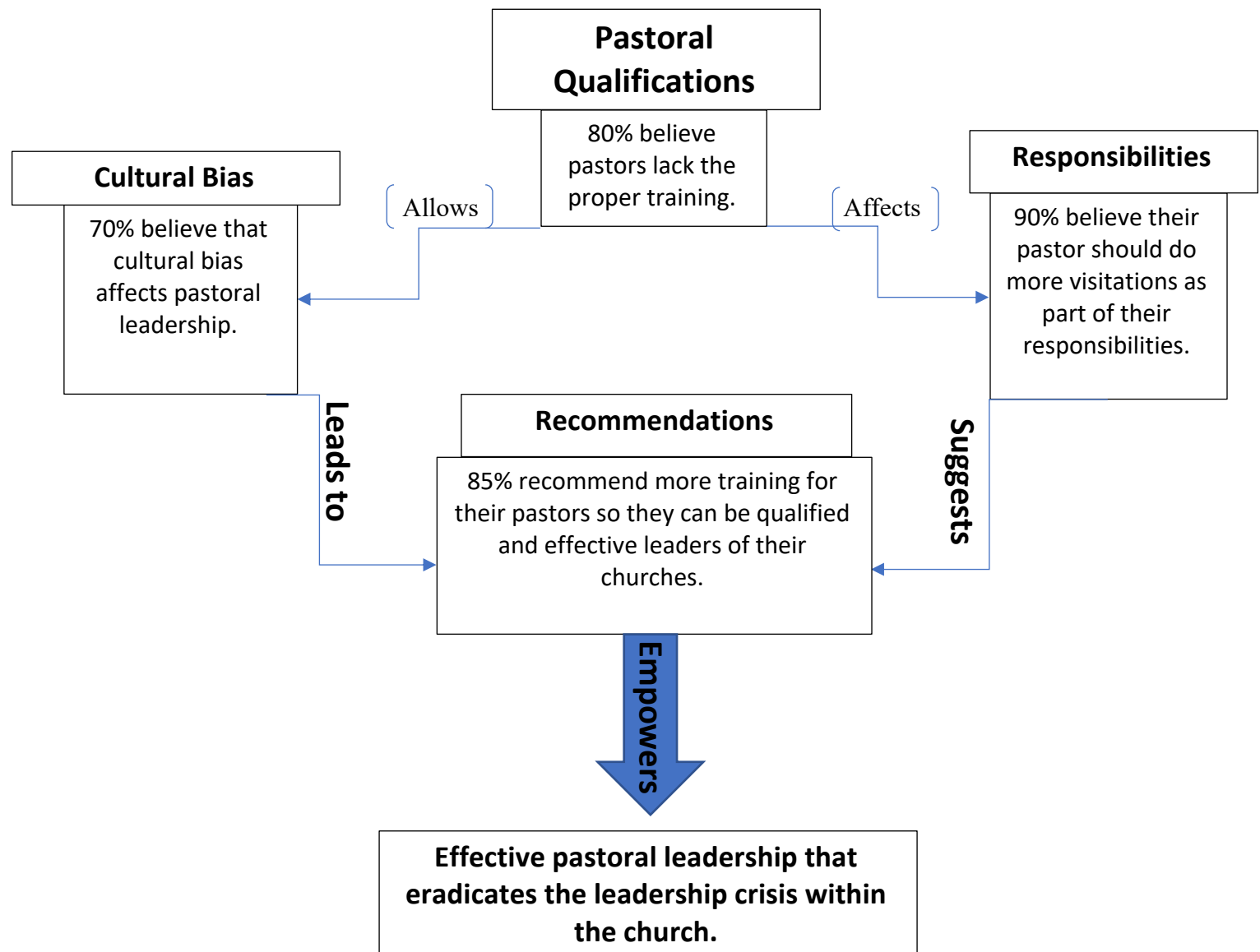
Twenty-seven out of 30 participants (90%) believed their pastor should prioritize visitation more often. The theme being tracked in question 6 was “Responsibility.” The idea was to see if the church people, precisely those in non-pastoral leadership positions, believed their pastors and church leaders know their responsibilities and are effectively taking care of them. It

⁷⁴ Deuteronomy 31:1, 7

was surprising to see that many of them believed that their pastors needed more training and needed to do more visitations with members. Some participants said that they felt so disconnected from their leaders simply because they (the pastors) were clueless when it came to the spiritual and the physical needs of their flock. This would not have been the case had the pastors been effectively equipped to handle this kind of responsibility. I say this not to put the pastors down but to point out, once more, that one cannot implement or practice what he or she does not know. Even more, one may not know if he or she is properly trained or not (which the results of the survey questionnaires indicated). Visitation—visiting those who are sick, those who have some rough edges that need smoothing, those who are struggling, and those who have other difficulties going on—is an elementary responsibility of pastoral leaders. However, based on this data, these simple tasks or responsibilities are being ignored and result in a lack of training.



The objective for question 7 was to receive some biblical training recommendations from the participants. In other words, participants were asked questions relating to the qualification, responsibilities, experiences, and expectations when it came to the pastoral leadership in their church. Of the participants, 75% believed their pastor needed more training in the areas of visitation/discipleship, church administration, servant leadership, and psychology, while 25% of participants did not feel their pastor needed extra training. After gathering their opinions on whether they felt the pastors needed more training—and most seemed to think the issues or crises in the pastoral leadership of their churches was tied to the lack of training—the question became what specific training they would recommend. The majority of those who took part in the interview expressed a strong desire for their pastors to be trained in courses such as Visitation, Discipleship, Church Administration, Servant-Leadership, and Psychology.



The diagram above is a conclusive illustration of the crucial questions 4, 5, 6, and 7 out of the eight interview questions. From the qualifications (at the top of the diagram) to the recommendations for effective leadership training that will eradicate or remedy the pastoral leadership crisis, there are steps that were asked in between, such as what is the problem, why does the problem exist, what is lacking, and what needs to be done to fix the problem and empower the pastoral leadership?

Chapter 5

Conclusion

It is important to reiterate the purpose of this study that is, the pastoral leadership crisis in Baptist churches in Togo that are linked to a lack of an effective training. The standard used to conduct the research and get the results allows the researcher to give an overview of the study before writing the conclusion. In the earlier chapters, I defined the context of the ministry and the issues at hand. I also presented the problems that many Baptist churches are facing because the pastoral leadership. Although the problem presented has many aspects to it, one aspect was the researcher's keen interest, investigating the issue, finding the cause of the issue, and offered solution to the issues.

Through surveys, interviews, and the analysis of the data, the results show that the hypothesis of this study was proven to be in fact the issue. In the light of the theological and the theoretical foundations, the researcher measured the validity of the issue since the issue was both biblical and practical.

The research yielded some informative data regarding issues in pastoral leadership in Togolese Baptist churches. The magnitude of the data pointing toward a lack of effective training as the root cause of the pastoral leadership crisis was way above my expectations. My preconception was that there would be a few things that would show that the lack of effective training was causing the leadership crisis in the pastoral ministries in the church, but the data showed that, beyond there being a lack of effective training alongside a leadership crisis, these issues are actually negatively affecting church members. They appear to have leaders who are supposed to be shepherds of their souls, but they affirm that their crucial needs are not being met.

Regarding the pastors themselves, their survey responses revealed that they believed they were doing exactly what was best for their pastoral leadership and church administration. However, the other participants who did not serve in a pastoring capacity but held other leadership roles in the church had different opinion. Most of the pastors did not see much issue with their leadership until after attending the implemented training. Even though that training was not the equivalent of a four-year college education (bachelor's degree), it nevertheless revealed much about the issues at hand. It lends credence to the study's hypothesis and also showed that, since a short training such as this could make such an impact, more elaborate and effective training for these pastors would go a long way in filling the many gaps in their church leadership. A pastoral leadership that does not have the sheep at the center of its ministry needs to be reviewed, revised, and reformed so that it will serve the biblical mandate it is called to fulfill.

The pertinent question now is where research regarding this problem should go from here. Based on the total evaluation of all the information and the data collected, it is undisputable that the pastoral leadership crisis in Togolese Baptist churches is tied to the lack of effective training for pastors, a training that aims to equip them with essential leadership skills and not just award degrees, one that provides the tools necessary for the work of a well-rounded ministry. It should be emphasized that the argument presented regarding the lack of training does not necessarily encourage higher education or advanced degrees for pastors. Instead, it champions more practical training that could help pastors do their work effectively. Nevertheless, the fact is that a lot of these effective trainings currently are not happening at the diploma level or through six-month Bible institute courses; they happen at the bachelor's degree level and upward. It is important that a more strategic and practical training be crafted even earlier than the bachelor's

level. These trainings will help pastors become the shepherds they intend to be in their pastoral leadership roles and that their congregation expects them to be as well. Such training should also be done regularly and more frequently (depending on the availability of the pastors); the roots of the crisis run very deep, so a remedy or a change will not take place overnight.

The overall analysis of research also suggests that members of the Baptist churches need training as well. Their version of training should be a Bible-based one. The data made apparent that there is a significant biblical illiteracy among the parishioners. Because they do not know what the Bible says about issues of leadership and shepherding, they tend to be silent on so many things that are actually bothering them for years. They also need training in knowing their leaders and how they can best assist them in their pastoral leadership work. They also need to be taught how to hold their leaders accountable without being afraid of pushback or of being considered threats for speaking up against something that is not right. In addition to the ideas above, there is a need for an accountability system that can be set up in each church. The purpose of this accountability system will be to create a system of checks and balances in these churches, a practice that will keep the pastors' attention on their responsibilities toward the people they lead.

The results of this research, when compared to the information gleaned from previous studies, show that the issues at hand have more to do with a lack of training than executive and administrative issues. As discussed in chapter 2, some of previous publications have addressed multiple issues relating to the church leadership. One of them is the executive and organizational responsibilities of pastoral leadership issues. This research, however, has revealed that little of it has to do with a lack of executive skills on the part of the pastor.

Other publications have not taken the opinions of church members into consideration. The spotlight seems to be always on the leader (the pastor). This study shows that for one to have a 360-degree view of the pastoral leadership crisis, they need to incorporate the opinions of those who are being led.

Other previous work has focused on the growth of the church and the multiplication of the church. Although these are biblical and important responsibilities, this research's results show that many pastors are not ready to plant churches or multiply them when the current congregations under their leadership are struggling both spiritually and physically. A steady leadership that also invests in its congregation, whether by training them or helping them to be part of the work of multiplication, will grow organically. But when church members do not feel heard and have been shut down multiple times when they want to speak up or make recommendations, no amount of books written on the multiplication of the church will make that multiplication happen. Putting it more succinctly, Edward P. Hahnenberg said, "If we enter the discussion through the door of community, then we are better equipped to describe the whole church as receiving a mission from Christ, and we are able to affirm a diversity of active services within this community: one mission, many ministries."⁷⁵ As the results of this study found, the pastoral leaders in this context are making unilateral decisions for the whole church and other members just find themselves tagging along and not really knowing where they are going. Nevertheless, followers should have a say in the direction of the church as well.

Other works also highlight the fact that the clergy is the producer of congregational culture since they pave the way forward for the congregation. There is truth to this claim, but in

⁷⁵ Edward P. Hahnenberg, *Ministries: A Relational Approach* (Chestnut Ridge, NY: Crossroad Pub. Co., 2003), p. 9.

order for the church to truly be united, the members need to have a way to be involved in the decision-making process. Therefore, there is a need to train church leaders to be good listeners who take into consideration some of the opinions or suggestions of their church members. Some of the issues these previous works did not touch on is that many pastors do not know how to take time to listen to their parishioners. They believe that they are the leaders of the church, the ones who know what the church needs in order to get where it's going. Rabbi Stephen Roberts highlights this same idea in his book when he claims, "Listening is a mind-set. Active listening, compassionate listening, and in-depth listening involve respect and appreciation for the person who is talking. Such listening suggests that what the other person has to say is important and deserves validations."⁷⁶ The results from the interviews conducted by this study indicate that a lack of listening to church members' ideas and suggestions is one of the factors impacting the effectiveness of the pastoral leadership in these churches. There is an African proverb that says "one tree does not make a forest no matter how big it is." Pastors and church leaders, no matter how smart they are, cannot pull off the whole of their church leadership responsibilities without the support of others in their churches.

Conducting research such as this produces so many lessons. As a researcher, there are so many lessons I have learned that I thought I knew before but actually did not. The first lesson I learned when implementing the project is the magnitude of the issues and difficulties some of the pastors are going through in their churches. There is no doubt that these pastors love their church members, but due to poor leadership, most of these members think they are not loved or cared for enough. I was also blown away by the change in responses on the survey questionnaires

⁷⁶ Stephen B. Roberts, *Professional Spiritual and Pastoral Care: A Practical Clergy and Chaplains Handbook*, (Woodstock, VT: Skylight Paths, 2012). 127. .

before the implementation of the training compared to those received after implementation, which indicated that even the smallest amount of training was able to make an incredible difference in the pastors' lives and ministries.

Another lesson I learned during the implementation was how important the work of visitation is to the Baptist church members in Togo. I'm sure church members all around the world appreciate their pastors taking a keen interest in their welfare, but the desire for this interaction with pastors in Togo went above my expectations. This is probably tied to the cultural aspect of the nature of the ministry, given the fact that West Africans are more community-oriented people. Unlike the US, where a pastor might first request or announce a visit, in West Africa a pastor's visit is expected even if he does not announce it. He is always welcome. This was helpful because now I know that in future pastoral leadership trainings, I must incorporate this information into the lessons.

Furthermore, I have learned mostly through the interviews that church members strongly believe that their pastors need psychological training. This was a surprise since I had not thought of this as an area of training that would enhance leadership in the church. But they (the church members) were right. In order for someone to lead others, he or she needs to know the science of behavior and the characteristics of an individual or a group of people. Once again, finding out that most of these pastors have only been educated in theology at the diploma level makes it clear that they did not have the opportunity to have more in-depth training that incorporated psychology.

I came across a deep lack of servant leadership during the implementation. Servant leadership was a new concept to the participating pastors, and some of them argued against its place in pastoral leadership. I was baffled and taken by total surprise that one could view the

leader as anything other than the servant of those he or she leads. I believe there were cultural aspects influencing the views of some of the participating pastors on this subject. Not all of them but some of them believed that if they brought themselves that low, to the level of a servant, their church members would not respect them. It was easy to quickly jump to a judgment, but after asking some probing questions, I noticed a strong presence of insecurity. People tend to be more controlling when they feel insecure in their position. They think that because they feel insecure others must think they are not worthy to lead. I was astonished and realized that in order to help them lead their churches they need help learning to trust those they lead as well.

This provides a good segway into another thing I learned during the implementation. Although it is not totally new, I learned more than I used to about the pastors' lack of desire to invest in the next generation of leaders. There are people in almost all churches, young people, who believe they are called to the work of ministry but whose pastors will not give their recommendation or approval. This too, is tied to the insecurity that I observed during the training sessions. One pastor told me that he did not see the point in investing in a young man who would later want to take over his position in the church. The fear that drove some of the participants in their leadership roles was almost alarming. It brings to mind a statement from one of the American political writers, David Rothkopf, who asserts that elections select presidents but crises reveal who they are. Writing about the George W. Bush administration, Rothkopf claims that presidents are symptoms of their time to a far greater degree than they are shapers of their time. He also claims that the promises made on campaign trails and TV commercials do not always match the character revealed, often in private, in times of crises.⁷⁷ Rothkopf's statement

⁷⁷ David Rothkopf. *National Insecurity: American Leadership in an Age of Fear* (New York, NY: Public Affairs, 2014).

resembles the realities I observed during the implementation of this project. While churches vote on or select the pastors, the leadership crisis in the church reveals who they are and where their ambitions as well as their goals lie. It will therefore be imperative to incorporate some pastoral studies and biblical theology regarding leadership and succession in leadership in any future trainings.

Furthermore, I found a thought-provoking pattern of behavior during the research process that I believe most people struggle with at one time or another in their lives: the struggle with pride when we feel that our knowledge on a particular subject is being tested or criticized. I noticed that on the surveys, when asked questions about the prerequisite level of pastoral training needed for someone to be an effective leader of the church, most pastors answered with the exact level of education they had received. They without a doubt felt that they had received exactly the right amount of training needed to step into a pastor's position, whether they had minimal training of a few weeks or a degree of a few years. I sensed that a few of the pastors felt a small amount of inadequacy when they saw higher levels of education as a choice on their survey. I believe this is one reason many of them chose to stick with their own education levels in their answers. If they would have chosen a higher level of education, they would have felt inadequacy, having to admit to the researcher and anyone who saw the survey that their level of training was not truly enough.

It was noteworthy to see this understandable layer of pride fall away in the post-training survey, when pastors were again asked what level of training was needed. It was encouraging that most of them willingly admitted that a higher level of education than what they currently had was needed to truly love, shepherd, and lead a congregation of church members as a biblical pastor. When people gain knowledge, it changes lives. It changes our mindset, our attitude, and

our character. The training the pastors received during this process changed them and their leadership mindsets. When they were willing to admit post-training that their level of education was not quite enough, that they wish they would've had more training before becoming a pastor, it gave them an opportunity to grow. When we as people can admit that our way of doing "this or that" isn't the only way or perhaps is no longer the best way to accomplish something, there is room for real growth. We become willing to be taught something, rather than being the one who always teaches. I truly believe, from the feedback given post-training by the pastors, that this training left an impact on them and their ministries that could last a lifetime.

Lastly, I found out that there is a lack of a fundamental understanding of the role of the pastoral leader. Most of the pastors believed that a leader should not be vulnerable, should not show emotion or fear, similar to what Robert Louis Stevenson once said: "Keep your fears to yourself, but share your courage with others."⁷⁸ There might be some benefits to value, but in the end, how can followers relate to a leader who hides his true feelings and his fear? It can make them feel their leader is hypocritical. Once again, this false belief stems from a lack of effective training that would help counteract a cultural bias

Now, how might these results apply to other settings? Depending on the setting, these results reveal factors that are associated with pastoral leadership crises in Baptist churches, but it could also serve other denominations that are not Baptist. Both nonprofit and for-profit organizations that want to serve the West African community could learn a lot from the results of this research, since the results point to several important cultural elements that would be important to know if one wants to develop such an organization in Togo. Another setting would

⁷⁸ YOU, Quotes. Keep Your Fears to Yourself, But Share Your Courage with Others. Robert Louis Stevenson: Notebook with Unique Universe Touch|courage Quotes | Journal and Notebook | 120 Pages 6'x9'. N.p., Independently Published, 2020.

be mission organizations who are looking to plant churches in Togo or start up Bible schools. This research will serve as the preliminary groundwork and help them plan for a strategic and effective training for all they recruit and train. The results of this project could also help other religious study groups who are looking for data in the areas of leadership and the influence of culture in this sphere.

As has happened with most other research, there were shepherding-related issues that emerged from this study that merit further examination. The first issue that emerged was the psychological aspect of the study. As I was preparing for the research and implementing it, I did not think of psychology as something that warranted attention, but through the results, it is evident that training in psychology is needed. Some questions still need to be answered, such as how will training in psychology help pastors, and do they have enough of an educational background to understand psychological studies? Another thing that emerged was the financial issues. Although the research questions did not cover areas of finances, during discussions, some believed that financial issues have more bearing on the pastoral leadership crises in Baptist churches than anything else. This appears to be a legitimate point to research in the future; perhaps the financial issues have more bearing on the pastoral leadership crisis than the lack of education does. My guess, however, is that poverty plays a part in the crisis but not a major one.

This research and its results show that education is like a light. If you have it, you can illuminate the way forward, but if you do not have it, you either follow others in darkness or lead them into it. It is vital for pastors to have education and training that adequately equip them for the ministry tasks that can otherwise become overwhelming and challenging on a regular basis.

My specific recommendations for pastors in Togo are that they get training that focus on Church Leadership, Church Administration, Psychology, Hermeneutics, Spiritual Formation,

Homiletics, Systematic Theology, Evangelism, Youth and Family Ministries, Counseling, and Biblical Theology. In addition to these important training and courses, pastors in Togo need to incorporate into their business meeting feedbacks. The training should also incorporate vigorous and practical training in the areas of the family and the ministry. In this training, pastors are taught the responsibilities the Lord expects from them as husbands, fathers, and pastors.

It is important for them and their ministries to get feedback from those there are leading. Not only this show that the church members' opinions matter, but they will help pastors improve their leadership, shepherding, and the administration of their churches.

APPENDIX A

CITI TRAINING AND APPROVAL

COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)

COMPLETION REPORT - PART 1 OF 2 COURSEWORK REQUIREMENTS*

* NOTE: Scores on this Requirements Report reflect quiz completions at the time all requirements for the course were met. See list below for details. See separate Transcript Report for more recent quiz scores, including those on optional (supplemental) course elements.

- **Name:** Kossi Eklou (ID: 8326664)
- **Institution Affiliation:** Liberty University (ID: 2446)
- **Institution Email:** kmeklou@liberty.edu
- **Institution Unit:** School of Divinity

- **Curriculum Group:** Social & Behavioral Research - Basic/Refresher
- **Course Learner Group:** Social & Behavioral Researchers
- **Stage:** Stage 1 - Basic Course
- **Description:** Choose this group to satisfy CITI training requirements for Investigators and staff involved primarily in Social/Behavioral Research with human subjects.

- **Record ID:** 32876030
- **Completion Date:** 30-Aug-2019
- **Expiration Date:** 29-Aug-2022
- **Minimum Passing:** 80
- **Reported Score*:** 90

REQUIRED AND ELECTIVE MODULES ONLY	DATE COMPLETED	SCORE
Belmont Report and Its Principles (ID: 1127)	23-Aug-2019	3/3 (100%)
Liberty University (ID: 15111)	23-Aug-2019	No Quiz
Populations in Research Requiring Additional Considerations and/or Protections (ID: 16680)	23-Aug-2019	5/5 (100%)
History and Ethical Principles - SBE (ID: 490)	29-Aug-2019	5/5 (100%)
Defining Research with Human Subjects - SBE (ID: 491)	28-Aug-2019	5/5 (100%)
The Federal Regulations - SBE (ID: 502)	29-Aug-2019	5/5 (100%)
Assessing Risk - SBE (ID: 503)	28-Aug-2019	4/5 (80%)
Informed Consent - SBE (ID: 504)	30-Aug-2019	5/5 (100%)
Privacy and Confidentiality - SBE (ID: 505)	30-Aug-2019	5/5 (100%)
Unanticipated Problems and Reporting Requirements in Social and Behavioral Research (ID: 14928)	30-Aug-2019	4/5 (80%)
Research with Prisoners - SBE (ID: 506)	30-Aug-2019	2/5 (40%)

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

Verify at: www.citiprogram.org/verify/?k042c98f6-7eb9-421a-9270-97244a191abf-32876030

Collaborative Institutional Training Initiative (CITI Program)

Email: support@citiprogram.org

Phone: 888-529-5929

Web: <https://www.citiprogram.org>

APPENDIX B

IRB APPROVAL

Date: 2-12-2021

IRB #: IRB-FY19-20-220

Title: Pastoral Leadership Crisis In Baptist Churches in Togo

Creation Date: 3-9-2020

End Date:

Status: **Approved**

Principal Investigator: Kossi Eklou

Review Board: Research Ethics Office

Sponsor:

Study History

Submission Type Initial	Review Type Limited	Decision Exempt - Limited IRB
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Key Study Contacts

Member Cody Podor	Role Co-Principal Investigator	Contact cpodor@liberty.edu
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Member Kossi Eklou	Role Principal Investigator	Contact kmeklou@liberty.edu
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Member Kossi Eklou	Role Primary Contact	Contact kmeklou@liberty.edu
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APPENDIX C

IRB APPROVAL EMAIL

2/12/2021

Mail - Eklou, Kossi Mawussinu - Outlook

IRB-FY19-20-220 - Initial: Initial - Exempt

irb@liberty.edu <irb@liberty.edu>

Wed 8/26/2020 12:02 PM

To: Podor, Cody (Rawlings School of Divinity Instr) <cpodor@liberty.edu>; Eklou, Kossi Mawussinu <kmeklou@liberty.edu>



August 26, 2020

Kossi Eklou
Cody Podor

Re: IRB Exemption - IRB-FY19-20-220 Pastoral Leadership Crisis In Baptist Churches in Togo

Dear Kossi Eklou, Cody Podor:

The Liberty University Institutional Review Board (IRB) 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 the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of 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 note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

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

Sincerely,
G. Michele Baker, MA, CIP

APPENDIX D
RECRUITMENT LETTER

January 23rd, 2020

Hello [Participant],

My name is Kossi Eklou. As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the demands for a Doctorate Ministry degree. The purpose of my research is to study the weakness in the pastoral leadership of Baptist churches in Togo. I am writing to invite you to participate in my study.

Participants must be 18 years of age or older and either have served or serve as a pastor, church elder, deacon, secretary, Sunday school teacher, or any leadership role in a Baptist church in Togo. Pastoral participant will be asked to complete a survey. This should take approximately 1 hour to complete. The survey will be emailed to pastoral participants and will need to be emailed back to the researcher upon completion. All other participants will be asked to participate in audio-recorded interview. The interview should take approximately 1 hour to complete. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

In order to participate, please call me at 304-719-7838 to confirm your eligibility for this study.

A consent document will be emailed to you if you are found eligible for the study. The consent document contains additional information about my research. Please sign the consent document and return it to me prior to completing this survey or at the time of the interview.

Interview participants will receive 1 meal worth up to \$20 at the time of interview.

Sincerely,

Kossi Eklou
D. Min Candidate,

APPENDIX E

CONSENT FORM

Consent

Title of the Project: Pastoral Leadership Crisis in Baptist Churches in Togo

Principal Investigator: Kossi Eklou, DMIN Candidate, Liberty University.

Invitation to be Part of a Research Study

You are invited to participate in a research study. The participant populations are both males and females who are pastors, elders of the churches, deacons, Sunday school teachers who have served or serve in any leadership level in Baptist Churches in Togo. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

This research hypothesizes that it is highly probable that the pastoral leadership crisis in Baptist Churches in Togo is tied up to a lack of education and effective pastoral training. Through the research, this hypothesis will be highly established as accepted facts. The purpose of the study is to research how is the leadership crisis relates to a lack of education and practical pastoral training.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Survey Questions 50 – 60 min from the participants
2. Interview Questions: 40 – 60 min. There will be an audio recording unless the participant does not want to be recorded.

How could you or others benefit from this study?

There will be no direct benefits.

Benefits to society include an awareness of the importance of an effective pastoral training and education for those who are hoping to undertake any leadership role within the church. There will also be resources made available for those who will like to deepen their leadership learning and upgrade their education.

What risks might you experience from being in this study?

The risks involved in this study include that will unlikely to happen is the potential risk of breach of confidentiality if the data is lost or stolen. Besides that, **the risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.**

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous. Also, participant responses will be kept confidential through the use of pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data that are digital will be stored on a password-locked computer and may be used in future presentations. Hard copy data and files will be locked in the file cabinet where the key is accessible to the researcher only. After three years, all electronic records will be deleted.
- Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?

Participants will be compensated with meal with the cost ranging from \$15-\$20 for participating in this study.

What are the costs to you to be part of the study?

To participate in the research, you will need to pay for your own transportation.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please inform the researcher that you wish to discontinue your participation, and do not submit your study materials. Your responses will not be recorded or included in the study.

If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, data collected from you apart from focus group data will be destroyed immediately and will not be included in this study. [Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.]

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Kossi Eklou. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at eklou324@gmail.com. You may also contact the researcher's faculty sponsor, Dr. Cody Podor, at cpodor@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

APPENDIX F

INTERVIEW QUESTIONS

1. We all have our preconceived understanding of church administration and the leading of the church. What is your understanding of pastoral leadership?
2. While some churches are elders-led, some are a pastor- and deacon-led churches. What type of leadership structure does your church have?
3. What is your biblical understanding of training or equipping people for ministry?
4. Who do you think should not be a pastor, and why?
5. People tend to bring their cultural background to where they go (it is part of us). How do you believe Togo culture affects pastoral leadership?
6. If pastoring is shepherding, how do pastors detect both the spiritual and physical needs of their flock?
7. Can you name at least four things that you consider imperative in pastoral training?
8. If you had to find a new church, what would you look for in that church?

APPENDIX G

SURVEY RESULTS

The following is a comparison of the pre-and post-training survey responses.

Q1	How long have you served in this church as a pastor?		
Scale/Option	a-0-2 years, b-3-5 years, c-6-10 years, d-11-15 years, e-15 years + <i>Threshold = 3 years</i>		
Participant	Pre-Response	Post-Response	Variance
1	11-15 years	11-15 yar	0
2	11-15 years	11-15 Years +	0
3	3-5 years	3-5 years	0
4	6-10 years	6-10 years	0
5	15 years +	15 Years +	0
6	3-5 years	3-5 years	0
7	6-10 years	6-10 years	0
8	11-15 years	11-15 years	0
9	15 years +	15 years +	0
10	6-10 years	6-10 years	0
			% Years of experience
Mean	2		20%
Median	3		30%
Mode	5		50%

Q2	Did you receive any formal training before you began serving as pastor? (Circle one)		
Scale/Option	a-Yes	b-No	
Participant	Pre-Response	Post-Response	Variance
1	Yes	No	1
2	Yes	No	1
3	No	No	0
4	Yes	No	1
5	Yes	No	1
6	Yes	No	1
7	Yes	No	1
8	Yes	Yes	0
9	Yes	Yes	0
10	Yes	No	1
			% Before & after training
Mean	0	0	
Median	1	8	Before 90%
Mode	9	2	After 20%

Q3	Did you earn a degree while you were already pastoring?		
Scale/Option	a-Yes	b-No	
Participant	Pre-Response	Post-Response	Variance
1	No	No	0
2	Yes	Yes	0
3	No	No	0
4	Yes	Yes	0
5	Yes	Yes	0
6	Yes	Yes	0
7	Yes	Yes	0
8	Yes	Yes	0
9	Yes	Yes	0
10	Yes	Yes	0
			% Breakdown
Mean	0	0	
Median	2	2	20% No
Mode	8	8	80% Yes

Q4	If you Answered “Yes” to question 3, what type of degree did you obtain?		
Scale/Option	a-None, b-Diploma/Training Certificate, c-Bachelor, d-Master, e-N/A		
Participant	Pre-Response	Post-Response	Variance
1	N/A	N/A	0
2	N/A	N/A	0
3	None	None	0
4	Diploma/Training Certificate	Diploma/Training Certificate	0
5	Diploma/Training Certificate	Diploma/Training Certificate	0
6	Diploma/Training Certificate	Diploma/Training Certificate	0
7	Diploma/Training Certificate	Diploma/Training Certificate	0
8	Bachelor	Bachelor	0
9	Bachelor	Bachelor	0
10	Diploma/Training Certificate	Diploma/Training Certificate	0
			% Degree
Mean	2	2	20%
Median	3	3	30%
Mode	5	5	50%

Q5	If you attended a Bible School/Institute, was it conservative or liberal (Choose an answer)?		
Scale/Option	a-Conservative but not Baptist, b-Liberal, c-Baptist, d-Other (explain), e-N/A		
Participant	Pre-Response	Post-Response	Variance
1	Baptist	Baptist	0
2	Baptist	Baptist	0
3	N/A	N/A	0
4	Baptist	Baptist	0
5	Baptist	Baptist	0
6	Baptist	Baptist	0
7	Baptist	Baptist	0
8	Conservative but not Baptist	Conservative but not Baptist	0
9	Conservative but not Baptist	Conservative but not Baptist	0
10	Baptist	Baptist	
			% Religious Affiliation
Mean	1	1	10% N/A
Median	2	2	20% Conservative
Mode	7	7	70% Baptist

Q6	If you selected a Bible School in question 5, is the school accredited?		
Scale/Option	a-Yes, b-No, c-N/A		
Participant	Pre-Response	Post-Response	Variance
1	No	No	0
2	No	No	0
3	N/A	N/A	0
4	No	No	0
5	No	No	0
6	No	No	0
7	No	No	0
8	Yes	Yes	0
9	Yes	Yes	0
10	Yes	Yes	0
			% Accreditation
Mean	1	1	10%
Median	3	3	30%
Mode	6	6	60%

Q7	Do you think you received biblical training in pastoral leadership?		
Scale/Option	a-Yes, b-No, c-N/A		
Participant	Pre-Response	Post-Response	Variance
1	Yes	No	1
2	No	No	0
3	Yes	No	1
4	Yes	No	1
5	Yes	No	1
6	No	No	0
7	Yes	No	1
8	No	No	0
9	Yes	No	1
10	Yes	No	1
			70% change
Mean	0	0	0%
Median	3	10	30%
Mode	7	0	70%

Q8	What type of feedback do you receive from those you lead?		
Scale/Option	a-None, b-Negative, c-Positive, d-other (Please explain)		
Participant	Pre-Response	Post-Response	Variance
1	Positive	Positive	0
2	Positive	Positive	0
3	Positive	Positive	0
4	Other	Other	0
5	Positive & Negative	Positive & Negative	0
6	Positive & Negative	Positive & Negative	0
7	Positive & Negative	Positive & Negative	0
8	Positive	Positive	0
9	Positive & Negative	Positive & Negative	0
10	Positive	Positive	0
			0% Change
Mean	1	1	10%
Median	4	4	40%
Mode	5	5	50%

Q9	What types of leadership structure does your church have? Select all that applies.		
Scale/Option	a-Congregational based, b-Board based, c-Elders based, d-Pastor Only based, e-other		
Participant	Pre-Response	Post-Response	Variance
1	Congregation Based	Congregation Based	0
2	Congregation Based	Congregation Based	0
3	Congregation Based	Congregation Based	0
4	Congregation Based	Congregation Based	0
5	Congregation Based	Congregation Based	0
6	Congregation Based	Congregation Based	0
7	Congregation Based	Congregation Based	0
8	Congregation Based	Congregation Based	0
9	Congregation Based	Congregation Based	0
10	Congregation Based	Congregation Based	0
			0% Change
Mean	0	0	0%
Median	0	0	0%
Mode	10	10	100%

Q10	How many people left the church or switched to a different church since you became the pastor/leader?		
Scale/Option	a-0, b-1-10, c-11-20, d-21-30+		
Participant	Pre-Response	Post-Response	Variance
1	1-10	1-10	0
2	1-10	1-10	0
3	0	0	0
4	1-10	1-10	0
5	11-20	11-20	0
6	0	0	0
7	1-10	1-10	0
8	21-30+	21-30+	0
9	21-30+	21-30+	0
10	1-10	1-10	0
			0% Change
Mean	2	2	20%
Median	3	3	30%
Mode	5	5	50%

Q11	How many new members have joined since you became the pastor?		
Scale/Option	a-Less than 5, b-6-14, c-15-29, d-30+		
Participant	Pre-Response	Post-Response	Variance
1	30+	30+	0
2	15-29	15-29	0
3	Less than 5	Less than 5	0
4	Less than 5	Less than 5	0
5	6-14	6-14	0
6	6-14	6-14	0
7	6-14	6-14	0
8	30+	30+	0
9	30+	30+	0
10	30+	30+	0
			0% Change
Mean	2	2	20%
Median	3	3	30%
Mode	5	5	50%

Q12	What level of biblical training would you recommend someone to have before leading a church? (Circle one)		
Scale/Option	a-Biblical Diploma/Associate, b-Bachelor, c-Master, d-Doctorate, e-Other (explain)		
Participant	Pre-Response	Post-Response	Variance
1	Other	Other	0
2	Bachelor	Master	1
3	Bachelor	Master	1
4	Diploma	Bachelor	1
5	Bachelor	Bachelor	0
6	Diploma	Bachelor	1
7	Bachelor	Master	1
8	Diploma	Bachelor	1
9	Diploma	Bachelor	1
10	Diploma	Bachelor	1
			80% Change
Mean	1	0	0%
Median	4	2	20%
Mode	5	8	80%

Q13	Before becoming a pastor, did you receive any mentoring or apprenticeship in addition to your formal education? (Circle one)		
Scale/Option	a-Yes, b-No		
Participant	Pre-Response	Post-Response	Variance
1	Yes	Yes	0
2	Yes	No	1
3	No	No	0
4	No	No	0
5	No	No	0
6	Yes	No	1
7	Yes	No	1
8	Yes	No	1
9	Yes	No	1
10	Yes	No	1
			60% Change
Mean	0	0	0%
Median	4	40	40%
Mode	6	6	60%

Q14	Did you have any pastoral experience in another church before becoming the pastor in your current church? If so, how many years of prior experience did you have?		
Scale/Option	a-Yes, b-No		
Participant	Pre-Response	Post-Response	Variance
1	Yes	Yes	0
2	Yes	Yes	0
3	No	No	0
4	Yes	Yes	0
5	No	No	0
6	Yes	Yes	0
7	Yes	Yes	0
8	Yes	Yes	0
9	Yes	Yes	0
10	No	No	0
			0% Change
Mean	0	0	0%
Median	3	3	30%
Mode	7	7	70%

Q15	If you answer “Yes” to question 14, how many years of previous experience did you have?		
Scale/Option	a-Less than 1 year, b-1-2 Years, c-3 years +, d-N/A		
Participant	Pre-Response	Post-Response	Variance
1	3 years +	3 years +	0
2	1-2 years	1-2 years	0
3	N/A	N/A	0
4	1-2 years	1-2 years	0
5	N/A	N/A	0
6	3 years +	3 years +	0
7	3 years +	3 years +	0
8	3 years +	3 years +	0
9	Less than 1 year	Less than 1 year	0
10	N/A	N/A	0
			0% Change
Mean	2	2	20%
Median	4	4	40%
Mode	4	4	40%

Q16	If you attended a formal Bible school/education, what did the classes focus on in your formal schooling/education?		
Scale/Option	a-Biblical Interpretation and Theology, b-Church Administration, c-Pastoral, d-Other (Explain), e-N/A		
Participant	Pre-Response	Post-Response	Variance
1	Biblical Interpretation and Theology	Biblical Interpretation and Theology	0
2	a, b, c	a, b, c	0
3	N/A	N/A	0
4	Biblical Interpretation and Theology	Biblical Interpretation and Theology	0
5	Biblical Interpretation and Theology	Biblical Interpretation and Theology	0
6	a, b, c	a, c, d	0
7	Biblical Interpretation and Theology	Biblical Interpretation and Theology	0
8	Church Administration	Biblical Interpretation and Theology	1
9	Biblical Interpretation and Theology	Biblical Interpretation and Theology	0
10	Biblical Interpretation and Theology	Biblical Interpretation and Theology	0
			10% Change
Mean	1	1	10%
Median	3	3	30%
Mode	6	6	60%

APPENDIX H

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