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MISSION AGENCY METHODS FOR EQUIPPING
KENYAN PASTORS AS SHEPHERD LEADERS:
A MULTI-CASE STUDY

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MISSION AGENCY METHODS FOR EQUIPPING
KENYAN PASTORS AS SHEPHERD LEADERS:
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To Kim,
my faithful partner
and my joy

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LIST OF ABBREVIATIONS

ABNTP	Advance Bible Narrative Trainers Program
ACK	Anglican Church of Kenya
AIM	African Inland Mission
CBS	Chronological Bible Storying
CMS	Christian Missionary Society
IMB	International Mission Board
KBTC	Kenya Baptist Theological College
LII	Leadership International, Inc.
SIM	Sudan Interior Mission
TEE	Theological Education by Extension

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PREFACE

This capstone thesis finds its roots somewhere between the sun-scorched edges of the West African Sahara and the wheat fields of south-central Kansas. One planted in me a passion to see Christian churches in Africa established and flourishing. The other convinced me that nothing less than the truth of God's Word and the power of the Holy Spirit are sufficient to enable a man to shepherd well any local body of believers the Lord may entrust to his care. This research journey has been a joy to me as it combines two of my deepest passions – the growth of the African church and Scripture's calling to faithfully shepherd God's people.

More people are deserving of recognition than I will remember to list here, and I humbly recognize that this endeavor would not have been possible apart from the influence of godly mentors, professors, and friends. My church family at Lansing First Southern Baptist Church has been supportive and gracious in allowing me to pursue this research endeavor even as I am blessed to continue serving them. A special acknowledgment is due to Dr. Steve McCord of the Global Research Department at the International Mission Board in Richmond, Virginia. His assistance and counsel were instrumental in the formation of this research. My hope is that the outcome of this effort proves beneficial to the ongoing Great Commission work of the IMB. Additionally, my gratitude goes out to Tim and Alicia Stewart of Missions of Hope/CMF in Nairobi for their assistance in developing logistics plans for my travel and time conducting field research in Kenya. Dr. Timothy Boyd has been an encouraging mentor and a skilled and insightful reader whose feedback has helped me improve this work on many levels. Dr. Shane Parker, my advisor, as well as the rest of the EdD faculty at Southern have

invested many hours and much wisdom is shaping me over the course of this program. I am grateful for their generous investment in me. Most important among those who have influenced and uplifted me, my wife, Kim, deserves of her own page of recognition. She has supported and spurred me on, enduring my absences and showing me a living picture of grace and strength. Her sacrifice in this effort easily surpasses my own.

Finally, I am grateful to my Lord Jesus for calling me to this task, and I pray that the final product is a credit to his Name and a blessing to his Church.

Nathan H. Gunter

Lansing, Kansas

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CHAPTER 1

INTRODUCTION TO THE RESEARCH PROBLEM

A tidal change in the demography of global Christianity is underway, and the implications of this ongoing shift are already affecting the strategic work of Western mission agencies. The Center for the Study of Global Christianity reports, “The twentieth century experienced the great shift of Christianity to the global South, a trend that will continue into the future.”¹ This shift is clearly evident in Africa, where the Christian population is expected to increase from 142 million in 1970 to more than 650 million African Christians by the year 2020.² As the Christian faith has expanded throughout Africa, a critical need has emerged for equipping indigenous pastors to lead the growing numbers of believers and churches. Wahl notes, “It is therefore crucial that the church in the [global] South has leaders that are competent to lead the church to this required level of maturity.”³ Though multiple sources have pointed to the dearth of

¹Center for the Study of Global Christianity, “Christianity In Its Global Context 1970-2020,” 7, accessed August 3, 2016, <http://www.gordonconwell.edu/resources/documents/1ChristianityinitsGlobalContext.pdf>.

²Ibid., 8; Pew Research Center, “The Future of World Religions: Population Growth Projections, 2010-2050,” accessed August 3, 2016, http://www.pewforum.org/files/2015/03/PF_15.04.02_ProjectionsFullReport.pdf; Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2007), 2. Jenkins projects similar growth, noting that the Christian population in Africa is growing at a 2.36 percent rate annually, “which would lead us to project a doubling of the continent’s Christian population in less than thirty years.”

³W. P. Wahl, “Toward Relevant Theological Education in Africa: Comparing the International Discourse with Contextual Challenges,” *Acta Theologica* 33, no. 1 (2013): 267.

equipped African pastors in recent decades, this crucial need remains largely unfilled.⁴

Sills describes the significant risk the church faces as its population shifts south without adequate numbers of biblically-equipped pastors to lead:

The Western church now sits in the shadow of the Southern church, the massive younger big brother in global Christianity. Of course, this fantastic growth rate is not the alarming reality. We give praise for this answer to our prayers and missionary efforts. The alarming aspect is that there has been a concomitant growth of aberrant doctrine and bizarre practice in the Southern church.⁵

Certainly there is great reason for Christians to rejoice over the growth of the Church in the global south, including Africa, but the combination of untrained or ill-equipped pastors leading so many into false doctrine and practice is unacceptable. God has promised that He would shepherd his people (Ezek 34:15) and has commanded his appointed shepherds to lead and care for his people faithfully (1 Pet 5:2).⁶ Given the apparent need for a significantly greater number of biblically grounded and spiritually mature pastors to serve the churches in Africa today, Western mission agencies must remain committed to the task of equipping faithful pastors to provide spiritual leadership for the African churches of today and tomorrow.

Even as the need for equipped pastors grows in the global South, the Great Commission (Matt 28:18-20) has captured the attention and the affections of evangelical

⁴Tim Cantrell, "Launching Church-Strengthening Movements in Africa," *African Journal of Evangelical Theology*, 24, no. 1 (2005): 84; Paul Kohls, "A Look at Church Leadership in Africa," *Africa Journal of Evangelical Theology*, 17, no. 2 (1998): 109; R. Paul Stevens and Brian Stelck, "Equipping Equippers Cross-Culturally: An Experiment in the Appropriate Globalization of Theological Education," *Missiology*, 11, no. 1 (1993): 32. Stevens cites the growth of the African Brotherhood Church in Kenya and Tanzania during the 1980s, growing to over 400 churches by 1986 while producing only 3 to 4 graduates annually from their divinity school.

⁵M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), 28.

⁶Unless otherwise noted, all Scripture references are from the English Standard Version.

denominations and mission agencies in the West. These groups are concentrating more and more of their efforts, resources, and personnel on the remaining unreached people groups scattered across the globe, especially inside the oft-referenced “10/40 window.”⁷ This evangelistically-driven focus is biblically warranted and acutely needed to reach those multitudes yet untouched by the gospel, yet the dramatic increase in attention to unreached peoples has produced a new kind of challenge for peoples among whom the church has been effectively established over the past two centuries. In these regions – most notably sub-Saharan Africa, parts of Asia, and Latin America – many mission agencies are scaling down evangelistic efforts, transferring larger numbers of personnel into unreached areas, and tasking the remaining missionaries to equip indigenous pastors and church leaders to assume responsibility for the churches established in their countries.⁸

There are some encouraging signs as the need for well-equipped pastors grows. Some mission agencies, both denominational and independent, as well as individual congregations and pastors are actively involved in efforts to equip African pastors, and

⁷Paul Gifford, “The Nature and Effects of Mission Today: A Case Study from Kenya,” *Social Sciences and Mission* 20 (2007): 134.

⁸Sills, *Reaching and Teaching*, 18. Sills discusses the dominant focus of major mission agencies on unreached people groups extensively, stating that the prevailing emphasis on evangelism and efficiency without committing sufficient personnel and resources to the careful and thorough development of national church leaders in reached areas unwisely leaves those churches vulnerable. International Mission Board, “International Mission Board Annual Report,” in *Annual of the 2008 Southern Baptist Convention* (Nashville, TN: Executive Committee of the Southern Baptist Convention, 2008): 159-60, accessed August 3, 2016, http://media2.sbhl.org.s3.amazonaws.com/annuals/SBC_Annual_2008.pdf. In 1997, the International Mission Board (Southern Baptist Convention) strategically switched its evangelistic focus from geographic regions to people groups in order to more accurately track progress toward reaching all nations with the gospel. As recently as 2008, IMB field personnel projected that all remaining unreached people groups could be effectively engaged by missionaries with an additional 3,000 committed personnel. While this Great Commission progress should be seen as a positive development, the singular focus of the IMB report virtually ignores the strategic need to equip and deploy leaders from the churches in areas where the gospel is well-established.

this trend seems to be growing. Their training methods vary widely, including short-term Bible conferences, distribution of study resources, organized Theological Education by Extension (TEE) programs, mentoring relationships, oral Bible training, and others. A growing body of emerging research describes current equipping ministries and prescribes methods for future work.⁹ However, recent studies frequently describe or recommend equipping practices without articulating a clear biblical foundation or justification for the methods chosen.

This study investigated select prominent methods currently used by Western mission agencies to equip indigenous Kenyan pastors. It is hoped that by thoroughly examining and describing both the practice of these methods as well as the type of pastors the methods produce, current and future field practitioners will be assisted in their efforts to equip faithful, biblically grounded shepherds to lead the growing congregations in Kenya and throughout Africa.

Introduction to the Research Problem

The need for biblically-equipped pastors throughout the global South, and especially in sub-Saharan Africa, is apparent. The east African nation of Kenya stands as a clear example of this significant shift in missionary focus and church development. Western missionaries have been active in Kenya for more than a century and have seen a tremendous response to the gospel message. Sundkler and Steed identify Christian

⁹Cantrell, "Launching Church Strengthening Movements in Africa"; Stevens and Furtick, "Equipping Equippers Cross-Culturally"; Michael David Sills, "Training Leaders for the Majority World Church in the 21st Century," *Reaching and Teaching*, 2014, accessed August 3, 2016, <http://www.reachingandteaching.org/wp-content/uploads/sites/8/2014/05/TrainingLeaders.pdf>; Patience Santala Wanzala, "A Comparative Study of Models of Theological Training for Pastors and Evangelists in Kibera Informal Settlement" (MTh thesis, University of South Africa, 2013).

Missionary Society (CMS) missionaries as the first to bring the gospel to Kenya in 1844, establishing a Christian village for returned African slaves near Mombasa by 1855.¹⁰ Hastings notes that German Johann Krapf arrived at nearly the same time, taking Mombasa as a base of ministry for the next thirty years.¹¹ By 1862, the Methodists had sent their own missionaries to Mombasa, followed by the Africa Inland Mission (AIM) in 1875.¹² Though Baptists were active in West Africa during this period, their missionaries did not enter eastern Africa until the middle of the next century.¹³ This growing wave of missionaries found fertile soil for the gospel, and the first century of Christian witness in Kenya bore considerable fruit with an estimated seven million (62 percent of the national population) Kenyan believers by 1970.¹⁴

Even as Kenyan peoples were quick to receive the gospel and churches multiplied quickly, early missionaries were extremely slow to entrust leadership of churches or institutions to Kenyan believers. The Anglican Church of Kenya (ACK, associated with CMS missionaries), though first to send missionaries to Kenya, did not launch a divinity school until 1888.¹⁵ By the early 1960s, AIM, Church of God, and

¹⁰Bengt Sundkler and Christopher Steed, *A History of the Church in Africa* (Cambridge: Cambridge University Press, 2000), 552.

¹¹Adrian Hastings, *The Church in Africa 1450-1950* (Oxford: Clarendon Press, 1994), 242.

¹²Peter Falk, *The Growth of the Church in Africa* (Grand Rapids: Zondervan Publishing House, 1979), 241, 265.

¹³Davis L. Saunders, "Baptists in East Africa: The Birth of Two Conventions," *Baptist History and Heritage*, 6, no. 4 (October 1971): 226.

¹⁴Center for the Study of Global Christianity, "Christianity In Its Global Context 1970-2020," 24, accessed August 3, 2016, <http://www.gordonconwell.edu/resources/documents/1ChristianityinitsGlobalContext.pdf>.

¹⁵Dickson Nkonge, "Equipping Church Leaders for Mission in the Anglican Church of Kenya," *Journal of Anglican Studies*, 9, no. 2 (2011): 156.

Pentecostal Assemblies of Canada had established various Bible schools and theological education by extensions programs to equip small numbers of Kenyan church leaders.¹⁶ Though the Kenyan church grew exponentially through the first half of the twentieth century, the strong majority of Kenyan church leaders were untrained laymen even into the 1970s.¹⁷ Interestingly, though popular sentiment most frequently identifies colonialist paternalism and racism as the reasons few Kenyan pastors received theological training, Nkonge points the finger back at Kenyan churches who failed to prioritize training their own leaders after gaining independent standing.¹⁸

A need for an increasing number of additional Kenyan church leaders remains today – the product of the gap between the growth of Christian believers and churches in Kenya and the low number of theologically-trained Kenyan pastors. Western mission agencies have been increasingly acknowledging this need and seeking effective ways to respond. Programs and institutions aimed toward equipping national pastors increased in number and quality through the latter part of the last century, with the establishment of multiple Bible colleges and related equipping programs for pastors.¹⁹ These works have created a growing number of Kenyan pastors and Bible teachers, yet the following section will demonstrate that the need for more biblically-equipped pastors remains unmet.

¹⁶Falk, *The Growth of the Church in Africa*, 266-67.

¹⁷Sundkler and Steed, *A History of the Church in Africa*, 1004.

¹⁸Nkonge, “Equipping Church Leaders for Mission in Kenya,” 156.

¹⁹Western missionaries and agencies established or assisted in establishing several theological institutions throughout Kenya – including Africa International University (1983, Association of Evangelicals in Africa), Scott Christian University (1962, Africa Inland Church/Africa Inland Mission), and Kenya Baptist Theological College (1981, Southern Baptist Convention).

There are several reasons Kenya stands as an ideal context for the proposed research. First, its lengthy missionary history and substantial Christian population have produced a nation with a well-established and growing church.²⁰ Second, the relative stability and peace that have characterized Kenya for several decades have led many Western mission agencies to base their ministries there. By the early 2000s, at least 94 evangelical mission agencies were actively ministering in Kenya.²¹ Third, Kenya is a strategically important nation for the Christian church growing in sub-Saharan Africa.²² Its stability, growing economy, regional influence, and geographic proximity to remaining unengaged unreached people groups sets the Kenyan churches in a position to bear tremendous impact on Kingdom growth in the near future.

Current Status of the Research Problem

Recent estimates predict that by the year 2020 over 80 percent of Kenyans will be Christian²³, but the number of Kenyan pastors equipped to lead the rapidly growing population of believers in this country is woefully inadequate. Popular estimates claim that as many as 90 percent of Kenyan pastors have never been trained for gospel

²⁰Nkonge, *Equipping Church Leaders for Mission in Kenya*, 160. For example, Nkonge traces the historical growth of the ACK, the largest Protestant denomination in Kenya, from approximately 2000 believers in the year 1900 to an estimated 3,711,890 Christians in 4,996 congregations with as many as 547 sponsored schools by the year 2008.

²¹Joshua Project, "Kenya: Ministries," accessed August 3, 2016, <http://joshuaproject.net/countries/KE#Ministries>.

²²Gifford, "The Nature and Effects of Mission Today," 117-18. Gifford calls Nairobi the "capital of Africa" and notes that Catholics are the only major segment of Christianity with its primary continental headquarters outside of Kenya.

²³Pew Research Center, "The Future of World Religions"; Center for the Study of Global Christianity, "Christianity in Its Global Context 1970-2020," 24.

ministry.²⁴ This is far too few equipped pastors for the growing number of churches, and that number does not take into consideration pastors who have received only limited training opportunities.

Kenyan leaders recognize the need for a concentrated effort to equip more leaders for the swelling numbers of churches in their country. In his year-long sabbatical study in Nairobi, Young noted, “African leaders and students identified the need for a new kind of missionary, who can help them provide leadership for a church that is embracing the old-fashioned Gospel at a rate of 23,000 new converts a day.”²⁵ These leaders simultaneously express gratitude for Western missionaries bringing the gospel to Kenya while voicing frustration with the same missionaries for their failures to cultivate and equip Kenyan leaders for their churches.²⁶ Regardless of past failings in this area, the need clearly exists for missionaries and Kenyan leaders alike to commit themselves to the task of raising up a sufficient base of biblically-equipped pastors to shepherd their churches.

²⁴Wayland Baptist University, “Kenya Baptist Theological College & WBU Partnership,” accessed August 3, 2016, http://www.wbu.edu/kenya/about_wbu_kenya/. For example, Wayland Baptist University in Plainview, TX, is strategically partnered with Kenya Baptist Theological College in Limuru, Kenya. WBU’s Kenya web page notes, “Kenya has over 3,000 Baptist churches, but only 300 churches have trained, educated ministers teaching throughout this nation. Therefore, only 10% of the Baptist churches in Kenya have trained clergy.” Wilhelm’s case study of pastors in Luapula province (Zambia) is only slightly better than this estimate. Out of 60 pastors surveyed, only two reported receiving more than three years of formal theological training while 39 reported no training or less than one year. Hans-Martin Wilhelm, Jr., “Walking Far Together: Theological Education and Development in African Pastoral Formation” (ThD diss., University of South Africa, 2003), 348.

²⁵F. Lionel Young III, “A ‘New Breed of Missionaries:’ Assessing Attitudes Towards Western Missions at the Nairobi Evangelical Graduate School of Theology,” *International Bulletin of Missionary Research* 36, no. 2 (April 2012): 92.

²⁶*Ibid.*

Current works from Western researchers echo this call for a new wave of capable and faithful leaders for the churches in Kenya and across Africa. In reaction to the strong emphasis many agencies are making to pour personnel and resources into evangelism and frontier missions, some are beginning to counter that more missionaries must remain and equip both pastors and trainers of pastors in reached areas before leaving for other fields.²⁷ Removing training and support from areas with unestablished and poorly equipped national leaders leaves the nascent church vulnerable to false teaching and divisions within the church.²⁸ Young summarizes the need in Kenya succinctly, stating, “The West must work humbly and wisely, sending out a new kind of missionary, exploring mutually beneficial partnerships, and sharing resources for the good of God's church and the glory of God's name.”²⁹

Even with the growing awareness of the need for more and better-equipped pastors in Kenya, relatively little substantive research has been developed to assist in addressing this need. Published studies frequently note the need for a more contextualized training model for preparing pastors to serve effectively in Kenyan churches. Kagama’s thorough case study of leadership training in the ACK effectively contrasts the traditional Western-style institutional education model in the ACK with other more culturally rooted models.³⁰ Wanzala, whose comparative research in the

²⁷Sills, *Reaching and Teaching*, 46; William H. Smallman, *Able to Teach Others Also: Nationalizing Global Ministry Training* (Salt Lake City: Mandate Press, 2001), 187.

²⁸Sills, *Reaching and Teaching*, 155-56.

²⁹Young, “A New Breed of Missionaries,” 94.

³⁰Dickson Nkonge Kagama, “Leadership Training for Mission in the Anglican Church of Kenya” (ThD diss., University of South Africa, 2008).

Kibura settlement of Nairobi most closely resembles the proposed design of this research, also argues that intentional contextualization is a critical need if capable and relevant pastors are going to lead among Nairobi's poor populations.³¹ These studies provide useful insights to the degree of need for pastors in Kenya today, yet their critiques and recommendations appear to emerge chiefly from pragmatic and cultural concerns.³²

The literature review behind this research failed to uncover any works which approach the need for equipping indigenous pastors through a primarily theological lens. Thus, a gap is revealed which may strategically assist mission agencies in their efforts to equip present and future pastors in Kenya. Specifically, this research has drawn from the robust shepherd leadership motif woven throughout Scripture, centered on the "Good Shepherd" discourse in John 10. Several significant works have been published in recent years which have provided a solid biblical-theological foundation for understanding the biblical model for shepherd leadership in the local church and evaluating the equipping methods and pastors related to this study.³³ The theological emphasis in this research was not restricted to doctrinal or Scriptural knowledge alone. Pastoral ministry is a holistic endeavor, and this study explored the ways in which equipping methods in Kenya are

³¹Wanzala, "A Comparative Study of Models of Theological Training," 2013.

³²Wahl, "Toward Relevant Theological Education in Africa," 267. Wahl notes multiple other studies from around Africa that similarly emphasize culture and contextuality above theological concerns.

³³See especially Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* (Downers Grove, IL: InterVarsity Press, 2006); Benjamin L. Merkle and Thomas R. Schreiner, eds., *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond* (Grand Rapids: Kregel Ministry, 2014); Kenneth E. Bailey, *The Good Shepherd: A Thousand Year Journey from Psalm 23 to the New Testament* (Downers Grove, IL: IVP Academic, 2014); Derek Tidball and Ralph Millett, *Skilfull Shepherds: An Introduction to Pastoral Theology* (Greenville, SC: Christian Blind Mission International, 1994).

developing pastors' theological and doctrinal knowledge (content), their personal spiritual lives (character), and their practical ministry abilities (competence).³⁴

This research investigated Western mission agencies actively engaged in equipping indigenous pastors in Kenya, highlighting agencies who have selected differing approaches to their ministries. Through careful analysis of the methods employed by each agency and interviews with pastors who have been trained in each system, a profile has been developed to illustrate the “type” of pastor produced by each method in Kenya. These profiles were analyzed in light of biblical passages developing the shepherd motif of pastoral ministry. This comparison will enable mission agencies and national church leaders to recognize the inherent strengths and weaknesses of various equipping approaches as they labor to develop mature, faithful shepherds for the present and future of the Kenyan church.

Research Purpose

The purpose of this multiple case study was to develop an in-depth description of the pastor-equipping methodologies of select Western mission agencies in Kenya. This included mission agencies who are engaged in a form of partnership with Kenyan churches, denominations, or other para-church organizations in their efforts to equip Kenyan pastors. Further details concerning the population, sampling, and delimitations of this study have been included in chapter 3.

³⁴Sills, *Reaching and Teaching*, 52-62; Timothy S. Laniak, “Shepherds after My Own Heart: A Survey of Biblical Leadership,” in *Leadership in the 21st Century*, CD-ROM (Charlotte, NC: Center for the Development of Evangelical Leadership, 2001), Resource CD. Both Sills and Laniak employ the content, character, competence outline as a starting point for building a holistic description a biblical leader. Laniak specifically applies this outline to his robust description of the shepherd-leader.

Research Questions

After reviewing existing studies related to the work of equipping indigenous pastors in Kenya, it is evident that the need exists for a careful examination of various equipping methods used by Western mission agencies. This research compared the equipping methods of select mission agencies to a biblical profile of a shepherd-leader, giving special attention to the theological understandings, the personal spiritual development, and the practical ministry competencies of the pastors produced through each of these methods. Therefore, the following research questions have been developed to direct a focused inquiry into this topic.

Central Question

How do different methods of equipping indigenous pastors by select mission agencies affect the development of those pastors in relation to stated biblical standards for pastoral ministry?

Sub-questions

1. How do the equipping methods of select mission agencies affect the biblical-theological understanding of pastors involved in their training?
2. How do the equipping methods of select mission agencies affect the observable personal affective development and practices of pastors involved in their training?
3. How do the equipping methods of select mission agencies affect the practical ministry skill development of pastors involved in their training?
4. How do the profiles of pastors trained under the equipping methods of select mission agencies compare to the “Good Shepherd” model of a biblical pastor?

Conclusion

Since Christian missionaries first landed in Kenya in 1844, the Christian church has grown rapidly, and the strong majority of Kenyans now profess faith in Christ. Though efforts to equip Kenyan pastors to lead this growing national church have increased in number and diversity of methodology over the past century, there remains a need for greater numbers of Kenyan pastors to serve the nation's churches. Recent research into pastor-equipping methodologies gives priority attention to contextualization concerns. Therefore, this research aimed to describe the pastor-equipping methodologies of Western mission agencies in Kenya, using the terminology of shepherd leadership to prioritize the biblical-theological foundations of each approach.

CHAPTER 2

LITERATURE REVIEW

The research undergirding this thesis was designed to explore the phenomenon of Western mission agencies partnering with theological institutions in Kenya to equip indigenous pastors. This multiple case study specifically investigated the ways in which different equipping methodologies develop Kenyan pastors in light of the biblical motif of shepherd leadership. With this interest in mind, the following literature review establishes a foundational understanding of two primary bodies of relevant research and writing. The first area of concern includes the history and precedent methodologies of equipping pastors in Kenya. Understanding the historic attitudes and practices of Western mission agencies will promote keener insight into the methods in use today. The second topic concerns the biblical motif of shepherd-leadership. This portion of the review provides a sound theological basis for understanding the nature and function of pastoral leadership.

This literature review first addresses the history of equipping indigenous pastors in Kenya. Three areas of narrowing concern emerge within this discussion, and they are considered in this order. An initial review of the earliest efforts to equip Kenyan pastors introduces both the philosophies and practices of mission agencies active in the region. This leads to an assessment of pastor-equipping methodologies developed in Kenya in the latter part of the twentieth century, including, institutionally-based

theological education, theological education by extension, orality training, and other non-formal equipping programs. This section concludes with an analysis of the current emphases prevalent in research and writing related to equipping pastors in Africa (generally) and in Kenya (specifically). After surveying the literature base concerning pastor-equipping methodologies in Kenya, this chapter then explores the biblical motif of shepherd leadership. A preliminary review of various leadership motifs observable in Scripture leads to a rationale for selecting the shepherd motif as a focus for this research. This discussion is followed by an exegesis of the “Good Shepherd” parable in John 10. Finally, this section synthesizes the insights of contemporary theological works on shepherd leadership to construct a “profile” of the biblical shepherd-leader. This profile describes three critical components of the shepherd-leader’s development: content, character, and competence. The shepherd-leader profile developed in the latter part of this chapter will be used as a model for comparison against the synthesized results drawn from the profiles of the typical pastor associated with each of the select cases included in this study. The process of developing pastor profiles for each case and comparing them to this shepherd-leader profile will be described in greater detail in chapter 3.

Equipping Indigenous Pastors in Kenya

An exploration of the phenomenon of Western mission agencies equipping Kenyan pastors fits within a much broader conversation considering the strategic need for greater numbers of theologically trained pastors to serve the rapidly growing church in Africa. Even within the specific context of Christianity in Kenya, a rich and complex history of missionaries interacting with Kenyan believers has produced a dynamic milieu in which Western mission agencies must continue to work strategically with Kenyan

churches and institutions to equip a new wave of pastors. Though a broad body of research exists related to the history of missionary work in Kenya, this literature review will restrict itself to a survey of the earliest efforts to equip Kenyan pastors, followed by an analysis of methodologies used in the latter half of the twentieth century, and concluding with a review and synthesis of recent works related to equipping Kenyan pastors for ministry.

Delays in Initiating Efforts to Equip Indigenous Pastors

The modern missionary movement and the correlating expansion of Christianity into Kenya and other parts of Africa during the nineteenth century was fueled by the Evangelical Revival that spread across the British Isles and the colonial United States beginning in the eighteenth century.¹ The Christian Missionary Society placed the first Western missionaries in Kenya in 1844, establishing a mission near Mombasa on the coast.² Methodists were the next prominent group to send missionaries to Kenya, establishing work there in 1862.³ Interestingly, both of these earliest missionary agencies partnered with African Christians to bring the gospel to this nation, initiating a legacy of partnership between missionaries and African Christians that remains strategically important in modern times.⁴ Missionaries from other evangelical denominations

¹Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 79-80.

²Bengt Sundkler and Christopher Steed, *A History of the Church in Africa*. (Cambridge: Cambridge University Press, 2000), 552.

³*Ibid.*, 555.

⁴*Ibid.*, 553-55. CMS missionaries worked closely with East African Christians who had been converted and trained in India before returning to Kenya. Methodists employed West African Christians from the well-developed churches of Sierra Leone.

continued to arrive throughout the second half of the nineteenth century, and the combined influence of these various evangelical agencies contributed to the development of a Kenyan church that has, since its inception, adhered to conservative doctrinal convictions.⁵ Together, the arrival and influx of multiple Christian missionary forces – evangelical, liberal, and Catholic – created the beginnings of a Christian movement that has grown and re-defined the landscape of life and faith in Kenya.

Despite the arrival of multiple missionary parties, early works in Kenya met with limited success. Several different factors may have contributed to the slow initial response to the gospel in this region. Isichei describes multiple failed missionary expeditions across East Africa in the forty years following CMS’s arrival in Mombasa.⁶ These endeavors yielded limited success as the combined influence of harsh colonialism and Islamic evangelism competed for influence in the region.⁷ Walls identifies another significant barrier - indigenous religious beliefs which often confused critical elements of the gospel message.⁸ Finally, the extremely high mortality rate of missionaries in Kenya

⁵John Lonsdale, Stanley Booth-Clibborn, and Andrew Hake, “The Emerging Pattern of Church and State Co-operation in Kenya,” in *Christianity in Independent Africa*, ed. Edward Fashole-Luke, Richard Gray, Adrian Hastings, and Godwin Tasie (London: Rex Collings, 1978), 268. These early missionaries impressed into the Kenyan church such fundamental emphases as the authenticity and authority of Scripture, individual responsibility for salvation, and the divinity of Christ.

⁶Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present* (Grand Rapids: William B. Eerdmans, 1995), 128.

⁷Ibid., 129-30.

⁸Walls, *The Missionary Movement in Christian History*, 96. Referencing the neighboring Ganda people, Walls cites a specific instance in which the God of Scripture was immediately associated with an overlooked deity figure in Ganda belief, Katonda. “The half-forgotten Katonda, whom nobody much had been noticing, was – according to Christian proclamation – calling everyone to give up the worship of *muzimu* – indeed he had sent his son to cause them to do so. The effect was such, in fact, that many people hardly took in the bit of the son.”

(and all of East Africa) presented one more formidable obstacle to the spread of the gospel. For example, among a Bavarian Lutheran mission's workers deployed to Kenya in the 1880s, two-thirds (six out of nine) either died or returned due to ill health.⁹ The combination of these factors slowed the establishment and growth of the church in its early stages in Kenya. Even with a resurgence of interest in East African missions following Livingstone's death in 1873 and the concurrent opening of the Suez Canal to provide greater access to the region, significant Christian growth in the country would not come until the twentieth century.¹⁰ These factors provide a partial explanation for the slow progress of Western mission agencies toward the work of equipping Kenyan pastors for ministry.

Missionary attitudes and biases represent another group of unfortunate impediments to the initiation of efforts to equip Kenyan pastors. Desai, writing shortly before the end of colonization in Kenya, has written one of the most stinging rebukes of Western missionaries in Africa:

Missionaries arrived in Africa already despising the African and his way of life. The early missionaries labored under the assumption that Africans were without any religion, education or culture and that Africa provided a virgin field where they could sow the seeds of Western religion and civilization Thus, with a deliberate air of condescension towards the Africans, the early missionary was ready to sacrifice his life to abolish “. . . the black man's spirits, give him a new sense of sins, do away with the practice of religion as a base of superstition and win him over to a new superior white God.”¹¹

⁹Sundkler and Steed, *A History of the Church in Africa*, 556.

¹⁰Isichei, *A History of Christianity in Africa*, 129-30.

¹¹Ram Desai, ed., *Christianity in Africa: As Seen by the Africans* (Denver, CO: Alan Swallow, 1962), 13-14; *ibid.*, citing Laurens van der Post, *The Dark Eye in Africa* (New York: William Monrow & Company, 1955), 54. It is worth noting that Desai writes from a perspective that is decidedly negative, even hostile, toward the presence and activity of Christian missionaries in Africa. Subsequent statements reveal a serious misunderstanding of even the most basic tenets of the Christian faith and its missionary imperative. For example, he writes, “Apparently many devout Christians consider it their duty to take the message of the Lord to ‘the heathens.’ This sort of attitude stems from the belief that those who carry the gospel to the

Writing from a more recent and more sympathetic Christian perspective, Amanze continues to note the sting of the attitudes displayed by early missionaries to the African continent: “The attitude of Christian missionaries in Africa towards African culture was practically the same everywhere and among missionaries of different denominations Christian missionaries advocated complete eradication of African culture.”¹²

Nevertheless, missionary attitudes towards Africans should not be characterized as wholly negative. Hastings draws from the personal writings of multiple nineteenth-century missionaries to demonstrate the deep sympathies, love, and a sense of brotherhood that many felt toward the Africans they knew. He writes, “Few missionaries were racialists. The very universalism implicit in their calling made it difficult for them to be so. They stressed again and again – often against fashionable Western opinion, with its increasingly racist overtones – the intelligence, ability, rationality, and even high moral qualities of the unconverted people among whom they worked, and still more of course the achievements of their converts.”¹³ Though negative portrayals of missionary attitudes are more common, Hastings provides a necessary voice to balance this perception.

heathens shall be rewarded in an after-life” (15). Despite his misguided notions of Christianity, Desai’s statement merits attention due to his unique perspective as an African scholar writing on the heels of the colonial period.

¹²James Nathaniel Amanze, “Paradigm Shift in Theological Education in Southern and Central Africa and Its Relevance to Ministerial Formation,” *International Review of Mission* 98, no 1. (2009): 123-24.

¹³Adrian Hastings, *The Church in Africa: 1450-1950* (Oxford: Oxford University Press, 1994), 301.

In the specific Kenyan context, missionaries received mixed reactions from differing tribes as they launched unfamiliar initiatives in various parts of the country. Some of these efforts included: cooperating with colonial forces to instill tribal chiefs among peoples who did not traditionally recognize that role, establishing permanent mission stations in villages among people who were prone to relocate regularly, and accepting large tracts of lands from white colonists in order to launch major industrial projects.¹⁴ Actions such as these and the accompanying attitudes of some early missionaries led to the development of a new axiom among Kenyans – “Gutiri ngurani na mubia na muthungu. (There is no difference between a settler and a missionary.)”¹⁵ Even though these missteps and misinformed views negatively affected the growth of Christianity in Kenya in its early years, the mission agencies continued to gain acceptance for themselves and the gospel message through the combination of faithful perseverance, developmental and social programs, advocacy for African interests against colonial powers, and the influence non-indigenous African leadership in new churches.¹⁶

Early Efforts to Equip Kenyan Pastors

Though missionary work began in Kenya in the 1840s and grew steadily through the remainder of the century, relatively little serious effort was devoted to

¹⁴Sundkler and Steed, *A History of the Church in Africa*, 556-59. Peter Falk, *The Growth of the Church in Africa* (Grand Rapids: Zondervan, 1979), 247.

¹⁵Paddy Benson, “Faith Engaging Politics: The Preaching of the Kingdom of God,” in *Religion and Politics in Kenya: Essays in Honor of a Meddlesome Priest*. ed. Ben Knighton (New York: Palgrave MacMillan, 2009), 98.

¹⁶Falk, *The Growth of the Church in Africa*, 260; Lonsdale et al., “The Emerging Pattern of Church and State Co-operation in Kenya,” 268; Sundkler and Steed, *A History of the Church in Africa*, 553-54 and 556-60.

equipping indigenous pastors to lead the nascent Kenyan church. The earliest Christian churches in Kenya were notable for the presence of African leadership alongside the Western missionaries, but these leaders were neither native Kenyans nor were they trained in Kenya.¹⁷ Organized efforts to equip Kenyans for pastoral leadership in local churches did not develop until near the turn of the century. This section will survey the mission agencies involved in establishing the first pastor training endeavors, laying the groundwork for the following section to explore different methodologies which developed in the post-colonial period. It should be noted initially that early approaches to equipping pastors in most parts of Africa followed traditional lines of Western theological education. Thus, most mission agencies concentrated on establishing institutions in which the curriculum was “dominated” by traditional Western theological studies and concerns.¹⁸ Kenya was no exception to this trend.

CMS missionaries, the first to establish a mission work on the Kenyan coast, were also the first to establish a pastor training institution in the country. A Divinity School opened in the Christian settlement of Freretown in 1888 with nine students, “aiming at ordination of Africans.”¹⁹ Though relatively isolated as a Christian community, this early institution displayed some promising potential. One of the original students – George David, a “Bombay African” – learned Greek from a missionary and

¹⁷Sundkler and Steed, *A History of the Church in Africa*, 554-55. CMS missionaries were assisted by “Bombay Africans,” former African slaves in India who had been converted and discipled either there or in Zanzibar, then returned to the continent. Methodist missionaries in the 1860s were assisted by pastors from Sierre Leone, an established and vibrant Christian nation in West Africa.

¹⁸Amanze, “Paradigm Shift in Theological Education,” 124; Falk, *The Growth of the Church in Africa*, 435.

¹⁹Sundkler and Steed, *A History of the Church in Africa*, 553.

translated several core Bible texts and a catechism into Swahili so that instruction and worship at Freretown would be understandable.²⁰ The Divinity School remained small, closely temporarily in 1906 and reopened with only six students two years later.²¹ Eventually the school was moved inland to Limuru in 1930.²²

As CMS expanded its work in Kenya, it sought to launch further inland stations. The Church of Scotland took over operations of one of these stations among the Kikuyu people in 1900.²³ Their work eventually spawned an interracial denomination in Kenya known as the Presbyterian Church of East Africa. More directly relevant to this review, the Church of Scotland also led efforts to establish St. Paul's United Theological College at Limuru out of this station. The college remains in Limuru and is now St. Paul's University. According to its website, St. Paul's grew out of the Divinity School founded by CMS missionaries in Freretown and has been supported through a varying mix of denominations and mission agencies through the years, including Anglicans (CMS and Anglican Church of Kenya) and Presbyterians (PCEA) among other smaller groups.²⁴

Other Western mission agencies followed a similar track in establishing various Bible colleges and pastor training institutes through the first half of the twentieth century. The Africa Inland Mission (AIM), one of the most successful evangelical

²⁰Sundkler and Steed, *A History of the Church in Africa*, 553.

²¹*Proceedings of the Church Missionary Society for 1907-1908* (London: Church Missionary House, 1908), 55.

²²Sundkler and Steed, *A History of the Church in Africa*, 885.

²³Falk, *The Growth of the Church in Africa*, 264.

²⁴"SPU History," St. Paul's University, accessed August 3, 2016, <http://www.spu.ac.ke/home/spu.html>.

agencies in East Africa, started work in Kenya in 1875 and formed a new denomination, the Africa Inland Church (AIC), by 1943.²⁵ AIM continued to work with the new Kenyan church and launched Moffatt Bible College in 1929 and Scott Theological College in 1962.²⁶ Falk also notes that the Society of Friends from England (1957), the Church of God (1919), Pentecostal Assemblies of Canada (1921), and Southern Baptists (1956) established pastor training institutions or Bible colleges in Kenya during this period.²⁷ Another soon-to-be major mission agency, the Sudan Interior Mission (SIM), established itself and grew significantly in the years following World War I, eventually supporting multiple pastor training initiatives in Kenya.²⁸

Despite the presence of so many mission agencies and the growing number of theological institutions and Bible colleges in Kenya at that time, early efforts to equip Kenyan pastors produced limited fruit. “All too frequently, however, the balance between a leadership-training program and general education has not been maintained. The desire for Western education promised to bring quick results in evangelizing and educating the young people of Africa.”²⁹ Thus, several agencies diluted their focus on equipping national leaders by funneling attention and resources to broader literacy and education

²⁵Falk, *The Growth of the Church in Africa*, 265. See also, “Background,” Africa Inland Church, accessed August 3, 2016, http://www.aickenya.org/about_us/?ContentID=1.

²⁶Ibid. See also, “History & 50th Anniversary,” Scott Christian University, accessed August 3, 2016, <http://www.scott.ac.ke/index.php/history-50th-anniversary>; “History,” Moffatt Bible College, accessed August 3, 2016, <http://www.moffatbiblecollege.org/history.html>.

²⁷Falk, *The Growth of the Church in Africa*, 265-67.

²⁸“Country: Kenya,” SIM, accessed August 3, 2016, <http://www.sim.org/index.php/country/KE>. Following its long-established legacy of equipping national pastors, SIM Kenya currently partners with Africa International University, Moffatt Bible College; and Scott Christian University in theological education.

²⁹Falk, *The Growth of the Church in Africa*, 435.

programs intended to develop a literate congregation. Many Western agencies required pastoral candidates to display “intellectual, social, and spiritual qualifications as judged by Western standards,” resulting in an even lower number of potential pastors for ordination.³⁰ To put the need in perspective, approximately seven million Kenyans were Christians in 1970.³¹ While precise figures for determining the number of equipped Kenyan pastors at that time are unavailable, casual observation of current enrollment figures at Kenya’s prominent theological education institutions suggests that the number of equipped pastors produced today may not be sufficient to adequately meet the leadership needs of Kenya’s churches in 1970.³² Mission agencies recognized the growing need for more rapid development of Kenyan leaders for the church and began to employ new methodologies to equip pastors at a faster rate. The following section surveys and analyzes the more prominent methodologies that developed in the latter half of the twentieth century and into recent years.

Recent Prominent Practices of Equipping Pastors

The end of the colonial period in Kenya marked a significant shift in missionary strategy for equipping Kenyan pastors. Though institutionally-based

³⁰Falk, *The Growth of the Church in Africa*, 441.

³¹“Christianity in Its Global Context 1970-2020,” Center for the Study of Global Christianity, 24, accessed August 3, 2016, <http://www.gordonconwell.edu/resources/documents/1ChristianityinitsGlobalContext.pdf>.

³²Dickson K. Nkonge, “Theological Education Institutions in Kenya and the Future of the Church: An Anglican Case Study,” *Journal of Adult Theological Education* 10, no. 2 (November 2013): 148. As an example, Nkonge’s figures from the Anglican Church of Kenya (founded by CMS), the largest denomination in Kenya, show that the ACK had 200 ethnically African clergy in 1970 to serve 742,300 members. This works out to one pastor to every 3,711 members.

theological education remained the dominant strategy, some agencies began to introduce new approaches in an effort to equip greater numbers of pastors to serve the ever-increasing number of Kenyan churches. In addition to the institution-based model, new strategies included Theological Education by Extension, orality-based training models, and structured mentoring. This section will describe the development of each of these approaches, as well as analyze their individual and collective impacts on the ongoing effort to equip Kenyan pastors.

Theological education by extension. Perhaps the best-known and most widely-used alternative to institutional theological education in the majority world is Theological Education by Extension (TEE). Developed and popularized by Ralph Winters in the 1960s, TEE spread quickly through the ministries of many mission agencies in developing countries around the world.³³ TEE involves a decentralization of pastor training, establishing local extension centers where pastors live while customizing a biblical training curriculum that includes three essential components: self-study materials for each student, practical work to be implemented in the student's own congregation, and regular seminars to provide interaction with instructors and fellow students.³⁴ Teaching materials may be customized either by a theological institution or by a mission agency to address practical needs of local pastors or to adjust content to

³³Ralph D. Winter, ed., *Theological Education by Extension* (South Pasadena, CA: William Carey Library, 1969).

³⁴Ross F. Kinsler, *The Extension Movement in Theological Education* (South Pasadena, CA: William Carey Library, 1977), 34-35.

appropriate education levels for optimal learning.³⁵ Sills notes that the one distinct advantage of TEE in many majority world contexts is its distinct ability to train the right people to lead local churches, namely, the local elders who would be far less likely to travel to a city center for an institution-based education.³⁶ The combination of the high degree of content customization, the transportability of the model, and its perceived effectiveness in equipping the right leaders led to TEE finding rapid acceptance among multiple mission agencies worldwide.

Kenyan denominations and mission agencies began employing TEE in the 1970s. The largest and most-developed TEE program was instituted by the Anglican Church of Kenya in 1974.³⁷ TEE programs were launched by multiple mission agencies around this time as well, including the Africa Inland Mission (AIM), Southern Baptists, and Sudan Interior Mission (SIM).³⁸ Though a precise count is unavailable, one researcher documented over one hundred separate TEE programs active on the African

³⁵Winter, *Theological Education by Extension*, 308. For example, in his pioneering work at The Evangelical Presbyterian Seminary in Guatemala, Winter created a multi-level academic structure in TEE texts to accommodate students with differing educational backgrounds. Texts were tailored to 6th, 9th, and 12th grades, as well as a two-year college level.

³⁶David M. Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), 164-65.

³⁷Nkonge, "Theological Education Institutions in Kenya," 156-58. By its peak in the late 1980s and early 1990s, ACK's TEE program was active in all six Kenyan dioceses and led to the certification and ordination of several dozen clergy to serve the growing church. This program was affiliated with a Certificate level curriculum at the University of Nairobi.

³⁸Phillip Turley, "Extending the Fence: Suggestions for the Future of TEE in Africa," *Africa Journal of Evangelical Theology* 10, no. 1 (1991); See also, Association for Christian Theological Education in Africa, "ACTEA Directories," accessed August 3, 2016, <http://www.theoledafrica.org/actea/Directories.asp>; SIM Australia, "Will You Help Train Pastors and Leaders?," accessed August 3, 2016, <http://www.sim.org.au/will-you-help-train-pastors-and-leaders..>

continent in the 1980s.³⁹ By 1999, a Christian resource center in Nairobi had documented over 340 TEE programs in Africa.⁴⁰ However, the number of TEE programs has fallen in many places around the continent, including Kenya, since the turn of the century.

For all of the advantages of access and contextualization that TEE promised, why has it not been sustained in Africa? Several factors have contributed to the decline of TEE. Wahl especially cites challenges related to access and lack of resources as significant obstacles affecting the development of theological education as a whole on the African continent.⁴¹ Though TEE is specifically designed to address the problem of limited access to education, the combination of dependence on outside support and the politico-economic instability in many regions contributed to the reduction of resources available to maintain these programs. For example, Nkonge notes that the ACK, having developed the most widespread TEE program in Kenya, was forced to discontinue the work after losing funding from the Episcopal Church USA.⁴² Additionally, Stevens and Stelck note the strong African preference for theological education models and credentials comparable to those developed in the West.⁴³ This desire for credentials and

³⁹Stewart Snook, *Developing Leaders through Theological Education by Extension: Case Studies from Africa* (Wheaton, IL: Billy Graham Center, 1992).

⁴⁰Kiranga Gatimu, "Viability of Theological Education by Extension in Africa," *Ministerial Formation* (July 1999): 11.

⁴¹W. P. Wahl, "Toward Relevant Theological Education in Africa: Comparing the International Discourse with Contextual Challenges," *Acta Theologica* 33, no. 1 (2013): 269-71.

⁴²Nkonge, "Theological Education Institutions in Kenya," 157. ECUSA funding largely subsidized the TEE program in Kenya. However, the ACK severed fellowship with the ECUSA in the mid-2000s after the ECUSA approved the ordination of a homosexual bishops and the recognition of same-sex marriage, and the ECUSA immediately withdrew funding. As of 2013, the ACK has not completely eliminated the TEE program, but it has been greatly reduced and restricted to functioning through a single denominationally-affiliated Bible college.

⁴³R. Paul Stevens and Brian Stelck, "Equipping Equippers Cross-Culturally: An Experiment in the Appropriate Globalization of Theological Education," *Missiology* 21, no. 1 (January 1, 1993): 33-34.

recognition further contributes to the dominance of institutionally-based theological education. Finally, Gatimu cites the facts that very few TEE programs held any formal affiliation with a recognized educational institution and even more depended upon a single expatriate for funding and administration as significant reason for the failure of many of these TEE programs. Thus, a combination of factors – ranging from unsustainable models of Western support to limited cultural acceptance from Africans – has resulted in a significant reduction in the number and influence of TEE programs throughout Africa and in Kenya.

Orality-based theological education. Another methodological approach to theological education has been the development of orality-driven pedagogies. Orality-based training is uniquely designed to teach biblical content to non-literate learners. The most prevalent form of orality-based training on the African continent is known as Chronological Bible Storying (CBS). Orality-based and chronological teaching finds its modern roots in the works of various missionaries in southeast Asia and Indonesia in the 1970s.⁴⁴ These early approaches were revised by Southern Baptist missionary Jim Slack and J. O. Terry and developed into the methodology now known as CBS.⁴⁵ The distinctive feature of CBS as a methodology is its two-part delivery method – storytelling which strictly adheres to biblical content followed by dialogue, with both parts avoiding

⁴⁴J. O. Terry, “Chronological Bible Storying to Tribal and Nomadic Peoples,” *International Journal of Frontier Missions* 14, no. 4 (October – December 1997): 167-68.

⁴⁵Grant Lovejoy, “Chronological Bible Storying: Description, Rationale, and Implications,” *Reaching and Teaching*, 2014, accessed August 3, 2016, <http://reachingandteaching.org/wp-content/uploads/sites/8/2014/06/CBS.pdf>.

exposition from the teacher.⁴⁶ The Southern Baptist International Mission Board officially adopted CBS as its preferred methodology for evangelizing and discipling oral learners, and several other agencies have used the model extensively in their works as well.⁴⁷ Sills cites CBS as an effective strategy for conveying biblical truth in “culturally appropriate” ways, enabling learners to comprehend, retain, and pass along stories to others.⁴⁸

Though it has become popular and widespread, orality-based instruction is not limited to the CBS model. In recent years, some organizations have launched efforts to use oral pedagogies for theological education in formal and non-formal educational institutions. As a prime example, International Christian Ministries (ICM) has partnered with Africa Theological Seminary in Kitale to develop a fully-oralized theological education curriculum.⁴⁹ Programs such as this strive to contextualize the delivery method of theological education in such a way as to best equip pastors who are either non-literate themselves or who minister to congregations who are primarily oral learners.

Oral learning is a relatively new field in ethnocognition studies.⁵⁰ As such, there are relatively few examples of mission agencies or theological institutions who have

⁴⁶Lovejoy, “Chronological Bible Storying,” 3-4.

⁴⁷Ibid., 2.

⁴⁸Sills, *Reaching and Teaching*, 184.

⁴⁹Africa Theological Seminary, “About Africa Theological Seminary (ATS),” accessed August 3, 2016, <http://www.atseminary.ac.ke/about.html>. ICS and ATS have been partnered in theological education since the early 1990s, although the innovation of a fully oral teaching method is a recent development. For an example of a mission agency using oral methods to equip pastors in a non-formal program, see this report from T4 Global’s pastor training program: T4 Global, “Pastor Training in Kenya,” accessed August 3, 2016, <http://t4global.org/2009/12/09/pastor-training-in-kenya/>.

⁵⁰Sills, *Reaching and Teaching*, 176.

attempted to integrate its findings into pastor-equipping efforts. Casual observation of information distributed by active mission agencies around Africa suggests that the majority of oral training in use today and since the 1990s is either CBS or a derivative thereof.

Other pastor-equipping methodologies. In addition to the most prominent alternatives to institutional theological education described above, various informal approaches to equipping indigenous pastors in Africa have been developed over the past few decades. Griffith describes short-term pastor training institutes which developed in Africa in the 1980s.⁵¹ These institutes typically ran from one week to three months and were used especially to equip rural and village pastors who could not relocate to cities for their education. Correspondence courses also found temporary favor in the 1980s and early 90s in many parts of Africa due to their affordability and ability to reach isolated pastors.⁵² However, technological advances rendered this method of training largely obsolete as first the CD-ROM, then the internet provided more effective and efficient mediums for training.⁵³ Finally, in recent years, some mission agencies or pastor training institutions have adopted training materials directly from US-based churches or ministries and used them to train Kenyan pastors.⁵⁴ These training programs feature a variety of

⁵¹Henry Griffith, "Models of Theological Education Yesterday and Today," *East Africa Journal of Evangelical Theology* 7 no. 1 (1988): 51.

⁵²*Ibid.*

⁵³Gatimu, "Viability of Theological Education by Extension in Africa," 13.

⁵⁴Timothy Stewart, "News from the Stewarts," email to author, September 27, 2015. For example, Christian Mission Fellowship has partnered with Mission of Hope International, Nairobi, and The Urban Ministry Institute (Wichita, KS) to provide theological training for Kenyan pastors.

potential teaching arrangements, including one time conferences led by Western pastors and leaders, recurring (usually annual) training meetings with the same leaders or churches, and DVD courses featuring teaching by Western pastors or professors, for example.

The most recent development in theological education for Kenyan pastors is in the field of online learning. Currently, few institutions have formally committed online education as a model for theological education.⁵⁵ Naidoo cites several potential obstacles preventing the development on online theological education on the African continent. First, much of the continent does not yet have adequate IT infrastructure to enable distance students to regularly access an online education program.⁵⁶ Second, as noted in a previous section, African pastors and churches alike demonstrate a clear preference for personal interaction in learning, as well a perceived higher credibility of brick-and-mortar institutions as opposed to less-structured programs.⁵⁷ Third, Naidoo describes distance learning as a “cold” medium, insinuating that either online or printed materials in learning obstructs students’ “personalised reactions to course content” and prevents instructors from adapting course content according to the specific needs of learners.⁵⁸

⁵⁵In South Africa, the Methodists and the Anglicans have developed online theological education programs through the Theological Education Extension College of Southern Africa and the University of South Africa. In Kenya, Carlile College is intentionally moving toward the development of an online education platform for theological education. They currently offer only a Diploma in Children and Family Ministry in an online format. See Paul Mwangi, “The Challenges and Opportunities for Theological Education in Kenya: A Case Study of Carlile College,” *Theological Education* (2011): 7-8, accessed August 3, 2016, <http://theologicaleducation.net/articles/view.htm?id=96>; “E-learn: Course Categories,” Carlile College, accessed August 3, 2016, <http://e-learn.carlilecollege.ac.ke/>.

⁵⁶Marilyn Naidoo, “Ministerial Formation of Theological Students through Distance Education,” *Hervormde Teologiese Studies* 68, no. 2 (June 2012): 1.

⁵⁷*Ibid.*, 3-4.

⁵⁸*Ibid.*, 5.

Despite these potential hindrances, however, Oliver argues that great potential for effective ministerial formation exists in the continuous development of online theological education and that African institutions should embrace it as an aid in equipping greater numbers of pastors in the future.⁵⁹ Online education may indeed be a significant factor in the near future for equipping Kenyan pastors, especially as the IT infrastructure develops more fully into rural regions. This literature review reveals that online learning is not yet a major influence on theological education in Africa, therefore this research will restrict its focus to current methodologies.

Rationale for Research Focus on Equipping Pastors through Established Institutions

This literature review has revealed that each of the alternative methodologies for equipping pastors faces substantial challenges that have negatively impacted their effectiveness in preparing a greater number of church leaders in Kenya. TEE demonstrates a great capacity for contextualization and the ability to deliver theological education to leaders who are most in need of training. Yet inadequate support and a cultural preference for a formalized and credentialed training have limited its growth, and in some cases led to significant decline, since the turn of the century. Orality-based methodologies also show remarkable potential for communicating effectively and contextualizing theological education for ministry to non-literate people. They have proven highly effective in evangelism and church discipleship. Further potential may be developed by incorporating orality-based methodologies within a more formal

⁵⁹Erna Oliver, "Theological Education with the Help of Technology," *Hervormde Teologiese Studies* 70, no. 1 (January 2014): 1–7.

theological curriculum and established institution. Short-term conferences and pastor training institutes may be helpful in many regards, but they are limited in both the depth and breadth of content they can provide, and they provide limited opportunities for ongoing interaction with instructors. Finally, online learning is criticized on cultural, theological, and pedagogical grounds as a poor methodology for equipping African pastors. Others have argued the great potential for online education, yet even these acknowledge that undeveloped infrastructure means that the day for a well-developed online theological education in Africa has not yet arrived.⁶⁰

In contrast to these methodologies, equipping pastors through theological education institutions – either through independent universities or through church or missionary agency-affiliated Bible colleges and training programs – remains the standard for equipping pastors in the Kenyan context. The current practice of educating pastors in these institutions is not without criticism. Walls, Amanze, Stevens and Stelck, Werner, and Wildsmith note that the majority of theological education curricula in African institutions are drawn almost directly from standard Western curricula.⁶¹ Further, the presence of Western theological curricula and the influence of Western theologians has fueled concern that much of the training African pastors receive is either irrelevant to the

⁶⁰See nn. 55, 56, and 59 in this chapter.

⁶¹Andrew F. Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 2002), 46; Amanze, “Paradigm Shift in Theological Education,” 124. R. Paul Stevens and Brian Stelck, “Equipping Equippers Cross-Culturally: An Experiment in the Appropriate Globalization of Theological Education,” *Missiology* 11, no. 1 (1993): 32; Dietrich Werner; “Theological Education in the Changing Context of World Christianity: An Unfinished Agenda,” *International Bulletin of Missionary Research* 35, no 2. (April 2011): 96; Andrew Wildsmith, “Contextualizing the Structure of Systematic Theology in Africa,” *Evangelical Review of Theology* 35, no. 2 (2011): 122.

ministry contexts in which they serve or incompatible with the African worldview.⁶²

These criticisms will be explored more fully in the following section of this literature review.

Given the demonstrated need to continue equipping Kenyan pastors in greater numbers, the training models tethered to the stability of established institutions and programs training stand out as the approaches which are currently most prevalent as well as the ones which are likely to produce leaders in the immediate future. Institutional training has the advantages of being historically rooted in the development of the Kenyan church. Many of these institutions were established by Western mission agencies between the 1960s and the 1980s. As the Kenyan church has grown and some agencies have shifted missionary personnel out of Kenya into remaining unreached nations, some mission agencies are re-focusing their work in Kenya to partner with Kenyan churches and institutions to equip the next generation of Kenyan pastors. Additionally, institution and mission agency based equipping models avoid many of the obstacles which work against the alternative methodologies described previously in this section. These programs provide considerable face-to-face interaction between instructors and students, afford the instructor optimal flexibility to adapt curriculum according to student needs, maintain a high view of credibility in the eyes of leaders and churches, and typically enjoy a more stable base of support to maintain operations. This combination of historical, cultural, pedagogical, and logistical factors suggests that existing institutions represent the most promising realm of partnership for Western mission agencies and

⁶²Wilbur O'Donovan, *Biblical Christianity in Modern Africa* (Waynesboro, GA: Paternoster Press, 2000), 4; Werner, "Theological Education in the Changing Context of World Christianity," 122.

Kenyan churches and denominations seeking to effectively equip pastors to lead churches.

Current Emphasis in Equipping and Theological Education Research

Having narrowed the focus of this literature review from the general beginnings of missionary work and pastor-equipping efforts in Kenya to a survey of more recent methodologies developed by various mission agencies and denominations, this section specifically explores the dominant concerns in contemporary research and writing relevant to pastor equipping and development efforts in African theological education institutions. Both Western and African scholars have contributed extensively to the current conversation concerning theological education for African pastors, and the perspectives of scholars from both backgrounds will be considered. A review of writings and research projects undertaken over the past two decades reveals two primary areas of concern. The primary concern in the development of African theological education is contextualization. A secondary but growing concern in the existing literature is the need to maintain or develop a firm biblical-theological foundation as the field of African theology develops and greater numbers of pastors are equipped and deployed to serve the churches.⁶³

For the sake of clarity, it should be noted that this portion of the literature restricts itself to two slightly different pools of resources. Because relatively little writing

⁶³Significant portions of the following sections of this literature review, “Contextualization” and “Biblical-Theological Foundations” have been reproduced from a recent article published by me. Nathan H. Gunter, “Advancing African Theological Education through Intercultural Team Teaching,” *Global Missiology* 2, no. 14, (January 2016): 3-8, accessed August 3, 2016, <http://ojs.globalmissiology.org/index.php/english/article/view/1863>.

has been developed to explore concerns related to the development of theological education in Kenya specifically, a wider review has been conducted. This review includes sources commenting on the state of African theology and theological education in general. However, several research projects (theses and dissertations) have been conducted in Kenya in recent years. These research projects are especially helpful in understanding the current state of pastor-equipping efforts and the chief concerns of researchers investigating those methodologies.

Contextualization. Multiple African leaders have issued a call for pastor-equipping methods tailored to the contextual needs faced by the African church. Wahl summarizes this sense of urgency to develop a new equipping approach customized to develop capable African pastors: “The africanisation of theological education thus hinges on the relevance of the themes in its curricula, its focus on competence, as well as on the unique contribution it should make to the scholarship of theology as a whole.”⁶⁴ He and others identify multiple pressing concerns at the forefront of African life that demand informed and skillful leadership from well-equipped church leaders.⁶⁵ These authors recognize that the issues confronting pastors in an African context pose a unique and

⁶⁴Wahl, “Towards Relevant Theological Education in Africa,” 272.

⁶⁵Ibid.; Amanze, “Paradigm Shift in Theological Education,” 126-31; Sarojini Nadar, “Contextual Theological Education in Africa and the Challenge of Globalization,” *The Ecumenical Review* 59, nos. 2-3 (April-July 2007): 238-40; Gatwa, “Theological Education in Africa,” 204-5. Some of these major concerns include – access to quality theological education, socio-political and social-economic illnesses, global challenges of economic injustice and ecological destruction, theological response to the HIV/AIDS pandemic, and theology for the empowerment of women, and the intentional integration of various other academic disciplines into theological training at universities (e.g., philosophy, anthropology, ethnology).

complex challenge that cannot be addressed through simple adjustments to Western forms of teaching and equipping pastors.

Others bolster the argument for a carefully contextualized approach to theological education by noting that traditional African concepts of spirituality bear positive potential for facilitating the growth of African church leaders. Amanze argues that the traditional African understanding of spirituality is largely congruent with biblical portrayals of Christian spirituality and leadership: “This is because there is evidence that the tremendous growth of Christianity is a result, to a certain extent, of the role that African spirituality has played in making the African people receptive to the new faith. The Christian message, as enshrined in the Bible, contains much that is common to African spirituality in which case African spirituality can be used to deepen the sense of vocation, commitment and devotion of the African church leaders.”⁶⁶ Oyemomi advances this thought, explaining that African concepts of spirituality affirm the dual relational aspects of man’s relationship with God and his relationship with other men.⁶⁷ Thus, in the African view, “spirituality is a synthesis of theology, ethics, and mission as a dynamic integrative language.”⁶⁸ This holistic understanding of spirituality is remarkably compatible with biblical depictions of spirituality, and it offers a compelling motivation to further develop a contextualized African approach to theological education.⁶⁹

⁶⁶James N. Amanze, “Contextuality: African Spirituality as a Catalyst for Spiritual Formation in Theological Education in Africa,” *Ogbomoso Journal of Theology* 16, no. 2 (2011): 19.

⁶⁷Emmanuel Oyemomi, “Spirituality and Biblical Theology for Theological Education in Africa,” *Ogbomoso Journal of Theology* 16, no. 2 (2011): 98.

⁶⁸*Ibid.*

⁶⁹Peter Adam, *Hearing God’s Word: Exploring Biblical Spirituality* (Downers Grove, IL: InterVarsity Press, 2004), 44-45. Consistent with this multi-faceted and synthesized African view of spirituality, Adam describes biblical spirituality as having a “total, holistic, and relational effect that God

Over the past two decades, Western authors have been steadily constructing the case for a localized and contextualized theological education for African leaders as well. Stevens and Stelck cite the perceived “desert experience” of theological students in Western academic models, the inability of pastors and churches in developing countries to afford Western education, and the consistent biblical portrayal of community, family, and regular life as the typical contexts for ministerial formation as reasons to invest in the development of theological education appropriate for African life and needs.⁷⁰

O’Donovan contends that many deeply embedded cultural values of Westerners and Africans are incompatible, and that these incongruent worldviews create tension when Western academic approaches are imposed on African learners.⁷¹ In contrast to perceived increasing contextualization of theological education in Asian cultures, Werner laments the ongoing pattern of Western theological institutions exporting programs or extensions of their own institution to developing countries in the global South. He notes that these programs not only prevent proper contextualization of theological education, but, in many cases, may inadvertently discourage participants from returning to rural and village settings to minister upon graduation.⁷² Together, these arguments assist Western leaders in perceiving the need to move away from traditional Western models of theological education toward methodologies customized for the African church in its context.

intends and achieves in human lives through his words.” He demonstrates that properly understood biblical spirituality is manifested through the believer’s growth in relationship with God, in relationship with and in service to God’s people and others, and in the fruit of the Spirit and personal godliness.

⁷⁰Stevens and Stelck, “Equipping Equippers Cross-Culturally,” 34.

⁷¹O’Donovan, *Biblical Christianity in Modern Africa*, 4.

⁷²Werner, “Theological Education in the Changing Context of World Christianity,” 96.

Other Western leaders have adopted a different approach to advocating a contextualized African theological education. This perspective asserts that all theology is inherently contextualized, either through active intervention or through passive influence. Thus, rather than asking whether African theological education should be contextualized, the appropriate question is whether theological education in Africa is being contextualized well.⁷³ Shyllon explains, “Consciously or unconsciously, every theologian is influenced by the categories of thought and intellectual climate of the culture out of which he or she has come. Recognition of the cultural factor is equivalent to acknowledging that there is no final theology, normative for all ages.”⁷⁴ Walls contends that it is through this diversity in cultural (and generational) perspectives on Christ and the gospel and the accompanying periods of the faith transitioning between groups that the essence of the Christian faith is revealed.⁷⁵ Tennent invokes the narrow field of Christology to illustrate the value in allowing diverse cultural perspectives to develop theologies which, when combined, may produce a fuller understanding of biblical truth. He explains: “It is impossible to come up with one Christological image that fully exhausts the glory of Christ.”⁷⁶ This line of reasoning suggests that as the African church

⁷³Colin Smith, “De-suburbanising Theological Education in Nairobi,” *Ministerial Formation* 108 (January 2007): 16.

⁷⁴Leslie E. T. Shyllon. “Introduction: What Role Do Institutions of Theology and Religious Studies Play in the Engagement with African Cultural Dynamics?” in *Uniquely African? African Christian Identity from Cultural and Historical Perspectives*, ed. James L. Cox and Gerrie ter Haar (Trenton, NJ: Africa World Press, 2003),12.

⁷⁵Andrew Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Book, 1996): xvi.

⁷⁶Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology* (Grand Rapids: Zondervan, 2007), 120. Tennent explains that the African “bottom-up” Christological understanding not only complements the traditional Western “top-down” view, but also enriches and expands the Christological understanding of Western believers who will consider it.

continues to grow in numbers and global influence, critical attention should be directed to the development of a properly contextualized African theological education.

Recent published research concerning pastor-equipping programs within Kenya mirror this deep concern for contextualization in theological education. Kagema's comprehensive review of the provincial colleges involved in equipping clergy for the ACK featured an explicit emphasis on contextualization. After reviewing the curricula used in each college "with regard to context, relevance, and viability," he concluded that the standards in use – unchanged from their roots in Western theological institutions – were "neither relevant nor viable" for ministry in a modern Kenyan context.⁷⁷ He argues further that the problem of irrelevant teaching is magnified by the fact that only 11 percent of ACK clergy possess even a first theological degree.⁷⁸ Thus, the Kenyan denomination suffers from a severe lack of equipped pastors, and the few who have received training have received an education which is judged to be insufficient and irrelevant to the needs of the church.

In a second study, Wanzala evaluated the theological training of two groups of Kenyan pastors in light of their experiences ministering in a Nairobi slum.⁷⁹ Her stated objective in interviewing the pastors was to recommend a more appropriate model for urban theological education which (a) resonates with a distinctly African worldview and

⁷⁷Dickson Nkonge Kagema, "Leadership Training for Mission in the Anglican Church of Kenya" (ThD diss., University of South Africa, 2008).

⁷⁸Ibid., 237.

⁷⁹Patience Santa Wanzala, "A Comparative Study of Models of Theological Training for Pastors and Evangelists in Kibera Informal Settlement" (MTh thesis, University of South Africa, 2013).

(b) equips pastors for practical community-oriented works.⁸⁰ The pastors, whose education backgrounds ranged from informal, field-based ministry training to Kenyan Bible colleges and universities to British university education, self-reported various degrees of satisfaction with the effectiveness of their theological education in preparing them to minister in a challenging urban environment. In spite of these mixed reflections, Wanzala asserts that the primary need for equipping pastors is a more finely honed focus on contextualization in theological education:

Existing models of theological education seem to be too distant from the context in which pastors serve and this calls for the need of models of theological training that will close the gap and create an environment where pastors will learn in a particular cultural and social context rather than being so removed from it that they cannot relate to it. For transformation to take place theological pastors should enable pastors [to] understand how to communicate the gospel in the informal settlements by engaging the challenges within and around it.⁸¹

Regardless of the conclusions of these research projects, the researchers' focal concern is telling. Current field research investigating pastor-equipping efforts in Kenya is primarily concerned with the degree to which theological education is appropriately contextualized. This is an important observation for understanding the current state of research surrounding the equipping of Kenyan pastors. Within this dominant area of concern, a secondary point of emphasis has developed in recent writings which has not yet been explored in field research.

Biblical-theological foundations. Scholars and field researchers have taken different tracks to affirming the need for a contextualized approach to equipping African

⁸⁰Wanzala, "A Comparative Study of Models of Theological Training," 6.

⁸¹Ibid., 122.

pastors, but within that affirmation further agreement has emerged concerning a critical element that must be included in new models of theological education. Specifically, scholars have affirmed the need for a theological education in Africa which maintains a solid foundation of biblical-theological teaching from which various relevant theological and practical concerns may be considered. Among African scholars, Wahl, Oyemomi, and Gatwa have called for an approach to theological education with a biblical-theological grounding.⁸² Among Western writers, Tennent, Wildsmith, Smith, and Sills have echoed the call for a biblically-rooted model for equipping leaders in the developing world, including Africa.⁸³ This concern for a theological focus is not independent of the previously noted concern for contextualization. It is a desire to maintain a clear biblical authority and foundation even as a contextualized methodology for African theological education is developed.

Given the established concern for promoting a contextualized approach which preserves a biblical-theological grounding, the obvious question emerges: how should this approach to African theological education come together? Even more germane to the concerns of this research is the question, how should Western missionaries and agencies cooperate with African scholars and leaders to best develop and facilitate the formation of African pastors who will be equipped and competent to address the unique needs of the African church?

⁸²Wahl, "Towards Relevant Theological Education in Africa"; Oyemomi, "Spiritual and Biblical Theology for Theological Education in Africa"; Tharcisse Gatwa, "The Cross-cultural Mission: An Agenda for Theological Education in Africa," *Missionalia* 38, no. 2 (August 2010): 321-42.

⁸³Tennent, *Theology in the Context of World Christianity*; Wildsmith, "Contextualizing the Structure of Systematic Theology"; Smith, "De-suburbanising Theological Education"; Sills, *Reaching and Teaching*.

Two distinct positions have emerged in response to the question of Western and African roles in developing African theological education. Some scholars have called for an African-dominated development of theology and theological education models on the continent. This view minimizes the influence of Western missionaries and theologians in an effort to preserve African primacy. Nadar and Naidoo advocate the development of an African theology that “drinks from its own well” – a distinctly African theological voice that stands out among the theological perspectives of the global North.⁸⁴ Olayowin adapts a somewhat modified version of this position, noting that the overtly religious worldview of African theologians especially equips them to develop a theology which is both properly contextualized and capable of counteracting the ubiquitous influence of scientific, secularized globalization in theological education.⁸⁵ These perspectives draw attention to some of the potential strengths of a thoroughly African theology, but the increasingly globalized and inter-connected contemporary state of the world and the church demand a more collaborative approach to African theology and theological education.

More prevalent in the current conversation are voices exploring various approaches to a cooperative effort between Western and African leaders engaged in the joint development of a robust, contextualized African theology. Sills, Walls, and Smallman affirm the ultimate goal of national leadership in contextualizing theology and equipping church leaders even as they describe a necessary process of cooperation and

⁸⁴Nadar, “Contextual Theological Education in Africa,” 241; Naidoo, “Ministerial Formation of Theological Students through Distance Education,” 188.

⁸⁵Olusegin Olayowin, “Globalization and Theological Education in the 21st Century: The Fate of African Conservatism,” *Ogbomoso Journal of Theology* (December 2005): 105.

unity that involves both national and missionary leaders.⁸⁶ Drawing upon ecclesio-historical precedent, biblical case studies, and personal experience, these authors agree that moving from missionary to indigenous leadership in theological education within developing countries must include some form of intentional, cooperative strategy.

It is worth noting that neither of the field studies cited in the discussion of contextualization included biblical-theological foundations for theological education as a topic of significant concern. Wanzala mentions theological concerns only in passing, suggesting that the chief end of theological reflection in urban ministry should be seen as the development of the community toward greater experiences of social justice.⁸⁷ Kagema offers a much more robust consideration of the theological nature of pastoral leadership and training. Yet his stated objectives and conclusions focus almost exclusively on practical and contextualization concerns.⁸⁸ None of the recent field research conducted in Kenya explores the influence of theological convictions on the equipping of pastors or the execution of their ministries.

This multi-case study was designed to explore the phenomenon of Western mission agencies equipping Kenyan pastors in light of the biblical-theological motif of shepherd-leadership. Therefore, the second major section of this literature will introduce

⁸⁶Sills, *Reaching and Teaching*, 82-83; Walls, *The Cross-cultural Process in Christian History*, 114; William H. Smallman, *Able to Teach Others Also: Nationalizing Global Ministry Training* (Pasadena, CA: Mandate Press, 2001).

⁸⁷Wanzala, "A Comparative Study of Models of Theological Training," 123.

⁸⁸Kagema, "Leadership Training for Mission in the Anglican Church of Kenya," 312. In his conclusions, Kagema states that the ACK cannot properly develop its theology until contextualization concerns have been adequately addressed. This literature review suggests that this is an unnecessary and unhelpful separation, as a proper theological understanding of pastoral leadership will contribute to an appropriately contextualized equipping methodology.

the shepherd leader motif, survey and synthesize significant contemporary works related to the topic, and outline the key components of shepherd leadership as described in John 10.

Shepherd Leadership

Up to this point, this literature review has surveyed the development of pastor-equipping methodologies in Kenya. A growing body of current literature is drawing attention to the need for a substantial increase in the number of Kenyan pastors equipped to lead Kenyan churches. This research was designed to observe methodologies currently in use by Western mission agencies partnered with Kenyan theological institutions or churches. But how should the current methodologies be evaluated? In light of the need for theologically trained pastors, the biblical shepherd-leader motif will be used as a standard for examining these methods and the pastors produced thereby.

The shepherd-leader motif in Scripture has garnered increasing attention among scholars concerned with the nature and function of pastoral leadership in recent years. Academic writers have developed exegetical analyses of the shepherding metaphor in biblical theology and surveyed the understanding and practice of shepherd leadership throughout church history.⁸⁹ At the same time, both academic and popular writers have endeavored to develop practical guidelines for the practice of shepherd leadership in the

⁸⁹Timothy S. Laniak, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*, New Studies in Biblical Theology 20 (Downers Grove, IL: InterVarsity Press, 2006); Benjamin L. Merkle and Thomas R. Schreiner, eds., *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond* (Grand Rapids: Kregel Ministry, 2014); Derek Tidball, *Ministry by the Book: New Testament Patterns for Pastoral Leadership* (Downers Grove, IL: IVP Academic, 2008); Kenneth E. Bailey, *The Good Shepherd: A Thousand-Year Journey from Psalm 23 to the New Testament* (Downers Grove, IL: IVP Academic, 2014); Thomas A. Golding, "The Imagery of Shepherding in the Bible Part 1," *Bibliotheca Sacra* 163, no. 649 (January 2006): 18–28; Thomas A. Golding, "The Imagery of Shepherding in the Bible Part 2," *Bibliotheca Sacra* 163, no. 650 (April 2006): 158–75.

modern church.⁹⁰ This section of the chapter will review the biblical depiction of the shepherd leader, giving particular attention to the “Good Shepherd” discourse in John 10. The section concludes with a summary profile of a biblical shepherd-leader which will be used as a standard for comparison in the case studies featured within this thesis.

The Good Shepherd as a Pastoral Model

The shepherd metaphor is an appropriate and useful image for depicting the nature, role, and proper functions of faithful leadership among God’s people. A review of recent literature pertaining to shepherd leadership reveals three key themes which will form the remainder of this section. First, the prominence of the shepherding metaphor in both the Old and New Testaments suggests a continuity in the roles and expectations of godly leaders across the epochs of redemptive history. Second, a careful examination of John 10, commonly known as the “Good Shepherd Discourse,” indicates that Jesus’ description of the Good Shepherd is rightly understood as a model for future pastoral leaders to emulate. These two biblical observations produce a compelling case for using the shepherd-leader motif as a standard by which to evaluate the cases included in this study. The third key theme is set apart as a separate section. This final section will synthesize the insights of major works on shepherd leadership to produce a model profile of the biblical shepherd-leader to be referenced in the case studies.

⁹⁰Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P&R Publishing, 2010); Jim Van Yperen, *The Shepherd Leader* (St. Charles, IL: ChurchSmart Resources, 2003); Lynn Anderson, *They Smell Like Sheep: Spiritual Leadership for the 21st Century* (West Monroe, LA: Howard Publishing, 1997); Yemi Ladipo, “Shepherding: The Hallmark of a Christian Leader,” *East African Journal of Theology* 4, no. 2 (1985): 10-14; Yau Man Siew, “Pastor as Shepherd-Teacher: Insiders’ Stories of Pastoral and Educational Imagination,” *Christian Education Journal* 10, no. 1 (2013): 48-69; Quentin Kinnison, “Shepherd or One of the Sheep: Revisiting The Biblical Metaphor of the Pastorate,” *Journal of Religious Leadership* 9, no. 1 (Spring 2010): 59-91.

Prominence of the Shepherd-Leader Motif in Scripture

The near Eastern shepherd is one of the most frequently invoked images of ideal leadership over God's people found in the Bible. Laniak explains that the shepherd metaphor proves especially useful for depicting godly leadership due to the obvious parallels between the multi-faceted roles and responsibilities of the well-known common shepherd and the spiritual leaders of Israel and the church:

Shepherd is a felicitous metaphor for human leadership because both occupations have a comparable variety of diverse tasks that are constantly negotiated... Shepherds had to combine broad competencies in animal husbandry with capacities for scouting, defence, and negotiation. The use of the shepherd metaphor for leaders affirms the coherence and inner logic of these diverse tasks and competencies.⁹¹

Thus, Scripture repeatedly draws upon the shepherding metaphor to describe the leaders of God's people. Bailey asserts that the major portions of Scripture depicting shepherd leadership emerge and build upon each other in such a way that ancient readers readily understood the central significance of the metaphor for the life of God's people.⁹² If this pattern is indeed embedded in such a way that it was obvious and instructive to ancient believers, then it follows that the metaphor is worth expounding to the modern Church and applying to our understanding of modern spiritual leadership.

Shepherd imagery is found from the earliest chapters of Genesis and soon is established as the central metaphor for describing leadership in ancient Israel. Hamilton states that the key contribution of the shepherd metaphor in the Old Testament is to produce a recognizable pattern for leadership in the New Testament era, a pattern he

⁹¹Laniak, *Shepherds After My Own Heart*, 40.

⁹²Bailey, *The Good Shepherd*, 271.

describes as “the suffering righteous shepherd.”⁹³ He identifies Abel and Abraham as the earliest examples of biblical shepherds whose lives demonstrated faithfulness to God along with difficulty or rejection in the world.⁹⁴ Later in the Old Testament, Moses and David are recognized as the prototypical shepherd-leaders in Israel’s history.⁹⁵ Laniak traces the development of the shepherd-leader motif into the writings of the Old Testament prophets Isaiah, Jeremiah, Ezekiel, and Zechariah, who used shepherding language to chastise Israel’s faithless leaders (Jer 23, Ezek 34) and to speak words of comfort and hope to the people (Isa 40, Ezek 37, Zech 13).⁹⁶

The Old Testament utilizes the good shepherd metaphor to convey multiple truths about leadership in Israel. Bailey notes three distinct uses of shepherd imagery in the Old Testament.⁹⁷ First, God describes himself as Israel’s true shepherd. Referring to himself as a shepherd underscores both the incomparable goodness of God’s care, provision, and protection for his people as well as the degree to which his care extends.⁹⁸

⁹³James M. Hamilton, Jr., “Did the Church Borrow Leadership Structures from the Old Testament or Synagogue?” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel Ministry, 2014), 25.

⁹⁴Hamilton, “Did the Church Borrow Leadership Structures?,” 26-27.

⁹⁵Laniak, *Shepherds After My Own Heart*, 75; Bailey, *The Good Shepherd*, 32; Witmer, *The Shepherd Leader*, 14-20.

⁹⁶Laniak, *Shepherds After My Own Heart*.

⁹⁷Bailey, *The Good Shepherd*, 31-34.

⁹⁸Witmer, *The Shepherd Leader*, 13. Witmer explains the unique quality of the shepherd metaphor as it communicates the nature of God’s true relationship with his people: “This is one important distinction between the metaphor of father and that of shepherd. Children grow up and become less dependent on their earthly fathers, though the relationship continues. Sheep, on the other hand, are *always* completely dependent on their shepherd Therefore, the imagery of shepherd-sheep captures the comprehensive sovereignty of the shepherd over the sheep and the need of the sheep to yield completely to his care” (13, emphasis original).

Second, the Old Testament refers to Israel's leaders as shepherds. It is worth noting here that Scripture applies shepherd leadership language to both civil and religious leaders in Israel, indicating that God extends the expectations of faithfulness to all spheres of leadership.⁹⁹ Although Moses and David are presented as models of shepherd leadership to Israel, in time the nation's leaders departed from their precedent of faithful leadership. This leads to Bailey's third observation, the Old Testament ultimately employs shepherd imagery to point to the coming of Christ.¹⁰⁰ Thus, the presence of Moses and David as prototypical shepherd leaders had a greater purpose than merely providing an example for future leaders of Israel. "To use theological language, these figures 'typologically' anticipate the role of Christ as the ultimate shepherd."¹⁰¹ The Old Testament introduces, develops, and illustrates the rich shepherd-leader motif in order to communicate to Israel the nature of their relationship to God, but the fullness of the good shepherd imagery is not found until the pages of the New Testament.

The shepherding metaphor is not the exclusive description applied to either Christ or pastoral leadership in the New Testament, but it remains prominent and instructive. The shepherd-leader motif is most pronounced in the gospels, especially Matthew and John, where Jesus is portrayed as the Good Shepherd who fulfills the promise of an eschatological shepherd-ruler for the people of Israel.¹⁰² Schnabel argues

⁹⁹Laniak, *Shepherds After My Own Heart*. Laniak's identification of Moses and David as prototypical shepherd-leaders is telling in that the two occupied differing offices as leaders of Israel. Moses functions primarily as a religious leader, although he exercised civil and even military leadership as well. David, as king, was primarily the civil head of state, although he also modelled spiritual leadership.

¹⁰⁰Bailey, *The Good Shepherd*, 32.

¹⁰¹Laniak, *Shepherds After My Own Heart*, 34.

¹⁰²Andreas J. Kostenberger, "Shepherds and Shepherding in the Gospels," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas

that Jesus' understanding of himself as the seeking and saving shepherd promised in Ezekiel 34 is critical to defining his mission of proclaiming and enacting the arrival of God's Kingdom to the sick and the lost.¹⁰³ Paul's letters feature the shepherd metaphor less frequently, although the imagery is not absent. Rather than directly referring to leaders within the church as shepherds, he uses shepherding language to describe the function of faithful elders in the life of the church.¹⁰⁴ Witmer explains:

When called to summarize the work of the elders in these final moving words, he returns to the imagery of shepherding. The elders are to be vigilant in "watching over" (*prosecho*) not only themselves but also the believers at Ephesus. It is noteworthy that they are described as overseers (*episkopous*). Calvin observed that 'according to the use of the Scripture, bishops (*episkopoi*) differ nothing from elders (*presbuteroi*).' ... The action to which both terms point and to which elders and overseers must be committed is "to shepherd the church of God."¹⁰⁵

Merkle concludes that Paul's use of shepherd language as an imperative for or a descriptor of church leadership indicates that his primary concern was to describe the proper function of leadership rather than its proper title.¹⁰⁶ Peter's closing charge to the church's elders draws heavily upon the shepherd language Jesus used to re-instate the leader of the apostles in John 21.¹⁰⁷ This passage also indicates the temporary and

R. Schreiner (Grand Rapids: Kregel Ministry, 2014): 57-58; Laniak, *Shepherds After My Own Heart*, 171-72.

¹⁰³Eckhard J. Schnabel. *Early Christian Mission* (Downers Grove, IL: InterVarsity Press), 1:214-16.

¹⁰⁴Benjamin L. Merkle, "The Pattern of Leadership in Acts and Paul's Letters to the Churches." in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel Ministry, 2014), 63-64; Tidball, *Ministry by the Book*, 104.

¹⁰⁵Witmer, *The Shepherd Leader*, 38-39, citing John Calvin, *Calvin's Commentaries*, ed. Henry Beveridge (Grand Rapids: Baker, 1984), 19 and 255; also citing Acts 20:28.

¹⁰⁶Merkle, "The Pattern of Leadership in Acts and Paul's Letters to the Churches," 85.

¹⁰⁷Laniak, *Shepherds After My Own Heart*, 225-34; Tidball, *Ministry by the Book*, 192-95; Bailey, *The Good Shepherd*, 263-68.

subordinate function of the New Testament elders' shepherding role. Peter's reference to Christ as the chief Shepherd "implies that the elders who shepherd God's flock are continuing, in part at least, Christ's ministry."¹⁰⁸ Other New Testament passages, such as Hebrews 13:12-21 and Revelation 7:17 further reinforce the understanding that Jesus is the "great shepherd of the sheep" who is the mediator of the New Covenant and continues to lead his flock into eternity.¹⁰⁹ Thus, the New Testament uses the shepherd metaphor to reveal Jesus' true identity, to describe his relationship to his people, and to describe the role and responsibilities of the church's leaders.

Jesus as the Model Shepherd in John 10

John's gospel features the most explicit usage of shepherd language in the New Testament. John declares that his gospel is intentionally arranged in such a way as to assist the reader in coming to believe in Jesus (John 20:30-31). This insight encourages careful exploration into each passage to better understand exactly how the author portrays Jesus and how this affects his followers. The Good Shepherd discourse (John 10:1-21) is "an extended and complex parable" in which Jesus draws heavily on Old Testament shepherd-leader language to identify himself as the promised shepherd for whom Israel had been waiting, as well as to sharply contrast himself with the foolish shepherds in Israel in his day.¹¹⁰

¹⁰⁸Paul J. Achtemeier, *I Peter: A Commentary on First Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 329.

¹⁰⁹William L. Lane, *Hebrews 9-17*, Word Biblical Commentary, vol. 47b (Dallas: Word Books, 1991), 562.

¹¹⁰Tidball, *Ministry by the Book*, 80.

When the Pharisees provoked Jesus by casting out of the synagogue a man who would not deny him, Jesus rebukes these leaders with the parable of the Good Shepherd.¹¹¹ Jesus immediately draws a sharp contrast between himself and the Pharisees, identifying himself as the door by whom sheep go in and out safely while he labels the Pharisees “thieves and robbers” (10:1-9). With these designations, Jesus draws upon the condemnations of Israel’s careless shepherds pronounced by the prophets Ezekiel and Jeremiah.¹¹² The prophets’ primary criticism of the shepherds in their days’ was that Israel’s leaders did not care for their people.¹¹³ In contrast, Jesus presents himself as the good shepherd “who lays down his life for the sheep” (10:11), emphasizing his care for his people. Tidball argues that the central emphasis of this passage is the distinct quality of affection for people found in Jesus which is lacking in Israel’s previous leaders:

The burden of John 10, however, is not so much on the task of the shepherd as on the manner in which the shepherd undertakes his role. Unlike the ‘false shepherds,’ the good shepherd has a close and caring relationship with his flock... The climax of the metaphor takes this exercise of courage to the ultimate degree. The shepherd does not put the interests of the sheep first only when it is reasonable to do so, but also when it requires more than might be expected.¹¹⁴

¹¹¹Andreas J. Kostenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 297; Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, MA: Hendrickson Publishers, 2003), 1:797; D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans, 1991), 379-80; Laniak, *Shepherds After My Own Heart*, 213.

¹¹²Laniak, *Shepherds After My Own Heart*, 210; Kostenberger, *John*, 303; F. F. Bruce, *The Gospel of John: Introduction, Exposition, and Notes* (Grand Rapids: William B. Eerdmans, 1983), 223.

¹¹³See Ezek 34:1-6 and Jer 23:1-4.

¹¹⁴Tidball, *Ministry by the Book*, 81-82.

Bruce affirms this assertion, stating, “The ‘good’ shepherd shows himself to be a good shepherd because the welfare of the sheep, not his own, is his primary care.”¹¹⁵ The care that Jesus proclaims (and practically demonstrates through the remainder of John’s gospel) is the perfect revelation and fulfillment of the shepherd pronouncements made by the Lord to Israel throughout the Old Testament.¹¹⁶

Jesus’ self-identification as the good shepherd promised by the Old Testament prophets is a crucial Christological development in John’s gospel, but another pressing question remains for the purposes of this research. Namely, is the “Good Shepherd” merely a messianic designation, or is Jesus prescribing a model for future godly leaders to emulate? Several scholars have argued that the shepherd language in John 10 should be rightly understood as prototypical for future shepherds in the church. Much of this argument centers on John’s use of the Greek word *kalos* (good) as the adjective before shepherd. Laniak explains:

Kalos implies an attractive quality, something noble or ideal. ‘Model’ captures these connotations, but also implies a second nuance that is important in this context: Jesus should be emulated. John makes it clear elsewhere that Jesus is ultimately training his followers to be like him in his life and death (4:34-38; 14:12; 17:20; 20:21-23; 21:15-19). They will eventually take care of his flock and risk their lives like their master (21:15-23).¹¹⁷

Carson and Ramsey concur that the vocabulary John employs denotes the good shepherd as “true,” “real,” “genuine,” “noble,” or “ideal,” and presents Jesus as “the very

¹¹⁵Bruce, *The Gospel of John*, 226.

¹¹⁶Kostenberger, *John*, 299-300; Carson, *The Gospel According to John*, 379-80; George R. Beasley-Murray, *John*, Word Biblical Commentary vol. 36 (Waco, TX: Word Books, 1987), 168.

¹¹⁷Laniak, *Shepherds After My Own Heart*, 211.

model or prototype of what a shepherd should be.”¹¹⁸ Additionally, Keener has argued that had John intended to define the good shepherd as absolutely moral or righteous in character, the Greek adjective *agathos* would have been a more common and appropriate descriptor.¹¹⁹

Expanding on Hamilton’s “suffering righteous shepherd” theme adds another important dimension to describing the unique goodness of Jesus as shepherd in John 10. Hamilton traces the development of this theme throughout the Old Testament from the Patriarchs forward to King David and several key messianic prophecies. He notes that Jesus “is the ultimate fulfillment of the typological pattern of the suffering righteous shepherd” who recognizes that suffering is a necessary companion to righteousness.¹²⁰ Kostenberger links this concept directly to John 10, explaining the Jesus’ frequent references to his self-sacrifice in this chapter “makes this the focal point of the characterization of the ‘good shepherd.’”¹²¹ The emphasis here is not that the shepherd is called “good” solely because he suffers and dies, but that his goodness is demonstrated by his willing endurance of suffering for the salvation of his sheep. That is, the suffering righteous shepherds suffers for a purpose, for the good of the sheep in his care. Carson explains, “Moreover, Jesus’ death is here presented as a sacrifice peculiarly directed to the redemption of *his sheep*, whether of this (Jewish) sheep pen or of others (v. 16). This

¹¹⁸Carson, *The Gospel According to John*, 386; J. Ramsey Michaels, *The Gospel of John*, New International Commentary on the New Testament, vol. 12 (Grand Rapids: William B. Eerdmans, 2010), 585.

¹¹⁹Keener, *The Gospel of John*, 813.

¹²⁰Hamilton, “Did the Church Borrow Leadership Structures from the Old Testament or Synagogue?,” 30.

¹²¹Kostenberger, *John*, 307-8.

emphasis on the intentionality of Jesus' sacrifice is itself grounded on Jesus' peculiar intimacy with his sheep."¹²²

Other scholars have taken different approaches to explaining the "good" in the Good Shepherd moniker. For example, Neyrey connects John's use of *kalos* (which he prefers to translate 'noble') with the Greek concept of a noble, or honorable, death.¹²³ Others note the sacrificial act of dying as that which marks Jesus as the good shepherd, emphasizing that his one-time sacrifice cannot be duplicated.¹²⁴ These arguments prove unpersuasive, however, because John uses *kalos* to describe the shepherd's relationship and care for the sheep in addition to his sacrifice.¹²⁵ This suggests that Jesus had in view more than just his sacrificial death when he spoke of the good shepherd, but intended rather to hold up his entire life and ministry as a model.

Finally, the assertion that Jesus intended his description of the good shepherd in John 10 to serve as a model for future leaders is supported by later appearances of shepherd language in John's gospel and the rest of the New Testament.¹²⁶ Tidball notes a

¹²²Carson, *The Gospel According to John*, 386-87 (emphasis his).

¹²³Jerome H. Neyrey, "The 'Noble Shepherd' in John 10: Cultural and Rhetorical Background," *Journal of Biblical Literature* 120, no. 2 (January 2001): 287. Neyrey argues that depicting Jesus as the "good" shepherd should be understood as placing his death in a category of extreme honor, comparable to the funeral celebrations of Greek soldiers in Athens.

¹²⁴Theo Clemens, "Searching for the Good Shepherd," *Nederlands Archief Voor Kerkgeschiedenis* 83, no. 1 (2003): 19; Beasley-Murray, *John*, 170. Beasley-Murray draws a contrast between Jesus as the good shepherd and other shepherds who "are powerless to save," thus excluding future shepherds from following the unique work of Christ.

¹²⁵Neyrey, "The 'Noble Shepherd' in John 10," 268; Carson, *The Gospel According to John*, 387; Kostenberger, *John*, 306; Laniak, *Shepherds After My Own Heart*, 216-17.

¹²⁶Schnabel, *Early Christian Mission*, 379. Schnabel suggests that like Jesus, who self-identified as the Good Shepherd who glorified the Father and would lay down his life for his sheep, the disciples received and passed on to the next generation of church elders a mission of loving self-sacrifice and an identity as "envoys of Jesus, in whom God reveals himself to the world."

direct connection between the charge Jesus gives to Peter to shepherd his people (John 21:15-17) and the discourse in John 10.¹²⁷ Peter extended the charge to practice shepherd leadership in the pattern of the Good Shepherd to all of the elders of the church in 1 Peter 5:1-4.¹²⁸ Achtemeier explains, “In the context of this letter, the immediate derivation of this command is probably to be seen in John 21:16, with Peter here understood as the mediator of that tradition.”¹²⁹ Significantly, Achtemeier further confirms that Peter’s exhortations to his fellow elders extend the biblical notion of suffering in righteousness while loving God’s people.¹³⁰ The Apostle Paul also appealed to elders to shepherd their churches by enduring tribulation and caring for the flock (Acts 14:22-23; 20:28-32).¹³¹ This tradition of shepherd leadership as the pattern for church eldership remains to this day.

Rationale for Selecting the Shepherd-Leader Motif as a Standard for This Research

The proposed case study research was intended to examine current methodologies used by Western mission agencies and Kenyan institutions to equip pastors for the Kenyan churches. More specifically, the research was designed with special consideration given to the biblical-theological foundations which influence these methodologies. The review of recent works on Kenyan theological education and pastor

¹²⁷Tidball, *Ministry by the Book*, 84.

¹²⁸Ibid.; Witmer, *The Shepherd Leader*, 34-36.

¹²⁹Achtemeier, *1 Peter*, 325.

¹³⁰Ibid., 326.

¹³¹Hamilton, “Did the Church Borrow Leadership Structures from the Old Testament or Synagogue?,” 30.

training programs indicated that two important themes have emerged in this field of research: contextualization and biblical-theological foundations. Contextualization has been the dominant concern in works produced by both Western and African writers over the past two decades, and this has produced field research projects with a pronounced emphasis on the practical aspects of Kenyan pastoral ministry. More recent writings have noted that developing forms of African theological education must be deliberately conformed to biblical theology, even as distinctively Western forms of theological education are discarded for more appropriately contextualized African models.¹³²

The shepherd-leader motif adequately addresses both of these prominent concerns. This section of the literature review has demonstrated that shepherd language is deeply embedded throughout the Old and New Testaments, providing a consistent metaphor to tie together the whole of Scripture's teaching concerning spiritual leadership. Additionally, shepherding language is perhaps a more natural metaphor for describing African understandings of leadership than it is for Western views. Ladipo has argued that shepherding imagery is especially useful for portraying the nature and function of pastoral leadership in an African context.¹³³ Oyemomi elevates this concern slightly, arguing that preserving a biblical-theological foundation for African theological education is necessary to produce church leaders who are capable of recognizing biblical truth from other cultures and communicating that truth accurately within his own cultural context.¹³⁴ These arguments suggest that the shepherd-leader motif may be an ideal lens

¹³²Wahl, "Towards Relevant Theological Education in Africa"; Oyemomi, "Spiritual and Biblical Theology for Theological Education in Africa"; Tharcisse Gatwa, "The Cross-cultural Mission: An Agenda for Theological Education in Africa," *Missionalia* 38, no. 2 (August 2010): 321-42; Tennent, *Theology in the Context of World Christianity*; Wildsmith, "Contextualizing the Structure of Systematic Theology"; Smith, "De-suburbanising Theological Education."

¹³³Ladipo, "Shepherding."

¹³⁴Oyemomi, "Spiritual and Biblical Theology for Theological Education in Africa," 102-5.

through which to examine the developing contextualized pastor-equipping methodologies within Kenyan theological education.

Up to this point, this review of the shepherd-leader motif has demonstrated that shepherding is a central metaphor used to depict faithful leadership throughout the Bible, that Jesus understood and identified himself as the promised eschatological shepherd-ruler of Israel, and that the Good Shepherd discourse in John 10 presents Jesus as the model shepherd after whom future church leaders should pattern themselves. The following section explores the question of how current pastors are to emulate the shepherding model put forth by Jesus.

Profile of a Shepherd Leader

The considerable extent of the shepherd-leader motif throughout Scripture provides sufficient insight into the nature and role of spiritual leadership to construct a reasonable profile of a model leader. Multiple recent works on shepherd leadership have identified specific categories for describing shepherd leadership. Through the Center for the Development of Evangelical Leadership, Laniak outlined three critical elements that comprise a biblical shepherd-leader: calling, character, and competence.¹³⁵ Sills identified a slightly different list of aspects to be included in a holistic approach to equipping indigenous pastors: head, heart, and hands.¹³⁶ Combining these two works produces a useful construct for this research. Laniak's elements of character and competence are very similar to Sills' usage of heart and hands. However, because this case study research will explore methods of equipping pastors who have already been called into gospel ministry, the calling of students involved in this study may be assumed. Sills' emphasis

¹³⁵Timothy S. Laniak, "Shepherds After My Own Heart: A Survey of Biblical Leadership," in *Leadership in the 21st Century*, CD-ROM (Charlotte, NC: Center for the Development of Evangelical Leadership, 2001), Resource CD.

¹³⁶Sills, *Reaching and Teaching*, 52-62.

on the “head,” the knowledge necessary for biblical leadership, is a more appropriate category for this study. Thus, combining the works of Laniak and Sills, and alliterating the terms, produces the following list of critical components for describing the model shepherd leader: content, character, and competence.¹³⁷

Content

The first component of the biblical shepherd-leader profile is content. In this research, this refers specifically to the theological curriculum and instruction associated with a given equipping methodology. This is a crucial foundational element in the process of equipping pastors. Thompson explains, “Despite the pressures that often come from the church and society to define the minister’s role in pragmatic terms as the maintenance and growth of the institution, the answer to the question of ministerial identity... is a theological one.”¹³⁸ Pragmatic considerations are an important aspect of the pastor-equipping process, but biblical-theological instruction directs the learner’s attention toward the specific competencies most needed to fulfill his role in a given context. Guder describes this process of designing curriculum specifically to equip pastors for ministry and mission “theological formation.”¹³⁹

Several passages develop the biblical emphasis on theological teaching for leaders. In Jeremiah 3, God promises that he will provide shepherds for Israel “who will

¹³⁷It should be noted here that the three-fold construct of this shepherd-leader profile – content, character, and competence – is not unique to the works of Laniak and Sills. The categories developed by Laniak and Sills in their respective works provide a useful and representative framework for exploring the holistic nature of biblical depictions of shepherd leadership. Laniak’s work, in particular, interacts more deeply with the whole of Scripture in describing the different components of the shepherd-leader’s identity and responsibility than any other relevant recent work. Multiple theological and exegetical works from other authors have contributed to the development of this profile, and their contributions are noted in the following pages.

¹³⁸James W. Thompson, *Pastoral Ministry according to Paul* (Grand Rapids: Baker Academic, 2006), 11.

¹³⁹Darrell L. Guder, “Theological Formation for Mission Practice,” in *Walk Humbly with the Lord: Church and Mission Engaging Plurality*, ed. Viggo Mortenson and Andreas Osterlund Nielsen (Grand Rapids: William B. Eerdmans, 2010), 308.

feed you with knowledge and understanding” (3:15).¹⁴⁰ The most notable examples emerge from the Good Shepherd discourse in John 10. Kostenberger explains that the entire episode is presented “as a ‘symbolic discourse,’ in which a given metaphor (here, shepherding) provides the backdrop for extended reflection.”¹⁴¹ Those reflecting on this discourse recognize two immediate implications of the shepherd’s teaching. First, the Good Shepherd discourse represents one of the most poignant Christological revelations in all of Scripture.¹⁴² Beyond this, though, Jesus drew from the shepherd imagery of his discourse in John 10 to extend the task of shepherding to Peter in John 21.¹⁴³ This creates a pattern of forming understandings of both theology and spiritual leadership from biblical precedent. Paul, likewise, emphasized the need for theological and doctrinal instruction to developing pastors (2 Tim 2:2; Titus 1:9). He declared that in his training of the Ephesian elders that he “did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and faith in our Lord Jesus Christ” (Acts 20:20-21). Texts such as these clearly indicate that theological teaching is an indispensable part of equipping pastors.

Exactly how theological training of pastors should be designed is a matter that has received considerable attention. Sills argues that a historical-grammatical method is most appropriate for grounding national pastors in the biblical text and discouraging emotional or intuition-driven interpretations.¹⁴⁴ Van Yperen advocates a relational, trust-

¹⁴⁰The promise in Jer 3:15 includes wisdom for discernment and godly living in addition to biblical knowledge. However, it is instructive that the Lord specifically notes knowledge as a defining trait of his shepherds.

¹⁴¹Kostenberger, *John*, 297.

¹⁴²Bailey, *The Good Shepherd*, 271.

¹⁴³*Ibid.*, 272.

¹⁴⁴Sills, *Reaching and Teaching*, 53.

based environment as the key to conveying important biblical truth to growing leaders.¹⁴⁵ Davis adds yet another consideration, suggesting that training for future pastors should be modified according to the particular gifting and skill set each learner possesses.¹⁴⁶

It is worth noting here that the content of theological education is an element which can and should be customized according to specific needs of a given context. That is, the curriculum design and the pedagogical methodologies may be tailored to best serve the needs of local leaders. For example, Sills notes that a comprehensive biblical worldview and teaching can be effectively conveyed through oral methodologies to non-literate learners.¹⁴⁷ In light of the existing concern for a contextualized approach to theological education, this case study research is designed to describe current methods in use in Kenya rather than prescribe. This will require observation and open-ended questions intended to explore the ways mission agencies and theological institutions have selected and structured the theological content in their curricula.

Character

The second component of the biblical shepherd-leader profile is character. This relates primarily to the development of a pastor's affections for and attitudes toward God, himself, and the people under his care.

Biblically speaking, it may be argued that character is the most emphasized aspect of shepherd leadership. Scripture speaks extensively to the importance of the shepherd's character as revealed in his caring relationship toward the people under his leadership. In Psalm 23, God presents himself as the Shepherd of Israel, repeatedly

¹⁴⁵Van Yperen, *The Shepherd Leader*.

¹⁴⁶Andrew M. Davis, "Leading the Church in Today's World: What It Means Practically to Shepherd God's Flock," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel Ministry, 2014), 325.

¹⁴⁷Sills, *Reaching and Teaching*, 53.

emphasizing his comprehensive care for the wandering sheep through his gentleness, watchfulness, and provision.¹⁴⁸ Ezekiel 34 includes some of the strongest shepherd language in the Old Testament, but the language in this passage is a harsh condemnation of Israel's rulers. The chief accusation against these leaders was that they had neglected the people in their care. Laniak explains, "Ezekiel depicts shepherds who show no regard for the obvious needs of the flock, and – especially to the point – they appear *oblivious to the expectations inherent in their role as undershepherds*. Shepherds were not expected simply to tend a flock; they were serving its owner."¹⁴⁹ God introduces himself as a shepherd by highlighting the unfailing care he has for his people, and later condemns Israel's human shepherds specifically because they cared nothing for the people.

This contrast between the divine Shepherd and Israel's faithless shepherds carries directly into the Good Shepherd discourse in the New Testament.¹⁵⁰ Jesus describes his perfect care for his people in terms of his willing sacrifice (10:11, 17-18), his close relationship with the sheep (10:14), his pursuit of the lost sheep (10:16), and his protection of the sheep (10:9, 28). Contrasted against the carelessness of the thieves and robbers who cared little for people, "This intimacy of a shepherd and his flock provides a beautiful illustration of the trust, familiarity, and bond existing between Jesus and his followers."¹⁵¹ As previously noted, the care that Jesus articulated and modelled in John 10 he later commanded Peter to emulate in his leadership over the church (John 21:15-17). Peter then extended the command to the rest of the church's elders to shepherd their flocks in the same manner (1 Pet 5:2-3).

¹⁴⁸Bailey, *The Good Shepherd*, 63-64.

¹⁴⁹Laniak, *Shepherds After My Own Heart*, 152 (emphasis original).

¹⁵⁰Ibid., 210; Kostenberger, *John*, 303; Bruce, *The Gospel of John*, 223.

¹⁵¹Kostenberger, *John*, 302.

The shepherd-leader's distinguishing mark of self-sacrificing care for his people is predicated upon an observable individual lifestyle which may be categorized as "above reproach" (1 Tim 3:2). Paul's list of qualifications for aspiring elders in 1 Timothy 3:1-7 is predominantly concerned with matters of personal character and integrity. Mounce describes the error of the Ephesian elders and Paul's instructions to Timothy to address the situation in this way: "Not only was their theology erroneous, but their behavior was reprehensible . . . Timothy must be sure that they exhibit a high degree of moral fiber; they must be above reproach."¹⁵² Mounce further explains that the lists of characteristics in the Pastoral Epistles should be viewed as official, even if the ad hoc nature of the lists suggest they are not exhaustive.¹⁵³ Thus, a character marked by integrity and personal holiness is a non-negotiable component of the biblical shepherd-leader profile.

While character that is above reproach is prerequisite to leadership as an elder in the local church, it is clear that a pastor's passionate care for the people in his flock is the distinguishing mark of shepherd leadership in Scripture. Yet the ways that care is expressed may vary according to the culture in which a pastor serves. Just as in the content section, this research will examine how Kenyan pastors are developing the character traits of a biblical shepherd. This may include exploring the students' actions and attitudes toward the churches they serve, as well as their personal habits of private prayer and devotion in an effort to describe quality of character formation associated with different equipping methodologies.

¹⁵²William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 184.

¹⁵³*Ibid.*

Competence

The third component of the biblical shepherd profile is competence. This aspect of the profile explores exactly how a pastor exercises shepherd leadership and which related skills are necessary for ministry. Competence is the most practical of the three, and in many regards may be the most compelling to action-oriented Western researchers. However, the interests of this research are the biblical-theological depictions of this trait and its expression in a Kenyan context.

While the Bible consistently highlights matters of character as being of primary importance in portraying shepherd leadership, it provides multiple examples of practical competencies that godly leaders are expected to possess.¹⁵⁴ These abilities are not necessarily restricted to spiritual leadership, but may include administrative, governing, or even military leadership as well.¹⁵⁵ The Psalms depict the Lord as a good shepherd who skillfully cares for his sheep by leading them through the dangerous wilderness (78:52), protecting and sheltering them (18:1-3), and providing sustenance and rest (23:1-2).¹⁵⁶ Moses and David, as prototypes of the shepherd-leader, modeled several competencies that are associated with the role. In Deuteronomy 18, Moses predicted that the Lord would raise up another prophet within Israel who would speak the word of God to the people (18:15).¹⁵⁷ While this text refers ultimately to the coming of Jesus, this prediction set a pattern of Old Testament shepherds declaring the word of the Lord. In the New Testament, the ability to teach is the only practical skill listed among the qualifications for church elders in 1 Timothy 3. David is described as a shepherd-ruler

¹⁵⁴Laniak, "Shepherds After My Own Heart."

¹⁵⁵Laniak, *Shepherds After My Own Heart*, 22.

¹⁵⁶Bailey, *The Good Shepherd*, 31-65.

¹⁵⁷Hamilton, "Did the Church Borrow Leadership Structures from the Old Testament or Synagogue?," 28.

over Israel who “guided them with his skillful hand” (Ps 78:72). In 1 Samuel 16, David is introduced as a young shepherd who already possesses the skills of soothing disturbed sheep (musicianship) and physically protecting the sheep from outside threats.¹⁵⁸ Looking again to John 10, the practical work of the Good Shepherd is observed in calling his sheep by name and leading them in and out of the pen (4), saving his sheep from thieves and robbers (8-9), laying down his life for the sheep (11), knowing his sheep in close relationship (14-15), and pursuing sheep who are separated from the flock (16). Additionally, the list of qualifications for elders contained in the Pastoral Epistles, while predominantly concerned with personal character, also note that a pastor must be skilled both in teaching and in oversight (administration).¹⁵⁹ This is not an exhaustive list of the shepherding acts observed in the Bible, but it is sufficient to demonstrate the general spectrum of shepherding responsibilities.

Multiple writers have attempted to summarize and categorize the practical competencies associated with biblical descriptions of shepherd leadership. Reviewing the roles of Moses and David as human representatives of God’s care for Israel, Laniak summarized their key shepherding tasks as protection, provision, and guidance.¹⁶⁰ Golding includes each of these roles and adds the responsibilities of gathering sheep who are either lost or scattered.¹⁶¹ Witmer’s “Matrix for Ministry” presents the shepherds primary responsibilities as knowing, feeding, leading, and protecting the sheep.¹⁶² Tidball develops a more specific task list to describe the practical work of shepherd-leaders. He writes:

¹⁵⁸Laniak, *Shepherds After My Own Heart*, 98-99.

¹⁵⁹Mounce, *Pastoral Epistles*, 159.

¹⁶⁰Ibid., 80-86, 106.

¹⁶¹Golding, “The Imagery of Shepherding in the Bible, Part 1,” 22.

¹⁶²Witmer, *The Shepherd Leader*, 107-92.

We are called to accompany many who walk through the spiritual wastelands of their lives, guiding them, feeding, and protecting them. We are called to

- seek out those who cannot find their way and bring them into the safety of the fold
- go after those meandering away and restore them
- take up the wounded victims and minister healing
- instruct the ignorant and the young so they can grow in strength
- exercise the discipline on those whose presence is detrimental to the flock.¹⁶³

Finally, Davis offers the most comprehensive profile of the shepherd leader among sources consulted in this review. His list encompasses all three critical components identified here – content, character, and competence. In addition to the tasks noted by others, he specifically calls for shepherd leaders who will exercise patience in instigating needed change within a flock, model faithfulness before the flock, intentionally develop other shepherd leaders for the flock, intercede for the sheep in prayer, and evaluate the ongoing ministry of the church.¹⁶⁴

Simply compiling all of the roles and responsibilities identified by these works into a single task list for the shepherd leadership would produce a list of core competencies which, while it is not an exhaustive list of shepherd tasks, is nevertheless overwhelming and unwieldy. Thus, for the purposes of this research, the general categories of shepherding competencies to be explored is drawn from a combination of Laniak’s and Golding’s lists, including – protection, provision, guidance, and gathering of the sheep. As with the previous components included in this profile, the interviews and investigations will examine these four categories of competency from an angle which aims to be more descriptive than prescriptive. That is, the intent of the research is to identify and understand the ways in which these competencies are (or are not) expressed and emphasized in the ministries of pastors equipped in each of the case studies.

¹⁶³Tidball, *Ministry by the Book*, 84-85.

¹⁶⁴Davis, “Leading the Church in Today’s World,” 313-34.

Conclusion from the Literature Review

Reviewing and analyzing the historical development and current practices of mission agencies equipping pastors in Kenya reveals a need for additional research which specifically incorporates a biblical-theological lens through which to examine current practices. The shepherd-leader motif provides an appropriate and useful model for understanding the role and nature of pastoral leadership. Therefore, the purpose of this multiple case study was to examine select pastor-equipping methodologies being used by Western mission agencies in partnership with theological institutions and pastor training programs in Kenya in light of the biblical-theological shepherd-leader motif.

Definitions

The following definitions are assumed for the purposes of this study:

Character. In terms of shepherd leadership, character refers specifically to the spiritual and affective development of pastors in vertical relationship to God and in horizontal relationship to their flocks. Laniak summarizes the importance of godly character in shepherd leaders: “Leaders in the church need to bear evidence of God’s *Holy Spirit* in their lives. They are called to be caring, humble, holy, and wise. And they need to be recognized as such by those inside the community and outsiders as well... Character can exist without leadership, but biblical leadership cannot be tolerated without character.”¹⁶⁵

Competence. Competence refers to the broad and varied practical skills which are required for shepherd-leaders to effectively lead their people. Laniak identifies major categories of potential competencies – including wisdom, communicating God’s Word, and role-based competencies – while asserting that the skills required for each shepherd-leader will vary by context.¹⁶⁶

¹⁶⁵Laniak, *Shepherds After My Own Heart*, 41.

¹⁶⁶*Ibid.*, 41-53.

Content. For this study, content refers to the formal curriculum of instruction developed in each methodology for the development of students' biblical and theological understanding. Sills notes that this basic Bible training may cover multiple aspects of biblical theology, including biblical understandings of the gospel, conversion, evangelism, ecclesiology, leadership, or other related topics.¹⁶⁷

Contextualization. "The attempt to communicate the message of the person, works, word, and will of God in a way that is faithful to God's revelation, especially as it is put forth in the teaching of Holy Scripture, and that is meaningful to respondents in their respective cultural and existential contexts."¹⁶⁸

Pastor-equipping methodology. Sills emphasizes that general missionary methodology includes "sound teaching, ethical instruction, and culturally appropriate application of sound theology among the churches . . . [and] the importance of having biblically qualified and theologically prepared leadership in the churches."¹⁶⁹ Following this focus, this study uses the term "pastor-equipping methodology" to reference the specific strategies and tactics employed by mission agencies to accomplish the tasks identified by Sills, especially the preparation of theologically-equipped leaders.

Pastor training program. These are programs developed specifically for the theological training and development of Kenyan church leaders. Typically, these programs are less formally-credentialed than theological institutions, although some offer Certificate-level studies through partnerships with established institutions. For the

¹⁶⁷Sills, *Reaching and Teaching*, 56-57.

¹⁶⁸David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd ed. (Grand Rapids: Zondervan, 1991), 143.

¹⁶⁹Sills, *Reaching and Teaching*, 102.

purposes of this study, these institutions may be denominationally-affiliated, a ministry of a local church, or independent.

Shepherd leadership. Is a broad term referring to Scripture's use of the shepherd metaphor to develop a comprehensive portrayal of faithful, godly leadership. "Human shepherding is the human expression of divine commitment to the flock of God. The model for this kind of shepherding is David (cf. Jer 23:5) whom the Lord promised to return to the throne (Ezek 34:23). David would take care of God's sheep... The image of the shepherd is a primary metaphor for any reflection on character in biblical leadership."¹⁷⁰

Theological institution. Refers to a formally organized institution whose primary purpose is the theological training and development of church leaders, usually a Bible college, university department, or divinity school in Kenya. For the purposes of this study, these institutions may be denominationally-affiliated or independent.

Western mission agency. A missionary sending or supporting organization which is based in North America or Western Europe. For this study, this includes only agencies with personnel active in Kenya.

Research Questions

This multiple case study sought to answer the following primary research question supported by several sub-questions:

Central Question:

How do different methods of equipping indigenous pastors by select mission agencies

¹⁷⁰Laniak, "Shepherds After My Own Heart," 32.

affect the development of those pastors in relation to stated biblical standards for pastoral ministry?

Sub-questions

1. How do the equipping methods of select mission agencies affect the biblical-theological understanding of pastors involved in their training?
2. How do the equipping methods of select mission agencies affect the observable personal affective development and practices of pastors involved in their training?
3. How do the equipping methods of select mission agencies affect the practical ministry skill development of pastors involved in their training?
4. How do the profiles of pastors trained under the equipping methods of select mission agencies compare to the “Good Shepherd” model of a biblical pastor?

CHAPTER 3

RESEARCH METHODOLOGY

This research study was designed to explore the phenomenon of Western mission agencies equipping indigenous pastors in Kenya. The research included a multiple case study of mission agencies utilizing varied methodologies to equip Kenyan pastors, using a shepherd-leader profile which has been developed from a biblical-theological review of the shepherd-leader motif in Scripture as a standard for comparison. This chapter describes the methodological design of this qualitative, multiple-case study. The chapter reiterates the research questions, then details the research design, population, sample, delimitations, limitations of generalization, proposed instrumentation, and procedures to be used for data collection, analysis, and reporting.

Research Purpose

The purpose of this multiple case study was to develop an in-depth description of the pastor-equipping methodologies of select Western mission agencies in Kenya. This included mission agencies who are engaged in some form of partnership with Kenyan churches, denominations, or other para-church organizations in their efforts to equip Kenyan pastors.

Research Questions

This multiple case study sought to answer the following primary research question supported by several sub-questions:

Central Question

How do different methods of equipping indigenous pastors by select mission agencies affect the development of those pastors in relation to stated biblical standards for pastoral ministry?

Sub-questions

1. How do the equipping methods of select mission agencies affect the biblical-theological understanding of pastors involved in their training?
2. How do the equipping methods of select mission agencies affect the observable personal affective development and practices of pastors involved in their training?
3. How do the equipping methods of select mission agencies affect the practical ministry skill development of pastors involved in their training?
4. How do the profiles of pastors trained under the equipping methods of select mission agencies compare to the “Good Shepherd” model of a biblical pastor?

Design Overview

This thesis was a multiple-case study of Western mission agencies equipping pastors in Kenya. Creswell defines case study research as “a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case themes.”¹ In this research project, a multiple-case study approach has been selected to provide a more robust depiction of the pastor-equipping techniques currently in use in Kenya.

¹John W. Creswell, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 3rd ed. (Los Angeles: Sage Publications, 2013), 97.

Commitment to Biblical-Theological Standards for Pastoral Leadership

Qualitative research is inevitably influenced by a researcher's personal worldview.² My years of personal experience in pastoral ministry and cross-cultural missionary work, in addition to my theological studies, have contributed to the conviction that Christian pastoral leadership is best understood through careful biblical-theological study. Gentry and Wellum explain why biblical theology is critically important to understanding all topics relevant to Christian doctrine and practice:

Biblical theology provides the basis for understanding how texts in one part of the Bible relate to all other texts, so that they will be read correctly, according to God's intention, which is discovered through the individual human authors but ultimately at the canonical level. In the end, biblical theology is the attempt to unpack the 'whole counsel of God' and 'to think God's thoughts after him,' and it provides the basis and underpinning for all theology and doctrine.³

This study was influenced by my commitment to approaching the topic of Christian pastoral leadership in light of biblical-theological principles and categories. Specifically, this study employed the shepherd-leader motif prevalent in the whole of Scripture for describing the development of pastor-leaders in Kenya.

Concern for Sensitivity in the Practice of Cross-Cultural Research

Conducting research in a cross-cultural context introduces a number of issues with which a researcher must be aware and sensitive. Liamputtong explains that even as

²Joyce P. Gall, M. D. Gall, and Walter R. Borg, *Applying Educational Research: A Practical Guide*, 5th ed. (Boston: Pearson Education, 2005), 14.

³Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 34.

cross-cultural research continues to increase, “discussions on ‘culturally sensitive methodologies’ are still largely neglected in the literature on research methods, including qualitative methods. As a result, people who are working within socially responsible settings often confront many challenges with very little information on how to deal with these difficulties. Conducting cross-cultural research is rife with ethical and methodological challenges.”⁴ McKinney has provided a helpful list of nine principles for ethical conduct in cross-cultural research:

1. A researcher’s primary responsibility is to the people being studied.
2. A researcher should safeguard those who trustingly provide information.
3. A researcher should communicate the aims of the research.
4. A researcher should cooperate with the host society in his or her research.
5. Those who supply information have the right to remain anonymous.
6. There should be no exploitation of informants for personal gain.
7. There should be no clandestine research.
8. A researcher should reflect on the foreseeable repercussions of his or her research and publication.
9. The anticipated consequences of the research should be communicated to those affected.⁵

The design and conduct of this research was intended to demonstrate a high degree of sensitivity to the needs, culture, and worldview of the research participants. In addition to submitting proposed instrumentation and data collection techniques to the ethics committee of the Southern Baptist Theological Seminary, the researcher proactively sought counsel from current and former missionaries to Kenya concerning matters of cultural sensitivity and appropriate conduct.

⁴Pranee Liamputtong, *Performing Qualitative Cross-Cultural Research* (Cambridge: Cambridge University Press, 2010), 4.

⁵Carol V. McKinney, *Globe-Trotting in Sandals: A Field Guide to Cultural Research* (Dallas: SIL International, 2000), 19.

Qualitative Design

The current research employed a qualitative, multiple-case study design to explore the pastor-equipping methodologies of mission agencies in Kenya. Qualitative researchers aim to study particular phenomena in their naturally occurring settings, recognizing that each issue they study “has many dimensions and layers, and they try to portray it in its multifaceted form.”⁶ Creswell explains that qualitative research is used to explore the complexity of a particular problem or issue: “This exploration is needed, in turn, because of a need to study a group or population, identify variables that cannot easily be measured, or hear silenced voices.”⁷

Qualitative research in a cross-cultural setting necessarily involves a number of complicating factors related to understanding and communicating indigenous practices and perspectives. Banks identifies four different types of cross-cultural researchers: the indigenous insider, the indigenous outsider, the external insider, and the external outsider.⁸ Each type of researcher carries unique advantages and disadvantages into the research setting. For the purposes of this cross-cultural qualitative research study, I identified as an “external outsider.” Liamputtong explains that one potential risk with this perspective is that when observing the behaviors of a different community, the outsider “tends to distort them by comparing them with the behaviors and values of the outsiders,

⁶Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 10th ed. (Boston: Pearson, 2013), 139.

⁷Creswell, *Qualitative Inquiry & Research Design*, 47-48.

⁸J. Banks, “The Lives and Values of Researchers: Implications for Educating Citizens in a Multicultural Society,” *Educational Researcher* 27, no. 7 (1998): 4-17.

and may describe the research community as ‘pathological or deviant.’”⁹ This research sought to address this tendency by depending upon an external standard (i.e. the shepherd-leader profile developed in the literature review) to interpret the behaviors and values expressed by participants.

Case Study Method

Qualitative case study research is particularly suited for explanatory studies which seek to answer “how” or “why” questions related to a particular phenomenon.¹⁰ This purpose fits well with the primary research question of this study. Yin explains, “The case study is preferred when examining contemporary events, but when relevant behaviors cannot be manipulated.”¹¹ Gall, Gall, and Borg identify four key characteristics associated with case study research:

1. Study of a phenomenon by focusing on specific instances, or cases;
2. In-depth study of each case;
3. Study of a phenomenon in its natural context; and,
4. Representation of both the researchers’ (etic) perspective and the participants’ (emic) perspective.¹²

Case study research meets these criteria by collecting multiple forms of data.¹³

This thesis research included data collection through document analysis, direct observation, physical artifacts, and personal interviews.

⁹Banks, “The Lives and Values of Researchers,” 8, in Liamputtong, *Performing Qualitative Cross-Cultural Research*, 111.

¹⁰Robert K. Yin, *Case Study Research: Design and Methods*, 5th ed. (London: Sage Publications, 2014), 10-11.

¹¹Ibid., 12.

¹²Gall, Gall, and Borg, *Applying Educational Research*, 308-10.

¹³Creswell, *Qualitative Inquiry & Research Design*, 100.

Within the broader category of qualitative case study research, the evidence from multiple-case study designs “is often considered more compelling [than single cases], and the overall study is therefore to be regarded as being more robust.”¹⁴ Multiple-case studies allow researchers to select multiple cases to illustrate a single issue or to portray multiple perspectives on that issue.¹⁵ Analysis and synthesis of the data collected through the cases involved in this study was compared to the profile developed in the literature review to produce an in-depth portrayal of the pastor-equipping methodologies currently in use in Kenya.

This research project included three different mission agencies, or cases, currently active in equipping pastors within Kenya. These agencies were identified through a combination of online searches and referrals from current and former Christian missionaries to Kenya or missiologists familiar with work in the country. Missionary leaders from prospective mission agencies were contacted via email with an invitation to participate in this study.¹⁶

Data collected in each case study was analyzed and synthesized to produce a profile of the typical pastor being developed by each agency’s methodology. A cross-case synthesis of the profiles was then compared to the shepherd-leader profile developed in the literature review chapter of this thesis in order to promote greater understanding of the development of shepherd leaders within the Kenyan Church.

¹⁴Yin, *Case Study Research*, 57.

¹⁵Creswell, *Qualitative Inquiry & Research Design*, 99.

¹⁶ See appendix 2 – “Initial Contact Email.”

Selection criteria. The case study research method was specifically intended to produce a deep and thorough insight into little known or under-studied phenomenon, therefore potential cases should allow extensive collection of data relating to the individuals, programs, events, or context surrounding the case.¹⁷ Patton explains that researchers must purposefully select cases most likely to contribute the extent of data necessary understand a phenomenon well. He writes,

Cases for study (e.g. people, organizations, communities, cultures, events, critical incidences) are selected because they are “information rich” and illuminative, that is, they offer useful manifestations of the phenomenon of interest; sampling, then is aimed at insight about the phenomenon, not empirical generalization from a sample to a population.¹⁸

Selecting suitable cases for research can be a challenge for an outside researcher. In a cross-cultural context that is unfamiliar to the researcher, Lonner and Berry suggest that “expert choice samples” - relying upon the recommendation of an informed “expert” to identify suitable cases for study – represent a useful form of purposive sampling.¹⁹ Multiple missionary and missiologist practitioners have been consulted in the course of identifying potential cases for this research.

The three cases ultimately selected for this multiple-case study were selected according to the following purposive criteria:

1. The mission agency must have been actively equipping pastors in Kenya using their current methodology for at least three years.
2. The mission agency must be equipping pastors in some form of partnership with Kenyan churches, denominations, or educational institutions.

¹⁷Leedy and Ormrod, *Practical Research*, 141.

¹⁸Michael Quinn Patton, *Qualitative Research and Evaluation Methods*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2002), 21.

¹⁹Walter J. Lonner and John W. Berry, *Field Methods in Cross-Cultural Research* (Beverly Hills, CA: Sage Publications, 1986), 87.

3. The methodology in use by the select mission agencies must include a formalized, systematic curriculum for training.
4. The program director identified as the leader/contact person for each case must have been in their current position for at least one year.

Population

The intended population for this research project consisted of Western mission agencies involved in pastor-equipping programs in Kenya, including the missionary leaders as well the Kenyan students involved in these programs. However, due to the independent natures of mission agencies and the frequently changing status of active ministries in Kenya, it is not possible to precisely identify the number of mission agencies active in pastor-equipping programs at a given time. The Joshua Project currently lists 142 known active mission agencies within Kenya.²⁰ This number does not indicate the nature of each agency's ministry activities. It also excludes all Bible colleges and universities involved in equipping pastors, as well as programs supported by local churches or individuals. Even with these limitations, online searches and reports from active missionaries suggest the real population for this study included at least several dozen mission agencies.

Sampling

In most qualitative studies, researchers study a sample of a larger population with the intent to understand a particular phenomenon of the whole or transfer research findings to the whole. However, Yin has persuasively argued that "replication" language

²⁰"Country: Kenya," Joshua Project, accessed August 3, 2016. <http://joshuaproject.net/countries/KE>.

is preferable to the concept of sampling for the purposes of multiple case study research.²¹ He explains, “Each individual case study consists of a ‘whole’ study, in which convergent evidence is sought regarding the facts and conclusions for the case; each case’s conclusions are then considered to be the information needing replication by other individual cases. Both the individual cases and the multiple-case results can and should be the focus of a summary report.”²²

The cases selected for this research represented varied methodological approaches to the phenomenon of Western mission agencies equipping Kenyan pastors. The intent of employing these selection techniques was to identify agencies whose methodologies may be understood as replications of the central research phenomenon.

Within each case, a small sample of current or former students were selected for personal interviews. The typical case sampling technique was used to assist in developing a profile of the “typical” pastor equipped by each of the selected methods.²³ It should be noted that students representing extreme, outlying, or politically important cases were not given special consideration. Specific input from missionaries active with the selected agencies was critical in identifying and selecting those pastors who are likely to represent a typical case.

Delimitations

This research was concentrated on the pastor-equipping methods of Western mission agencies in Kenya and included the following delimitations:

²¹Yin, *Case Study Research*, 56-61.

²²Yin, *Case Study Research*, 59.

²³Gall, Gall, and Borg, *Applying Educational Research*, 311.

1. The study was delimited to mission agencies whose program includes a formalized, systematic curriculum for equipping pastors.
2. The study was delimited to mission agencies who are working in partnership with Kenyan churches, institutions, or national leaders to equip pastors.
3. The study was further delimited to include only Protestant, evangelical mission agencies.

Limitations of Generalization

The findings of this research project generalize specifically to the three cases selected. The findings may be transferrable to other Western mission agencies involved in pastor-equipping programs in Kenya. The findings may be further transferrable to local churches or institutions equipping pastors in Kenya, as well as organizations involved in comparable pastor-equipping programs in neighboring east African countries.

Instrumentation

This research involved gathering data by means of document analysis, direct observation, physical artifacts, and personal interviews. Prior to initiating research activities, proposed interview questions, observation techniques, and data analysis methods were submitted to the ethics committee of the Southern Baptist Theological Seminary for approval.

Data Collection

This qualitative multiple-case study included the following steps: identifying potential mission agency participants, soliciting participation from potential participants, confirming formal participation agreements for each case, developing necessary instrumentation, submitting and gaining approval for proposed instrumentation from the

seminary ethics committee, conducting field research for each case, analyzing and organizing the data, and reporting research findings.

Data collection in the field research phase included individual interviews, direct observation, and document analysis. Mission agency leaders who serve as site directors for each case received a copy of the Disclosures of Case Study.²⁴ When necessary, site directors secured approval from mission agency leadership to participate in the study. Site directors also coordinated dates for site visits, assisted in identifying and recruiting interview participants, and arranged specific schedules during the site visit.

Interview

Initial interviews at each site were conducted with the program director. Following this interview, five current students or recent graduates were interviewed. All interviews were scheduled to last between thirty minutes and one hour and followed an open-ended format.²⁵ Questions were developed from the research questions and the biblical shepherd-leader profile outlined in the literature review.

Instrument validation and field-testing the interview questions were included to ensure the validity of the proposed study.²⁶ First, in addition to securing approval from the seminary ethics committee, an independent missiologist was recruited to analyze and

²⁴See appendix 1.

²⁵See appendix 3 for the Leader Interview Instrument and appendix 4 for the Pastoral Student Instrument.

²⁶McKinney, *Globe-Trotting in Sandals*, 107. McKinney insists that testing research instruments in advance is a critical step in ensuring that interviews in cross-cultural qualitative research includes wording that “is respondent-friendly as well as designed to elicit the information you are seeking.”

offer constructive feedback in improving the proposed interview protocol.²⁷ Second, the interview questions were field-tested with two non-research participants.²⁸ The final interview protocol reflected suggested changes stemming from these measures. Interviews were conducted on site through face-to-face interaction, and the results were transcribed electronically.

Direct Observation

On-site data collection included direct observation of typical activity at each research site. Direct observation included recording “observations of meetings, sidewalk activities, factory work, classrooms, and the like.”²⁹

For the purposes of this multiple case study, direct observation included physical site characteristics, interaction and expression between participants, and classroom or meeting observations. Photographs from each site are included in appendix 7.³⁰

Data collected through direct observation was be coded for analysis in the next phase of the research project. Observational data was used to triangulate data obtained through interview and document analysis activity.

²⁷The interview instrument was submitted to Steve McCord, Global Research Team Leader at the International Mission Board. His feedback has been incorporated into the final interview instruments.

²⁸Test interviewees included a Kenyan pastor currently living in the United States and a Kenyan program director of an evangelical agency in Kenya. Both affirmed the focus and content of the questions and offered specific directions to simplify the language in the interview questions. The intent of the simplified language was to increase comprehensibility for students who speak English as a second language.

²⁹Yin, *Case Study Research*, 113.

³⁰See appendix 7.

Document Collection

Prior to the site visits, I reviewed site information on each case that is available through online sources. Additionally, I requested that site directors provide relevant documents in advance of the site visit. Additional documentation was also requested during the site visits. The purpose of document analysis was to triangulate data gathered through other data collection methods previously described.

Data Analysis

The data analysis phase of this research utilized interpretational analysis. Interpretational analysis is “a systematic set of procedures to code and classify qualitative data to ensure that important constructs, themes, and patterns emerge.”³¹ Gall, Gall, and Borg identify six distinct steps in the process of interpretational analysis: (1) preparing a database containing all data collected; (2) numbering each line of text sequentially and dividing text into meaningful segments; (3) developing meaningful categories for data coding; (4) coding each segment according to all applicable categories; (5) cumulating all segments that are coded by category; and (6) identifying constructs that emerge from the categories.³² Coding is a definitive component of qualitative research which “involves aggregating the text or visual data into smaller categories or information, seeking evidence for the code from different databases being used in a study, and then assigning a label to the code.”³³ Following transcription of all interviews, the data was coded and

³¹Gall, Gall, and Borg, *Applying Educational Research*, 315.

³²Ibid.

³³Creswell, *Qualitative Inquiry & Research Design*, 184.

organized for interpretational analysis by utilizing Dedoose, an online application designed specifically for qualitative and mixed methods research.³⁴ Representative and illustrative quotations and anecdotes were selected for inclusion in the reporting process to provide a richer depiction of the themes and constructs associated with the cases.

At the conclusion of this interpretational analysis process, the data themes, constructs, or patterns which are identified were compared to the shepherd-leader profile and the sub-questions related to the primary research categories. The intent of this multiple case study was to answer the primary research question, “How do different methods of equipping indigenous pastors by select mission agencies affect the development of those pastors in relation to stated biblical standards for pastoral ministry?” Comparing the data collected in these cases to the biblical-theological profile of the shepherd leader provided greater understanding to this phenomenon.

Validity and reliability in this qualitative multiple case study were ensured by employing multiple strategies for each. Creswell identifies eight primary validity strategies for qualitative research: (1) triangulating data, (2) member checking, (3), using thick, rich descriptions, (4), clarifying researcher bias, (5) presenting negative or discrepant information, (6) spending prolonged time in the field, (7) peer debriefing, and (8) using an external auditor.³⁵

The current study employed four of these strategies to demonstrate its validity and reliability. First, data was triangulated from interviews, document analysis, direct

³⁴ More information about Dedoose may be found at <http://www.dedoose.com>.

³⁵ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Los Angeles: Sage Publications, 2014), 201-2.

observations, and participant-observation. Yin explains, “A major strength of case study data collection is the opportunity to use many different sources of evidence.”³⁶ Data triangulation is a critical component for demonstrating the validity and reliability of case study research.

Additionally, this study included thick, rich descriptions of each of the cases studied. An acknowledgement of researcher bias is included previously in this chapter. Finally, peer debriefing was utilized prior to publishing the final version of this capstone thesis. The combination of these validity strategies are intended to enhance the perceived validity and reliability of data collected and reported in the present study.

Report Findings

Findings from data analysis were organized and reported in the remaining chapters of this capstone thesis. Yin suggests that a strength of multiple-case study research is the ability to consider cases individually and in relation to other similar cases.³⁷ In this study, findings from each case were described primarily through descriptive narrative means. Each case was described individually to provide an in-depth presentation of each methodology and its influence on the development of Kenyan pastors. Following these individual descriptions, a cross-case synthesis identified consistent themes in each of the cases and considered these in light of the shepherd-leader profile.

³⁶Yin, *Case Study Research*, 119.

³⁷*Ibid.*, 184-85.

CHAPTER 4

ANALYSIS OF FINDINGS

This qualitative multiple-case study involved selecting and observing three Western mission agencies currently engaged in equipping prospective pastors in Kenya with the intent of describing the development and equipping of these pastors in light of the biblical shepherd-leader motif. The following chapter describes the compilation and analysis of data collected in the selected cases. Findings are presented in relation to the research questions and the model shepherd-leader profile developed in chapter 2 of this thesis. Each case is described and analyzed individually, including an overview of the equipping methodology and a profile of the typical pastor being equipped in each case patterned after the model shepherd-leader profile. The chapter concludes with a discussion of the strengths and weaknesses of the methodology employed in this study.

Compilation Protocol

Following the development of a model shepherd-leader profile in conjunction with a review of scholarly works pertaining to this thesis topic, this study proceeded in three phases. The first phase involved selecting appropriate cases for participation. From a general population described in chapter 3, I initially identified and contacted twelve agencies or denominations known to be involved in pastor-equipping ministries in Kenya. Of these twelve, three were selected for participation in this study according to the

criteria listed in chapter 3. The agencies and participants involved in this study are noted in the following section.

The second phase in this study required a site visit to conduct interviews with participants in each selected case. One program director and five current or recently graduated students were interviewed at each site. Face-to-face, semi-structured interviews utilized open-ended questions, allowing participants full freedom to express their thoughts on each question. Interviews were recorded using a digital recorder and subsequently transcribed into MS Word documents to enhance accuracy in report findings. Director interviews lasted an average of 50 minutes, while student interviews averaged approximately 35 minutes. The transcribed data collected from the six interviews associated with each case study were the primary sources considered in the process of data analysis.

I collected additional data during each site visit in the forms of official documents, field notes from site observation, site photographs, and informal discussion. Documents included published materials, catalogues, curriculum texts, mission and vision statements, public announcements, and strategic program documents provided by leaders involved with each program. I was also able to collect data by observing two or three teaching sessions at each site, as well as through informal conversations with students, instructors, and other support staff. These supplemental sources of data were used to triangulate data patterns or themes deduced from analysis of interview transcripts.

Phase 3 involved analysis of the collected data using the six-step process of interpretational analysis described by Gall, Gall, and Borg.¹ Interview transcripts were uploaded to Dedoose, an online analytical system for qualitative and mixed method studies. Transcripts were manually coded using major categories derived from research questions and the model shepherd-leader profile developed in chapter 2. After this initial coding, child codes (or sub-category codes) were identified under the major categories in order to identify important themes or recurring patterns within data sets.

Once this coding process was complete, I attempted to gain a sense of the meaning and patterns within the data body as a whole. Supplemental data sources were consulted in an effort to identify elements which would correlate, contradict, or further explain perceived themes or patterns apparent in the coded interviews. Themes and sub-categories were then labeled and organized so that I could integrate, summarize, and present the research findings in a coherent manner. This step also included identification of important or illustrative quotations for use in the report findings.

This study focused primarily on the participants' subjective descriptions of program emphases as well as their own perceptions of the influence of the equipping method on their own development within the specific categories of shepherd leadership. It was not my intent of to evaluate the validity or degree of effectiveness of any of the mission agencies or pastor-equipping programs involved in this study. Rather, the aim of the data analysis and the findings reported in the remainder of this chapter is strictly to

¹Joyce P. Gall, M. D. Gall, and Walter R. Borg, *Applying Educational Research: A Practical Guide*, 5th ed. (Boston: Pearson Education, 2005), 315.

provide a robust description of the development reported by students involved in the programs each of the participating mission agencies uses to equip pastors.

Demographic and Sample Data

The intended population for this research project consisted of Western mission agencies involved in pastor-equipping programs in Kenya, including the missionary leaders as well the Kenyan students involved in these programs. This study incorporated 18 participants, including one program director and five current or recently graduated students from each of three selected cases. The pastor-equipping programs and Western mission agencies included in this study are (1) Kenya Baptist Theological College, affiliated with the International Mission Board; (2) Leadership International, Inc., affiliated with Leadership International, Inc. (USA); and (3) Advanced Bible Narrative Training Program, affiliated with SERGE (formerly World Harvest Mission). Participants' demographic data is presented in table 1.

Findings and Displays

Findings from each of the three cases included in this study are presented separately in this section of the chapter. Presenting the data as separate cases allows for a clearer and more direct understanding of each case in relation to the given research questions. Each case follows a consistent pattern in its narrative description. First, each case includes an introduction to mission agency's equipping work in Kenya and the nature of their partnership with Kenyan entities in their pastor-equipping work. Next, the distinct pastor-equipping methodology utilized by the mission agency is described, including an overview of the teaching curriculum and distinctive pedagogical traits.

Table 1. Participant demographics

Site	ID ²	Gender	Age	Denomination	Status
KBTC	1-D	M	66	Baptist	Director
KBTC	1-1	M	36	Baptist	Current
KBTC	1-2	M	30	Baptist	Current
KBTC	1-3	M	30	Baptist	Current
KBTC	1-4	M	30	Baptist	Current
KBTC	1-5	M	62	Baptist	Current
LII	2-D	M	66	AIC	Director
LII	2-1	M	47	Pentecostal	Graduate
LII	2-2	F	59	Pentecostal	Current
LII	2-3	M	36	Pentecostal	Current
LII	2-4	M	60	Pentecostal	Current
LII	2-5	M	56	Pentecostal	Current
ABNTP	3-D	M	53	Presbyterian	Director
ABNTP	3-1	M	42	Presbyterian	Graduate
ABNTP	3-2	M	51	Presbyterian	Graduate
ABNTP	3-3	M	43	Presbyterian	Graduate
ABNTP	3-4	M	41	Friends	Current
ABNTP	3-5	F	58	Pentecostal	Current

KBTC = Kenya Baptist Theological College LII = Leadership International, Inc.
 ABNTP = Advanced Biblical Narrative Training Program

Finally, each case includes a typical pastor profile patterned after the model shepherd-leader profile developed in chapter 2. This profile includes three parts: content, character, and competence. These components correspond both to the parts of the model shepherd-leader profile and to the specific research questions which guided the development of the interview instruments. The profiles in each case are intended to be reflective of the development of typical pastors involved in each program. Thus, the pastor profile included in each case study provides the most direct presentation of data in regards to this study's specific research questions.

²The ID codes for each participant are used in parenthetical citations throughout chapters 4 and 5 to indicate the specific speaker for each direct quotation. For example, a quote from the director at KBTC would be followed by this parenthetical citation: (1-D).

Case 1: International Mission Board

The International Mission Board (IMB) is the official global mission agency of the Southern Baptist Convention. Though active in Kenya for many decades, the IMB's primary pastor-equipping effort in Kenya today is the Kenya Baptist Theological College (KBTC). KBTC's campus is located in Limuru and is currently overseen by a Board of Governors from the Kenya Baptist Convention. Currently, only two IMB personnel work on-site at the college, the Principal of the college and a newly-installed Dean of the School of Missions. According to a recent strategic planning document developed by the college:

[KBTC] was established in 1988 by the Baptist Mission of Kenya as an extension of International Baptist Theological Seminary of East [Africa] for purposes of training pastors and other church leaders on ministry and pastoral practice. Enrollment is open to persons of all churches and backgrounds and dependent upon successful application.

KBTC currently offers educational training programs at the Certificate, Diploma, and Advanced Diploma levels. These programs are accredited within Kenya, and the college is currently in the formative stages of introducing bachelor's and master's levels programs through affiliations with foreign accredited universities. For the purposes of this case study, data collected and presented is focused on the diploma program in Theology as the primary pastor-equipping track active at KBTC.

Methodology overview. The Diploma in Theology program at KBTC is a three year, semi-residential academic curriculum designed to equip pastors for local church ministry. Students typically come to campus for a four-week block of courses, then return to their homes for three months between sections. While on campus, students

reside in dorm space provided at the main college building and eat all of their meals on campus as well.

KBTC's curriculum is very consistent with a typical academic curriculum found in most Western educational institutions. The program director stated, "We have your typical seminary, New Testament, Old Testament, studying various books of the bible, systematic theology, hermeneutics, preaching classes." In this sense, KBTC's approach to equipping pastors is comparable to many Western models. However, there are a few distinctive elements which uniquely support the college's mission of equipping pastors to serve Kenyan churches. First, the semi-residential structure of course scheduling allows for a close fellowship to develop between students and instructors while simultaneously providing immediate opportunity for students to put their learning into practice as they progress with their training. The program director explains,

Whenever our students leave because we are a nonresidential, they come in for a short time, 3 weeks, 4 weeks study, and then they're released to go back home to their work, family, ministries or whatever. We found that that is the best way here in Kenya to allow someone to do both things and it keeps them in touch with his local church. So, many times the assignments are in the practical area, use what you've been taught. Sometimes assignments are given in that. Not only you ask for them to do something, research something and then come back with some kind of report. So, it's part of being accountable.

Actual classroom instruction and content delivery also takes on a form similar to Western educational models. Classes meet in a traditional style classroom with basic elements such as blackboards, student desks, and speaking stands for the instructors. Instructors were observed using various methods to lead or facilitate teaching sessions, including traditional lecture format, textbook-based question and answer dialogue with students, and student-led presentation supplemented with instructor comments.

Two distinctive features observed during teaching sessions are useful in portraying the unique learning atmosphere encountered at KBTC. First, each instructor observed made a consistent, concerted effort to demonstrate how each idea or practice discussed applied practically to the needs of local churches in Kenya as well to the growing church in Africa. For example, in a discussion relating foundational principles of education to the practice of Christian education in the church, one instructor stressed to his class, “The goal of good education is to apply all college learning into daily living.” He illustrated this concept drawing from personal experience under pastors in other churches, from his role as pastor of churches he has lead, and from other educational environments. Later in this same session, this instructor exhorted students to persevere in developing their educational and research abilities for the good of the African church. He noted, “In Kenya, we had British [educational] curriculum, then American, and now we are adapting German curriculum. Most of our text and research comes from abroad. Not many of us are doing and writing our research for Africa.” This intentional practice of demonstrating the immediate relevance of teaching topics to the needs of the church had an observable effect of engaging students and increasing student appreciation for the teaching.

A second distinctive pedagogical feature observed in KBTC classrooms was the regular, although apparently spontaneous, practice of using Kiswahili to describe important theological or doctrinal concepts. The college’s official position is that all instruction is conducted in English, therefore students must be proficient in English. Yet in all three teaching sessions observed, instructors freely used Kiswahili when it appeared some students were struggling to grasp an important biblical concept. For example, in a

discussion of Docetism during a class on the General Epistles, one instructor explained the hypostatic union first in what might be described as college-level English, then in more rudimentary English. Noticing that some students were still struggling to grasp the concept, he explained the concept again in Kiswahili. This had the apparent impact of immediately sharpening the students' attention and comprehension of the matter. Both American and Kenyan instructors freely used Kiswahili to supplement teaching on potentially difficult concepts, and students appeared to respond favorably in every instance.

Though the basic curriculum and instructional methods observed at KBTC are largely Western in appearance, college faculty are demonstrably committed to clarity in communicating theological truth and demonstrating the applicability of those truths to pastoral ministry. The primary obstacles noted by administration and faculty in informal discussions were financial challenges for the institution as a whole, and specifically the inability to access or purchase quality textbooks for all students in each course.

Content. The first component of each shepherd-leader profile is content. In this research, content refers specifically to the theological curriculum and instruction associated with a given equipping methodology. The intent is to provide a thick, rich description of the theological emphases present, as well as the development of typical pastors, within each pastor-equipping approach. In each case, this begins with a summary of participants' descriptions of their own levels of prior biblical and theological understanding, followed by a description of the core theological and doctrinal emphases which have most influenced participants in each program. This section also includes a synthesis of students' conceptualizations of biblical pastoral leadership.

To describe the development of students' biblical and theological understandings requires an awareness of their levels and quality of knowledge prior to beginning their equipping program. Each program director was asked to rate the average level of beginning knowledge for their students on a scale of 1 to 10, with 1 being low and 10 high. The director at KBTC estimated their typical students come in with a biblical knowledge at a level of 4 or 5. He noted specifically that Kenyan public schools include Christian religious education all the way through the high school level. In addition to this, each KBTC student is required to complete at least six TEE correspondence courses prior to being admitted into the diploma program. This prerequisite provides both a basic biblical foundation and an academic primer to incoming students.

Despite this preparation through TEE courses, KBTC students generally spoke of their own prior biblical knowledge and theological understanding in negative terms. Upon further inquiry, it became clearer that this sense of lacking had less to do with knowledge of basic biblical content as it did with understanding and interpreting that content. That is, students spoke of their inability to interpret the Bible or connect biblical truths to practical living. Of the five students interviewed, four explicitly stated that their typical weekly preaching included little to no preparation, largely due to a lack of knowledge in how to read, interpret, and apply biblical texts. One student described it this way:

Okay, sometimes, back before I came here because of the lack of knowledge, I used even to prepare or to read the Bible, the scriptures only on Sundays. Sunday morning is when I began to look which verse or which chapter I'm going to share with the church In fact, before I came here, I thought there was no need of a man who is called by God to go or to study theology. But when time goes by, I came to realize that . . . the theological pastors and the sermons of those who didn't

go theological schools were quite different Sincerely speaking, I was not interpreting the Bible the way it is supposed to be interpreted. I was putting my message in the Bible [rather] than telling the congregation (1-1).

The most common emphasis of students describing their own prior understanding of Scripture and theology was a repeated emphasis that they did not know how to interpret or handle the Bible's truths.

Consistent with the students' assertions that they lacked the knowledge to rightly interpret the Bible, the course most frequently cited as valuable to their theological growth was hermeneutics. In fact, the five students combined mentioned the value of their training in biblical interpretation a total of 17 times, with only one student mentioning hermeneutics fewer than three times over the course of his interview. Asked how he would describe the teaching of this program to an incoming student, one student replied, "I would tell them that at KBTC you really learn the Bible deeply, very deeply. You learn the Word . . . you learn what [it] is to exegete, not to eisegete. Eisegeting is putting your interpretation into the Scriptures; to exegete is to get the meaning of the Scriptures out" (1-5). This emphasis on correct exegesis was observed in the classroom environment. One class lecture featured an extended exegetical discussion of 1 John 5:7-8a. After the instructor explained some historical misunderstandings of the meaning of the water and the blood in these verses, one student forcefully asked, "So what *does* the water and the blood mean?" This was one of several direct questions from students seeking to better understand the precise meaning of the text in question, and it serves as an affirming example of the desire each interview student verbalized to better understand the meaning of biblical passages.

A second important theological theme that emerged in the process of analysis is biblical evangelism. Similar to hermeneutics, evangelism was coded 17 times through the five KBTC student interviews. However, this emphasis was not as uniformly balanced as hermeneutics (one student accounted for eight of the references, and two others made only one or zero references). One student connected his growing appreciation for knowing Christ more deeply through Scripture with a deeper conviction to practice evangelism: “If you are a pastor you need to have that passion of maybe leading others to Christ, because you have that passion in you after tasting that Jesus is good. So you need also to tell others so that they can come to Christ” (1-4). Additionally, three students extended their understanding of evangelism beyond one-on-one gospel sharing, noting the desire to multiply evangelism efforts through training other pastors as well as others within their churches. This emphasis is consistent with the school’s theme verse, 1 Timothy 2:2, which is noted on the school seal and the school’s strategic planning document.

Other noteworthy courses which students affirmed as influential in their theological development included systematic theology (especially doctrines such as justification and sanctification and the topic of Christology), as well as missions. Each of these were mentioned by multiple students.

Another important theme under the category of content is the students’ understanding and convictions regarding biblical pastoral leadership. Each student was asked to summarize in his own words a biblical description of pastoral leadership. Three important concepts emerged from student responses which provide some insight into their perspective on pastoral leadership. The most common description was that a pastor

is called by God. One student noted, “I begin with one who is usually called by God, because we have pastors who are not called by God But when you are really called by God, you will never worry of what is going on . . . you will be knowing that this is not my job – but it is for God himself. [He] is the one doing this job” (1-1). Another pastor articulated a perceived connection between divine calling and confidence in the Spirit’s leading of the one who is called: “A healthy pastor must have a calling, and second he should be aware of the doctrines He should be prayerful and allow the Holy Spirit to guide him in his teaching, because we don’t depend on the doctrines alone, but the Holy Spirit is the one who guides us and leads us to the truth” (1-3).³ Although this was a popular concept for describing pastoral leadership, none of the students mentioned a specific biblical reference as a point of origin for this understanding.

Two other important images of pastoral leadership came from the students’ descriptions. First, students’ frequently referred to a pastor as an example or a model. One student explained why the pastor as a role model is a critical concept: “To live a good character like life . . . so that when they look at us and we tell them what God is telling us, they get the picture of God in us. Because [if] we are not going to be role models to them, then it is like if, when they look at us, they wonder how our God is” (1-1). Closely connected to this idea is the final picture of leadership which emerged, the caring servant. “It is not just preaching in the church, but it involves caring . . . Like after preaching there is that caring, that feasting of believers [who] said that you know them” (1-2). The common connection between these two notions of leadership is the pastor’s

³Though this study does not explore the topic in depth, the notion of divine calling emerged as an important aspect of the Kenyan understanding of pastoral ministry in all three cases. It is included in the final chapter under recommendations for further study.

understanding of his relationship with the church. These students demonstrate a clear understanding that a pastor must live with integrity and love in the eyes of his people.

Character. The second component of the biblical shepherd-leader profile is character. This relates primarily to the development of a pastor's affections for and attitudes toward God, himself, and the people under his care. Participants were asked a series of questions pertaining to their own devotional life and development, as well as their understandings of traits and practices which would characterize a spiritually healthy pastor. As in the previous section, this component of the profile begins with a description of the students' personal devotional lives prior to beginning this program. Next, this section presents the students' current understandings of healthy spiritual practices and relationships. These descriptions are intended to provide a deeper understanding of the ways in which KBTC is influencing the character development of students involved in its program.

Students were asked specifically to describe their own devotional life or relationship with God prior to entering the program at KBTC. Each student spoke openly concerning his prior commitment to prayerfulness, and the descriptions of their prayer practices displayed a consistency that suggests it represents a common practice among incoming KBTC students. These descriptions shared two specific emphases. First, students described their prayer lives as weak or inconsistent. One student said simply, "It was not so serious, although I had thirst of getting more knowledge" (1-2). Second, students repeatedly asserted that their prayer life was disconnected from any practice of reading or studying the Bible. A common sentiment was summarized by a student who summarized his experience by saying, "The Spirit of the Lord was guiding me, but only I

did not have knowledge” (1-3). Another student stated, “Actually though, before I came here, I was very good in praying. I used to pray a lot, but not reading the Bible so much. When I came here, I found myself balancing” (1-1).

The movement toward balance mentioned by this student is representative of the most significant growth factor cited by students in their spiritual lives. All five of the students interviewed commented that their growth in Bible knowledge and understanding had positively influenced their devotional lives. Describing how his growing knowledge of God’s Word has enhanced his prayer life, the student cited above immediately noted, “Even if I pray, though, I don’t pray like I used to pray then. As I pray, I also listen to what God is telling me through reading the Word of God. So at least I know how to balance all these things” (1-1). Another student stated, “I have got knowledge even how to pray. You know if you don’t know – you don’t understand about God – even to pray is very difficult. But now that knowledge it makes me know how to practice [prayer]; it makes me to have trust” (1-2). This practice of bringing the devotional practice of Bible reading to bear on the student’s prayer life is a distinctive feature of character growth observed in this study.

Another important aspect of character growth reported by multiple students concerns a shift in the students’ attitudes toward and relationships with the churches they serve. Three different students commented that they had previously had negative attitudes toward groups or individuals within their congregations. These sentiments ranged from classic favoritism – “I thought that some of the church members are more important than the others” (1-1) – to what may be described as a sense of elitism or pride in position above church members, “I had a negative attitude that because now I am a pastor, I will

just send some pupils to go and evangelize [for me]” (1-3). Each student indicated that he has changed these views and attitudes toward his church, and all of the students interviewed noted that a pastor’s love toward his church is an important element in his spiritual well-being.

The next critical element explored in this case study relates to the students’ understandings of how a spiritually healthy pastor’s character is observed in personal devotional practice and in relationship to the pastor’s congregation. These responses may not be a direct reflect of the students’ actual lives, but it provides useful insight concerning their concept of a model pastor’s character and life. Prior to interviewing the students, the director interview included a direct question asking him how he would expect his students to describe a healthy pastor’s devotional life. After mentioning the need for a man to be marked by knowledge of God’s Word and clear integrity and honesty in his outward behavior, he offered this insight: “Africans are very keen, don’t try to flimflam. They know, they can read your heart. So, that’s not easily done, but I would think that our guys know what they hear and see.” In fact, this observation proved to be accurate and perceptive. Students provided some of their most effusive and revealing comments concerning their concept of biblical spirituality in response to these questions.

When asked to describe a spiritually healthy pastor’s devotional life, students offered responses that may be understood in two clear categories: inward indicators and outward indicators. Inwardly, multiple students commented that a divine calling is the first critical element to healthy pastoral ministry. This was noted in the previous section in relation to the concept of biblical pastoral leadership. In addition to calling, other

students pointed to biblical knowledge and a consistent prayer life as other important factors in a pastor's inward spirituality. These comments are consistent with the director's stated expectations.

Outwardly, KBTC students also indicated that a pastor's public behavior is understood as a direct reflection of the quality of his spiritual life. One student explained the concept this way:

Okay, first of all, I will consider his congregation. Whatever you are doing, it [will be] reflected in your own congregation. And then another thing, I will consider his character, the way his behaving, the relationship that he has with some other members. Yes, that one also, it will reflect how that pastor is. Maybe it can tell you this pastor is mature or that he is not mature. The way he is handling some cases and some church issues, yes, it can tell you that (1-4).

Other students explained that a pastor's character is directly observed through his relationship with the church he serves. The healthy pastor was described as "caring," "devoted," "ready to serve," and one who "can take care, who can visit, who can even assist the [poor] members."

It is important to note here that though students mentioned both inward practices and outward behaviors as indicators of healthy character and spirituality, these two categories are not viewed as segregated realities. Instead, students spoke of inward traits (e.g., prayer and Bible reading) in fluid intersection with outward signs (e.g., good behavior and care for the church). The implication is that students viewed outward indicators of spiritual health as entirely consistent and a natural progression to inner realities. One student's response provides a particularly good example of this inter-connected view of character and spirituality:

[The sign of a pastor with a healthy spiritual life] is a continuous growth and love for the church, love for his people, consistent programs in his church. And also if he does it consistently and is so prayerful, and I mean how he loves his people and how

he commits himself to prayer. It's how he relates also with other churches, if he doesn't show prejudice for other churches of other denominations. If he considers everybody a brother or a sister that could be a good person. And if he leads his church, and even if he invites you [another pastor] to his church and he lets you speak to his people. It means he doesn't believe in himself alone; he also believes that you can as well help his people (1-5).

This conviction that a pastor's outward behavior is a reliable sign of inward spiritual realities was a distinctive feature of the KBTC students' concept of healthy character in a pastor.

Competence. The third component of the biblical shepherd profile is competence. This aspect of the profile explores exactly how a pastor exercises shepherd leadership and which related skills are necessary for ministry. This section describes KBTC students' understanding of competencies critical to pastoral ministry prior to beginning the program, particular competencies that were emphasized in the program or influential in the students' development, and ways in which the students have been equipped to practically meet ministry needs within their churches.

The first question each student was asked in this category was to describe their understanding of the practical skills a pastor needed to have for ministry. Altogether, the answers given were relatively simplistic and suggested a lack of familiarity with either the biblical descriptions of pastoral ministry or the day-to-day realities common to many pastors. Asked what skills he perceived as necessary to ministry prior to his training at KBTC, one student replied, "All that I [knew] before I came here was that a pastor preaches and prays for the sick and those who want to get saved, and that's it" (1-5). Three other student responded similarly, noting that preaching on Sunday and occasionally praying for someone were the activities they associated with pastoral

ministry. This is consistent with the director's comment that, in terms of a skillset for pastoral ministry, incoming students at KBTC are typically "unprepared."

The most emphasized competencies mentioned by students are consistent with their descriptions of the most emphasized areas of content: hermeneutics and evangelism. All five students mentioned hermeneutics and biblical interpretation as an area in which their ministry skills have grown considerably, and four of the five commented that evangelism has been a significant emphasis in their training. Another area of practical skills training which correlates with these two is homiletics, where four of the five pastors noted their ability not only to interpret the Bible, but to preach more effectively, has grown substantially.

Another general area of competence which received significant comment from participants was the class on pastoral ministry. Four of the five students noted that this was an extremely valuable course in which they learned a variety practical ministry skills, including how to conduct weddings and funerals, how to perform baptisms and oversee the Lord's Supper, in addition to other common tasks associated with pastoral ministry. This class is well-known for its participatory style of instruction and the impact it has on deepening relationships between students and instructors. The director recounted his observations of the class learning to baptize at a pond near the campus:

One of my favorite classes though is in the practicals, and the guys go down to the local pond here and practice baptism. And it is one of the most fun things to just watch them having fun doing baptism, practicing it. They also go through marriage, they go through the Lord's Supper, and then funerals in the same way. We've even had because of that, we've even had a student just this year come and say I want to be baptized, and for one other reason or another he had never been baptized. So, he took advantage of this. He was baptized first and then the whole class piled into the water and proceeded to start baptizing everyone and the teacher finally climbed out of the water himself and was shouting instructions at everybody.

It is interesting to note as well that students cited biblical interpretation as the area in which they see the most need to continue to improve ministry skills.

Finally, participants gave differing responses to indicate how their training at KBTC had improved their ability to meet the ministry needs of the churches they serve. The first and most common response had to do with an enhanced ability to teach and preach the Bible accurately. One student noted,

It is a very important program for pastors to study because of the force and heresy teaching and preaching outside there. Everywhere we find pastors teaching some things which are not actually from the Word of God, they are just teaching whatever they feel... just speak whatever they feel the church will respond to. So when you come here, you get to know, actually how and what the intention they first see [in the Bible], the purpose of the writer, and then you are able to understand the content of the Bible. Now you are able to tell them what God is telling (1-1).

Another important help to the churches was the pastors' new ability to oversee common church activities such as weddings, funerals, and communion. Three students mentioned that prior to taking the pastoral ministry class, their practice was to invite a pastor from a neighboring church to lead these activities whenever the need arose in their churches. Also, organizational leadership and church administration was mentioned three times as an area where students felt that they had gained significant skill in ministering to their churches.

Case summary. The pastor-equipping methodology used at KBTC is a classic course curriculum designed to provide a well-rounded theological and practical ministry education to students pursuing ministry in the local church. The basic format of the curriculum is comparable to many established educational institutions in the West and in Kenya alike. KBTC administration and faculty have intentionally constructed the course curriculum to address the perceived needs of churches in the Kenya Baptist Convention.

Additionally, faculty instructors demonstrated a thoughtful, deliberate, and consistent effort to adapt teaching techniques and student assignments to communicate important concepts clearly and relate directly to the ministry contexts in which their students serve.

Table 2 summarizes the themes and areas of development that students indicated were influential in their experience at KBTC.

Table 2. KBTC profile summary

Case Designation	Component	Important Themes and Development
International Mission Board/Kenya Baptist Theological College (KBTC)	Content	<ul style="list-style-type: none"> • Hermeneutics/Biblical Interpretation • Evangelism • Pastoral Leadership as Calling • Pastoral Leadership as a Model Servant
	Character	<ul style="list-style-type: none"> • Increased biblical knowledge fueled growth in devotional lives. • Improved attitudes and care toward church members. • Inward markers of spiritual life are Bible reading, prayer, and diving calling. • Outward behavior is an indicator of inward reality.
	Competence	<ul style="list-style-type: none"> • Hermeneutics • Evangelism • Pastoral Ministry Practicals (e.g. baptism, weddings, funerals, etc.)

The pastor profile developed from data collected in this study reveals a few distinctive features of shepherd-leaders developing at KBTC. In the area of content,

participants communicated a strong teaching emphasis and significant growth in understanding in the areas of biblical interpretation and evangelism. In relation to character development, students consistently connected their increased biblical understanding with a stronger and more consistent prayer life. Additionally, students demonstrated a distinct perception of healthy character in a pastor, noting that outward behavior and relationships are viewed as consistent with and indicative of inner spiritual realities in the pastor's life. Finally, in regard to development in ministry competencies, students again mentioned their increased skill at interpretation and evangelism. In addition to these primary skills, they also remarked that they were able to serve more effectively through increased skill at sermon preparation and delivery, general pastoral ministry tasks, and administrative tasks.

Case 2: Leadership International, Inc.

Leadership International, Inc. (LII) is a non-denominational organization based in Brentwood, TN that is committed to equipping pastors worldwide with biblical knowledge and leadership skills to serve local churches. LII is active in four nations in Africa, and its continental headquarters is located in Nairobi, Kenya. According to its website, LII currently has over 200 students active in 13 different classes scattered in different locations throughout Kenya. LII is unique among Western agencies in that they employ no Western missionaries on the field in Kenya. This is due in part to a deeply held conviction articulated by both American and Kenyan organizational leaders in informal conversations that Africans are best suited to teach and reach other Africans. The American base is instrumental in identifying and providing program curriculum, administrative support, and financial support. All teaching and organizational operations

in Kenya is conducted by national leadership. This unique partnership allows for Kenyan leaders and instructors to customize course content and learning activities as they deem most appropriate in each local context.

LII's stated intent for their pastoral leadership program is "to get leaders to a lifelong journey of learning how to be the spiritual and effective leaders God wants them to be" (*Leading from the Heart*, Intro). The program's distinctive dual focus aims to provide its students sound foundations of biblical knowledge as well as practical training for skilled leadership in the local church. The program director in Kenya describes the intent this way:

One thing that we will like to see is that pastors and church leaders who are trained through our programs are well grounded in to the scriptures, and they do not borrow from maybe telecast pastors or evangelist that we see. Actually, which is very common in Kenya that they replicate it to the congregation.

So we would like to see them biblically... founded and trained so that they can also transfer what they have learned to their congregants, and that the congregation will really come up knowing the lord Jesus Christ - knowing you know their faith and you know in reference to God they will live a holy life.

Most of our leaders today in the church, they borrow leadership styles from either politicians or worldly systems domineering. And also being the boss, that's a big picture that they get, but we are training their pastors to be servant leaders, people who will really serve the community, serve their congregations as Jesus taught.

LII's pastor training approach is a non-formal program which offers an unaccredited certificate for completion of the full curriculum. A class which maintains a normal meeting schedule can typically complete the curriculum in 15 to 18 months. This case study summarizes the curriculum and teaching strategies associated with this methodology. This is followed by a descriptive pastor profile which portrays significant themes pertaining to instructional emphases and development of students involved in this

program. The site visits for this case study were conducted at two LII training locations in Kenya, a local church in Kitengala and a local church in Nakuru.

Methodology overview. LII's training program consists of a unique combination of 17 teaching modules divided into two distinctive tiers of courses. The first ten courses provide a foundational core of biblical knowledge and theology. These courses follow the teaching curriculum developed by the Bible Training Centre for Pastors (BTCP), an international Bible teaching curriculum for pastors based in Tucker, GA. According to BTCP's Program Summary Manual, "[BTCP] is designed for the specific purpose of providing trans-denominational basic Bible training for national pastors and church leaders which will adequately and effectively equip them with the necessary knowledge and practical skills for the work of local church ministry." Recognizing a remaining gap in students' understandings and skills in the practice of local church leadership after completing the BTCP courses, LII has assembled a customized advanced tier of courses focused on leadership development and contextualized needs unique to the Kenyan church. These advanced courses include original courses developed by LII writers, as well as courses acquired from other outside organizations.

LII does not maintain a campus or training facility of its own in Kenya. LII classes meet in local churches in the communities that are home to its pastor-students. Classes meet one week per month, usually during the day, and are taught by approved local church pastors or leaders. This non-formal arrangement affords the program several distinct advantages. First, the training sites are easily accessible to its students because classes are held in the same communities where most pastors live. Second, utilizing local

leaders as instructors ensures that students will have a teacher who is intimately familiar with the unique challenges of serving in their particular contexts. Third, hosting classes in local churches significantly reduces program operational expenses that would be associated with maintaining a permanent training facility.

Though classes are hosted in local churches, rooms are often arranged in a traditional lecture-style seating pattern with students seated in rows and the instructor at the front of the room. Instructors may have a chalkboard and speaking stand in addition to lecture notes while teaching. Teaching sessions observed during site visits with LII typically featured lecture style instruction with occasional question-and-answer dialogue between instructor and students. Lectures followed the outline in student books closely with frequent use of personal or contextualized illustrations to provide insight and clarity to teaching points. Each student receives a course book for each module which contains the majority of teaching content and multiple review and application questions.

Two distinctive teaching features were observed during the site visits which are illustrative of LII core values. First, teaching content and delivery consistently affirmed the truth and authority of the Bible for pastors and churches. An instructor in Nakuru emphasized this point multiple times in a session that was part of a course on basic doctrine. He stated, “You cannot mature just by prayer. We grow and mature by the Word. It is the bread of God’s Word that makes us grow.” A little later he challenged students to reject the sensationalism and focus on personal experience common to charismatic churches in Africa: “God speaks for us to obey. God does not speak to excite us. The power of God’s Word is found in the obedience, not the experience.” This biblical centrality was noted not only in general references to Scripture, but in repeated

quoting of Bible passages. During one teaching session in Nakuru, I counted eight different passages quoted or paraphrased by instructors and students as part of the discourse.

The second distinctive feature, consistent with LII's overall focus, is teaching which is decidedly practical and geared specifically to the students' local context. This emphasis was observed during a teaching session in Kitengala. The instructor was explaining principles for wise decision-making from Daniel and Malachi when he began to ask students about their specific daily schedules, including when and how often they allowed room for their own prayer and devotional growth. One student questioned how he could allow for flexibility in the kind of schedule the instructor was describing, expressing his desire to be available to follow the leading of the Holy Spirit on a daily basis. After a short reflection, the instructor replied, "If the Spirit directly leads you to do something different than you planned, plan to make it up another day." Though the direct quotation reveals little of the non-verbal communication in the moment, the instructor's careful pause and obvious familiarity with the student and his situation lent a sense of understanding and authority to his response. Multiple students were observed recording the exchange in their notebooks. These anecdotes are inadequate to fully convey the instructional style and environment common to LII classes, but they are indicative of the tone and quality of teaching and discussion which is typical in this program.

Content. This shepherd-leader profile follows the same general pattern as the profile developed in the previous profile in order to provide a consistent presentation of student development in each case. This section initially introduces the LII students' previous levels of biblical knowledge and theological understanding. This is followed by

a description of theological emphases and themes which students described as influential over their own development and concludes with a synthesis of students' views concerning the nature and characteristics of biblical pastoral leadership.

When asked to assign a rating of students' biblical understanding prior to beginning training with LII, the program director asserted that most students begin at level two or three. He explained,

One of the things that we have recognized [is] that because of the diversity of religious backgrounds that we have in Kenya [there are] many indigenous churches coming up. But they don't have any basic knowledge of the Word of God; it should be as you know . . . [biblical] interpretations and also delivery and all that. [They] bring a lot of baggage that are not really biblically founded.

Though LII is intentionally non-denominational and partners willingly with multiple church denominations, all of the students interviewed in this case study – and almost all students participating at the two locations visited – come from Pentecostal or other charismatic Christian churches. Some of the baggage mentioned by the director in this interview and by the class instructor in Nakuru is a common over-reliance on spiritual experiences in place of biblical instruction among charismatic Christians in Kenya. This tendency was mentioned in some of the student interviews as well.

Students tended to speak more charitably of their levels of biblical knowledge prior to beginning the LII program. Only one student noted a distinct deficiency in biblical knowledge, stating, "Before I started I would say [my knowledge was] a bit shallow. I used just to run through the Bible . . . I just used to read shallow, just on the top of it" (2-3). In contrast, two other students described their previous understandings positively, with one citing relationships with "great men of God" and "involvement in church leadership" as sources of his biblical knowledge (2-4). Another student reported,

“I used to pray and just wait for the Holy Spirit to give me word” (2-2). Only one of the students interviewed had received Bible college training prior to LII.

Concerning which courses and theological themes most influenced their understanding of Scripture, participants overwhelmingly cited two courses in particular: Bible doctrine and biblical interpretation. All of the students specifically identified the Bible doctrine course as important to them, often listing several individual doctrines which most impressed them. One student’s explanation illustrates the way several students’ explained their growth in understanding of the Bible’s key doctrines:

There was a class on Bible doctrine, the book five talking about Jesus Christ, Christology. Christology had a lot of impact on me, understanding Jesus Christ as 100 percent God and 100 percent man; it made me to understand the love of God, why? That God, decided that though he’s God, would become man, limited, to remove me from sin. And so because of that love as a shepherd, understanding that love, I would extend the same to people who are in sin . . . that revelation of who Christ is (2-1).

The program director echoed this desire for increasing biblical knowledge to translate from pastor-students to their congregations in order that their own understandings of Christ would increase. He stated, “We would like to see them biblically . . . founded and trained so that they can also transfer what they have learned to their congregants, and that the congregation will really come up knowing the Lord Jesus Christ.”

Closely related to this was the students’ reported emphasis on the class in biblical interpretation. Four of the five students directly cited hermeneutics as a highly influential course in developing their biblical understanding. One student explained that learning basic principles of interpretation transformed his ability to explain Scripture to his church:

You see many times I used to preach the Bible without using an appropriate method of interpretation. So when you do that definitely the audience will not get something

much. So now when I came here, I became better off, even when I am expressing to the flock. You see before that, I could just read the Scripture and explain it the way it is. I didn't understand, and I couldn't understand how I can get my people on how to apply the Scripture which I have read (2-4).

The BTCPL/II biblical foundations curriculum places Bible interpretation as the first course sequentially, highlighting its importance as a cornerstone understanding that students must attain before advancing to other courses. Further re-enforcing this emphasis is the specific instruction in teacher manuals to “focus on and use selected key Scriptures” in teaching sessions. These repeated reminders to teachers and the students’ accounts affirm that biblical interpretation is a critical component of student development in the area of theological content.

In addition to exploring which courses were most influential on developing theological acumen, students were asked to describe the Bible’s teaching regarding pastoral leadership. Student responses were varied in phrasing terminology. Though only one student used the exact term, “shepherd,” to describe pastoral leadership, the descriptions offered by multiple students revolved around a theme of shepherd-like care and guidance. One woman stated, “What the Bible teaches about pastoral leadership is, first it’s patient, a pastor should be very patient. He should be having a very long, a very wide heart to accommodate . . . so that you maintain the flock, and a pastor should be very loving” (2-2). Another student referenced a particular biblical event which is not commonly cited in the West as an illustration of pastoral leadership:

Genesis 49, when Jacob met Esau. The other animals were moving ahead very fast, and Esau wanted Jacob to move quickly with him. But he told his brother, “Here, I have sick animals and some are young. You go ahead with the ones that are ahead. These ones, if you are moving that fast, some of them will die in a day. A shepherd must understand the flock. Must know that there are horses. That among the believers, there are those that are like horses. There are others who are like goats, and then the sheep, and then they young ones. A shepherd must understand

the flock and treat each segment of the flock with the care that is given. So I have not remembered exactly the Scriptures, but I have explained what I mean (2-1).

This theme of shepherding care was reiterated in verses students citing as describing pastoral ministry, including Isaiah 40, Ezekiel 34, and Matthew 11:28.

Additionally, a pastor's character was described as an integral component of pastoral leadership. Three different students and the program director directly mentioned character as a key part of pastoral leadership, including both the pastor's love for God and his relationship with his church. These themes are developed more fully in the following section.

Character. The model shepherd-leader profile developed in chapter 2 suggests that character may be the component of shepherd leadership most emphasized in the pages of Scripture. Leadership International's training curriculum includes multiple courses which directly instruct students in the development of their devotional lives and interaction with God through Scripture and prayer. Within the biblical foundations core, book one, "Bible Study Methods and Rules of Interpretation", and book six, "Personal Spiritual Life," provide extensive instruction to students in order to better equip them to read the Bible accurately and understand the Bible's teachings on personal spiritual growth. According to the Program Summary Manual, "Course 6 may be the most important course of the BTCP . . . curriculum. In existing programs, it has been the portion which impacted students the most" (107). In addition to the courses in the biblical core, the first book in the LII leadership core, *Leading from the Heart*, delves deeply into matters related to servant leadership and the character qualities necessary to lead God's people.

Before describing the actual character growth reported by LII students, it is helpful to demonstrate the common experience in personal devotions these students shared before beginning LII training. When asked about their devotional lives and practices prior to beginning training with LII, students described their personal devotions as “disorganized,” “did not use the Bible,” and having “no knowledge on how to relate with God and the people I pastor.” Only one of the five students interviewed affirmed that he had received training in personal Bible study, prayer, and other spiritual disciplines prior to this training. These statements are further confirmed by the program director’s description of incoming students’ spiritual lives:

One of the things I have noticed over and over with many of our students coming in to our program is they come . . . committed to devoting themselves to the reading of the word of God if they are only preparing the message. But throughout other periods they just [say], “You know, where the Holy Spirit will talk to me.”

This practice of pursuing spiritual growth through prayer without any consistent or intentional reading of Scripture was a common phenomenon described by students associated with all three cases in this study.

Given the emphasis on character teaching and development in the LII curriculum, it follows that students would describe their growth in character matters in definite terms. The most frequent area of growth students reported in their spiritual concerned the intentional inclusion of Bible reading as a means of grounding and guiding their prayers. All five students interviewed specifically mentioned including regular and systematic Bible reading as part of their regular devotional lives as a result of their training, and four of them described a direct connection between their Bible readings and personal prayer times. One student provided this particularly vivid description of the

transformation impact the teachings in LII courses have had on his personal devotional life:

It actually comes to a point that you must be alone with God. I think what happened, and I've also gone through some practical experience in my life, that has removed every burden away from me, and I found myself praying to God. So I learned to cry. As African men we never cry. I learned to cry and be really honest with God. To ask him questions and [share] my fear and my family. How will my family eat? What will happen? I mean I need? One, my Bible study has gone up. I could study the Bible for a few minutes before, but now I can remember, I can study for hours – two hours writing notes, putting down comments, and writing on my Bible Long ago I fasted maybe for two, three days, but now I think I can, I've learned how to fast for even a week or more (2-1).

Other students reported praying in direct response to daily Bible reading and keeping a regular Bible study journal as study-related habits they have developed.

The other notable aspect of character growth reported by students in this case had to do with an increased burden to care for and invest time with members of their churches. Three different students spoke about a growing desire and practice of praying, visiting, counseling, and generally spending more time with their people. One woman explained,

It helped me just to be patient with them as some will come and some will go. I'll be patient, and wait for the, and look for the, and counsel them with love. I must have a longer time with them, spend time with them. After doing that, these people will understand the love of God because I'll be patient, loving, long-suffering – and that has helped me to maintain even the ones that I had (2-2).

Another stated, "I've learned the responsibility not only of a shepherd, but of a priest.

You see as a priest I carry the burden of people to pray for the flock of God under my care" (2-1). Sentiments such as these suggest the curriculum or instructors are effectively persuading students that a shepherd's character extends beyond private devotional practice to include the pastors' relationships within the churches they lead.

In addition to describing their own experiences of growth, students were asked to summarize their understandings of how a spiritually healthy pastor's character ought to be. Specifically, questions probed how students would describe a healthy pastor's personal relationship with God and that pastor's relationship with a local church. Answers to these questions provide insight to the students' convictions concerning the ideal characteristics they associate with pastoral leadership.

Prayer and Bible reading were the top two personal practices students reported as necessary components of a healthy character profile. All five interviewed students specifically mentioned the pastor's commitment to private prayer times, and four of the five asserted that regular Bible and reading and study are primary expectations. In response to the question, "How would you describe the personal spiritual life of a healthy pastor," one student replied this way:

Number one, [he] is a pastor of the Word. Sometimes I may be in his meeting, and I may listen to how he preaches. And I will discover if this man is a man of the Word. The second point is, he is a man of prayer. We may be in a fellowship, maybe I will listen to him, or you may find him in his personal time with God. I may learn how prayerful this man is. Even when a preacher is preaching, you can know this man is a prayerful man (2-5).

This statement, and others like it, repeat the phenomenon noted in the previous case study (KBTC) in which students consistently draw conclusions about an individual's inner life and character from observations of that person's speech and actions. Thus, it is not surprising that students commented on the healthy pastor's morality and behavior toward others eleven times over the course of these interviews.

When describing a pastor's ideal relationship with a local church, answers from LII students shared a common distinctive feature: care-driven prayer. Four different students commented that the training in this program had inspired them to pray more

diligently both for and with the people in their churches. Asked about how a healthy pastor cares for his church, one student answered: “Being prayerful and praying. After you pray alone, then praying together with them They [need to] feel our pastor is part of us. They don’t see the gap that, that one is a holy man – he is up there, and we are down here” (2-5). Another student explained that he had learned that a key way to care for the people in his church is “to really pray for the members of the church by name” (2-1). This commitment to prayer as a practice of caring ministry for the church is a distinguishing mark of biblical shepherd leadership.

Competence. The final component of this shepherd-leader profile is competence. In this study, competence refers to the practical ministry skillset pastors acquire in order to faithfully and effectively lead their churches. Students were asked to reflect on their awareness of skills needed for pastoral ministry prior to entering this program. They were then asked to describe which ministry competencies were most emphasized or in which areas they felt they had increased their own ministry skills significantly. Last, students described how the practical training they received had directly helped them to better meet particular needs within the churches they serve.

LII students tended to describe their awareness or abilities to effectively serve their churches as “inadequate” or “disorganized” prior to beginning this equipping program. Students indicated an awareness of basic practical functions such as preaching, planning, organizing teams, and evangelistic outreach, but few felt they were practicing these well in their own ministries. Students articulated this concern in various ways during teaching sessions, several times asking directly exactly how to put an idea or recommendation into practice in their own ministries. One example is the student

mentioned in the methodology section above who asked for direct help thinking through the problem of how to develop a well-planned daily schedule while leaving sufficient flexibility to follow his sense of the Holy Spirit's leading each day. These direct application questions are a good representation of the sense of need for growth in competency expressed by LII students.

The most frequently mentioned area of skill emphasis and growth in this program was in the area of Bible teaching. LII students were specific in their descriptions of their growth in teaching abilities, though. Beyond simply understanding Biblical content better, students noted that they were better able to shape their thoughts to communicate biblical concepts more clearly, that they learned to plan a preaching series of messages in an organized and consistent manner, and that they learned to apply scriptural principles to the lives of their people in an understandable way. This last element - the ability to make concrete applications of truth that were immediately relevant to daily life - was emphasized by several students. Summarizing her growth in this area, one student said, "Whatever I learned here, it helped me . . . to equip them with the knowledge of the Word of God, through the Word of God even to have increase in their day-to-day life business [i.e., activities]" (2-2).

Closely connected this growth in the teaching areas, several students also emphasized that they felt they had improved significantly in their administrative abilities. Students listed time management, team leadership, event coordination, and worship service planning as specific tasks they had learned to do more effectively. One student tied this competency directly to his improved teaching techniques: "That's made me capable in such that, in the area of time management, little did I know that when you

preach there is a time limit that is set. Because sometimes we used to teach more than one hour or two hours, and in so doing you find that . . . the way that people assimilate things, is very different” (2-4). These two areas of competency growth – application-oriented teaching and people-focused administration – are both consistent with LII’s stated intent to provide a highly contextualized and practical training to their students. “They can identify the training with what they have on the ground; the program is geared to really reaching the trainees from their level, from their context . . . so they can identify the teaching with [their churches] where they come from” (2-D).

Finally, students were asked in which ways their training had best equipped them to meet the specific needs of the churches they serve. Unanimously, students pointed to their ability to understand the Bible themselves and teach it in a clear and meaningful way to others as significant. One student explained the need for solid biblical teaching: “The church today, especially in Kenya, the content is very small. A person takes a Scripture and just begins to throw words, and just run with it and take you up and down. And at the end of the sermon you won’t get, something in content, something good, or something that will ground me in the Word of God” (2-3). Another emphasized the need for sound teaching, noting that most people in the churches “are not actually biblically founded; they don’t understand” (2-4). This was a frequently stated observation, and LII students consistently articulated a desire to bring sound, relevant biblical teaching back to their churches.

Case summary. The pastor-equipping methodology employed by Leadership International, Inc. clearly displays the organization’s commitment to providing a sound biblical foundational and a highly contextualized body of instruction for church

leadership. The program’s teaching curriculum is thoughtfully constructed to effectively address students’ needs for biblical understanding and skilled leadership. Additionally, selecting convenient class locations and qualified local instructors further increases student access to training and immediate comprehension of much of the program teaching. Table 3 presents a summary of the important themes related to the development of pastors involved in Leadership International’s equipping program.

The three categories of the pastor profile highlighted some distinguishing characteristics of students trained in the LII program. In the area of content, students

Table 3. LII profile summary

Case Designation	Component	Important Themes and Development
Leadership International, Inc./ Leadership International – Kenya (LII)	Content	<ul style="list-style-type: none"> • Bible Doctrine • Hermeneutics/Biblical Interpretation • Pastoral leadership is shepherd-like care for people.
	Character	<ul style="list-style-type: none"> • Prayer life informed by Bible reading. • Increased burden to care for church members. • Outward behavior and morality reflects quality of personal devotional life. • Pastors pray with and for their people regularly.
	Competence	<ul style="list-style-type: none"> • Bible teaching and Communication • Administration and Team Leadership

spoke most highly of the teaching they received in the areas of Bible doctrine and biblical interpretation, frequently noting that their growth in understanding biblical content fueled growth in their personal spiritual lives. When asked to summarize the biblical depiction of pastoral leadership, several students emphasized that pastoral leadership is marked by distinctive caring attitude the pastor develops toward his church. This concept of leadership connected naturally to considerations of a pastor's character. Here, students described significant growth in their own spiritual lives over the course of this training. The most prominent change was students learning to read the Bible regularly and systematically, then allowing their Bible reading to inform and transform their personal prayer lives. Finally, in the area of competence, students described how their increased knowledge of Bible and doctrine was accompanied by growth in their skill at teaching and applying those truths to others. Students consistently spoke positively of their ability apply biblical principles in meaningful ways to the daily lives of their peoples. Additionally, several students mentioned they felt they had grown considerably more capable in their ability to perform several planning and administrative functions in ways that would serve their churches better.

Case 3: SERGE

The Advanced Bible Narrative Trainers Program (ABNTP), an equipping program initiated by SERGE, is the third and final case study included in this thesis.

According to an internal program document,

The Advanced Bible Narrative Trainers Program (ABNTP) is a one-year certificate program offered by SERGE (formerly World Harvest Mission) – Nairobi in partnership with Common-Ground Theological Institute [an established Bible training institution in Nairobi]. In ABNTP, Serge missionaries . . . will be leading a teaching team of experienced pastors who will equip students to understand and use

the valuable ministry tool called Chronological Bible Storying in evangelism, discipleship, and church planting. Students will also be equipped to train other pastors and church leaders in Bible storying ministry.

ABNTP is hosted at the facilities of the Nairobi Korean Church and Common-Ground Theological Institute in Nairobi. As its name suggests, ABNTP is an advanced iteration of a basic chronological Bible storying program that SERGE missionaries have been conducting for ten years. Currently, two American missionaries, including the founder and director of the program, work alongside a team of four Kenyan pastors and instructors in teaching and administering the program.

ABNTP is a non-residential, non-accredited certificate program designed to equip pastors to teach using a highly contextualized method that is ideal for engaging non-literate and low literacy members in local churches. The program draws its students from several different sources. The program director is an ordained Presbyterian pastor and has recruited several students from an evangelical Presbyterian denomination in Kenya. Also, ABNTP has recently established a partnership with Leadership International, Inc. (the previous case study) to receive some of its graduates for advanced training. Finally, ABNTP receives students looking for additional training to supplement their education from accredited diploma programs, including several enrolled at Common-Ground Theological Institute on site.

Methodology overview. ABNTP's one-year training is designed to equip pastors to skillfully utilize the Chronological Bible Storying (CBS) method both in teaching their own congregations and in training other pastors and church leaders to use the method in other churches. As a non-residential program, ABNTP meets for one-week training sessions six times over the course of the year, with students from outside Nairobi

typically staying in dorm facilities at Common-Ground Theological Institute. A SERGE – Nairobi document summarizes the intent of the training offered through ABNTP:

In ABNTP we not only are training key ministry leaders in the basic set of chronological Bible stories which lay the foundation for all of Scripture, but we also are doing lots of practical teaching on how these students can be effective trainers of Bible storying themselves. This course, consisting of one week of training in Nairobi every other month, also involves many practical assignments for ministry in each participant's church and community. We give more in-depth teachings on topics such as writing Bible story songs in one's mother tongue, doing participative training for adult learners, using story-telling to teach non-narrative portions of Scripture, and understanding issues involving primary oral learners. We also provide much more practice in developing skills like crafting Bible stories for telling, creating good questions for inductive Bible study, leading a group in memorizing a Bible story. Our training includes teachings from other Bible stories outside the chronology which challenge your faith and deepen your walk with the Savior as you discuss personal application in intentional small groups daily. We trust that with God's help participants in ABNTP end the year feeling much more confident and equipped as Gospel ministers and having a deeper walk with Jesus.

ABNTP's training intentionally maintains a much narrower equipping focus than other methodologies considered in this study. Whereas other programs offer a broader, more comprehensive curriculum intended to address many topics relevant to pastoral ministry, ABNTP specializes in providing its students an advanced training in the specific skill of Bible storying. During the week-long training sessions, students meet daily in a large room on the campus of Common-Ground Theological Institute. The program typically includes about 25 students, and they are seated in U-shaped formation facing one another, with the open end of the U facing a blackboard, a speaker's podium, and corkboard which displays the CBS storying cloth used as a teaching tool over the duration of the training.⁴ Each day includes a time of morning worship and a devotional

⁴See appendix 7 for a photograph of the CBS storying cloth.

story from an instructor, group review of previous stories, training in one or two new stories, and small group exercises that include developing new stories and question sets.

Observing multiple teaching sessions revealed a clear and carefully constructed teaching method. Each instructor follows the same basic pattern of teaching new stories. This pattern is intentionally designed to facilitate learning through frequent repetition and to model the teaching method for students to emulate in their own ministries. “At least half of a lesson is involved in telling the story repeatedly and helping the whole group learn it to a pretty good degree. Even if they haven’t learned it enough to just walk off and tell it to the crowd, they have learned it to a degree that we now end up to do Bible study, but they don’t have a Scripture in front of them. They have it in their head” (3-D). The repetition of a given Bible story and of the same basic questions is one distinctive feature of the CBS teaching method.

CBS itself is a method developed by missionaries in sub-Saharan Africa to communicate Bible truth in a meaningful and contextualized way to non-literate groups.⁵ A promotional document explains that SERGE selected CBS as the method for their pastor-equipping ministry especially because it is well-suited for use among traditional African learners:

Storytelling as a method of communicating the Gospel and biblical truth is very valuable in the African setting, because Africans are storytellers. Most of the crucial truth and wisdom that passes down from generation to generation is communicated in an oral method – through story and proverb in the context of community – rather than through books and note taking. Most people prefer to learn the most important things through story. Stories help isolated truths make sense because they give

⁵CBS is discussed in some detail in the literature review section of this thesis (chapter 2). For an introduction to Chronological Bible Storying, see: J. O. Terry, “Chronological Bible Storying to Tribal and Nomadic Peoples,” *International Journal of Frontier Missions* 14, no. 4 (Oct – Dec 1997); and Grant Lovejoy, “Chronological Bible Storying: Description, Rationale, and Implications,” *Reaching and Teaching*, 2014, accessed August 3, 2016, <http://reachingandteaching.org/wp-content/uploads/sites/8/2014/06/CBS.pdf>.

context. Stories are also more interesting for people to listen to. Lastly, stories are far easier for people to repeat to their friends and family than are three point sermons! Therefore, they can more easily share the message with others. We may simply read stories from the Bible and teach about them verse by verse, which is valuable. But often even more effective is to not only read a story to your people, but to learn the story by heart so that you may tell it in its entirety with feeling and persuasion. Then you may teach the truths found there in simple, understandable ways. One of the best ways to do this is through simple questions that help the people think about the story themselves under the leader's guidance.

A typical storying session at ABNTP follows a carefully constructed teaching pattern. First, the instructor will open with a brief interactive exercise designed to get students thinking about a topic related to the upcoming story. For example, in the introduction to a story on the holiness of God in Isaiah 6, an instructor asked simply, "When God confronts you with his holiness, what will happen to your life?" He encouraged students to think carefully about this and share some of their thoughts with the group. He went on to demonstrate that the Kenyan culture has a tendency to emphasize other aspects of God's character and acts above his holiness, stating: "Have you noticed how much we like to sing in Swahili, 'Confront us with your miracles . . . ?' Yet we never sing, 'Confront us with your holiness.' Why do you think that is?"

Following the brief introduction, the instructor will tell the Bible story in an animated, engaging manner, telling the story either entirely from memory or with only sparse reference to written notes. Stories are typically told with exaggerated vocal variation (including volume and pace), as well as frequent physical movement and gestures. A typical story can be told in seven to ten minutes. Students are instructed to put away Bibles and notebooks and simply listen to the story being told. As soon as the story from the Bible is complete, the storyteller concludes with the statement, "This is the end

of the story.” This statement clearly signals the conclusion of material which is drawn directly from Scripture and transitions the discussion into review and story dialogue.

Stories are usually told at least three times during a teaching session with various activities interspersed to aid students in recalling the details of the story and identifying important theological truths. One common activity is to have all of the students stand immediately after the instructor has finished the story. He will then move from student to student asking them to fill in particular details about the story, including chronology of events, important statements, and identity of characters within the story. If a student answers a questions correctly, he or she may be seated. Once all students have answered a question correctly, all stand and the process is repeated until the entire story has been rebuilt by the group. The session usually continues with the instructor re-telling the story exactly as it had been told before, paying careful attention to getting the chronology of events within the story and details of action and character dialogue in precise detail. Often, after the second telling of the story and group activity, the instructor will ask a student to stand and attempt to re-tell the story from memory for the third telling. One student who was asked to re-tell the story of Moses receiving the Law spoke for over ten minutes, recounting the details of the story in near-perfect chronology, including particular details of Moses’ actions, and including all ten commandments in correct order. His retelling even included commentary that is included in Scripture, such as the Lord’s statement pertaining to the third commandment that “You shall not bow down to (idols) or serve them, for I the Lord am a jealous God” (Exod 20:5). This ability to recall extended narrative portions in detail and correct chronology is a common characteristic of oral learners.

Finally, after telling the story three times and reviewing it as a group, the second half of a teaching session uses dialogue questions to identify important theological themes within the story and to consider how hearers should apply those truths in their own lives. The content and focus of those questions is introduced and analyzed under the “Content” section of the shepherd-leader profile in this case study.

Within this distinctive teaching methodology, two additional features stand out as unique among the cases included in this study. First, ABNTP teaching sessions include a more balanced usage of English and Swahili. Instructors will tell the Bible stories fully in English one time, then fully in Swahili when the story is repeated. Likewise, story rebuilding exercises and interpretational dialogue may be in either English or Swahili. This balance in language is an intentional element of the training, as most non-literate church members will be more fluent in Swahili than English. A second feature of ABNTP’s training is the distinct absence of lecture-style instruction. The CBS method is very different from Western models which feature a rational, outlined approach to teaching. Rather, Bible storying is marked by a narrative approach which uses guided dialogue to deduce key theological concepts from the context of a particular story.

Content. This first component of the shepherd-leader profile for ABNTP refers specifically to the theological curriculum and instruction associated with this particular pastor-equipping program. The program director and students were asked to describe the students’ previous levels of understanding pertaining to biblical knowledge and theology. Next, they described the theological or doctrinal themes from this program which have most influenced or enhanced their biblical understanding. Finally, students were asked to summarize the Bible’s teachings pertaining to pastoral leadership, and

these responses are synthesized to demonstrate shared understandings of this concept among ABNTP students.

Student development in the area of content is better understood when the students' prior concepts of biblical content are in view. The program director was asked to describe his perception of the level of biblical knowledge incoming students typically demonstrate. On a scale of one to ten (one being low and ten high), the director estimated the average incoming student's biblical knowledge would fall somewhere around a three or four. However, he noted that students come from a wide variety of different educational and church backgrounds, so there is considerable variation from student to student. He explained, "A lot of these guys are pretty low, but there [are] a few of them that are super sharp so they raise their level." Informal conversation among participating students between teaching sessions confirmed this wide range of educational background for incoming students.

Students who were asked to describe their prior biblical knowledge revealed both variety and a shared theme in their experience. Consistent with the director's description, the students interviewed came from differing educational backgrounds regarding their Bible knowledge. Two students had degrees from a Bible college or higher, while the others described a very limited knowledge base beyond awareness of basic Bible stories. One student commented, "Actually, before I started this program, my approach or my theological understanding was only reading the Bible and preaching from the read text . . . from that passage. I was just strictly on the Bible always" (3-2). Further explanation indicated that these students viewed their knowledge as limited or superficial, with limited ability to interpret or apply biblical principles.

The common theme communicated by students in relation to their prior knowledge was their lack of familiarity with CBS as a teaching and learning method. This sentiment was expressed by students with higher and lower education backgrounds. According to one student, “When I started to do the training it was not easy because I was straight from seminary . . . I wanted to do a lot of reading, a lot of writing. But . . . advanced chronological Bible storying is a situation where I’m using my memory and working through my memory. [I am] torturing my mind and internalizing the Bible in my mind, and then speaking it out” (3-3). Though the competence section will demonstrate that students report satisfaction with their ability to use CBS effectively as teachers now, the consensus was that learning to think about the Bible in narrative concepts was a challenging endeavor at the beginning.

Identifying prominent biblical and theological themes within ABNTP’s methodology is a straightforward analytical task. The program director, interviewed students, program documents, informal discussions, and observation during teaching sessions all demonstrated a remarkable consistency in identifying central theological concepts. Five primary divine traits and three central questions are featured in each teaching session. Four of the five students listed most or all of the five key themes highlighted in story training: “There are only like five things we have in this Bible story. Yeah, about five basic truths that you can see normally, like God’s power, God’s knowledge, God’s grace, God’s faithfulness, and his holiness” (3-1). Three general questions are used in group dialogue to draw attention to these theological themes in each of the Bible stories. A document entitled “Dialogue Questions” lists these themes:

- What does this story reveal about the characteristics of God?
- What does this story reveal about people?

- How are people today like the people in the story?

The document lists several other questions under categories such as factual questions, discovery questions, and application questions, but these three questions serve as dialogical cornerstones for guiding a group in to discussion of any particular story.

This teaching method and its emphasis of particular theological themes was repeatedly practiced during site observation sessions. One example came during a teaching session on the story of Moses receiving the Law. After telling the story three times and practicing multiple exercises to review and rebuild the story in the students' minds, the instructor transitioned to questions and dialogue. His first question was a paraphrase of the first question above, "What do we learn about God in this story?" Student answers came in rapid succession without comment or evaluation from the instructor. Student answers closely resembled the five key themes already identified, as they observed the story teaching that God is powerful, gracious, jealous, merciful, promise-keeping (i.e. faithful), and that he is a God who requires obedience. Selecting one of these answers to expound, the instructor then asked, "How is God's holiness displayed in this story?" Students listed eight specific details from the narrative which either explicitly stated or illustrated the concept of divine holiness. This interactive teaching method is repeated during each story-teaching session, continually reinforcing important theological themes.

In addition to highlighting important biblical and theological concepts, students were asked to summarize their perception of the Bible's teachings on pastoral ministry. In response to this question, two clear patterns emerged as student answers were analyzed. First, students spoke of pastors as servants in general, and more specifically, as

servants who set an example for their congregations. One student, when asked to summarize what the Bible teaches about pastoral leadership, gave this concise answer: “Actually, if I can put it in my own words, I can say, a pastor should lead by example; a pastor is a servant-leader” (3-2). Four of the five students interviewed connected the concepts of servant leadership and leadership by example.

This first pattern of insight closely coincides with the second consistent answers given to describe the nature of pastoral leadership. Much more than the other cases included in this research, ABNTP students spoke of pastoral leadership in shepherding terms. These descriptions included two noteworthy traits. First, students naturally mixed shepherding terminology with their descriptions of pastoral and servant leadership. The same student quoted in the previous paragraph extended his summary of pastoral leadership by stating: “But in the book of Hebrews it says that Jesus is the head shepherd; we are all shepherds, and Jesus is the head shepherd of the Church. So we all look after the flock of Christ. In the book of First Peter, the Bible says take care of the sheep, take care of the flock” (3-2). Another student combined the ideas of leading by example and shepherding, explaining, “A pastor is a person who is supposed to lead by example, he should show his flock the right direction” (3-4).

The second distinct trait of these shepherd descriptions was the keen insight students displayed to differentiate between traditional African concepts of shepherding and their understanding of biblical shepherd leadership. One student’s answer illustrates the fluid mixing of metaphors many students used to depict pastoral leadership:

I would say with pastoral leadership we start with a shepherd. What kind of shepherd are we talking about from a Jewish background? It’s the shepherd taking the lead, then the sheep follow. It’s not [like that] here in Africa; it’s vice-versa. It’s the sheep leading, and then the shepherd follows. In the real context, and I agree

with the Jewish one, it's the shepherd who's going ahead of the sheep, and then then sheep follow. The aspect here is, I have to be a role model in prayer, in giving, in integrating. I'm there elevated, sheep are looking onto me as a shepherd" (3-3).

Students further affirmed this understanding of pastor as shepherd by citing Psalm 23, John 10, John 21, Hebrews 13, and 1 Peter 5 as passages which influenced their views of pastoral leadership.

Character. Character is the second key component of the biblical shepherd-leader profile. This is defined as the element of shepherd leadership pertaining primarily to the development of a pastor's affections for and attitudes toward God, himself, and the people under his care. ABNTP students were asked a series of questions about their own devotional life and development. They were also asked offer their own descriptions of what would constitute a model devotional life for a spiritually healthy pastor. This section of the profile begins with a description of the students' personal devotional lives prior to beginning this program. Next, it reviews important areas of character growth reported by participating students. Finally, this section presents the students' current understandings of healthy spiritual practices and relationships. These combined descriptions assist in developing a deeper understanding of the ways ABNTP'S pastor-equipping methodology influences biblical character development in its students.

ABNTP students reported a general positive view toward their own devotional lives prior to beginning training in this program. In fact, not a single student spoke negatively about his or her devotional habits or relationship with the local church. Typical responses include comments such as, "It was not so bad," (3-5) and, "Actually, I had good relations with the Lord prior to this program" (3-2). Pressed further, students typically spoke of regular or semi-regular Bible reading and prayer, as well as active

participation in local church leadership. This basic consistency was also affirmed by the director in describing the devotional practices of incoming students, although he added that he had observed, “a very strong tendency toward pride and legalism” (3-D).

The most significant aspect of growth in character described by ABNTP students appeared to be a deepening of personal love for God as a result of extended times of study and meditation on Bible stories. In order to tell the stories from memory or with limited reference to notes, students must often invest many hours poring over stories in detail, carefully considering how each element in the story reflects traits of God’s character. Several students reported that this practice had a substantial impact on their times of personal Bible study and their outlook on their relationships with God.

But actually, when I joined this program [my relationship with God] grew so much in intimacy, because always I’ve been having some fellowship, devotions, and always thinking about the Word of God Because always I’m learning about the lesson; I’m memorizing it always, I think. My relationship with God actually grew more closer than before. Because the Word of God is always in my mind, in my heart thinking (3-2).

Though each of the interviewed students reported having a regular practice of private devotions before joining the program, their responses reveal a greater depth and richness to their devotional lives as a result of the training they are receiving.

After asking about their own experience growing in character, interview questions explored the students’ understandings of how a spiritually healthy pastor’s character is observed in personal devotional practice and in relationship to the pastor’s congregation. Rather than reporting personal experience, students were encouraged to describe their own concept of a model pastor’s character and life. Students spoke openly and at length in response to these questions, articulating a number of characteristics they perceive as fundamental to the spiritual life and relationships of a healthy pastor.

Students' described a healthy pastor's character in two general categories: pursuit of personal holiness and humble care toward God's people. Regarding the first category, all of the students affirmed that a healthy pastor must be consistent in personal reading of Scripture and private prayer practice. What is peculiar about student responses in this case, though, is the way in which they directly connected the pastor's personal holiness with his attitude toward the local church. For example, one student explained personal holiness:

3-3: The healthy relationship for a pastor with God is a pastor who is devoted to his own holiness.

Intvr: What does that look like? How do you know a pastor is devoted to his own holiness? What would you observe in him?

3-3: Repentance. And a pastor who sometimes is willing to say, "This one I don't know. This one I am not able to do."

Intvr: So, some humility?

3-3: Some humility. A pastor who is willing to tell the congregation, "On this one, I need your prayers."

Another student explained that the Bible reading and prayer practices should be connected to the "horizontal relationships to other people" (3-2) in a pastor's life. The conclusion evident from these students' responses is that a pastor cannot be viewed as spiritually healthy apart from a humble and caring relationship with the people he serves.

This conclusion is consistent with a statement from the program director relating his primary observation concerning character growth he has witnessed in ABNTP students. He explained, "I just think there is progress in humility and being able to be the chief repentant, and otherwise being a few of them are able to go away and apologize to another church member which sets the different tone altogether."

Considering his previous statement that the primary character weakness he observed in incoming students was a tendency toward pride and legalism, this growth toward

humility and modeling repentance based on the teachings of the Bible represents a significant shift toward developing biblical attitudes and affections in shepherd leaders.

Competence. Competence is the third and final component of the biblical shepherd profile in this case study. Interview questions pertaining to growth in competence explore student understandings concerning exactly how a pastor exercises shepherd leadership and which related skills are necessary for ministry. This section summarizes ABNTP students' prior understanding of practical competencies critical to pastoral ministry, as well as particular competencies that were emphasized in the program or influential in the students' development. The section concludes by describing ways in which the students have been equipped to practically meet ministry needs within their churches.

Though students in this case study displayed great consistency in terms of their personal devotional lives prior to beginning the program, their responses regarding their understanding of the practical aspects of pastoral ministry were greatly inconsistent. With the exception of two students listing visiting church members as a critical practice of ministry, no other overlap was discerned in student answers. Students listed preaching, teaching seminars, protecting time for sermon preparation (in order to sound theologically astute), evangelizing, participating in church fellowships, and helping the poor as important practical considerations for a pastor's work.

ABNTP's narrow focus on one particular teaching method translates into a clearly defined area of competency growth. Students in this case study unanimously cited teaching through Bible storying as the primary ministry skill they have developed during their time in the program. However, they gave varying descriptions of exactly how they

feel more capable in their teaching. Three students noted the technical aspects of preparing and presenting stories as areas of particular emphasis and growth. Asked to describe particular teaching skills he had developed, one student responded this way:

One of them is gestures. You need to express, to give some expression with your hand gestures... "I went somewhere and I saw." [Pulls gently on corner of the eye.] You must show with your eyes. "I went somewhere as I was walking. [Mimics walking.] I heard something. [Tugs on earlobe.]" So people will pay attention.

The other one is coming one-to-one to ask a question, direct to a person, with eye contact to the person. Not only standing in the pulpit and saying, "Here is what the Word of God says" (3-2).

Though not a particular skill, two other students specifically mentioned that their competence in Bible storying has increased their confidence in teaching regardless of context. One student reported, "This program has taken away for me a way to be afraid of people. [It] doesn't matter how big the group or the congregation, so I'm not afraid" (3-1). Another student spoke of exactly the opposite context, explaining the Bible storying has given him confidence to share the Bible naturally in individual conversation while driving in a car (3-3). The high level of confidence expressed by students is an intended byproduct of the program's training plan. The "ABNTP Description" document states, "We trust that with God's help participants in ABNTP end the year feeling much more confident and equipped as Gospel ministers and having a deeper walk with Jesus." Based upon the responses of students in this case study, this projected outcome has been effectively achieved.

Finally, students were asked to describe how the training they received through ABNTP has directly helped them to practically address specific needs within their congregations. The most common response was that Bible storying has enabled students teach the Bible in a clear and relatable way, increasing understanding and receptivity

among church members. “I think it is simplified – the understanding of the Bible through story telling. In fact, when I go to teach somewhere, the biblical stories, I feel it makes it much easier to communicate to my students” (3-4). Students also explained that Bible storying has made a significant impact on church members’ comprehension of the Gospel message and ability to remember Bible content: “In fact, it has made some people to know more Gospel, more than the way I would be teaching there before. The reason is there’s a lot of repetition, so due to that it makes people to have another Bible in their minds, so they don’t forget” (3-1). Thus, students viewed the CBS method as both contextually appropriate and practically effective at addressing the Bible learning needs of members in their churches.

Case summary. The CBS methodology used at ABNTP is a focused training curriculum designed to provide a particular ministry skillset to its students. In addition to providing students advanced training in a practical ministry skill through an understandable and repeatable process, ABNTP’s basic questions and core theological emphases underscore a strong commitment to the centrality of the biblical text in teaching. The unique dialogical method of teaching relates naturally in a Kenyan context and encourages student participation through discussion and careful consideration of the details and implications of Bible narratives. Program instructors model the method with clarity and consistency in the classroom, and students are equipped and encouraged to immediately apply the techniques they are learning in their own ministry contexts. A summary of important themes that emerged from analysis of student interviews is presented in table 4.

Table 4. ABNTP profile summary

Case Designation	Component	Important Themes and Development
SERGE/Advanced Bible Narrative Training Program (ABNTP)	Content	<ul style="list-style-type: none"> • God’s Power • God’s Knowledge • God’s Grace • God’s Faithfulness • God’s Holiness • Pastoral leader is a servant-shepherd. • Pastor leads by example and from the front.
	Character	<ul style="list-style-type: none"> • Prayer life strengthened by Bible meditation and application. • Healthy pastors pursue personal holiness. • Healthy pastors have a humble, caring relationship with their churches. • Pastors pray with and for their people regularly.
	Competence	<ul style="list-style-type: none"> • CBS Teaching Method

The ABNTP pastor profile drawn from data collected and analyzed in this study reveals a few characteristic traits of its shepherd-leaders. In the area of content, students latched onto a set of five dominant theological themes consistently observed in Bible stories: God’s power, knowledge, grace, faithfulness, and holiness. Students described a biblical pastoral leader as a servant and a shepherd who cares for his congregation and leads by example. In relation to character development, students spoke

positively of their personal devotional lives coming into the program, but consistently affirmed that learning the CBS method has enriched their own spiritual lives through meditation and personal application of stories studied. They described the character of a spiritually healthy pastor as one whose life is marked by a pursuit of personal holiness and a humble, caring relationship with the church he leads. Finally, the distinct competency focus of this program is to develop students in the CBS method. As a result of this emphasis, students described significant improvement in their ability to prepare and teach the Bible, as well as a substantial increase in their own confidence to teach effectively in different ministry contexts.

Evaluation of the Research Design

This study utilized a qualitative, multiple case study research design. Whereas a single case study is useful to produce insight into a unique or extreme case, multiple case studies are advantageous in circumstances which include cases which are similar or typical representations of a single phenomenon and are “often considered more compelling” and “more robust.”⁶ This study was designed to explore and describe occurrences in which Western mission agencies are employing various methodologies to equip Kenyan shepherd-leaders, and the multiple case study research design was well suited to provide insight from various perspectives.

The research instrument used in this study was both a unique strength and a slight weakness in itself. Its greatest value was in its customized set of questions which were developed to reflect the model shepherd-leader profile developed in chapter 2, as

⁶Robert K. Yin, *Case Study Research: Design and Methods*, 5th ed. (Los Angeles: SAGE, 2014), 57.

well as to provide specific data related to the research questions. Additionally, the instrument was validated both through expert review and field-testing practice interviews. Feedback from these sources was used to improve the instrument prior to field research. Even with these improvements, specific wording in some questions proved elusive to some participants, and questions occasionally had to be rephrased in order to be understood. Additional field testing would be valuable in simplifying language to further enhance communicability and allow for greater consistency between individual interviews.

Conducting interviews in a face-to-face setting with open-ended questions was another valuable aspect of this research design. This arrangement allowed participants to speak openly and at length about their experiences and their own development in the three critical areas of shepherd leadership explored in this study. In each case, five different students and a program director participated in interviews. This provided a substantial amount of descriptive data and allowed for multiple perspectives to be synthesized in order to identify patterns and distinctives in each case. Also, data collected through document collection, site observation in live teaching sessions, and informal conversations proved to be highly valuable in triangulating themes and patterns identified during coding and analysis of interview transcripts.

CHAPTER 5

CONCLUSIONS

The intent of this study is to contribute to a deeper understanding of the development of shepherd leaders in the Kenyan church. This study focused on three distinct cases, each representing a Western mission agency partnered with a Kenyan entity to equip Kenyans for pastoral ministry: (1) the International Mission Board and Kenya Baptist Theological College; (2) Leadership International, Inc.; and (3) SERGE and Advanced Bible Narrative Trainers Program. As the Christian faith continues its rapid growth across the African continent, in general, and in Kenya, in particular, the need for biblically-equipped pastors will increase. The pastor-shepherd motif, prominent through the whole of Scripture, provides a useful lens through which current pastor-equipping methodologies may be analyzed. This chapter presents a summary of conclusions which are drawn from a cross-case synthesis of the case profiles presented in the previous chapter. The chapter also describes implications and applications which may be drawn from this research and identifies recommendations for further study beyond this thesis.

Research Purpose

The purpose of this multiple case study is to develop an in-depth description of the pastor-equipping methodologies of select Western mission agencies in Kenya. This included mission agencies who are engaged in some form of partnership with Kenyan

churches, denominations, or other para-church organizations in their efforts to equip Kenyan pastors.

Research Questions

This qualitative multiple case study was designed to explore the following research questions.

Central Question

How do different methods of equipping indigenous pastors by select mission agencies affect the development of those pastors in relation to stated biblical standards for pastoral ministry?

Sub-questions

1. How do the equipping methods of select mission agencies affect the biblical-theological understanding of pastors involved in their training?
2. How do the equipping methods of select mission agencies affect the observable personal affective development and practices of pastors involved in their training?
3. How do the equipping methods of select mission agencies affect the practical ministry skill development of pastors involved in their training?
4. How do the profiles of pastors trained under the equipping methods of select mission agencies compare to the “Good Shepherd” model of a biblical pastor?

Cross-Case Synthesis and Research Conclusions

The literature review in chapter 2 was used to develop this study’s profile of a model shepherd-leader. This model profile consisted of three components of shepherd leadership – content, character, and competence – which correspond to the first three sub-questions listed above. The data analysis in chapter 4 presented patterns and distinctives associated with the methodologies and student development in each case. In this section,

a cross-case synthesis of the transcriptions from all participant interviews is used to identify key patterns and themes consistently observed in pastor-equipping efforts in Kenya. Because sub-question four directly compares the pastor profiles developed within this study with the model profile in chapter 2, findings related to this sub-question are interwoven within the sections addressing the first three sub-questions below. That is, a brief summary of themes associated with each component of the model profile will be included with the findings related to the corresponding sub-question in order to facilitate direct comparison.

Sub-Question 1: Content

In this study, content refers specifically to the theological curriculum and instruction associated with a given equipping methodology. The model shepherd-leader profile developed in chapter 2 cites a consistent emphasis in Scripture that leaders of God's people must possess a deep knowledge of God's Word in order to shepherd faithfully (Jer 3:15; 2 Tim 2:2; Titus 1:9). In addition to affirming that biblical and theological knowledge is imperative to leadership, the profile further affirmed it is appropriate to wisely contextualize teaching methods in cross-cultural situations.

The three mission agencies included in this study have selected varied methodologies, each with careful thought given to better equipping students through wise contextualization. At KBTC, a semi-residential course schedule provides flexibility to allow more students to receive their theological training. LII has adopted a program which may be taught in any locality where students live, affording maximum accessibility to potential students. It features instructors who are pastors in the same community, ensuring that instructors will be well-acquainted with the intricacies of

students' unique ministry contexts. ABNTP has developed a fully oralized teaching methodology which has been carefully constructed to equip its students to teach the Bible faithfully and effectively to oral learners in their churches and communities.

Theological themes: biblical interpretation and evangelism. Synthesizing the code applications from all fifteen student interviews reveals that biblical interpretation and evangelism are the two topics which have had the greatest impact on student development in biblical and theological understanding. The number of occurrences for each code was even. Each theme was coded 28 times, with eleven of fifteen students (73 percent) commenting on the importance or influence of each.¹ One student's description of the way training in biblical interpretation has influenced his ministry illustrates the importance of this theme to Kenyan pastors:

It is a very important program for pastors to study because of the force and heresy preaching and teaching outside there. Everywhere we find pastors teaching something which are not actually from the Word of God; they are just teaching whatever they feel may be the way... So, when you come here, you get to know, actually how, what is the intention they first see, the purpose of the writer. And then when you are able to understand the content, you are able to tell them what God is telling. Before I came here, actually I was not telling them what God was saying. It was very bad, and I had to repent (1-1).

Another student placed a similar emphasis on the value of his understanding the Bible's teachings on evangelism:

The key of the theological [training] I got in this program is bringing people to God, bringing the flock to God, like evangelism. Doing evangelism, that is the key word, because Jesus did so much teaching and evangelism... That is the main content of the Bible. The meaning of a Christian is to bring people to God through evangelism (2-2).

¹See figure A1. Occurrences of important code applications in appendix 6 for a comparison of the number of coded comments in each of the case studies.

Pastoral leadership as a caring example. Synthesis of responses from the three cases produces a discernible shared concept of pastoral leadership among participants. When asked to summarize the Bible’s teachings on pastoral leadership, student answers indicated that a pastor is viewed as one who leads first and foremost by example, and whose leadership is validated through an observable care for the people in his church. Though more than a dozen different terms or phrases were used to describe pastoral leadership, “example” (or model) and “caring” were the most frequently mentioned (with eight and seven references, respectively). In addition to these descriptions, analysis reveals that students from all three cases frequently used “servant” and “shepherd” nearly interchangeably with “pastor” when responding to questions about pastoral leadership. The term “shepherd” was used frequently in conjunction with descriptions of “teaching” or “feeding” the congregation (five times), while the term “servant” was used in tandem with “example” or “model” most often (four times).

Sub-Question 2: Character

The second research sub-question relates primarily to the development of a pastor’s affections for and attitudes toward God, himself, and the people under his care. The model shepherd-leader profile notes that passages such as Psalm 23, Ezekiel 34, and John 10 consistently indicate that a shepherd-leader is known by his actions and attitudes toward his sheep. This study explored the ways in which the select equipping methodologies have influenced students’ development in their personal spiritual lives as well as in their affections towards those in their churches. Two clear patterns emerged from student descriptions of their experiences in these programs.

Biblical knowledge and spiritual growth. The first observation from analysis of student responses was a definite link between students' growth in biblical knowledge and the enrichment of personal devotional lives. In fact, an additional code, "Content and Character Link" was created to track this concept. All but one of the students interviewed connected their biblical and theological learning to an improvement in the quality or richness of their devotional lives, including a total of 24 comments. The following student comments describe how Bible teaching and reading practices have influenced them:

It has helped me a lot because, you know, this program is a direct connection [like] God speaking to me. In fact, when I am teaching this story there are still [truths] applying to my life, especially when I teach or look at God's power. You know, saying, "Yeah, God is powerful. He's even today, he's powerful." When you talk about his knowledge, he knows everything. I can't hide anything to him. When I talk about his holiness, that's very open. He's holy even today. So when I keep on repeating all those things, to me it keeps on reminding me who God is, what connection I have to him, and how I have to be careful (3-1).

The first thing is, of course, I give myself to the Word to understand what does God desire of me, and then take my time in prayer talking to God. So as I pray to God, and then God speaks to me through the Word, then I keep on developing my relationship with God (2-6).

It has really helped me to grow spiritually, because as I have told you that when you read the Word of God, you know the intended purpose of the Word of God. It means you understand it. And if you understand it, you get direct what God is saying. And because I am born again, because I am saved, I will have to do what actually the Word of God is saying, because I know what God is really telling me (1-1).

These reports of spiritual growth through Bible study and meditation were consistent regardless whether a student had reported a healthy or unhealthy devotional life prior to beginning the respective programs.

Character through care. Participants were asked to describe the spiritual life of a healthy pastor in terms of this hypothetical pastor's personal devotional life and

relationship with his church. Responses related to the pastor's personal life were predictable with most students citing Bible study and prayer as the most important practices. However, an important understanding emerged as students continued to describe this hypothetical pastor's character. Students in all three studies consistently explained that a pastor's behavior toward his people is a significant indicator of his spiritual health. Specific descriptions of healthy pastoral care in practice varied considerably, including comments such as: "close to [his church]," "helping [them] to understand," "listen lovingly," "help ailing members," "devoted to them," "visiting members," "caring," "humble," "praying for . . . and praying with . . . church members," "honest," and "patient." All of these terms coalesce around the assertion that a pastor's character is revealed through his care for the church he leads. One student explained that he viewed his behavior toward his own church as critical in demonstrating the reality of God's love in his own life, "[This training] helped me just to be patient with them as some will come, and some will go. I'll be patient look for them, and counsel them with love. After doing that, these people will understand the love of God because I'll be patient, loving, long-suffering" (2-2). Character demonstrated through pastoral care is a concept remarkably consistent with the biblical theme of shepherd care described in the model profile.

Sub-Question 3: Competence

The third sub-question relates to exactly how a pastor exercises shepherd leadership and which related skills are most necessary for ministry. Though the greater focus in this study has been weighted on the first two components of the shepherd-leader profile, exploring student development in ministry competencies is a necessary and

valuable addition for two reasons. First, as established in the model profile in chapter 2, the Bible itself provides specific descriptions of the practical functions of faithful shepherd leadership. Multiple authors have constructed descriptive lists of the various competencies linked to shepherd leadership in Scripture. These works are included in the literature review. For the purposes of this research, the general categories of shepherding competencies to be explored is drawn from a combination of two of these prominent works, those from Laniak and Golding. The general labels assigned to the shepherding competencies explored in this cross-case synthesis are: protection, provision, guidance, and gathering of the sheep. These labels describe broad functions of shepherd leadership which cover a range of related tasks and provide a useful list of categories for organizing participants' descriptions of their development in various practical ministry skills. Exploring students' development in ministry competency also provides insight into which content or character development emphases have most consistently translated into the practice of ministry in participants' churches.

Though the four general areas of competency were rarely mentioned explicitly in participant interviews, the variety of student responses are easily organized into these categories. The first two categories, protection and provision, are connected in their shared emphasis on content-oriented material. Protection and provision are both concerned with a shepherd's responsibility to oversee the biblical and theological content affecting his flock. Protection deals specifically with guarding the flock from false teaching, and provision requires a shepherd to feed the flock a steady diet of sound, biblical teaching. Participant responses related to ministry competency were concentrated overwhelmingly in favor of ministry skills that are directly linked to biblical training.

When describing the development of their own ministry competency through their respective training programs, students most frequently mentioned that they felt equipped to teach the Bible (10 times), to preach (6 times), and to interpret the Bible responsibly (6 times). This finding is consistent with the conclusion to sub-question one that indicated students identified biblical interpretation as the most influential course involved in their studies.

The next most frequently mentioned area of competency growth was evangelism. In addition to noting that evangelism was a course which influenced their biblical understanding, students also mentioned they felt their skill in sharing the gospel had significantly improved 6 times. Evangelism, the act of leading others to Christ and bringing them into the church, is a form of gathering the flock and represents the most common skill for gathering described by students themselves.

The final category of shepherding competency is guidance. This involves counsel and member care on the individual level, but at a congregational level giving guidance to a congregation may refer to leadership and administrative skills. Specific descriptions varied, but coding revealed eight different occurrences when students pointed to administration, team leadership, or practical tasks in pastoral leadership (ordinances, community functions, etc.) as areas where they had improved in their ability to serve their churches.

Research Implications

Careful review of the results from data analysis and cross-case synthesis suggests the following implications may be drawn from this multiple case study:

1. Biblical-theological foundations and proper contextualization are both indispensable elements in an effective pastor-equipping methodology.
2. The shepherding metaphor is a familiar and relatable word image for describing biblical leadership concepts with Kenyan pastors.
3. Regardless of methodology, Kenyan students consistently identified content-oriented training as the most influential component of their development.
4. Regardless of methodology, Kenyan students consistently identified character as the most important component of shepherd leadership for their own future effectiveness in ministry.
5. Teaching sound biblical and theological content has an observable influence on the development of character traits related to shepherd leadership.
6. Teaching sound biblical and theological content translates into students' improved ability to teach the Bible in local churches.

First, biblical-theological foundations and proper contextualization are both indispensable elements in an effective pastor-equipping methodology. The literature review established that both of these concerns are points of emphasis in recent research related to this field. The case studies included in this research illustrate the mutual necessity of both elements in the effort to equip shepherd-leaders. In each case, students indicated that the careful biblical teaching they received transformed them as pastors, but it was the carefully planned and appropriately contextualized application of theological concepts to their immediate ministry surroundings that solidified their understanding and shaped their ministry practices.

Second, the shepherding metaphor is a familiar and relatable word image for describing biblical leadership concepts with Kenyan pastors. Students freely and frequently referred to themselves as “shepherds,” their congregations as “sheep” or “flocks,” and their teaching responsibilities as “feeding” their people. These speech patterns were observed both in interviews and in informal discussions. Students

demonstrated only a limited familiarity with the full biblical teaching on shepherd leadership, but their comfort speaking in traditionally pastoral terms suggests this may be a valuable metaphor for continuing to teach pastoral leadership through a distinctly biblical-theological lens.

Third, regardless of methodology, Kenyan students consistently identified content-oriented training as the most influential component of their development. Specifically, biblical interpretation and hermeneutics were identified as the most influential courses, but other biblical and theological courses were noted as influential as well. This observation may be partially attributable to the classic educational setting and teaching methods observed in the first two case studies. However, the third case study (ABNTP) used a teaching methodology very unlike traditional classroom settings and included a pronounced emphasis on growth in a particular competence (teaching using the CBS method). The fact that students in all three cases uniformly pointed to content-oriented training as holding primary influence on their development is significant.

Fourth, regardless of methodology, Kenyan students consistently identified character as the most important component of shepherd leadership for their own future effectiveness in ministry. That is, students repeatedly asserted that character is the most indispensable of the three components included in the shepherd-leader profiles. This is a healthy and encouraging conviction to observe in students, as it is consistent with the descriptions of shepherd leadership originally outlined in the literature review section of this thesis. From a biblical perspective, God affirms the importance of a shepherd's knowledge and leadership skill, but judges him on the basis of his character.

Fifth, teaching sound biblical and theological content has an observable influence on the development of character traits related to shepherd leadership. Understanding this relationship between content and character is vital. The Bible presents character as holding priority, but student interviews reveal that efforts at honing character without sound biblical content are inadequate. Both students who described their spiritual lives as healthy and unhealthy prior to beginning their respective programs consistently spoke of their biblical and theological training as having an enriching and deepening impact on their relationships with the Lord and with their congregations.

Finally, teaching sound biblical and theological content translates into students' improved ability to teach the Bible in local churches. Students spoke enthusiastically about their ability to teach their churches "with authority and knowing what I am saying. But before that I was not really to expound the Word of God as it is supposed to" (2-4). Program directors and students alike indicated that this ability is uncommon among many untrained or poorly trained Kenyan pastors and is needed to strengthen the faith and knowledge of church members. The connection between content and teaching competence is a logical observation, but it is critical aspect of healthy shepherd leadership.

Research Applications

Chapter 1 documented the current shift of Christianity's population base to the global South. In Kenya, this rapid growth in churches and believers has produced an urgent need for greater numbers of pastors who are equipped to faithfully shepherd these congregations. This has produced a dual challenge as faith leaders in Kenya are working to develop methodologies to equip more pastors while continuing to work through the

complexities of ever-evolving ministry partnerships between Western mission agencies and Kenyan churches and denominations.

This research has demonstrated that even as innovative and contextualized equipping methodologies are further refined to tailor ministry training to the unique needs of the Kenyan church, a sound biblical-theological foundation remains the indispensable first ingredient in the task of developing shepherd-leaders according to the pattern laid out in Scripture. Ashford affirms the challenge and necessity of maintaining this priority: “Indeed, one of the most significant challenges facing churches, agencies, and missionaries today is the imperative to allow Christian doctrine to shape their actual ministry practices In other words, sound doctrine must take the ‘driver’s seat’ in our missiology.”² The findings of this multiple case study are applicable to both Western mission agencies and Kenyan Christian leaders.

Western Mission Agencies

The purpose of this multiple case study was to develop an in-depth description of the pastor-equipping methodologies of select Western mission agencies in Kenya. The shepherd-leader profiles developed for each case in chapter 4 and the cross-case synthesis of pastor profiles contained in this chapter will provide both participating mission agencies and other Western mission agencies valuable understanding of Kenyan pastors’ experiences and developing convictions as they are involved in different equipping programs.

²Bruce Riley Ashford, ed., *Theology and Practice of Mission: God, the Church, and the Nations* (Nashville, TN: B&H Academic, 2011), 294-95.

These insights may be useful in preparation and planning or in evaluative phases of pastor-equipping work. An agency conducting an internal evaluation of its own methodology may compare its own work to the approaches adopted by participating agencies to identify specific similarities and consider whether its current efforts are producing development in their students that is similar to the development reported by this study's participants. In the formative stages prior to launching a new pastor-equipping endeavor, mission agencies may consult this study to better understand how particular elements of their anticipated program, whether curricular emphases or teaching tactics, are likely to influence Kenyan students in their respective programs.

Another aspect of this research that may prove valuable to Western mission agencies is the model shepherd-leader profile developed in chapter 2. Because this profile views pastoral leadership through a biblical-theological lens rather than a cultural-contextual lens and draws from a broad literature base, mission agencies may use it to evaluate other pastor-equipping methodologies and programs both within Kenya and in other cultural or geographic contexts.

Kenyan Christian Leaders

Kenyan leaders – in churches, in denominational roles, or in educational institutions – will also find applicable insights in this study. These leaders are tasked with guiding the rapidly growing churches of Kenya toward greater strength and maturity in their Christian faith. The model shepherd-leader profile mentioned in the preceding paragraph may be used as tool for instructing other church leaders or students in the biblical depictions of spiritual leadership. The categories outlined in the profile allow for leaders to consider and evaluate ministry leadership practices in any cultural context.

Rather than drawing from traditional or Western secular models for leadership, this profile provides a tool to leaders in Kenya who desire to shepherd their people toward a more biblical approach to ministry.

A second application of this study to Kenyan leaders is in gaining greater insight into the spiritual condition and convictions of untrained or poorly equipped pastors. Students in all three cases spoke transparently about the biblical and theological understandings, the devotional practices, and the practical ministry skills they carried with them into their respective programs. Leaders may interpret these descriptions as being common or typical to other pastors in similar situations and consider how they might come alongside those pastors to facilitate their further growth as shepherd-leaders. Also, the case studies contained within this thesis may provide greater awareness to Kenyan leaders regarding the availability of these particular programs for their own benefit of the benefit of those under their leadership.

Finally, Kenyan leaders interested in developing new concepts or frameworks for partnership between Kenyan and Western entities may find useful insights within this study. Each of the cases included in this study featured a different form of partnership between Kenyan and Western entities. Two relevant features observed in each case may be helpful. First, the conclusions in the cross-case synthesis above reveal that students consistently cited biblical and theological content as the most influential aspect of the training they received. Kenyan leaders and Western agencies may identify this biblical-theological priority as a common ground from which to develop a new training partnership. Second, each of the cases included in this study featured a teaching or curriculum approach that was influenced by both Kenyan and Western leaders. In two

cases (KBTC and ABNTP), direct instruction came from both Kenyan and American leaders. In the third case (ILL), all instructors were Kenyan, but American partners were vital to the selection and development of curriculum. Sills affirms the value of utilizing an international team for teaching Bible, theology, and doctrine, noting that each teacher in such an arrangement brings a unique and valuable perspective to students.³ This research may assist Kenyan leaders in conceptualizing new models for future partnerships in providing biblically and theologically sound training to greater numbers of Kenyan pastors.

Research Limitations

As with all case study research, findings from this study generalize exclusively to the three organizations participating in this study. Other mission agencies may find principles and insights contained within this study which prove applicable to their contexts, but personnel from those organizations must discern what is useful in their given contexts. Additionally, findings may not generalize to mission agencies and institutions from faith traditions outside of the Protestant evangelical circle.

In addition to the limitations initially noted in chapter 3, this study was limited in its geographical focus within Kenya. All three case studies were conducted within developed urban areas, therefore findings may not generalize to mission agencies and their partners engaged in pastor-equipping methodologies in rural Kenyan contexts.

³M. David Sills, *Changing World, Unchanging Mission: Responding to Global Challenges* (Downers Grove, IL: Intervarsity, 2015), 207.

Further Research

The completion of this multiple case study illuminates the possibility for the development of other research studies which may extend or multiply the findings contained herein. The research design, shepherd-leader profile, and interview instrument established in this study provide a basic framework from which multiple potential future studies may be developed. This section proposes several additional studies which may contribute further insights into the developmental effects of pastor-equipping methodologies adopted by Western mission agencies.

1. The present study may be reproduced with the same three mission agencies in five or ten years to determine the effect of further changes in the agencies' chosen methodologies or the development of students involved in these programs.
2. This study could be replicated within Kenya using three different mission agencies and methodologies. Such a follow-up study may further confirm findings from this study or may identify additional important developmental themes in the equipping of Kenyan pastors.
3. Using a similar method and design, multiple research studies may be conducted in other nations or geographic regions in the global South to provide rich descriptions of the development of pastors in the areas.
4. Using a similar method and design, a researcher may conduct a multiple case study of a single mission agency's pastor-equipping methodologies at use in three or more nations or geographical regions in the global South. Within a single agency, such a study would provide valuable comparisons and insights into the developmental effects of their work, as well as intra-organizational strengths or inconsistencies.
5. A team of researchers could develop substantially deeper and fuller descriptions of student development in subsequent studies by assigning each individual a specific research focus correlating with the components of the shepherd-leader profile developed in each case study. That is, one researcher may study the student development in the area of content, another in character, and a third in competence. Combining the findings of these more focused would produce a more robust description of each case study.
6. Continuing in the vein of team research, researchers may use a similar method and design to pursue any of the proposed studies above, except assigning one researcher to each case study in order to allow each researcher to allocate greater portions of

time to field research and data analysis on each individual case. The individual case studies produced by each researcher may then be combined and synthesized according to the pattern established in this study to produce a fuller and richer description of the cases involved.

7. Modifying the current method and design to include quantitative research in a mixed methods study, research may be pursued which aims to develop a taxonomy of shepherd leadership development among pastors in various nations or geographic regions across the global South.

Conclusion

When Jesus restored Peter so that he may lead the nascent church, the Lord used shepherding language to commission his disciple (John 21:15-17). Peter, in turn, commanded his fellow elders to “shepherd the flock of God that is among you” (1 Peter 5:2). Even Paul exhorted the Ephesian elders to “pay careful attention to yourselves and to all the flock” (Acts 20:28). It is no accident that Jesus referred to himself as the “Good Shepherd,” and those who would care for his flock must emulate the kind of shepherd leadership he modelled during his earthly ministry. Providentially, the pages of Scripture are saturated with shepherding language and imagery. Drawing from that metaphor, this study explored the ways in which western mission agencies are using various methodologies to equip shepherd-leaders for the Kenyan church. It is my hope and prayer that the Lord will use the efforts of the organizations featured in this study to raise up faithful shepherds who will serve selflessly and sacrificially for the well-being of their flocks and for the glory of the Lord.

APPENDIX 1

DISCLOSURES OF CASE STUDY

Background. The Great Commission (Matt. 28:18-20) has captured the attention and the affections of evangelical denominations and mission agencies in the West. These groups are concentrating more and more of their efforts, resources, and personnel on the remaining unreached people groups scattered across the globe, especially inside the oft-referenced “10/40 window.” This evangelistically-driven focus is biblically warranted and acutely needed for those multitudes yet untouched by the gospel, yet the dramatic increase in attention to unreached lands and peoples has produced a new kind of challenge for peoples among whom the church has been effectively established over the past two centuries. In these regions - most notably sub-Saharan Africa, parts of Asia, and Latin America – many missions agencies are scaling down evangelistic efforts, transferring large numbers of personnel into unreached areas, and tasking the remaining missionaries to equip indigenous pastors and church leaders to assume responsibility for the churches established in their countries.

Kenya stands as a clear example of this significant shift in missionary focus and church development. Western missionaries have been active in this land for over a century and have seen a tremendous response to the gospel message. Today, over eighty percent of Kenyans claim some Christian religious affiliation, but the number of Kenyan pastors equipped to lead the large population of believers in this country is woefully inadequate. As Western agencies continually divert personnel out of Kenya, remaining missionaries are tasked with equipping indigenous pastors to faithfully shepherd God’s flocks of Kenyan believers. The urgency of this task is further underscored by the demonstrated shifting base of global Christianity, with the highest population of Christians and the most aggressive growth occurring in the Global South. This trend is well-documented, and the church’s shift to the south is predicted to continue for several decades.

Research Question: This multiple case study is designed to explore the methods used by Western mission agencies engaged in equipping indigenous Kenyan pastors. Assuming that each methodology includes careful adaptations to contextualize training for Kenyan leaders, this research will investigate the ways in which these methodologies affect the ministerial formation of Kenyan pastors. The researcher admits a bias concerning the necessity for the equipping of pastors according to biblical-theological standards for shepherd leadership. Therefore, this research will compare the observations and responses of participants to a standard of shepherd leadership developed through a review of the biblical shepherd-leader motif. This project will seek to answer one central research question: “How do different methods of equipping indigenous pastors by select

mission agencies affect the development of those pastors in relation to stated biblical standards for pastoral ministry?"

Stage 1 – Data Collection

The study's initial stage will proceed in four phases over the spring and summer:

Phase 1. Document review of written, visual, and digital materials made available to the researcher. This will include all web links, public documents, and private documents and correspondence provided to the researcher. If possible, this phase of research will be completed prior to field research.

Phase 2. Unstructured observation of regular equipping activities at the research site. Researcher may also participate or observe in informal functions (e.g. regular weekly leadership meetings, water fountain conversations, classroom observation, etc.).

Phase 3. One-hour interview of key institutional leadership using semi-structured outline. This interview will be conducted with either a Western missionary or Kenyan leader with deep familiarity with the program and methodology in use. The mission agency will select the leadership participants.

Phase 4. One-hour interview of current and former students using semi-structured outline. Minimum quota of team members will be 4-5. The mission agency field contact will select the slate of student interview participants.

Stage 2 – Data Analysis

Once the interviews are transcribed, themes and recurring patterns will be analyzed and coded for relevant characteristics.

Stage 3 – Reporting

Findings will be communicated primarily through words and images rather than statistical trends. In addition to developing a rich portrayal of the views and experiences of participants involved in the research, the responses of participants in each case will be synthesized to produce a "profile" of the typical pastor each methodology is equipping. This profile will be compared to the shepherd leader profile developed in the thesis literature review in order to magnify the unique forms of shepherd leadership developing in the Kenyan context. The preliminary findings will be subjected to each mission agency contact's constructive criticism and quality feedback before finalizing my report.

APPENDIX 2

INITIAL CONTACT EMAIL

Greetings Mr./Ms. _____,

My name is Nathan Gunter, and I am a Southern Baptist pastor in the state of Kansas as well as a doctoral student at The Southern Baptist Theological Seminary. I am developing plans to conduct case study research that seeks to describe methods currently used by Western mission agencies to equip Kenyan Pastors. This capstone thesis project includes recruiting Western mission agencies who are partnered with Kenyan churches or institutions to develop Kenyan pastors.

During my research, I noted your organization appears to be actively engaged in developing pastors in Kenya. My initial question for you is whether you or your organization would be interested in participating in my research? I am ready to provide more thorough details regarding the nature, timing, and commitment required for this study if you are indeed interested. Thank you so much for your consideration. I will look forward to your reply.

Sincerely,
Nathan H. Gunter

APPENDIX 3

LEADER INTERVIEW INSTRUMENT

INTERVIEW PROTOCOL

Agreement to Participate

The research in which you are about to participate is designed to investigate select prominent methods currently used by Western mission agencies to equip indigenous pastors in Africa, focusing specifically on work in Kenya. The study further seeks to describe the development of Kenyan pastors involved in these equipping programs in terms of the biblical-theological depiction of the shepherd-leader.

“Shepherd leadership” is a broad term referring to Scripture’s use of the shepherd metaphor to develop a comprehensive portrayal of faithful, godly leadership, especially in the local church context. “Human shepherding is the human expression of divine commitment to the flock of God. The model for this kind of shepherding is David (cf. Jer 23:5) whom the Lord promised to return to the throne (Ezek 34:23). David would take care of God's sheep... The image of the shepherd is a primary metaphor for any reflection on character in biblical leadership” (Laniak, 2001).

The research is being conducted by Nathan H. Gunter for purposes of completion of a capstone thesis for the Doctor of Education at The Southern Baptist Theological Seminary. You will be asked to participate in two ways.

First, you will undergo an hour-long interview that will be audio- and/or videotaped to assist in the researcher’s note taking. The main purpose of the interview is to identify your understanding of shepherd leadership in the Kenyan context based on your own perception, biblical convictions, and the curriculum design of your institution’s methodology.

Next, you will participate in site observation by allowing the researcher to collect observations of regular work environment data.

Any information you provide during the interview or site observation will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of the personal interview and site observation, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

I agree to participate

I do not agree to participate

Background Information

State your biological age:

State your gender:

State your religious/denominational affiliation: (example: Baptist, Catholic, none, etc.)

Preliminary Interview Questions

Are you currently involved in a leadership position at (name of mission agency/institution)?

If so, what is your title?

How long have you held this position?

How were you selected for this position?

How would you describe your experience in this position so far?

“Shepherd leadership” is a broad term referring to Scripture’s use of the shepherd metaphor to develop a comprehensive portrayal of faithful, godly leadership. “Human shepherding is the human expression of divine commitment to the flock of God. The model for this kind of shepherding is David (cf. Jer 23:5) whom the Lord promised to return to the throne (Ezek 34:23). David would take care of God's sheep... The image of the shepherd is a primary metaphor for any reflection on character in biblical leadership” (Laniak, 2001).

Much of what has been written concerning biblical shepherd leadership suggests that the pastor-shepherd may be understood or described in three broad categories: content, character, and competence. I would like to explore each of these categories with a series of questions.

CONTENT

For the purposes of this interview, “content” will refer to the theological curriculum and instructional emphases associated with your pastor-equipping methodology.

1. What were the factors that influenced the development of your school’s curriculum?
2. What parties or groups helped determine the content and shape of your curriculum?
3. How would you describe your typical students’ levels of biblical, theological, or doctrinal knowledge when they enter your program? On a scale of 1-10 (1 being low, 10 high), how you rate the overall biblical, theological, or doctrinal knowledge of your typical incoming student?
4. How would you describe your program’s approach to organization and instruction in its theological curriculum?
5. What are the core biblical, theological, or doctrinal understandings and convictions you hope to develop in your pastoral students?
6. Does your teaching curriculum include biblical instruction which specifically addresses the biblical nature and function of pastoral leadership? If so, please describe.
7. How would a graduate of your program summarize the biblical teaching on pastoral leadership?

CHARACTER

For the purposes of this interview, “character” relates primarily to the development of a pastor’s affections for and attitudes toward God, himself, and the people under his care.

8. Would you describe the personal devotional practices of your typical students when they enter your program?
9. In what ways does your pastor-equipping program help develop the personal spiritual growth of its pastoral students?
10. In what ways does your program specifically train students in developing their spiritual disciplines, affection and attitudes toward God?
11. How would you expect pastoral students to describe the personal devotional practices of a healthy pastor?
12. How are pastoral students prepared to relate to and care for members in their local churches?

13. How would you expect pastoral students to describe a healthy pastor's relationship and affections toward his local church?
14. How does your program track or monitor personal spiritual development of your students?

COMPETENCE

For the purposes of this interview, "competence" is a topic which explores exactly how a pastor exercises shepherd leadership and which related skills are necessary for ministry.

15. How would you describe your typical student's understanding of the practical skills of ministry when they enter your program?
16. What classroom instruction is devoted to teaching practical skills for pastoral ministry? What areas of ministry competence are emphasized?
17. Does your program include practical ministry training outside of a classroom context? If so, please describe.
18. How does your program's practical ministry training reflect the biblical descriptions of faithful pastoral ministry?
19. How does your program's practical ministry training reflect the unique needs of the Kenyan church?
20. In what practical ministry skills do you perceive your graduating students to be most competent to serve Kenyan churches? Least competent?

CONCLUSION

21. Thinking about the three aspects of a shepherd leader - content, character, and competence - how are these prioritized in your overall approach to equipping?
22. Are there specific areas you plan to strengthen in your program or curriculum to better equip pastoral students in the near future?
23. Is there anything else you would like me to know?

APPENDIX 4

PASTORAL STUDENT INTERVIEW INSTRUMENT

INTERVIEW PROTOCOL

Agreement to Participate

The research in which you are about to participate is designed to investigate select prominent methods currently used by Western mission agencies to equip indigenous pastors in Africa, focusing specifically on work in Kenya. The study further seeks to describe the development of Kenyan pastors involved in these equipping programs in terms of the biblical-theological depiction of the shepherd-leader.

“Shepherd leadership” is a broad term referring to Scripture’s use of the shepherd metaphor to develop a comprehensive portrayal of faithful, godly leadership. “Human shepherding is the human expression of divine commitment to the flock of God. The model for this kind of shepherding is David (cf. Jer 23:5) whom the Lord promised to return to the throne (Ezek 34:23). David would take care of God's sheep... The image of the shepherd is a primary metaphor for any reflection on character in biblical leadership” (Laniak, 2001).

The research is being conducted by Nathan H. Gunter for purposes of completion of a capstone thesis for the Doctor of Education at The Southern Baptist Theological Seminary. You will be asked to participate in two ways.

First, you will undergo an hour-long interview that will be audio- and/or videotaped to assist in the researcher’s note taking. The main purpose of the interview is to identify your understanding of shepherd leadership in the Kenyan context based upon your, biblical and doctrinal convictions (content), your personal spiritual development and relational practices (character), and your practical abilities and focus in pastoral ministry (competence).

Next, you will participate in site observation by allowing the researcher to collect observations of regular learning environment data.

Any information you provide during the interview or site observation will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of the personal interview and site observation, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

I agree to participate

I do not agree to participate

Background Information

State your biological age:

State your gender:

State your religious/denominational affiliation: (example: Baptist, Catholic, none, etc.):

Preliminary Interview Questions

Are you currently involved in a student role at (name of institution)?

How long have you been enrolled in this program?

How did you come to this particular program?

What has your experience in this program been like?

“Shepherd leadership” is a broad term referring to Scripture’s use of the shepherd metaphor to develop a comprehensive portrayal of faithful, godly leadership. “Human shepherding is the human expression of divine commitment to the flock of God. The model for this kind of shepherding is David (cf. Jer 23:5) whom the Lord promised to return to the throne (Ezek 34:23). David would take care of God's sheep... The image of the shepherd is a primary metaphor for any reflection on character in biblical leadership” (Laniak, 2001).

Much of what has been written concerning biblical shepherd leadership suggests that the pastor-shepherd may be understood or described in three broad categories: content, character, and competence. I would like to explore each of these categories with a series of questions.

CONTENT

For the purposes of this interview, “content” will refer to the theological curriculum and instructional emphases associated with your pastor-equipping methodology.

1. How would you describe your own level of biblical or theological understanding prior to beginning this program?
2. What courses or experiences in this program have most influenced your understanding of the Bible and theology?
3. What are some of the key doctrines or theological truths you have studied in this program?
4. How would you describe the course structure and instruction style of this program to a potential new student?
5. How would you summarize the Bible’s teaching on pastoral leadership, especially in terms of the pastor’s character and responsibilities?
6. Which passages of Scripture do you consider most important in describing your role as pastor?

CHARACTER

For the purposes of this interview, “character” relates primarily to the development of a pastor’s affections for and attitudes toward God, himself, and the people under his care.

7. How would you describe your personal devotional practices when you entered this program?
8. How has this pastor-equipping program helped your personal spiritual growth?
9. Have you received specific training to develop your personal spiritual disciplines (e.g. prayer, Bible reading), as well as your affection or attitudes towards God? If so, please describe.
10. How would you describe the personal devotional practices of a healthy pastor?
11. How have you been prepared to relate to and care for members in their local churches?
12. How would you describe a healthy pastor’s relationship and affections toward his local church?
13. In what ways do you perceive a need to grow further in your personal devotional life or in relationship with your local church?

COMPETENCE

For the purposes of this interview, “competence” is a topic which explores exactly how a pastor exercises shepherd leadership and which related skills are necessary for ministry.

14. What practical ministry skills did you associate with pastoral ministry when you began this program?
15. What classroom instruction has taught you practical skills for pastoral ministry? What areas of ministry competence have been emphasized?
16. Has your learning included practical ministry training outside of a classroom context? If so, please describe.
17. How does your practical ministry training reflect the biblical depictions of skills needed for faithful pastoral ministry?
18. How does your practical ministry training reflect the unique needs of your local church?
19. In what practical ministry skills do you perceive yourself to be most prepared to serve Kenyan churches? Least prepared?

CONCLUSION

20. Given the three components involved in the profile of a shepherd leader – content, character, and competence – how would you rank these three area in terms of importance to your future ministry?
21. Which of the three components of the shepherd-leader profile do you believe the Bible emphasizes most? Least?
22. Are there particular areas in which you sense a need to be further equipped prior to completing your training for ministry? If so, what are they?
23. Is there anything else you would like to add before the close of this interview?

APPENDIX 5

CASE PROFILE SUMMARIES

Table A1. Comparison of shepherd-leader case profiles

Case	Content	Character	Competence
KBTC	<ul style="list-style-type: none"> •Hermeneutics/Biblical Interpretation •Evangelism •Pastoral Leadership as Calling •Pastoral Leadership as a Model Servant 	<ul style="list-style-type: none"> •Increased biblical knowledge fueled growth in devotional lives. •Improved attitudes and care toward church members. •Inward markers of spiritual life are Bible reading, prayer, and diving calling. •Outward behavior is an indicator of inward reality. 	<ul style="list-style-type: none"> •Hermeneutics •Evangelism •Pastoral Ministry Practicals
ILL	<ul style="list-style-type: none"> •Bible Doctrine •Hermeneutics/Biblical Interpretation •Pastoral leadership is shepherd-like care for people. 	<ul style="list-style-type: none"> •Prayer life informed by Bible reading. •Increased burden to care for church members. •Outward behavior and morality reflects quality of personal devotional life. •Pastors pray with and for their people regularly. 	<ul style="list-style-type: none"> •Bible Teaching and Communication •Administration and Team Leadership

Table A1 – continued

<p>ABNTP</p>	<ul style="list-style-type: none"> •God’s Power •God’s Knowledge •God’s Grace •God’s Faithfulness •God’s Holiness •Pastoral leader is a servant-shepherd. •Pastor leads by example and from the front. 	<ul style="list-style-type: none"> •Prayer life strengthened by Bible meditation and application. •Healthy pastors pursue personal holiness. •Healthy pastors have a humble, caring relationship with their churches. •Pastors pray with and for their people regularly. 	<ul style="list-style-type: none"> •CBS Teaching Method
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APPENDIX 6

CODE APPLICATIONS

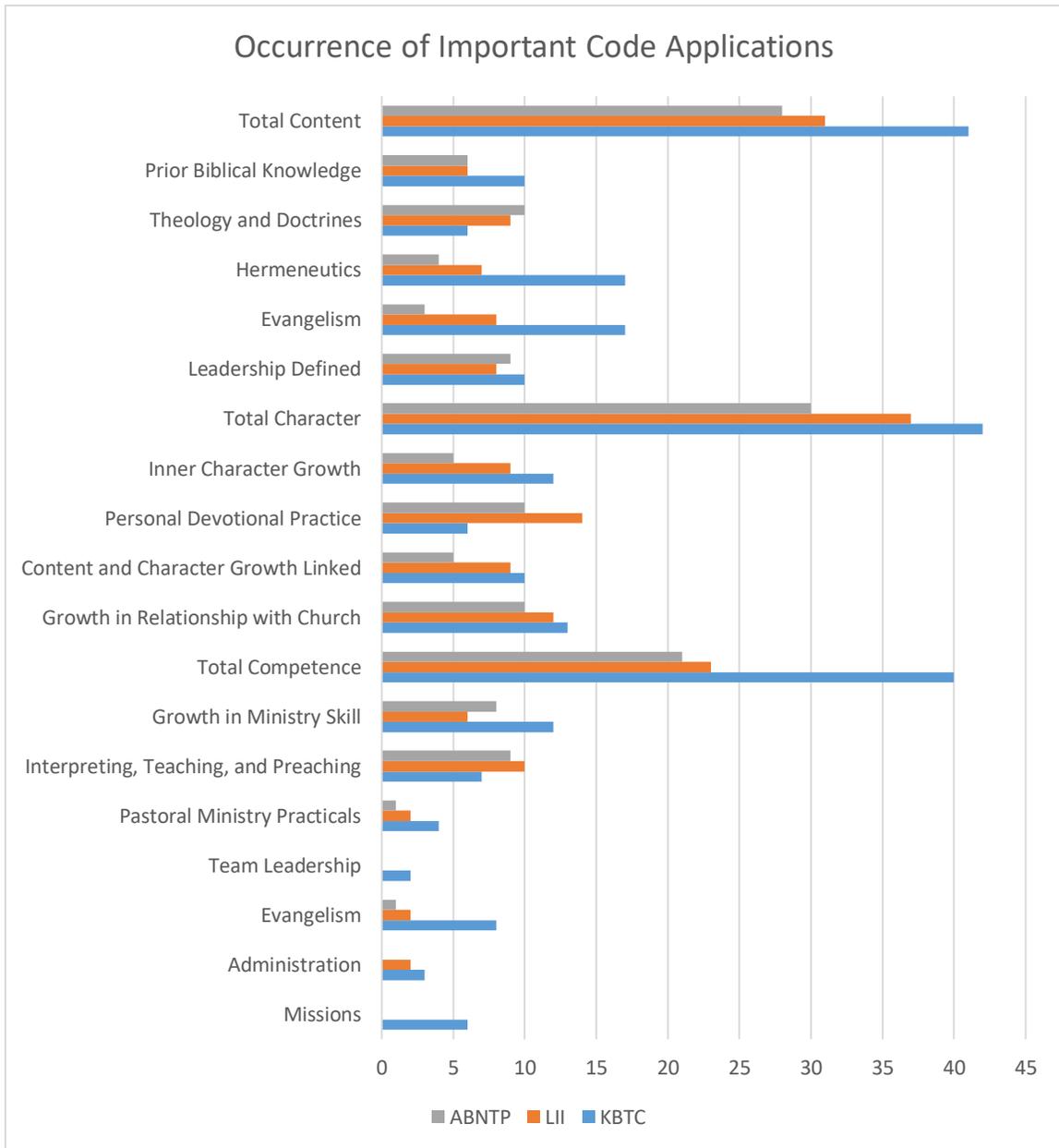


Figure A1. Occurrence of important code applications

APPENDIX 7

SITE PHOTOGRAPHS

1. Kenya Baptist Theological College, Limuru, Kenya



Photo 1 - Baraka Hall, formally opened in 2016, is the main academic building on the campus of KBTC. It includes faculty offices, classrooms, men's and women's dormitories, restroom facilities, kitchen, and a multi-purpose room.



Photo 2 - Three octagon-shaped buildings reflect the style of traditional round African huts. These buildings house college administration offices, a bookstore, the ministry wives institute, and the main library.

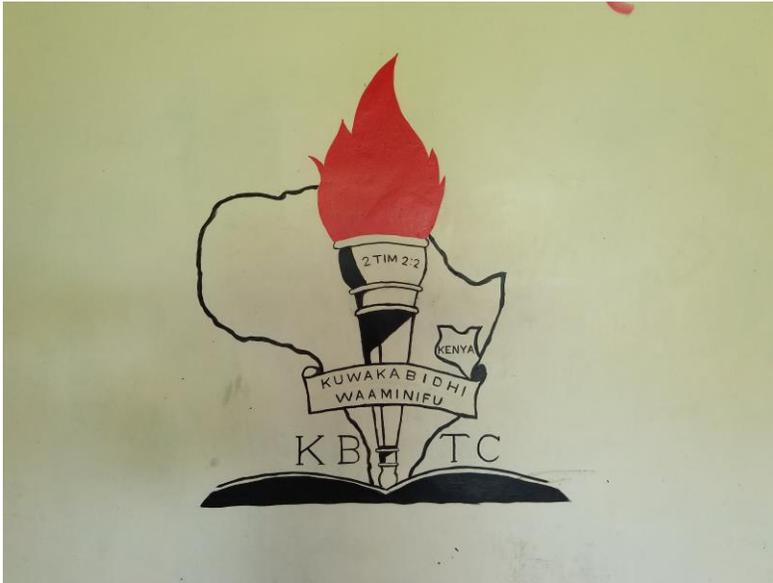


Photo 3 - The KBTC logo is prominently displayed in the lobby of Baraka Hall. The reference to 2 Tim 2:2 and the college motto, "Kawakabidhi Waaminifu," (translated: "give it to the faithful ones") affirm the college's commitment to equipping generations of leaders.



Photo 4 - An IMB missionary professor teaches a course on General Epistles in a typical classroom in Baraka Hall.

2. Leadership International, Inc., Kitengala and Nakuru, Kenya



Photo 5 - LII's Kitengala cohort meets at a local church facility, the Great Commission Christian World Ministries.



Photo 6 - LII classes typically meet in the sanctuary space of local churches. Space is arranged to simulate a traditional classroom lecture arrangement.



Photo 7 – A local Pentecostal bishop teaches a course on pastoral leadership in Kitengala, Kenya.



Photo 8 – Another LII cohort meets in the rear of the sanctuary of a local Pentecostal church in Nakuru, Kenya.

3. Advanced Bible Narrative Trainers Program, Nairobi, Kenya



Photo 9 – ABNTP meets for six one-week sessions over the course of one year at Common Ground Theological Institute on the grounds of Nairobi Korean Church.



Photo 10 – A typical training session for ABNTP seats students in a large U-shape with the instructor and white board at the open end. This arrangement allows students and instructor to observe each individual's actions and interactions during both the story-telling and the question-and-answer dialogue.



Photo 11 – The CBS Story Cloth is a primary teaching tool for the ABNTP curriculum. Each of the 42 squares is an image which represents a specific Bible story. The 42 stories are arranged chronologically and progress from the story of creation to the crucifixion and resurrection of Christ. Each ABNTP student receives a story cloth to use in his or her home church.



Photo 12 – A Kenyan pastor and ABNTP instructor teaches the Passover story during a morning training session.

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ABSTRACT

MISSION AGENCY METHODS FOR EQUIPPING KENYAN PASTORS AS SHEPHERD LEADERS: A MULTI-CASE STUDY

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The work of Western missionaries has helped the Christian faith take deep root in Africa over the past two centuries, and today the African continent is home to the most rapidly growing segment of the global church. This rapid growth has generated a need for greater numbers of biblically-equipped pastors to lead the African church.

This qualitative, multi-case study explores the influence of select pastor-equipping methodologies employed by Western mission agencies engaged in the effort to develop pastors in Kenya. The programs of three mission agencies are observed as individual cases in this study, and a profile of the typical pastor equipped in each case is developed. The literature review in chapter 2 includes a model profile for shepherd leadership consisting of three categories – content, character, and competence – identified through exegetical study of the shepherd-leader motif in Scripture. This model profile provided the categories used for researching and developing the profiles associated with each case study.

Each case study included interviews with program directors and students, site observations, document analysis, and informal discussions. Analysis of each case individually, as well as cross-case analysis, identifies emerging themes, constructs, and

patterns which describe the effect of the selected pastor-equipping methodologies in developing Kenyan pastors. This research found that Kenyan pastors consistently identified courses in biblical interpretation or hermeneutics as the most influential aspect of their pastoral development. This finding was consistent across all three case studies. Additional implications and applications of the research findings are discussed in chapter 5.

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