

## PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: PROVIDING EFFECTIVE PASTORAL LEADERSHIP  
IN A MULTICHURCH SETTING IN DELTA CONFERENCE  
OF THE SEVENTH-DAY ADVENTIST CHURCH, NIGERIA

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Date Completed: June 2015

Success is paramount to every pastor because he would be satisfied that he is a spiritual leader to his church members. He would want to minister to them spiritually, physically and morally. Success for this task lies in the provision of the basic necessary tools. However, a constraint to his performance could be the multiple number of churches he takes care of, sometimes in addition to being a departmental director or a conference officer. He could also be a husband and father with family responsibilities. Yet he is expected to perform all his roles creditably and simultaneously. How does he provide effective pastoral leadership to his congregation? How does this affect his role as a husband and father? How would this affect his health and, perhaps, leisure time?

This descriptive research studied the work of the pastor and how best he can perform his multiple roles, especially in a multichurch setting. The researcher administered a questionnaire to the pastors and organized training programmes for the

pastors and elders between January 2012 and April 2013. These programmes were at the local church, zonal and conference levels.

As a result of the training programmes with the churches to increase the effectiveness of the pastors, there was a noted increase in church growth in Sabbath School, evangelism, youth involvement, and stewardship. The increased involvement of members in ministry led to an increase in the number of converts to the church. Another benefit of the programme was that it gave the pastor more time for prayer, visitation, counselling, and Bible studies. He also had increased quality time with his family. In order to realize these benefits, it is recommended that a district should have not more than four churches with 200 members, and the conference officers should not be district pastors at the same time.

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NIGERIA

A project

presented in partial fulfillment  
of the requirements for the degree  
Master of Arts in Leadership

by

Opeke Jicheko Amos

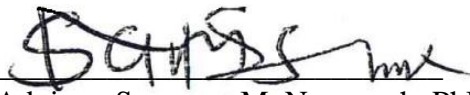
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To God, the Author of life and giver of wisdom.

To all multichurch Pastors in the Adventist church that this work will benefit.

To my family: my wife, Helen Oghenekevwe; for her motherly support;

To my children: Gods Treasure Oghenenyehovwo and Shalom Ufuoma,  
for their prayers and companionship.

## TABLE OF CONTENTS

LIST OF TABLES .....	vii
ACKNOWLEDGEMENTS .....	viii
CHAPTER	
1. INTRODUCTION .....	1
Statement of the Problem.....	4
Purpose of the Study .....	4
Significance of the Research .....	5
Definition of Terms .....	5
Delimitation of the Study.....	7
Methodology.....	7
2. BIBLICAL BASIS FOR PASTORAL LEADERSHIP .....	8
Background and Definitions .....	8
God, the Originator of all Things .....	10
The Leadership of Moses.....	11
Moses Training .....	12
The Lesson of Humility and Delegation.....	13
Joshua, the Successful Leader .....	14
Nehemiah, an Exemplary Leader .....	15
Nehemiah Identified with His People .....	16
A Life of Prayer .....	16
Courageous Faith .....	16
Nehemiah Communicated Effectively.....	17
Nehemiah Attributed Success to God.....	17
Some Great Leaders in the New Testament .....	18
Jesus Christ, Servant Leader .....	18
Characteristics of a Servant Leader .....	20
Dependence on God.....	20
Motivated By the Glory of God.....	20
He is Under Authority.....	20
He Mentors Others.....	21
Peter, a Faithful Leader.....	21
Multichurch Concept in the New Testament .....	23
Paul the Pioneer Leader .....	23
Timothy and Titus.....	24

What is a Multichurch District? .....	25
Requirements for Organizing a District.....	26
Challenges of the Multichurch District.....	26
How Does the Seventh-day Adventist Church Define Multichurch Concept? ....	27
E.G. White Counsels to Multichurch/ Church Leaders .....	28
Pastoral Roles and Responsibilities .....	31
The Pastor as a Leader .....	31
The Pastor as a Teacher .....	32
The Pastor as a Husband, Father and Minister .....	33
The Pastor as an Organizer .....	35
The Pastor as a Motivator .....	36
Why Motivate Members? .....	36
Instruments of Motivation .....	37
Qualities of Church Leaders .....	38
Spirituality.....	39
Exemplary in Nature .....	39
Commitment to a Vision.....	40
Effective Communication Skills .....	40
Integrity.....	40
Impact of Leadership .....	41
Involvement in Programming .....	41
Family Life.....	42
Prayer .....	42
Visitation.....	43
Stewardship.....	43
Church Growth.....	43
Conclusion .....	44
<b>3. HISTORICAL BACKGROUND OF DELTA CONFERENCE .....</b>	<b>46</b>
Background.....	46
Recent Changes .....	48
Geographical Setting of Delta Conference .....	48
Multichurch Pastors in Delta Conference.....	50
Questionnaire Distribution and Analysis.....	51
Discussion of Findings .....	58
Situational Challenges .....	60
Conclusion .....	60
<b>4. PROGRAMME DESIGN, IMPLEMENTATION AND EVALUATION.....</b>	<b>62</b>
Programme Design .....	62
Implementation .....	65
Leadership.....	65
Sabbath School   Personal Ministry   Evangelism. ....	66
Youth.....	67
Stewardship.....	67
Family Life.....	68
Pastors Retreat .....	68
Evaluation .....	69
Leadership.....	69

Sabbath School   Personal Ministry   Evangelism .....	71
Youth-Asaba, Abraka .....	72
Stewardship.....	73
Family Life.....	74
Pastors Retreat .....	74
Impact of Training on the Pastor .....	75
Summary of Evaluation .....	75
Conclusion .....	76
<b>5. SUMMARY, CONCLUSION AND RECOMMENDATIONS.....</b>	<b>77</b>
Conclusion .....	79
Recommendations.....	80
<b>APPENDIX.....</b>	<b>81</b>
<b>BIBLIOGRAPHY .....</b>	<b>84</b>
<b>CURRICULUM VITA .....</b>	<b>87</b>



## LIST OF TABLES

1. Delta Conference in Figures .....	50
2. Frequency of Visits .....	51
3. Preaching Schedule .....	52
4. Information Dissemination by Pastors .....	52
5. Training Programmes.....	53
6. Training Frequencies .....	54
7. Attendance at Training.....	54
8. Means of Spiritual Impact.....	55
9. The Number of Pastoral Assistants (Elders) in Some of the Districts.....	56
10. Frequency of Meeting with Elders.....	56
11. Full Vacation.....	57
12. Work Load on Pastors Health .....	57
13. Local Church/District Programme .....	64
14. Comparative Baptism and Sabbath School Class Record.....	71
15. Youth Training Attendances in the Districts .....	73

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## CHAPTER 1

### INTRODUCTION

The church of God is a spiritual hospital, a place for those who realize their spiritual sickness and desire healing. Her patients come to receive spiritual healing and depart to serve their community. In the book, *The Acts of the Apostles*, Ellen, White says, “the church is God’s appointed agency for the salvation of men,”<sup>1</sup> and it was organized to serve the world with the gospel. In another book she identified Christ as the foundation of the church and members are to obey him as the head. The weakest may depend on the “The Rock of faith which is the living presence of Christ.”<sup>2</sup> Those who by faith in God go to the church to worship, believe in the word of the pastor as coming from God, and thus, do whatever he says.

The desire of every pastor is to be successful in his calling. Success in this sense is to have self-satisfaction that he is a spiritual leader to his people and a servant of God. However, because of several churches that some pastors care for and other responsibilities including being a husband and a father, these pastors do not perform very well. The high point of various pastoral duties within the week is the sermon time during the Sabbath worship, in fact, “the principal calling of a minister is to preach,”<sup>3</sup> hence, the pastor (preacher) has to be well prepared.

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<sup>1</sup> Ellen White, *The Acts of the Apostles* (Boise, ID: Pacific Press, 1911), 9.

<sup>2</sup> Ibid.

<sup>3</sup> Ellen White, *Desire of Ages* (Boise, ID: Pacific Press, 1911), 44.

In addition to preaching, the pastor also does counselling, prayer, bible studies, etc. As the mouthpiece of God, the worshiper wants to hear God talk to and through him. Some persons in the church could get their understanding of God, the Holy Spirit and Christ from the pastor.<sup>4</sup>

They may have devotions every day, but that is not where they get their minds shaped. They looked to the preacher as God's mouthpiece. It is common to hear that someone went to church to worship about two or three times but did not see or hear the pastor preach. Upon enquiry, he is told the pastor goes to other branches and that he preached in that church the Sabbath before his first visit. Looking at the preaching schedule, he knew when the pastor would be in that church. He showed up again the day the pastor worshipped in that church.

Later he explained that he would prefer to hear a sermon from the pastor than from an elder or any other person. And when this is not the case he may become discouraged. Since the minister cannot be ubiquitous in all the churches, how then does he provide effective pastoral leadership in a multichurch setting as in Delta Conference, where a pastor is responsible to several churches? More than preaching once a week, the pastor also needs time to do visitation, preside over meetings, nurturing through prayer and counselling and giving of bible studies.

A pastor might be more effective if assigned to a local church, but the multichurch pastor is expected to perform in all areas of his calling. The challenges are enormous. Bill Hybels believes that the 'local church is the hope of the world.'<sup>5</sup> That local church leaders have the potentials to change the world if they do things well. It is in the local church, he says, that 'dynamic teaching, creative worship, deep

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<sup>4</sup> Ibid.

<sup>5</sup> Bill Hybels, *Courageous Leadership* (Nairobi, Kenya: Evangel, 2004), 27.

service will combine to renew the hearts and minds of seekers and believers alike, strengthen families, transform communities and change the world.’<sup>6</sup>

The mission statement of the Seventh-day Adventist church states:

To proclaim to all peoples the everlasting gospel in the context of the three angels’ messages of Revelation 14:6-12, leading them to accept Jesus as personal savior and to unite with His church, and nurturing, them in preparation for His soon return.<sup>7</sup>

The mission statement has a local and a worldwide focus. The local focus enables the local church/conference to plan and execute strategies to actualize the mission of the church in its local field. This involves evangelism of all kinds that includes all members of the church. It is here programmes are designed to nurture the members so that they can grow in grace while going out to win others. Such programmes as bible study, prayer, seminar, witnessing, will result in revival and faithfulness to God.

The worldwide focus refers to the plans designed from the General Conference to be implemented in every local field across the world. These programmes may be larger in scope and could involve external assistance. Because of the desire of the church to achieve both foci of the mission, the pastors as the spiritual leaders of the church are in the forefront in the execution of these programmes. The members, as well as the pastors, have an equal responsibility to God to carry out these tasks.

The pastor’s roles are many. He is a husband, father, and minister, yet he is expected to perform these roles creditably and simultaneously. E. G. White declares that,

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<sup>6</sup> Reinhold R. Bietz, *Jesus the Leader* (Mountain View, CA: Pacific Press, 1980), 28.

<sup>7</sup> General Conference of the Seventh-day Adventists, “Official Statements,” accessed 2 February 2016, <https://www.adventist.org/en/information/official-statements/statements/article/go/-/mission-statement-of-the-seventh-day-adventist-church>.

The minister's duties lie around him, nigh and afar off; but his first duty is to his children. The spiritual welfare of his family comes first. He should not neglect his home duties for the outside duties because the foundation of the individual and society lies in the home.<sup>8</sup>

How does he provide effective pastoral leadership to his congregation and how does this affect his role as a husband and a father. How would this affect his health and perhaps leisure time?

### **Statement of the Problem**

Every pastor in Delta Conference is a district pastor and every district has between four and ten churches. Since there is no one pastor to one church, how does he effectively minister to his members? What are the challenges of providing effective pastoral leadership in a multichurch district? What effect does this have on him with respect to his health, family, and leisure? How does he provide effective spiritual leadership to each of his diverse congregations?

### **Purpose of the Study**

Every pastor desires to be effective and productive. The holistic wellbeing—spiritual, emotional, empowerment, intellectual—of his members is uppermost in his mind and he is in a position to provide this directly or indirectly. From the stated problems above, the purpose of this research was to:

1. Suggest ways to improve the work of the multichurch pastor.
2. Determine the impact of the job on his health, and family.
3. Determine how the members can benefit maximally from his ministry.
4. Design a programme to improve the work of the multichurch pastor.
5. To evaluate the impact of the programme on the church.

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<sup>8</sup> Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 204, 205.

Though the pastor may be in a particular church, Church leaders and members may not feel his absence if they follow the plans already made and follow the suggestions contained in this work.

### **Significance of the Research**

The Seventh-day Adventist Church is patterned after the New Testament church, where the disciples established a church, appointed elders to take charge (Acts 14:23; Titus 1:5), and moved on to another place.<sup>9</sup> The book of Acts reveals the establishment of New Testament church leadership whereby the elders become the associate pastors. Paul would later visit these churches to strengthen and encourage them (Acts 15:14; 18:22, 23; 21:17, 18). Through the first century of the Christian era, elders led the churches.<sup>9</sup>

This research benefit the pastors who are the spiritual leaders of the church as the oracle of God. It also is helpful to elders who are lay persons and perform assigned pastoral duties in their local congregations. The largest church family and other administrative fields can also benefit from this work. It will enhance the efficiency of the pastor to his members as well as benefit multichurch pastors beyond the field. It will assist them to provide effective pastoral leadership and then translate to growth in every sphere of the ministry.

### **Definition of Terms**

These terms are defined based on their usage in this work:

**Spirit of Prophecy** often refers to the writings of Ellen Gould White.

**Multichurch** are many churches in an area under one leadership.

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<sup>9</sup> Samuel Korateng-Pipim, "Leadership in the Church: Are we Honestly Mistaken?" *Adventists Affirm* 20 (2006): 6-24.

**District** is a united organized body of local churches and unorganized body of individual believers in a local area.

**Conference** is a united organized body of local churches in a state.

**General Conference** is the largest unit of the organization embracing all unions, conferences and other church organizations in all parts of the world. It is the highest organization in the administration of the Seventh-day Adventist Church worldwide.

**Union** is a united body of conferences within a larger territory.

**Local Church** is a united organized body of individual believers.

**Company** is a united body of believers that is yet to be organized into a local church.

**Branch Sabbath School** is a unit of individual believers in a family or community that is/are yet to be organized into a company.

**Preaching Schedule** is a roster containing names of preachers every week.

**Sabbath** is the seventh day of the week. The day the Adventists worship.

**Hope Channel** is the official satellite broadcast station run by the Seventh-day Adventists church.

**3ABN** is a private Satellite broadcast network run by the Seventh-day Adventist Church.

**Camporee** is a youth camp limited to certain age groups

**Adventurer Club** an organized body of the youth aged 6-9 in a local church.

**Unit** is the smallest group of between six and eight members in an Adventurer/Pathfinder Club. There could be several units in a club.

**Pathfinder Club** is an organized body of the youth aged 10-16 in a local church.

**Master Guide** the senior officer of the youth ministry. They oversee the other arms of the youth ministry.



### **Delimitation of the Study**

As started earlier, Edo-Delta Conference was one entity until December 2011 when it was reorganized into two. While it is a fact that almost all Adventist pastors in Nigeria are multichurch pastors, this work studied the challenges it posed to the ministers in Delta Conference.

### **Methodology**

This is a descriptive research study. In order to successfully actualize the purpose of this work, we sourced information from secondary sources such as the Bible, Bible dictionaries, Spirit of Prophecy writings, journals, magazines were consulted. Also, a questionnaire was developed and administered, then responses were analysed. Training programmes (seminar, workshop, retreat) in various departments of the church were organized for the pastors and other church leaders, to help improve their effectiveness. Views were sought from some of the trained participants. To evaluate the impact of the trainings, comparative reports from some departments in some districts were considered. Personal observations also contributed to this work.

## CHAPTER 2

### BIBLICAL BASIS FOR PASTORAL LEADERSHIP

#### **Background and Definitions**

Leadership as a subject has generated excitement and interest over time. Human beings experience leadership from early childhood. When people think about leadership images come to mind of powerful dynamic individuals who commanded victorious armies, shaped the events of nations, developed religions, established business empires, organized great sporting events and more.<sup>1</sup> Some people are born with characteristic that mark them early as leaders. Leadership whether in ourselves or in others creates a sense of direction and empowerment and gives the motivation we feel when we are doing or achieving something worthwhile because it is influencing those around us for a common purpose.

There is no universal definition of leadership because leadership is complex. It means different things to different people. It is "like describing the shape of an amoeba."<sup>2</sup> A study of the word reveals that leadership appeared only in the early 19<sup>th</sup> century. Roger Gill quotes Grint as saying 'Leaders are in front pulling followers after them.'<sup>3</sup> Warren Bennis and Burt Nanus have reported over 850 definitions of

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<sup>1</sup> Robert Lussier and Christopher E. Achua, *Effective Leadership*, 3<sup>rd</sup> ed. (Mason, OH: Thomson South-Western, 2007), 14.

<sup>2</sup> Roger Gill, *Theory and Practice of Leadership* (London, UK: Sage, 2006), 8.

<sup>3</sup> *Ibid.*, 9.

leadership.<sup>4</sup> However, one of such definitions is, “the influencing process of leaders and followers to achieve organizational objectives through change.”<sup>5</sup> Oswald Sanders agrees by saying that, “Leadership is influence, the ability of one person to influence others to follow his/her lead.”<sup>6</sup>

A leader takes people to where they have not been to before. God spoke through Isaiah, “I will bring the blind by a way they did not know; I will lead them in paths they have not known” (Isa 42:16). There are different shades of leaders producing leadership in their various settings. There are military leaders, economic leaders, political leaders and religious leaders. Religious leaders are those who claim they have the call of God. They go by various titles: Bishop, Reverend, Pastor, Evangelist, and so on. Religious leaders ought to be spiritual leaders. This leads to the spiritual dimension of leadership and Robert Clinton defines a Christian leader as “a person with a God given-capacity and the God-given responsibility to influence a specific group of God’s people toward God’s purpose for a group.”<sup>7</sup>

In other words, God’s people are led toward God’s purpose. George Barna also defines a Christian leader as “someone who is called to lead; leads with and through Christ-like character and demonstrates the functional competences that permit effective leadership to take place.”<sup>8</sup>

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<sup>4</sup> Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York: Harper Collins, 1997), 4.

<sup>5</sup> Lussier and Achua, 16.

<sup>6</sup> J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1967), 27.

<sup>7</sup> Eddie Gibbs, *Leadership Next: Changing Culture* (Downers Grove, IL: Intervarsity Press, 2005), 25.

<sup>8</sup> George Barna, *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), 25.

After x-raying several definitions by different authorities, the Blackabys came up with an apt definition: “Spiritual leadership is moving people on to God’s agenda.”<sup>9</sup> Those whom he has called or chosen as leaders are to show the way to salvation through their leadership of the body of Christ.

### **God, the Originator of all Things**

God, the omnipotent Creator, whom human beings need to recognize and revere, and with whom they need fellowship in order to have fullness of life, is the greatest Leader of everlasting. From the time of creation, God exhibited the leadership qualities that every man/woman should have. From pre-planning to actual creation out of nothingness (Ps 33:6,9; Heb 11:3); from Adam out of the dust of the earth to giving him dominion over all creation; from the plan of salvation to redemption; from life here on earth to life in eternity, God as the Master Planner has put everything in place for the good of man.

Leadership goes with challenges. God knew the challenges that Satan would pose to man, so He adequately made provision for him to tackle them; nothing took God unaware. As He gave dominion to Adam over and above all creatures in the garden, He made him the leader with wisdom over all the creatures. However he was alone and God saw that he needed a help-meet. God caused Adam to sleep and made Eve out of his rib (Gen 2:21, 22) as against calling her into existence. Together they were to take dominion over the earth. Later sin came and our first parents lost control of the perfect environment that God had put them.

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<sup>9</sup> Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Kaduna, Nigeria: Evangel, 2001), 20.

From the entrance of sin into the garden, some of Adam and Eve's descendants began to increase in sinfulness to the point at which it pained God that He had created man (Gen 6:5, 6). He sent the flood to destroy that generation but Noah found favour before God. From the lineage of Shem, God raised up Abraham, a great, great, grandson of Noah (Gen 11:26), whom He called out of his land in order to make a special nation (Gen 12:1-3). The descendants of Abraham went to Egypt in search of food but became slaves to the Egyptians (Gen 15:13, 14; 46:27). Things got worse when a Pharaoh who did not know Joseph (Exod 1:18) came to the throne and ordered the killing of the male children of the newly born Jews. At this point, the Jews humbled themselves before God, acknowledged His dealings and cried unto Him for deliverance from the oppressive yoke of the Egyptians (Exod 2:23, 24). This was perhaps, God's effort to restore the image and leadership of man.

God needed to restore the nation, instil His leadership so that His children can enjoy His love. He answered the prayers of Israel and renewed the covenant He made with their fathers. By this, the knowledge of the true GOD is preserved through successive generations from Adam to Noah, to Abraham, to Moses, down through the ages to us today.

### **The Leadership of Moses**

The challenges of leadership dogged every step of Moses from the time God called him to when he struck the rock instead of speaking to it. At the birth of Moses, the Jews were already in Egypt about 135 years (Gen 12:4; 21:5).<sup>10</sup> Although about seventy of them went to Egypt, their number had increased over the years that the Egyptians found them as cheap labour. As they increased in number, so their labour

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<sup>10</sup> Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary* (Washington, DC: Review and Herald, 1979), 761.

increased, so their complaints increased; so their cries increased; so too their need for a deliverer.

### **Moses' Training**

God sent Moses but he had to be schooled first before he could embark on this great mission. At forty years of age, he knew it was time for him to do something but not humanly. It took another forty years before he was qualified to speak for God before Pharaoh. By this time he had received the desired training that had inculcated in him the love of God and the understanding of his life mission. "Moses needed an experience in more humble duties that would make him become tender toward living things. This he gained while keeping the flock of Jethro which he learned to guard with the gentlest care."<sup>11</sup>

His authority as a leader was challenged severally by the Hebrews, even by his own siblings Aaron and Miriam (Num 12:2). On some occasions, he asked God to take his life instead of punishing the people (Exod 32:32; Num 11:23). After series of cries with God's divine intervention, Moses brought the people to Mount Sinai where he received directly from God the moral law as the instrument to establish the Hebrew nation as a theocratic state (Exod 24:9-11; 33:11).<sup>12</sup> It was here that laws were codified, the instruction for the erection of the sanctuary was given, and its services instituted (Exod 19; 25:39). After about a year, under God's direction, Moses brought the people to the Canaan border (Num 10:11-13).<sup>13</sup>

As a prophet, Moses was especially favoured to have close interaction with God. Siegfried Horn declares,

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<sup>11</sup> Ellen White, *From the Heart* (Hagerstown, MD: Review and Herald, 2010), 87.

<sup>12</sup> Horn, 763.

<sup>13</sup> *Ibid.*, 765.

The achievements of Israel were to a great extent, due to the character personality and consecrated life of Moses, who above all other leaders bound its families and tribes to God's chosen people. Abraham was the father of Israel, but Moses was the founder and lawgiver of the nation. As lawgiver and leader, Moses surpassed all men of antiquity, but despite his superior talents, he was the meekest man on the surface of the earth.<sup>14</sup>

### **The Lesson of Humility and Delegation**

In the face of several challenges to his leadership, Moses maintained his cool. He would intercede on behalf of the people and God would take care of their needs. Through him God performed many miracles during the forty years sojourn from Egypt to Canaan; even at Kadesh where Moses was to speak to the rock but he struck it twice (Num 20:11, 12). Because of this singular act of disobedience, God denied Moses the privilege of entering, the Promised Land.

When Jethro visited Moses and his family in the wilderness he witnessed the laborious work of judgment that he was doing and gave some wise counsel. Why should Moses not delegate authority to able men, and put each in charge of groups of persons? Moses accepted the advice and appointed men who were in charge of thousands, hundreds, fifties and tens but hard cases were referred to him (Exod 18:25, 26).<sup>15</sup> The principle of delegation of duties was thus established.

Delegating simply means to give authority or responsibilities to others while you superintend over them. It eases the burden of responsibilities on the leader while he or she does some other things. Delegation ensures succession while new gifts including leadership emerge. Delegation is beneficial to both the leader, the one receiving the delegation and the corporate body or establishment. E.G. White counsels that, the best help a minister can give to the members of the church is not to

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<sup>14</sup> Ibid., 766.

<sup>15</sup> Joan Comay, *Who's Who in the Old Testament: Together with the Apocrypha* (New York: Routledge, 2002), 248.

sermonize, but to plan work for them. “Give each one something to do for others.”<sup>16</sup> The people should be educated and taught how to work for God. By this, everyone will fulfil his/her part in working for God. When Moses delegated his duties harder cases were still referred to him for adjudication. According to George Barna’s earlier definition of a Christian leader, Moses was a true Christian leader.

### **Joshua, the Successful Leader**

Joshua was the military commander of Moses during the wilderness journey. He accompanied him on the ascent to Mt. Sinai to receive the Decalogue from God. He represented the tribe of Ephraim on the expedition to spy out the promise land. He and Caleb alone, among the twelve, returned with a favourable report (Num 13:8). Shortly before Moses died, he publicly installed Joshua as his successor (Num 27:18-23; Deut 1:38; 31:23). He was a man of wisdom, ability, and faith. When Moses eventually died, Joshua began immediate preparation to enter Canaan. He dispatched two spies to secure a report on Jericho and when preparations were completed he led the people over the Jordan. After these preliminary conquests, Joshua set about dividing the land of Canaan among the tribes of Jacob.<sup>17</sup>

Joshua does not succeed Moses as lawgiver but consistently points back to the law that Moses promulgated highlighting it as the standard for national fidelity. He served as a teacher of the book of the law and confronted his people again in a concrete way near the end of his life (Josh 24:14; 15). He obeyed the command of Moses. He circumcised the new generation and celebrated the Passover on the appointed day. He encouraged careful observance of the law in his farewell speeches

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<sup>16</sup> Ellen White, *Pastoral Ministry* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 1995), 155.

<sup>17</sup> Horn, 622.



and the obedience he appealed for and model in his life lasted for a generation after his death (Josh 24:31). He is an example of faith and obedience which led to the secure possession of the land.<sup>18</sup> Ellen White says, “Joshua was courageous, resolute and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and above all inspired by a living faith in God.”<sup>19</sup> This was the character of the man chosen by God to conduct the armies of Israel into the Promised Land. Joshua displayed servant-leadership when they had made an end of dividing the land, and all the tribes had been allotted their inheritance, he presented his request to be given a single city. This was a testimony to the noble character and unselfish spirit of Joshua who, instead of being the first to take his possession waited till the most humble of this people had been served.<sup>20</sup>

The enumerated qualities of Joshua above are some of what the multichurch pastor need to give effective leadership to his churches. He should be a man of faith, not serving self-interest, courageous to take bold initiatives and persevere prayerfully.

### **Nehemiah, an Exemplary Leader**

The multichurch pastor like Nehemiah embraces God’s sovereign rule and relies on Him totally while accepting full responsibility for his work. When Nehemiah learnt that the city of Jerusalem was without walls thereby exposing the returned exiles to the continual harassment by their enemies, he sought the Lord in Prayer. (Neh 1:3-4). He depended on God. He not only prayed but also fasted. When confronted with challenges in leadership, leaders should find great consolation,

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<sup>18</sup> Bill T. Arnold and H. G. M. Williamson, eds., *Dictionary of the Old Testament: Historical Books* (Leicester, England: Intervarsity Press, 2005), 56.

<sup>19</sup> Ellen White, *Patriarchs and Prophets* (Boise, Idaho: Pacific Press, 1958), 481.

<sup>20</sup> *Ibid.*, 515.

courage, and strength through prayer. Prayer is the breath of the soul. “Throughout Nehemiah’s ministry he was breathing, prayer as naturally as a human being breathes air.”<sup>21</sup> Nehemiah had some attributes of leadership that are of vital importance to the pastor of a multichurch district.

### **Nehemiah Identified with His People**

Nehemiah identified with his people and manifested an unselfish concern for God’s people. Nehemiah served the King of Persia as a cup bearer to King Artaxerxes 1 (Neh 1:11). In this elevated and comfortable position when he heard of the condition of his people he felt the need to use his position to help them. No effective leader looks down on his people or distances himself from their plight. In his prayer, he did not exonerate himself even though he was not born in Israel. Like Daniel, he identified with the failure of his people to meet God's standard.

### **A Life of Prayer**

Nehemiah’s life of Prayer revealed his personal relationship with God. This is knowing who God is and binding the soul with the Holy Spirit. This comes as a result of being a student of the word of God. Nehemiah supported Ezra, the high priest to read and instruct the people in the Law of Moses during the feast of Trumpets (Neh 8:1-3, 9, 10). To be an effective pastor, one need to be saturated in the word of God.

### **Courageous Faith**

Courageous faith with foresight is needed. When Nehemiah heard the sad report from Jerusalem, he took the time to pray and consult before embarking on any action. Considering his position a sad countenance before the king could mean

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<sup>21</sup> Richard J. Gehman, *Learning to Lead* (Geneva, IL: Oasis International Ltd, 2008). 234.

dissatisfaction and death but he had the courage to put up a sad face to attract the king's sympathy to his course (Neh 2:1-6). When he eventually showed his face he had an answer to the King's request. He not only had courage but also foresight which effective leaders should possess.

### **Nehemiah Communicated Effectively**

When it became clear that God was leading in his affairs, he called on the people to build the wall of Jerusalem (Neh 2:18). This was the motivation they needed and it strongly encouraged them. In addition to thinking, praying, and planning, courageous action plan should be communicated to the people, because the people are the instruments that the leader will use to actualize his vision.

Nehemiah also organized the people into thirty-nine different groups involving all classes of people doing various works.<sup>22</sup> This involves delegation and appointment of people of integrity and faith.

### **Nehemiah Attributed Success to God**

This was the humble servant of God chosen to lead out in the building of the wall of Jerusalem (Ezra 6:16; Neh 6:16). When leaders experience success they should realize that it has come from God and not allow pride or vain conceit to take away the glory of God. When a leader humbles himself before God and attributes all success to His gracious hand, the Lord will lift him up (Jas 4:10).<sup>23</sup> “Nehemiah was a model leader; He was not a priest or a prophet or claims any high title but the success of his work shows what prayers, faith and wise, energetic action will accomplish”.<sup>24</sup>

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<sup>22</sup> Ibid., 237.

<sup>23</sup> Ibid., 239.

<sup>24</sup> Ellen White, *Prophets and Kings* (Boise, ID: Pacific Press, 1917), 676.

Moses, Joshua, and Nehemiah are great leaders in the Old Testament who have attributes of leadership that could be of great benefit to the multichurch pastor.

### **Some Great Leaders in the New Testament**

The inspired word of God is full of great Leaders either as priests, prophets, kings, disciples, or apostles. The New Testament has a variety of great men of God, who displayed qualities that the multichurch pastor needs for effective leadership.

### **Jesus Christ, Servant Leader**

The New Testament shows Christ not only as Lord and Saviour but also as divine Leader and Counsellor. No other person has ever influenced mankind as much as Jesus. He is our perfect pattern. Christ led many sheep back to the fold by his forbearance, sympathy, and tenderness. He influenced many leaders to emulate his good deeds and life.<sup>25</sup> He understood the reality of God and enjoyed personal fellowship with him. He estimated values in terms of personal worth rather than worldly terms of fame, money, and power. He was always willing to help others. This kind of philosophy made him the greatest leader the world has ever seen, a leader truly to be emulated.<sup>26</sup> But the model of leadership that the scriptures consistently recommends to the people of God is that of “servant-Leaders.”<sup>27</sup> Those that are qualified for appointment as leaders among the people of God are always appointed to serve. Whether as prophets, priests, or kings they are not to lord it over God’s people but to serve them.

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<sup>25</sup> Bietz, 9.

<sup>26</sup> Ibid., 14.

<sup>27</sup> Gottfried Osei-Mensah, *Wanted - Servant Leaders: The Challenge of Christian Leadership in Africa Today* (Achimota, Ghana: African Christian Press, 1990), 8.

When Solomon was chosen to rule Israel, he asked for a wise and discerning heart, so that he might serve God's people with justice (1 Kgs 3:9, 10). When Aaron was consecrated as the high priest among his people, the prescribed garments of his office were symbolic of the service that was required. His role as high priest was that of a servant attending to the spiritual needs of his people. Likewise, the Lord's prophets were called servants because they were to serve for the benefit of the people. It was the service of the prophets by oral message and by written word, to teach God's people his truth, to rebuke their errors, to correct their faults and to instruct them in righteousness.<sup>28</sup>

In the New Testament, Jesus sets forth this same model in word and deed. He taught his disciples what sort of leaders they should aspire to become. He rejected the contemporary leadership style in the world and insisted that Christian leadership must be characterized by humble service (Mark 10:43-45). When Jesus washed the disciples' feet, he illustrated clearly the principle that humble service in no way detracts from the essential dignity of any office or role to which the Lord may call us in his church.<sup>29</sup>

In reacting to the desire of his disciples to attain greatness and position in his kingdom, Jesus Christ did not condemn them. However, he challenged their concept of the means of attaining it. Gene A. Getz says; "Jesus was saying that anyone who wants to be a leader in the kingdom of God must be willing to be a servant. In fact, he must be a servant; a servant leader. He must be willing to focus, not on himself and his own needs, but on the needs of others."<sup>30</sup>

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<sup>28</sup> Ibid., 9.

<sup>29</sup> Ibid., 10.

<sup>30</sup> George Janvier and Bitrus Thaba, *Understanding Leadership: An African Christian Model* (Bukuru, Nigeria: African Christian Textbooks, 1997), 150.

The servant leader must be like the youngest in the family. This means sacrificing oneself to meet the holistic needs of the followers. The servant leader should sacrificially serve because he wants God to ultimately be glorified among and in the people (2 Cor 12:7-1). “God does everything to servant leaders who give him the glory.”<sup>31</sup>

## **Characteristics of a Servant Leader**

### **Dependence on God**

A servant leader acknowledges and totally depends on God. It is God who first saved him then called him into ministry. It is God who empowers him to serve. Therefore, as a servant of the Lord, he relies upon God for every success.<sup>32</sup> He acknowledges his emptiness and depends on God for grace and strength. He does not take credit to himself but gives glory to God for his achievements.

### **Motivated By the Glory of God**

The servant leader does everything to the glory of God. This is because of his love for God and not for self. His ambition is to serve and glorify God. He must be like the youngest in the family. This means sacrificial service to meet the needs of his followers and ultimately glorify God. “God does everything to servant leaders who give him the glory.”<sup>33</sup>

### **He is Under Authority**

Jesus said, “All power in heaven and on earth has been given to me” (Matt 28:18) Jesus acknowledged being given power by the Father. A servant leader

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<sup>31</sup> Ibid., 151.

<sup>32</sup> Richard Gehman, 108.

<sup>33</sup> Janvier and Thaba, 151.

understands that he is under someone who is superior to him, who has authority over him. He is answerable to someone and therefore not independent of himself.<sup>34</sup> The pastor as the servant leader is under the authority of Christ to feed the sheep therefore, he should subordinate to the Holy Spirit through whom he will benefit the members. He should be a good follower in order to become a good pastor.

### **He Mentors Others**

Jesus began his ministry with a rag-tag team of twelve disciples but turned them into world evangelists in three and half years. These were his successors after he completed his mission. A servant leader should train others to succeed him. He is not upset when others are doing well. He sees potentials in others and encourages them; he tolerates their mistakes and weaknesses and is patient in training them to become leaders. Jesus constant practice of servant leadership led him to pick up the basin and towel and serve his disciples.<sup>35</sup> Paul mentored Timothy as a spiritual Father and a faithful worker. George Janvier and Bitrus Thaba further affirm that “Jesus taught what servant leadership is by His own perfect example. The greatest demonstration of servanthood was his incarnation, His lowly birth, His humble lifestyle, and His sacrificial death on the cross.”<sup>36</sup>

### **Peter, a Faithful Leader**

Simon Peter occupies a unique place in the history of Christianity. The Bible established him firmly in the minds of Christians in every age as an epitome of true discipleship. Universally acclaimed as the chief of apostles, his pivotal role in the

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<sup>34</sup> Ibid., 110.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid., 152.

gospel narrative and in the spread of Christianity makes him a key figure in the early church.<sup>37</sup>

Horn believes that:

Peter was the first Christian convert resulting from what might be called a laymen's effort, having been brought to Christ by Andrew his brother (John 1:40-42). His eagerness, earnestness, courage, vigour and organizing ability apparently earned him a place of leadership among the disciples from the very beginning. He was pre-eminently a man of action, he was also a man of pronounced extremes . . . He was usually warm-hearted, generous, bold and daring.<sup>38</sup>

Peter could be said not to have the innate ability and experience as a disciple but haven been called, Christ qualified him and after Pentecost he emerged as one of the great leaders of the early church. Desire of Ages affirms that,

Peter was by nature forward and impulsive. Before his fall, he would always speak from the impulse of the moment. He was always ready to correct others, and to express his mind before he had a clear understanding of himself or of what he had to say. But the converted Peter was very different. He retained his former fervour, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted but calm, self-possessed and teachable.<sup>39</sup>

Of much interest to the multichurch pastor was the work that Christ entrusted to Peter after restoring him to ministry. The first work was to feed the sheep and the lambs. Peter's experience of suffering and repentance had prepared him for this work because it required great care and tenderness, much patience, and perseverance. He was to minister to both the young and old in the faith, to teach the ignorant to open the scripture to them and to educate them for usefulness in Christ's service. The minister

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<sup>37</sup> F. Lapham Peter, *The Myth in the Man and the Writings* (London: Shield Academic Press, 2003), 1.

<sup>38</sup> Horn, 868.

<sup>39</sup> White, *Desire of Ages*, 812.



is to feed the sheep with the word of God. Through the love of God that constraint him, he is to be bold with the word like the converted Peter.

All that Peter may do would be based on his love for the Master, hence the question, "Lovest thou me," was significant. Love was the most essential qualification he needed to possess without which he could not be a faithful shepherd over the flock of Christ. "Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work, but without the love of Jesus in the heart, the work of the Christian minister is a failure."<sup>40</sup> The pastoral ministry is a ministry of love. Leadership is all about people and relationship. Ministers must be people-oriented, that is, they should be concerned with people. Love is the key to winning the heart of people and only love draws the heart of the pastor to people. After Peter had been in the school of Christ for three and half years, after his conversion, from the day of Pentecost, all through the days of the early Church, Peter displayed the love that Christ had asked him.

### **Multichurch Concept in the New Testament**

#### **Paul the Pioneer Leader**

The concept of the multichurch in the Bible could be traced to Apostle Paul, who was instrumental in the establishment of the church in most Gentile cities such as Antioch, Corinth, Galatia, Philippi, Macedonia, Crete, Ephesus etc. As he went from one city to the other with the gospel, he faced several challenges (1 Cor 11:23-27). He embarked on three missionary journeys to visit and strengthen the churches. The first he went with Barnabas and John Mark starting from Seleucia Antioch Acts 13:4,

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<sup>40</sup> Janvier and Thaba, 108.

across several cities and towns and back to Antioch (Acts 14:25-27).<sup>41</sup> This journey took them about two years.

In his second missionary journey which was also about three years, he went with Silas from Syria (Acts 15: 40, 41) and at Derbe and Lystra, he witnessed to the family of Timothy, who he became converted and joined Paul as one of his assistants.<sup>42</sup> Paul regarded him as one of his sons (1 Tim 1:2). This journey ended at Antioch (Acts 18:22).

### **Timothy and Titus**

During the interval between first and second imprisonment,<sup>43</sup> Paul asked Timothy to stay at Ephesus (1 Tim 1:3), and Titus at Crete to organize the church in every town. Titus was charged to appoint elders in every town in order to properly organize the church against false teachers. “There is no number of churches that is mentioned in the bible but every town/church (Acts 14:23) suggests a considerable number.”<sup>44</sup> Timothy and Titus were responsible for the instruction and discipline of the flock. It was their primary duties to teach, exhort, reprove, and repel heresies” (2 Tim 4:2).<sup>45</sup> Titus and Timothy were like the president of the churches in their territories.

As co-workers with Paul, and as their spiritual father, he wrote to counsel and instruct them as young ministers on how to administer the local church. Paul had almost everything that a pastor would need to succeed. This was because he had the

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<sup>41</sup> Ibid., 151.

<sup>42</sup> Richard Gehman, 108.

<sup>43</sup> Janvier and Thaba, 142.

<sup>44</sup> Richard Gehman, 108.

<sup>45</sup> Ibid., 110.

Holy Spirit. His counsels contained in his epistles are a great tool for the Spiritual Leader. His church planting methods and follow up are a model example for today leaders. He appointed elders as spiritual leaders in every local church. This has been the New Testament method in which this church is patterned. This is the multichurch concept in the bible.

### **What is a Multichurch District?**

The Longman Dictionary of Contemporary English defines ‘multi’ as many, more than one.<sup>46</sup> A multichurch district is a number of churches within an area under a single leader. The number could vary depending on the rate of growth and the distance could still be due to several factors. However, it is not a combination of churches with different nomenclature and teaching. It is not also the coming together of every church in an area for a particular purpose. The multichurch must be of one family, one Lord, and one baptism.

When Jesus was with the disciples, he sent them out two by two with authority over the evil one and to preach the gospel (Luke 10:1-9). The greatest commission that Jesus gave to the disciples of the first century and thereafter was, go ye therefore and teach all nations (Matt 28:19, 20). After Pentecost, the disciples were filled with the Holy Spirit to carry out the gospel to every land. With the conversion of Paul, as a messenger to the Gentiles the gospel went to the ends of the earth (Acts 1:8, Col 1:23) “By the cooperation of the divine Spirit, the apostles carried the gospel to every nation in their generation.”<sup>47</sup> Evangelism today takes different forms: public

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<sup>46</sup> Longman Dictionary of Contemporary English, s.v. ‘Multiple,’ accessed 30 March 2016, [http://www.ldoceonline.com/dictionary/multiple\\_1](http://www.ldoceonline.com/dictionary/multiple_1).

<sup>47</sup> Fred Lapham, *Peter: The Myth, the Man and the Writings* (Sheffield, London: Academic Press, 2003), 1.

evangelism, literature, mass media, personal witnessing, internet evangelism, and lifestyle. By all of these methods, souls are coming to the kingdom of God.

There may be individual converts to the gospel in a family, there may be a family in a community and there could also be two or more families coming together to worship in a community. There could be several of such small groups in several communities within a geographical area. Where the church has been formerly organized, there could be a pastor to oversee all of these small groups. This could be called a district. A district is, therefore, a united organized body of local churches, companies, and branch Sabbath Schools in an area. There is no defined size of membership or land mass.

### **Requirements for Organizing a District**

In an interview with one of the conference officers, he gave the following as the conditions for organizing a district:

1. Spiritual maturity
2. Sense of Mission
3. The membership must be strong enough to sustain the district.
4. Infrastructure: There must be, at least, a completed church building, parsonage an advantage.
5. Finance: There must be sufficient fund to run the district, at least, a minimum of N150,000.00

### **Challenges of the Multichurch District**

Pastoral ministry sometimes can be compared to a parent with several children. In order to get favoured attention from the parents, some children may put up some behaviours and attitude that will focus attention on them. What they desire is special attention. This is the condition of the multichurch district. Each church will

desire the attention of the pastor most of the time. Some of the members would wish they could see him more often in their church or go to him in his office without considering the distance and the cost or invite him to their home to handle family matters within a short period of time. Members would wish that the pastor is a local church pastor who could be at the beck and call of every congregational member, and not a district pastor who may only be seen by appointment.

Again a minister could handle to some degree of satisfaction a single congregation of 400/500 membership, but when such number of persons are scattered over a district which comprises ten to twenty churches/companies, and covers tens of kilometres, the problem becomes one which requires serious thought and planning. Granted that the pastor may not personally shepherd such a scattered flock, he has to get acquainted with his field.

This situation poses some challenges:

1. The area of coverage is wide
2. The members are few in each location
3. No trained leader to guide the members thereby relying on the pastor for everything.
4. The organized church may not have an adequate number of pastors to assign to these areas.
5. The members spirituality is low as the pastor is not close to them to counsel, visit, pray, and encourage their faith

### **How Does the Seventh-day Adventist Church Define Multichurch Concept?**

As stated earlier, the multichurch district is when a single pastor is pastoring more than one church that may have over a hundred members, within a particular

territory. Again, there is no specific number of members to constitute a church; neither are there a number of churches to form a district. The Conference administration may take the above-mentioned conditions into consideration before organizing the churches into a district and assigning them a pastor.

### **E.G. White Counsels to Multichurch/ Church Leaders**

Ellen G. White, a co-founder of the Seventh-day Adventist Church was a writer, counsellor, and one upon whom Seventh-day Adventists believe the gift of Prophecy was bestowed. She wrote voluminously touching upon theology, health, medicine, child care, publishing, church administration, inspiration etc. Her works are contained in several books, some with translations over 100 languages, for example, *Steps to Christ*. She spoke and wrote to church leaders. She was often present when major decisions were made at the General Conference sessions. She had a special burden for the ministry of the church. Her rich knowledge of the bible is evidenced in her articles. She strongly advocated the study of the Bible, prayer and other elements of devotional life. Her major delight was to present Christ in all its variety.

Ellen White did not use the word ‘Multichurch’ in her counsels, but she generally encouraged ‘Little companies’ of worshippers not to be ‘disheartened’ because of their number. At such gatherings, “they should learn to wholly depend on and maintain a living connection with God.”<sup>48</sup> When they gather and there is no minister to preach they should realize that they are in the “audience chamber of the universe of heaven . . . they are to offer to God Spiritual worship let them witness to the truth and be faithful to speak often one to another of the love of God, and thus, train and educate the soul. Let each one bear his responsibility, and act his personal

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<sup>48</sup> Ellen White, “Ge Ye into All the World,” *Review and Herald*, 11 June, 1895.

part to make the meeting interesting and profitable.”<sup>49</sup> She said Timothy was to go from church to church to build up the churches in the faith. “He was to do the work of an evangelist, to preach the word, but he was not to settle over one church.”<sup>50</sup> On prayer, she acknowledges that it is not an easy path for leaders, but they are to see in every difficulty a call to prayer. “Never are they to fail of consulting the great source of all wisdom”<sup>51</sup> Furthermore, she said, “Our strength lies in taking our burdens to the great Burden Bearer, God confers honour on those who come to Him and ask Him for help in faith believing that they will receive.”<sup>52</sup>

Her counsel on the education of workers is that, the best help that ministers can give the members is not sermonizing, but planning work for them. Give each one something to do for others. . . . Let all be taught how to work.<sup>53</sup> She also said,

The minister should not feel that it is his duty to do all the talking and all the labouring and all the praying but he should make it a part of his work to educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings and in so doing you, will be calling into use the talents which God has given you, and at the same time educating workers.<sup>54</sup>

The pastor is not omnipresent, but just one man who can do one thing at a time. But the members are many and they can do several things at one time when they work consciously, hence part of the pastor’s duties is to educate workers in every church. Each one should be given something to do for others; therefore, they should

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<sup>49</sup> Ellen White, “Witnesses for Christ,” *The Review and Herald*, 10 September, 1895.

<sup>50</sup> Ellen White, “Preach the Word,” *The Review and Herald*, 24 April, 1888.

<sup>51</sup> Ellen White, *Prophets and Kings* (Boise, Idaho, Review and Herald), 31

<sup>52</sup> Ellen White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: 1962), 485.

<sup>53</sup> Ellen White, *Pastoral Ministry*, 155.

<sup>54</sup> Ellen White, *Gospel Workers*, 197.

be taught how to work. "The greatest help that can be given to the people is to teach them to work for God and to depend on Him, not on the minister."<sup>55</sup>

On servant leadership, her principle is that Jesus is the primary model. Her definition of a servant leader is one who follows Christ's example of self-sacrificing leadership for redemption purposes.<sup>56</sup> Based on this principle she counselled servant leaders that domination and control indicate abuse of authority. God calls upon those who have exercised undue authority to take off from His workers every dominating hand. "Let everyone to who has been entrusted sacred responsibilities seek to understand his individual duty before God and do that duty humbly and faithfully. Let no one regard himself as a master, with controlling power to exercise over his brethren."<sup>57</sup>

She also counselled leaders (Pastors) to study Isaiah chapter 55 so that they may humble themselves before their colleagues. No one should consider himself as above his fellow workers because greater responsibilities are involved in his branch of the work.<sup>58</sup> She calls it a strange thing when men who are placed in positions of responsibility that they may be wise helpers to their fellow workers have come to suppose that they were set as kings and rulers in the churches.<sup>59</sup> She strongly encouraged the cooperation between the clergy and the laity as this is the secret of success. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart.<sup>60</sup>

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<sup>55</sup> Ellen White, *Pastoral Ministry*, 264

<sup>56</sup> White, *Christian Service*, 67.

<sup>57</sup> Cindy Tutsch, *Ellen White on Leadership* (Nampa, ID: Pacific Press, 2008), 71.

<sup>58</sup> White, *Testimonies to Ministers and Gospel Workers* (Boise, ID: Pacific Press, 1962), 492.

<sup>59</sup> *Ibid.*, 357.

<sup>60</sup> *Ibid.*, 477.



Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who accept the truth and who will devote their lives to winning souls to Christ. It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labour for the Master according to their several ability.<sup>61</sup>

## **Pastoral Roles and Responsibilities**

### **The Pastor as a Leader**

The pastor is the focal point of most congregations. It is he that provides leadership to the church. The church's life and mission are influenced by the quality of leadership it receives from the pastor. What kind of leadership should a pastor provide especially in a multichurch setting? The pastor has often been described as the "medicine man"<sup>62</sup> when he officiates at the sacred rites of the church; preaching, teaching, administering the sacraments, burying the dead, visiting the sick; as a "tribal chief"<sup>63</sup> when he sets the overall tone of the church; and "chief administrative officer"<sup>64</sup> when he either performs the functions of the position or delegates the function. Combining these roles together with others requires leadership skills that will make the pastor effective. He has to function with tact and wisdom as a statesperson and as a servant who leads. He is therefore not only a prophet or priest but also an initiator, motivator, and encourager.

The Pastor as a leader has to do some planning ahead. Planning is deciding in advance what to do, how to do it and when to do it. Planning has to do with ideas

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<sup>61</sup> White, *Christian Service*, 75.

<sup>62</sup> Ibid.

<sup>63</sup> Harris W. Lee, *Effective Church Leadership: A Practical Sourcebook* (Minneapolis, MN: Augsburg Fortress, 1989), 98.

<sup>64</sup> Ibid.

while the organization has to do with things. In a multichurch setting, all ideas may not originate with the pastor. But he is the collating centre for all such ideas. Since environment differs, what may work in a particular setting may not work in another setting but with little modification and amendment it could work even better.

Therefore, the pastor collates the ideas and adapts them to each setting in collaboration with the thought leaders from that setting for maximum achievement. The ideas that originate with the pastor, he also needs to share with his subordinates, for their inputs before implementation. As a leader, the pastor has to have a listening ear in order to accommodate others' views.

### **The Pastor as a Teacher**

Jesus was regarded as a teacher by his disciples and generally by the people. He taught publicly in the open air, in the synagogue, and in the temple. Privately he taught his disciples. The teacher was a herald of the gospel. His task was to address the church and to engage in theological discussion. The Pastor therefore, should be a teacher since it is by teaching that he equips the members with the knowledge to work. The pastor should let his congregation know that one of his responsibilities includes training them to be partners in ministry. When a member has been motivated out of his shell, he/she needs to be trained to discover and utilize his spiritual gifts for the Lord. Where the pastor is not adept in a certain area, he could arrange for someone else to provide that specific training.<sup>65</sup>

Continuous training for the members turns out to be crucial to the growth of the church. Jesus taught his disciples and afterwards sent them out to share his teaching. Where there is ongoing ministry training for the members, it does much for

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<sup>65</sup> David Guerrero, "Growing Churches in a Multichurch District" *Ministry*, August 2008, 2.

their enthusiasm and growth as effective Christian ministers.<sup>66</sup> Those that have been taught will go out to demonstrate their knowledge and this will impact on positive growth.

E. G. White suggests that,

Every church should be a training school for Christian workers. Its members should be taught how to give bible reading, how to conduct and teach Sabbath School classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching but actual work under experienced instructors.<sup>67</sup>

For effective pastoral ministry, the pastor has to be versatile. He has to have a little knowledge of everything. As a spiritual leader, he has to have the vision; he should be a motivator, an organizer, a teacher, an evangelist, a husband and a father. In the performance of each of these duties, he could touch souls for Christ.

### **The Pastor as a Husband, Father and Minister**

At creation, God made Adam the husband of Eve and later the father of Cain and Abel. Eden was their home. Before the birth of Cain, God had asked them to take care of the garden. From this foundation, the home became the first field in the pastor's ministry. As a multichurch pastor, he must perform ministry from the principle that the family is the first church. God first called the pastor to be a father before He called him to be a pastor. Ellen White counsels,

The Minister's duties lie around him, nigh and afar off; but his first duty is to his children. He should not become so engrossed with his outside duties as to neglect the instruction which his children need. . . . Nothing can excuse the minister for neglecting the inner circle for a large circle outside. The spiritual welfare of his family comes first. . . . Great good done for others cannot

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<sup>66</sup> Ibid., 24.

<sup>67</sup> Ellen White, *Ministry of Healing* (Boise, ID: Pacific Press, 1942), 149.

cancel the debt that he (the Minister) owes to God to care for his own children.<sup>68</sup>

A minister's family life revolves around the church programmes and demands; therefore, he needs to let his family know that they are the most important people in his life. His congregations may also need to know that God cares for the families of pastors in a special way but he needs to better balance his time for the sake of the family and the congregation. How, therefore, does he balance the demands of pastoring each church and at the same time ensure that his family is not left out? One way out of this is to prioritize.<sup>69</sup> When one places his priorities in the right order, he will gain the respect and support of his parishioners. When something comes up, calling for attention, the minister would leave some other thing undone and attend to the most pressing based on the priority of his calling.<sup>70</sup>

Another way is to learn to say "No" to something. In ministry, the minister is tempted to say "Yes" to everything. This could be unhealthy to the pastor's welfare. He is just a man and cannot do everything. While saying No, he should offer alternatives by delegating responsibilities to other officers. He should teach, train, empower, and encourage others to work for God.<sup>71</sup> White counsels that:

Ministers should not do all the talking, sermonizing and praying . . . but to teach members how to work for God, and to depend on Him, not on the minister. Let ministers teach members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them the burden of leading soul into the truth. Do not lead people to depend upon you as ministers; teach them rather that they are to use their talents in giving the truth to those around them.<sup>72</sup>

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<sup>68</sup> Ellen White, *Gospel Workers* (Washington DC: Review and Herald, 1915), 204.

<sup>69</sup> Richard Daly, "Multichurch District Life and Children" *Ministry*, August 2007, 6.

<sup>70</sup> White, *Gospel Workers*, 204.

<sup>71</sup> David Guerero, "Preserving a Vibrant Family Life in a Multichurch District" *Ministry*, April 2010, 14.

<sup>72</sup> White, *Gospel Workers*, 74.

The pastor's devotion is first to God and his family. It is his devotion time with God that he feeds his spirit, after which he ministers to all. It is during his family time that he creates space for leisure. It will be spiritually disastrous to put family above the Lord or pastoral ministries above the family. The church is better served when the minister is committed to Christ and the family.<sup>73</sup> The Minister that puts family first will not only receive the honour of God but will better gain the support of their spouse, children, and the churches themselves.

### **The Pastor as an Organizer**

Organizing can be defined as role structuring. That is performing the task assigned someone. In other words, role structuring is the framework in which the functioning of an establishment is listed and duties assigned to each of the items.<sup>74</sup> The Seventh-day Adventist Church is administratively well structured. From the General Conference, its highest body to the local church, its lowest body, each level of organization has its functions and all of these are well documented in policy books, manuals, and handbooks. While the functions of the local church officers are in the Church Manual, the functions of church elders are in the Elders Handbook. It is, therefore, the duty of the pastor to organize these officers and ensure they are aware of the functions of their office as well as carrying them out as a matter of duty. In this regard, the pastor may organize training programmes such as workshops, retreats, seminars, empowerment and spiritual programmes. This is to enhance the performance of the duties of every office.

Since the pastor is a multichurch leader, these programmes may be centralized or carried out in zones where the people can as well attend them. After the training, he

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<sup>73</sup> Richard Daly, *Ministry*, August 2007, 7.

<sup>74</sup> Lee, 105.

would expect to see the output in various congregations. Also, since his duties are varied, he has to diversify his training programmes to cover all segments of the work. From administrative to the spiritual, to finance, youth, women and men's group, educational, church growth and family life.

As an organizer, he does not have to be an expert in all of these areas but be able to source for resource persons who can deliver the goods. This involves delegation.

### **The Pastor as a Motivator**

The church is a complex society. It is made up of volunteers, whose common denominator is the confession of faith in Christ Jesus regardless of other qualifications. Two major goals of the church are to nurture and build up the members and to equip them for service to others. Motivation is the wellspring of action.<sup>75</sup>

Every congregation is made up of members with genuine needs. True leaders take seriously the needs of their followers. Responding to the needs of people is a better approach to motivation. Motivation is getting people to work, awakening the dull spirit with positive words and actions, creating in the individuals the ability to do something for the good of self and of the cooperate whole. The pastor would want every member to give his or her best to the cause of God, therefore, he has to motivate them to work.

### **Why Motivate Members?**

Members need to know their role in the two major goals of the church, and how their contribution will fit into the mission of the church. They need to have a sense of belonging that they are welcome to the church as co-labourers with God.

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<sup>75</sup> Ibid., 145.

They need to believe that they have a part to share in advancing the kingdom of God by planning the work. If pastors are involved in the planning, they will treat the project as a personal challenge. Each member should have responsibilities in accordance with their spiritual gifts that contribute to the growth of the church. They also need to see progress being made in the church so as to have confidence in its leadership.

When considering motivation in Christianity, it is proper to acknowledge that faith is the most powerful motivator. People of faith are motivated by God's word of grace and promise, by the presence of the spirit, and by the freedom to respond to God's commandments to love and serve others. People of faith respond to the call to be "doers of the word" and are motivated to express it in a variety of ways.<sup>76</sup>

### **Instruments of Motivation**

The pastor may adopt some of these instruments and adapt them to his environment.

1. Sermons that extol and exalts God and Jesus Christ, that builds faith in the members to make all impossibilities to become possible. Christ-centred, biblically based preaching inspires people to do church work for spiritual reasons.
2. Visitation: By visiting the members to encourage and charge their weakened batteries. Every visit goes with prayer; the power of the soul.
3. Appreciation: The pastor should acknowledge those who are responding to the challenges and appreciate them before the

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<sup>76</sup> Ibid., 155.

congregation. This will ginger them more and also impact others to contribute their own quota.

4 Gifts/Awards: The award of prizes as gifts could encourage docile hands into action. These gifts could be little items like books, Bibles, pens, pencils, and public recognition, etc. The recipients of such awards may cherish them for a long time and spur him/her on while it could serve to motivate others to action.

### **Qualities of Church Leaders**

The Church is the community of believers called out of the world. It is a group of Christian people learning to love God and each other, and reaching out to the world to invite them in. It is a place for healing the hurts of life.<sup>77</sup> Jesus Christ is the head of the church (Eph 5:23). In this spiritual body of Christ, what would qualify one to be a leader? *The Church Manual* groups qualities for leadership into moral fitness and religious fitness. Under moral fitness, the Bible calls for able men such as fear God, men of truth; men of honest report full of the holy ghost; faithful men, who are able to teach (Exod 18:21; Acts 6:3; 2 Tim 2:2). Religious qualities of church leaders should be that they are temperate, sober-minded, of good behaviours, a lover of hospitality, able teach; not given to wine, gentle, not covetous; able to rule his own household with his children under control; be example to others in word, conduct, charity, faith and purity(1 Tim 3:3,4; 4:12; Titus 1:8).<sup>78</sup>

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<sup>77</sup> General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Elders' Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2013), 15-17.

<sup>78</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 16<sup>th</sup> ed. (Hagerstown, MD: Review and Herald, 2000), 43.



## **Spirituality**

Spirituality must have a private dimension before it can have a public influence. Real power springs from spirituality that comes from a personal encounter with Christ. This is a continual process whereby the leader makes time each day for Bible study, meditation, and prayer. This is where God removes the dross in the leader's life and sets him out as pure gold. "Spirituality is the means by which we develop an awareness of the presence of the loving Lord in our lives and the processes by which we keep that awareness alive and vital until we become formed in the spirit of Christ."<sup>79</sup> A leader of God's church should be spiritual, committed to Christ, one who is in touch with God and a man of prayer and faith.

## **Exemplary in Nature**

Paul charged Timothy to be exemplary in words, conduct, purity, and faith (1 Tim 4:12). Church leaders must be what they ask others to be. That was what Jesus taught and that was what made His teaching so effective.<sup>80</sup> Ellen White emphasizes this point, "Those who are appointed to guard the spiritual interests of the church should be careful to set the right example, giving no occasion for envy, jealousy, or suspicion, ever manifesting that same spirit of love, respect, and courtesy which they desire to encourage in the brethren."<sup>81</sup> To be exemplary would include teaching sound doctrine, maintaining strong family relationships, being sexually pure and a faithful steward.

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<sup>79</sup> Ellen White, *Testimonies for the Church* (Boise, ID: Pacific Press, 1918), 5:241

<sup>80</sup> Norman Shawchuk and Roger Heuser, *Leading the Congregation: Caring for Yourself While Serving Others* (Nashville, TN: Abingdon Press, 1993), 119.

<sup>81</sup> White, *Testimonies for the Church*, 5:241.

## **Commitment to a Vision**

A leader should have a vision and be committed to it. A vision is a picture of the future, dreaming dreams about the future. It is seeing the big picture. Vision creates goals that the leader sets for the church. It is an agenda that attracts and draws commitment from members. It motivates people to take action in the right direction. The pastor has to remain focused on the direction he wants the church to move. When the people see the clear sense of direction, the focus of commitment, they will be enrolled in the vision.

## **Effective Communication Skills**

If leaders share their vision, the people will accept it and they will see it as their own programmes and also execute it. Leaders should through various communication channels - board meetings, memos, notice board, handbills, and posters share their vision to their congregations for maximum followership. "When the same message comes to people from different directions it stands a better chance of being heard and remembered."<sup>82</sup>

## **Integrity**

A combination of integrity, intelligence, industry, energy, and tact is also required for a minister to succeed. All these are highly essential for the success of a minister of Christ. No one with these qualifications can be inferior, but will have commanding influence.<sup>83</sup>

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<sup>82</sup> John Cutter, *Leading the Change* (Boston, MA: Harvard Business School Press, 1996), 93.

<sup>83</sup> White, *Testimonies for the Church*, 3:553.

## **Impact of Leadership**

Spiritual leadership is moving people on to God's agenda. The pastor is a spiritual leader. He and the congregations he is leading are sinners looking forward to the way to salvation. Like Moses was called by God to lead the Hebrews out of bondage to the Promised Land, so the Pastor is charged to guide the people to the heavenly Canaan.

Therefore, the pastor has to move the people from where they are to where God wants them to be. In doing this, he has to depend on the Holy Spirit knowing that he is accountable to God. He is in a position to influence everyone, not just God's people alone because he is also a community leader. In other words, to take the people from where they are to where God wants them to be, he has to work from God's agenda.<sup>84</sup> The impact of a pastor's leadership can be measured from the following, though not exclusively/exhaustively:

### **Involvement in Programming**

The church as the body of Christ has many members. When the pastor delegates responsibilities, members will become active in the programmes of the church. Moses did not take the container of manna into the sanctuary. He did not spy on the Promised Land. On the Day of Atonement service, he never killed a lamb. He did not single-handedly build the sanctuary. When the church is involved in doing work in the community, the pastor would rather give advice, and watch closely. He should allow the members to do the work, not to run every ministry. He cannot be everything to everyone. The church must learn to rely on Jesus, not upon the minister.

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<sup>84</sup> Roscoe, J. Howard "Spiritual Leaders and Multichurch Mosaic" *Ministry*, July/August 2005, 42.

A healthy body has every part working for good. Members are happy when they are given an opportunity to work for God.

### **Family Life**

As a multichurch pastor, the family is the first church. Let the members know this so that they could make their homes the first missionary field. A person who puts his family first will not only receive the honour of God but will better gain the support of their spouse, children, and the churches themselves. When there is peace in the homes of members, the pastor will have less issue to settle and more time for other spiritual things. A family that worships together grows together. When there are family life programmes that bring couples together, they help to cement relationships and the pastor will be remembered for it.

### **Prayer**

The prayer life of a pastor may be felt among his parishioners. The principal part of pastoral care is unseen by those who benefit from it. Prayer is one way the pastor keep watch over the spiritual well-being of the lambs and sheep of the flock. When the Israelites were wandering in the desert, tired, hungry, and thirsty and discouraged, they spoke against God and Moses, yet Moses prayed for them. The pastor must pray to epitomize God's love, acceptance, and power in order to guide the people on the path of becoming what they were called to be<sup>85</sup>. The term "prayer warrior" is used to describe those who seem to be good at praying. James says the prayer of the saints avails much and likens such to Elijah, whom God honoured his prayer (Jas 5:17, 18). The faithful prayer by the Pastor could cause transformation in his district and when this is so, a general atmosphere pervades the ministry that is a

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<sup>85</sup> White, *Patriarchs and Prophets*, 509.

blessing to everyone. In ministry, “the secret of success is the union of divine power with human effort . . . the men of power are the men of prayer.”<sup>86</sup>

### **Visitation**

A pastoral visit is a social call with spiritual implications. It shows concern for the people, families, and neighbours. It helps to encourage the spiritual life of the members and to maintain growth. It builds confidence in the pastor so that members can share their heartfelt burdens with him. Depending on the size of his district, a pastor should visit his members regularly. When a pastor impacts his congregations by visitation, he’s able to move them from their comfort zones and get them more involved in other areas of the work, for example, members spiritual gifts are identified and encouraged to be put to use. Members interact with him freely and they could unburden their hearts to him for prayers and counselling. A pastor that visits could be a rallying point for the members and the community. He may also receive the rewards of good neighbourliness.

### **Stewardship**

Beside public promotion of good stewardship, much impact is made when a pastor addresses the issue on a personal level. When a pastor makes a list of “unfaithful servants” and visits to encourage them in faithful giving, the results could prove positive. That is, the personal touch of the pastor could build more faith in the members, for them to act upon.

### **Church Growth**

A pastor that delegates, visits, and is prayerful would grow in his field. A pastor that enjoys good stewardship and sound family life would also experience

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<sup>86</sup> Ibid., 47.

growth. Church growth here includes an increase in membership through baptism, the opening of new branches and renovations or construction of new church buildings. Leadership is relational with followers. Being a people person is foundational to effective leadership. When the pastor is in touch with the people, he can take them, along with him on the road to progress. As he keeps the vision in focus and shares it with his members, as they exercise faith and confidence with trust on the leadership, they would experience growth in the church life and the ministry of the pastor will be commendable.

### **Conclusion**

From God the ultimate Leader, to man, the leader who is dwarfed due to sin, leadership has diminished and it is man's desire to rise to the level that God designed for him. Through the ages, various leaders have emerged and have left their names in the sands of time. Moses, Joshua, Nehemiah and others in the Old Testament. Jesus, the model leader, Peter, Paul among the apostles in the New Testament are a few examples in the Bible.

The various roles of the pastor as a multichurch leader in his bid to give effective ministry to his parishioners makes him become versatile. Though a spiritual leader, he is also a motivator, an organizer, a teacher, father, husband, and priest. In addition to other spiritual requirements, he should be exemplary, a man of integrity, committed to Christ and a good communicator.

Spiritual leaders should impact their parishioners, districts and their community through spiritual activities like prayer, visitation, stewardship, and family life. These will manifest in church growth. Spiritual leaders who desire to move people on to God's agenda rely on the Holy Spirit. They must give more to the people than a bright smile.

This chapter has laid the theoretical foundation of an effective pastor in a multichurch setting. The next chapter will discuss the historical setting of which these multichurch pastors are working.

CHAPTER 3  
HISTORICAL BACKGROUND OF  
DELTA CONFERENCE

The proclamation of the gospel of the three angels messages of Revelation 14:6-12 in the now Delta conference actually started in the pre-colonial days when the church in the Eastern part of Nigeria sent Literature Evangelists to Warri to sell Christian literature. But let us retrospect.

**Background**

Delta conference is one of the Conferences in North Western Nigeria Union Mission of the Seventh-day Adventist Church. There were ten conferences in the Union until recent reorganization increased the number to twenty. Delta conference shares a common history with Edo conference which until December 2011 was Edo-Delta Conference. Edo-Delta conference (territory) is the former Midwest Region of Nigeria created by plebiscite in 1963 from the Western Region. It later became Midwest State in 1967 and Bendel State in 1976.<sup>1</sup> In line with the political development of the state, Edo-Delta conference first started as Midwest district under the West Nigeria Mission. When Midwest State became Bendel State, it also became Bendel Mission in 1977 with four districts: Benin, Ishan, Etsako and Warri. The first mission president was Pastor P. C. Chima, who died in 1985.<sup>2</sup> In 1991 when Edo and

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<sup>1</sup> Delta State Ministry of Information, *Delta State: The Ibori Years: Events and Achievements* (Asaba, Nigeria: Delta State Ministry of Information, 2007), 7.

<sup>2</sup> David O. Babalola, *Sweet Memories of Our Pioneers* (Somolu, Lagos: Emaphine, 2001), 152.



Delta State states were created out of the defunct Bendel State, it then became Edo-Delta Mission in 1992 and finally metamorphosed to Edo-Delta conference in 2002 with Pastor J. B. Kio as its first president.

The preaching of the everlasting gospel of Revelation 14:6, 7 in Edo-Delta conference actually began from two angles: the Warri angle and Benin angle. The Warri angle started when the East Nigeria Mission sent pastor Onumegbu as an evangelist to Warri in 1948. Before now literature evangelists have been coming to Warri to sell Christian literature. Pastor Onumegbu came in contact with Mr. S. E. Mayiko, gave him Bible studies, and introduced him to Voice of Prophecy correspondence lessons. He also met Mr. L. O. Osekete and M. J. Obrimah among others and introduced them to the correspondence course which came from Ibadan. In an interview we had with Elder Mayiko in 1987, he could only describe as “Mystery” his contact with the Pastor. He got baptized on July 31 1954, thus becoming one of the pioneer Adventists in this part of Nigeria. L. O. Osekete also accepted the faith and joined the church in baptism in September 1955. M. J. Obrimah also joined the church. They too also joined denominational work at different times and were instrumental in the establishment of the church in different parts of Delta State.<sup>3</sup> Elder Mayiko and Pastor Osekete served the Lord faithfully until their death in 2009 and 2010 respectively.

About 1958, the West African Union mission of the church decided to hand over the work going on in the Warri and Benin axis to the West Nigeria Mission because of the fact that the territories are politically in the Western Region. Following

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<sup>3</sup> S. E. Mayiko, church elder, interview with author, Delta Nigeria, 1987.

this development, the workers from the East were withdrawn while the members and other assets were transferred to the West Nigeria Mission.<sup>4</sup>

### **Recent Changes**

In 2010, the new administration of the church in Nigeria came up with a 5 point agenda amongst which was, “to generate enough resources that will lead to the territorial restructuring of our conference fields with the aim of reorganizing into at least four unions by the end of the quinquennium.”<sup>5</sup> This necessitated the creation of new conferences out of the existing ones for effective administration and a faster growth of the message. Edo, Delta, and other new conferences were then made into administrative units in 2011 with a mandate to achieve conference status within one year. By the grace of God, Delta was inaugurated as a conference on December 1, 2012.

### **Geographical Setting of Delta Conference**

Delta State (conference) covers a land mass of 16,475 sq kilometers and bounded on the North by Edo State, on the North-West by Ondo State, east by Anambra and River States and on the South by Bayelsa. Delta State is blessed with many rivers and tributaries with the Atlantic Ocean as its western boundary.<sup>5</sup> The State is made up of twenty-five local governments with the major language groups and ethnic nationalities as Urhobo, Anioma (Ibo), Ijaw, Isoko and Itsekiri. They have

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<sup>4</sup> John O. U. Odiase, *A Short History of the Seventh-day Adventist Church in Edo-Delta State of Nigeria* (Somolu, Lagos: Emaphine, 2001), 20.

<sup>5</sup> *Seventh-day Adventist Church in Nigeria: 5 Point Agenda* (Maryland, Lagos: Bookmark, 2011).

identical customs, beliefs and culture, and high level of religious tolerance where Christianity, Islam, and African Traditional Religion (ATR) dominate.<sup>6</sup>

Against this background, Delta Conference was inaugurated with twelve districts, seventy-two churches and a membership of 4,597 spread across the eighteen local governments that the church could be found. The church in Delta has a pastoral strength of fourteen pastors.<sup>7</sup>

Table 1 below shows Delta Conference membership. It shows all pastors in the conference are multichurch pastors. The membership of the districts varies from about forty-eight to almost nine hundred. Some districts cover two local government areas (LGAs) with churches scattered around covering about thirteen kilometers.

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<sup>6</sup> Delta State Ministry of Information, *Delta State: The Ibori Years*, 7.

<sup>7</sup> *Delta Conference Inaugural Constituency Session*, Nov. 29 - Dec 1 2012, Programme Booklet, 18.

*Table 1. Delta Conference in Figures*

District	No. of Churches	Membership	Area of coverage	No of elders	Territory estimate
Abraka	3	101	2 LGAs	1	4 Km
Asaba	4	213	1 LGA	6	5 Km
Effurun	6	650	1 LGA	9	7 Km
Ekpan	4	382	1 LGA	6	7 Km
Ika	4	102	2 LGAs	6	5 Km
Isoko	9	264	2 LGAs	6	10 Km
Ndokwa	2	88	2 LGAs	2	4 Km
Oshimili	2	48	1 LGA	1	4 Km
Riverine	6	179	2 LGAs	1	20 Km
Sapele	7	640	3 LGAs	6	10 Km
Udu	10	850	1 LGA	12	12 Km
Ughelli	10	582	2 LGAs	11	13 Km
Warri	5	498	1 LGA	9	6 Km
Total	72	4597	21	76	107 Km

### **Multichurch Pastors in Delta Conference**

The concept of a multichurch pastor in Delta Conference is such that a pastor is in charge of between four and thirteen churches that covers over ten Kms. There is no pastor that is attached to only one church. In other words, every pastor is a district pastor and some combine their district assignment with directorate portfolios in the conference. This situation poses a challenge to the pastor: how he could meaningfully impact the lives of his parishioners when he has to run from one church in a locality to another and yet be father and teacher to his family. In some cases, he is a guest in his church when he's supposed to be the host. From the above table, it could be observed that there are fourteen pastors who take care of seventy-two churches. In the light of that, they must certainly handle more than one church.

## Questionnaire Distribution and Analysis

A questionnaire was administered to ten district pastors out of thirteen in the conference (the other three pastors were new to the ministry) and nine responded (90% response rate). The purpose of this questionnaire was to know from the pastors in the field some of the challenges they face and how best to tackle them to make their pastoral leadership more effective. The results of the survey are presented below using percentages and frequencies.

The ministerial experience of the respondents range from three and half years to twenty-six years in service; that is, four pastors have served 12 years, while others have served 3.5years, 4 years, 7 years, 11 years, and 26 years respectively. They have also pastored between one and five districts before, that is, 4 have worked in 5 districts, while the others have served between 2 and 4 district. Six of them are ordained while three are not ordained.

Table 2 below shows how often the pastors visit their churches. The percentage of those that visit weekly was 44.44%, forth nightly was 33.33% while monthly was 22.22% this means they visit regularly on a weekly basis.

*Table 2. Frequency of Visits*

Duration	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Weekly	4	44.44	44.5	44.5
Fortnightly	3	33.33	33.4	77.9
Monthly	2	22.22	22.3	100.2
Total	9	99.99	100.2	

Table 3 reveals the preaching schedule. One hundred percent of the pastors prepare their preaching schedule on a quarterly basis. This took the minister to a church at least once or twice in three months.

*Table 3. Preaching Schedule*

Duration of Schedule	Frequency	Percentage
Monthly	-	-
Quarterly	9	100
Total	9	100

Table 4 below provides means of disseminating information to the churches. Those who used announcements were 57.2%, phone calls/SMS were 28.6%, while those that used bulletin and letters were 7.1%. Some of the pastors use a combination of methods to reach their members. When the information gets to the church leaders, they pass it on to the entire church during the announcement period. When the pastor now worships with them, he reemphasizes the information.

*Table 4. Information Dissemination by Pastors*

Medium of Dissemination	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Bulletin	1	7.1	7.1	7.1
Letters	1	7.1	7.1	14.2
Phone calls/SMS	4	28.6	28.6	42.8
Announcements	8	57.2	57.2	100
Total	14	100	100	

Table 5 below captures the training programmes that were organized by the pastors. Leadership training programme which involved the elders, deacons, and pastors retreat had 23.5%; Youth, singles, and Adventist Women had 17.7% each while Empowerment had 11.8%; Adventist Men and Family Life had 5.8% each. This means that the pastors place high regard in training the Laity. Since they receive ministerial training in the pastor’s retreat, they then also equip their leaders. The bulk population of the membership is made up of the youths and the women hence, they also receive adequate training

*Table 5. Training Programmes*

Types of Programmes	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Leadership	4	23.5	23.5	23.5
Family life	1	5.8	5.8	29.3
Youth	3	17.7	17.7	47
Singles	3	17.7	17.7	64.7
AWM	3	17.7	17.7	82.4
AMO	1	5.8	5.8	88.2
Empowerment	2	11.8	11.8	100
Total	17	100	100	

Table 6 below captures the frequency of these trainings. Monthly and quarterly training took 20% each, while training as the need arose had 40%. This means that some departments received training monthly, while others received it quarterly but the majority of the pastors organized these trainings when the need arose, so as to meet present challenges. Also, there were the annual and bi-annual trainings which took 10%.

*Table 6. Training Frequencies*

Duration of Programme	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Monthly	2	20	20	20
Quarterly	2	20	20	40
Bi-annually	1	10	10	50
Annually	1	10	10	60
As the need arises	4	40	40	100
Total	10	100	100	

Table 7 below shows the group of people that attend training most. Apart from leadership that cuts across the membership, other trainings were based on departments and it was expected that the members of those departments should attend. However, 35.7% of the youths attended these programmes; 21.4% by the elders and women; 14.3% by the singles while 7% by the men. When the number of singles is added to the youths, it indicates the interest of this group in learning and possibly be equipped for future leadership.

*Table 7. Attendance at Training*

Officers	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Elders	3	21.4	21.4	21.4
Women	3	21.4	21.4	42.8
Youth	5	35.7	35.7	78.5
Singles	2	14.3	14.3	92.8
Men	1	7.2	7.2	100
Total	14	100	100	



Table 8 below indicates what means the pastor impacts the members. The majority of them was by visitation that is 44.4%, 27.8% by prayer, while regular bible study took 22.2%. Other means of impact was 5.6%. Most of the pastors combine all of these impacts to provide true spiritual service to their members.

*Table 8. Means of Spiritual Impact*

Means	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Regular Bible Study	4	22.2	22.2	22.2
Prayer	5	27.8	27.8	50
Visitation	8	44.4	44.4	94.4
Others	1	5.6	5.6	100
Total	18	100	100	

Table 9 gives a picture of the numbers of elders in some of the districts. It shows Ughelli and Udu with the highest number of elders, while Oshimili, Abraka, Riverine with the least, each with one elder.

*Table 9.* The Number of Pastoral Assistants (Elders) in Some of the Districts

District	No. of Elders
Sapele	6
Isoko	6
Ughelli	11
Ika	6
Asaba	6
Riverine	1
Udu	12
Effurun	9
Ekpan	6
Oshimili	1
Abraka	1
Ndokwa	2
Warri	9
Total	76

Table 10 below indicates the frequency of meeting with the elders. It reveals that 55.55% meet monthly; 33.33% meet as the need arises while 11.11% meet quarterly.

*Table 10.* Frequency of Meeting with Elders

Duration	Frequency	Percentage	Cumulative Percentage
Weekly	—	—	—
Monthly	5	55.55	55.55
Quarterly	1	11.11	66.66
As the need arises	3	33.33	99.99
Total	9	99.99	

Table 11 below shows the annual vacation granted to full-time workers who have put in more than one year of service. Vacation ranges from two to four weeks. It reveals that 60% of the respondents have sometimes enjoyed their vacation in full; that is, their vacations were not cut short due to ministry demands; 22.22% have enjoyed it fully but another 22.22% have never enjoyed it in full. This means that the vacation could be cut short due to situations on the ground.

*Table 11. Full Vacation*

Vacation	Frequency	Percentage	Cumulative Percentage
Yes	2	22.22	22.22
No	—	—	—
Sometimes	5	55.55	77.77
Never	2	22.22	99.99
Total	9	99.99	

Table 12 below reveals how the workload is affecting the health of the pastor. Most of them (66.66%) say that it does not often affect their health; 22.22% says it sometimes affects, but 11.11% agree that it is always affecting their health.

*Table 12. Work Load on Pastors Health*

Workload	Frequency	Percentage	Cumulative Percentage
Always	1	11.11	11.11
Often	6	66.66	77.77
Sometimes	2	22.22	99.99
Total	9	99.99	

## **Discussion of Findings**

The responses to the questionnaire indicated that four out of the nine pastors visit their members weekly, as shown in Table 2. Fortnightly and monthly visits were done by 33.33% and 22.22% pastors, respectively. The frequency of visit depends on the number of churches, distance, and membership. For an even spread, a minister may visit a member or family at least once in a month.

Table 3 indicates that the preaching schedule was prepared on a quarterly basis. This means that the pastor preached in each of the churches once or twice in three months depending on the number of churches in the district. When the pastor was not present, a member or an elder did the preaching.

Information dissemination to the church leaders was by printed announcement sent to the church leaders as shown in Table 4. Meanwhile, 28.6% of the respondents use phone calls/SMS, while those that have the bulletin, (7.1%) use it. Some of the ministers use a combination of methods to get their messages across.

Table 5, 6, and 7 indicate the training programmes, the frequency, and those who attended these programmes. The Pastors were equipped in pastor's retreat and they equipped their members through leadership training programmes which involved the elders, church clerk, deacons, and deaconesses, 23.5% as shown in (Table 5). The percentage of youth and singles and women when added means that over 50% of the entire church attended this training. Empowerment training (11.8%) was also a focus as this, in the long run, impact on the finances of the church. (Table 6) indicates that monthly and quarterly training were still held by 20% of the respondents. This shows that while the ministers emphasized leadership training, the youth, singles, and women also got attention. The youth and women training were in different age groups and levels, hence they came up quarterly and annually. Stewardship came up when

the conference or union treasurer organised one. Table 7 indicates that 21.4% each of the elders and women attended this training while 35.7% of the youth were also present.

The majority of the ministers (44.4%) impact their members spiritually through visitation (Table 8). Through the weekly visitation of the pastor to his members (Table 2 and 8), he may address family, financial, spiritual, and moral problems, backed with prayers. There is a total of about sixty-seven elders in the districts from the respondents. The number of elders ranges from one in some districts to twelve in the large districts (Table 9). The larger a district, the higher the number of pastoral assistants needed to lead in the churches. Therefore, there is the need for the pastor to meet with the elders, at least, monthly as shown in Table 10. After the monthly meeting, as needs arose, the pastoral staff also meet. Besides, a small number of pastors, that is 11.11%, held a quarterly meeting with their elders.

Annual vacation is meant for workers to spend time with their families at their choice location outside the control of their employers. However, 60% of the respondents have had their vacation interrupted while 22.22% have had theirs uninterrupted. Table 11 also shows that another 22.22% have never had a full vacation. Interruption of vacation could be because of an emergency in the district that required urgent attention.

It appears that the pastoral workload does not have any adverse effect on their health. The majority of them reported no ill effects, about 80% confirmed this in Table 12. Only 11% of them agree that it is affecting their health. Work, adequate rest, exercise, temperance, and a happy family are some factors that could impact on one's health positively. Meanwhile, age, lingering illness, and discontentment of the

job may have a negative effect on the health of the worker. The respondents also enumerated some challenges they face as multichurch pastors.

### **Situational Challenges**

Common challenges to the pastors are:

1. The distance between the churches.
2. Inability to reach the members adequately because they are scattered.
3. Poor district funding.
4. Lack of commitment by some elders.
5. Poor response to training programmes by those who should benefit.
6. Lack of visionary leaders (elders).

Some challenges of the multichurch district had been identified earlier. These include the size of the district, lack of trained leaders to guide the members. This leads to low spiritual life as the pastor is not close to counsel, visit, pray, and encourage their faith.

### **Conclusion**

Since 1948 when the gospel message came to Warri province of Delta State, the work has been growing. From one man, it has now reached to fourteen pastors, about seventy-six elders and five evangelists overseeing about seventy-two churches in eighteen LGAs of Delta State. Indeed, the pastors in this conference are multichurch pastors, as the harvest is ripe but the labourers are few (Matt 9:37).

The responses to the survey revealed that for the minister to be effective, he has to have a team of well-equipped leaders who will help him carry out church programmes, hence the need for adequate and regular training of the members. Pastors also identified some challenges. Based on this, the next chapter addresses the

programme designed, its implementation, and evaluation in order to improve the performance of the pastor.

CHAPTER 4  
PROGRAMME DESIGN, IMPLEMENTATION  
AND EVALUATION

**Programme Design**

A strong point that had been established is the need for training. The spirit of prophecy encouraged the training of the laity by the clergy so that they can do their part of the work, in order for the minister to concentrate on some other parts, and also for them not to depend on him. Furthermore, in *Education*, White said, “with such an army of workers as our youth, rightly trained.<sup>1</sup> The emphasis again is on training the young people to tell the world about the soon coming Saviour. These trainings are not only for the youths but for all church members.

A major programme designed to help the multichurch pastor is training programmes, seminars, and workshops. These programmes are aimed at training and retraining. The pastor is to equip by way of training church members with the tools and motivation that will enable them do ministry without him. His primary responsibility is that of a trainer and a manager.<sup>2</sup> Gerard Damsteegt says;

For the best interest of the congregation, the minister should devote part of his time to train the church members. This training should not be limited to soul winning. He should give proper training to elders, and deacons in how to give appropriate leadership in their respective areas of responsibility. In addition, he should educate the other church members about how to take care of the various ministries of the church. With proper training in all the areas of church

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<sup>1</sup> White, *Education* (Boise, ID: Pacific Press, 1952), 271.

<sup>2</sup> Pardon K. Mwansa, “The Pastor and Multichurch Districts,” in *A Guide to Effective Pastoral Ministry*, eds. Steve Cassimy, Abraham Jules, Nikolas Satelmajer (Nampa, ID: Pacific Press, 2009), 195.



work church leaders and members will be able to function without the constant care of the minister.<sup>3</sup>

We designed and organized programmes to train the pastors and church members either in the local district, zone, or conference. The instructors were the pastors, conference directors, and guests from other fields. Some of these programmes were:

1. Leadership/Preachers workshop
2. Sabbath School, Personal Ministry, Evangelism
3. Youth
4. Stewardship/Empowerment
5. Family life
6. Pastors Retreat

For the programme that took place in the local church/district, the pastor informed the church board or district council on the importance, those in attendance and the resource persons expected. Table 13 below shows the programme that took place in the local church/district. Here the pastor is the chief trainer. Programmes at the zone/conference are usually facilitated by conference directors. For proximity and maximal attendance, the zonal arrangement caters for four or five districts in one center, but the conference programmes holds in any designated venue for participants across the conference to attend. After the directors have sought permission of the conference, the information is passed out to the pastors at the workers meeting.

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<sup>3</sup> Damsteegt, P. Gerard "Have Adventists Abandoned the Biblical Model of Leadership for the Local Congregation?" in *Here We Stand: Evaluating New Trends in the Church*, ed. Samuel Koranteng-Pipim (Berrien Springs, MI: Adventists Affirm, 2005), 123-132.

*Table 13. Local Church/District Programme*

S/N	Programme	Who attended	Materials Used	Duration	Resource Persons
1	Leadership: Preachers workshop	Pastors, Elders, Deacons, Deaconesses, church clerk	Church Manual, Elders Handbook, DVD, CD	3 days	Ministerial Secretary, Pastors, Personal Ministry Director
2	Sabbath School, Personal Ministry, Evangelism	Pastors, Elders, Sabbath School Officers- Superintendents, discussion group leaders, Care Coordinators, PM Leaders	Sabbath School Manual, Study Guide, Church Manual, DVD	Quarterly	Sabbath Sch. Director, Conference Evangelist/District Pastor
3	Youth	Pastors, Youth Leaders, Master guides	Youth Manual, Adventurer Staff Training Manual	Weekend	Youth Director, Pastor, Master guides
4	Stewardship/Empowerment	Pastors, Stewardship leaders, Elders Treasury Staff, Youths	Guide for a church Stewardship Ministry, Bible, Testimonies	1 day	Stewardship Director, Special Guest, Conference Treasurer
5	Family Life	Pastors, family Life Leaders, Couples	Bible, Stewardship Manual	1 day	Family Life Director, Special Guest
6	Pastors Retreat	Pastors	Bible, Ministers Manual	2 days	Conference Officers, Special Guest – Pastor D. O. Babalola

The choice of the resource persons, especially the guests from other fields, was because they are motivational both in words and in deed. In other words, they are people of practical faith whose life is demonstrative of their love for God and having great impact on members.

## **Implementation**

During the last quarter of the year, October-December the church usually sets up a nominating committee, whose duty is to choose members to serve in various offices for the coming year. After they have completed their work and the church has voted it, the pastor then gives them orientation, both old and new officers. The training schedule varies but for the purpose of this work the schedule above has been designed to train the pastors and members so as to accomplish the purpose of this study. Apart from the educational training that most of the pastors had received, they are still enjoying continuous education as they attend various seminars, workshops, and receive pastoral journals. The pastors training the laity is a major focus of this work, which we put in place in order to enhance the work of the multichurch pastor.

## **Leadership**

The conference secretary who also doubles as the Ministerial Secretary organized a training session for the church clerks and deacons in May 2012 and the elders in June 2012. The district pastor also did the same for his officers. The *Church Manual*<sup>4</sup> and *Elders Handbook*<sup>5</sup> were the materials used in addition to other resources gathered from Adventist literature. Experience was also indispensable. The vital role of the church clerk in documenting decisions of the church board, business meetings, auditing of the membership record and sending and receiving of membership transfers were taught. The session highlighted the qualification to the office of a deacon as the same as that of the elder and so their function is the same. But above all, visitation to members, care for church property, and the sick, assisting in the ordinance of baptism,

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<sup>4</sup> General Conference of the Seventh-day Adventists, *Church Manual*, 16<sup>th</sup> ed. (Hagerstown, MD: Review and Herald, 2000).

<sup>5</sup> General Conference of the Seventh-day Adventists, Ministerial Association, *Elders Handbook* (Silver Spring, MD: General Conference of the Seventh-day Adventists, 1994).

Holy Communion, child dedication were emphasized. The elders programme content was on all aspects of church leadership with emphasis on biblical qualification to the office of an elder. The office of the elder is for service not just a title. He is the associate pastor. If hierarchy is anything to be considered, after the pastor, is the elder, then the deacon. An inventory card was introduced. At the conference session, thirty five elders, forty deacons/deaconess and fifteen church clerks were present.

An aspect of the leadership training was the preachers' workshop. This was a one-day district programme in which ten elders, five women, and five youths were present. It was designed for all who participate in preaching assignment for mid-week, vespers, or any other evangelism effort. The topics covered were on sermon preparation and delivery, personal evangelism, and steps leading to soul winning. There was a practical demonstration of stage mannerism. The participants also watched some DVD of preachers. They were encouraged to watch Hope Channel and 3ABN so as to emulate their favourite preachers.

### **Sabbath School | Personal Ministry | Evangelism**

This took place once every quarter, to plan, implement, and review the programmes of these departments. The conference director also had a seminar in April 2013. Those who attended were the pastors, Sabbath School superintendents, secretaries, care coordinators, discussion group leaders, children teachers, Personal Ministry leaders, and elders. The areas covered were the four objectives of the Sabbath School. The areas covered were the four objectives of the Sabbath School, namely: Regular Systematic Bible Study (Nurturing), warm fellowship (caring, sharing, participating), life-touching community outreach (witnessing) and world mission (giving faithful Sabbath School Offering); Sabbath School action unit plan, which covers the action unit plan in the church: home fellowship, potluck, unit

evangelism, and community guest day; Sabbath School workers improvement which covers Sabbath School council, Sabbath School Teachers Class; duties of care coordinator, duties of discussion group leader, and duties of the secretary.

The Personal Ministry is the evangelism arm of the church. It oversees the evangelism programme of all the departments in the church—Sabbath School, youth, women, men, and elders/pastors efforts. Evangelism emphasis these days is based on small groups—action unit, home fellowship, cottage seminar. Therefore, training programmes are meant to strengthen them so that they can be meeting regularly to be more effective. Attendance in each of these meetings was between ten and twenty.

### **Youth**

The youths attend various training programmes because of their age differences. However, an Adventurer/Pathfinder staff training course was organized by the conference youth department in February 2013, with the aim of establishing clubs. Those who attended the programme were youth leaders, club directors, and children Sabbath School teachers who numbered sixty-six. The training course covered areas such as; how to handle adventurers, programming, curriculum, and finances. The resource persons were the youth director and other master guide pastors including myself.

Following this weekend training, an Adventurer Camporee was held in March in which fourteen clubs registered with over 180 adventurers and about fifty staff.

### **Stewardship**

Stewardship revival week was held every quarter in 2012, followed by a zonal seminar in March 2013 in which over sixty persons attended. It was put in place by the stewardship director with a special guest from another field who is a practical stewardship man. Presentations were on PowerPoint, put together from different

stewardship resource materials. An area of emphasis was how to increase the local offering between 30% and 100%. With a contribution of ₦500 by the participants, they got a meal and a hardcopy of the document. Pastors, elders, stewardship leaders, deacons, treasury staff were in attendance.

Another aspect of the stewardship training was empowerment. It was emphasized that empowerment is not getting money for business but getting business ideas and how to start a business with little or no capital. There were testimonies by self-employed persons on how they started some years ago and how far they have fared.

### **Family Life**

Family life seminar was organized for the pastors and their family life leaders on zonal level by the conference director of family life in April 2013. The theme was “Enriching our Marriage: Strength and Wellbeing.” Over forty couples were in attendance. Some of the areas covered were: ten best ways to strengthen our marriages; sexual problems in our marriages and their solution; marriage and anger; fatherhood and motherhood: and family as an evangelistic centre.

### **Pastors Retreat**

The retreat took two days in January 2013 with pastor/professor D. O. Babalola, a retired pastor, teacher, and deputy vice chancellor, Babcock University as the facilitator. The programme was put together by the conference administration and myself. It was designed to be stress-free as there was much time for prayer, meditation, and interaction. Topics covered were the call to the ministry, sermon delivery on Genesis 31:1-13 by all the pastors, followed by a critique by the professor, pastoral dress ethics, visitation, and membership empowerment. All the pastors within the conference were present.

At each of these training programmes, visitation was always emphasized. Pastoral or elders visitation to members enhances the knowledge received during such programmes and could help them to overcome any challenge that they may have in trying to apply their knowledge. This too is an aspect of the leadership programme but was meant for pastors only.

The Adventurer/Pathfinder staff training for the youths, the stewardship, and family life seminar and the pastor's retreat were designed and organized by myself in conjunction with the departmental directors and the conference administration. All the training programmes at zone, conference, and union level were expected to be replicated at the local churches for the benefit of all members. Therefore, it was mandatory for the pastor and elders to attend these programmes since they will transmit it to their members. However, there were few cases where some districts were absent.

### **Evaluation**

This evaluation is to assess the impact of the various training programmes that were held in Delta conference on the leadership of the church in relation to the effectiveness of the multichurch pastors. These programmes were held at the local church, district, conference and the union levels. The evaluation was based on selected districts across the conference looking at some departments where there are several activities.

### **Leadership**

A solution to the challenge of lack of visionary leaders and those that lack commitment was training them to perform. This leadership package that involved key department of the church awoke them to the responsibility of leading God's people.

As the lieutenant to the pastor, the elder takes instruction from him. Training the laity particularly the elders and deacons, lies the human success of the clergy. With adequate motivation and equipping, the elders would lead the church to achieve the plans put together by the pastor and approved by the church board. When elders are in support of a programme, they will promote it in the church and ensure compliance by the members. They are happy to be recognized as key players in the ministry. In 2012, Udu district was carved out of Warri district, today a new district has been carved out of Udu district. The number of churches has increased from six to ten. Their commitment level is very high, as their spiritual batteries had been recharged.

With the inventory card, the number of church properties and their status can easily be ascertained by the deacons and the church. “I have become more humble with the fact that deacons are next to elders” was the response by a deacon from Ughelli district. If deacons and deaconesses really do their work, no one would be missing from church without being visited. Membership audit became more practical. It has gone beyond mere talk as the church clerks have now come to appreciate the importance of accurate membership. One of them said he would go and meet with his members to regularize their membership. The general feeling of the clerks and deacons was that they had become more aware of their duties and hoped to do better.

The preachers’ workshop was the first of its kind specifically designed for the elders on sermon preparation and delivery. They wished they could have it again. It was like they went back to the classroom. The training equipped them for evangelism. They were happy to be part of the mission of the church.



## Sabbath School | Personal Ministry | Evangelism

As part of the annual orientation for church officers, this programme was held in all the districts in addition to the ones implemented for this study. Udu, Warri, and Ika districts were chosen for this evaluation.

After the reconstitution of the small groups, there was a significant increase in the number of action units from twenty two to forty. Home fellowship became more intensive, purposeful, and regular. Teacher's class held, and care coordinators used their time well. The programme educated the supervising elder for Sabbath School (in districts where they are), and the superintendents. It is confirmed by those who attended the training and they are more aware of their duties. The number of visitations also increased as shown in Table 14 below. The Sabbath School became lively with an innovative worship programme. "There is a bond of fellowship as members enjoy communal worship," this was the response by a participant who assessed the impact of the training on his church. "For a long time, Sabbath School council has been in the church manual but now we meet once a quarter to plan programmes for the church" said another person.

*Table 14. Comparative Baptism and Sabbath School Class Record*

District	2012	2013	No. of Action Unit	No of Home Fellowships	Average attendance	Visitation
Ika	2	7	5	4	6	10
Udu	12	25	20	16	10	30
Warri	12	20	15	13	10	25

Action unit evangelism now holds every quarter because members have come to experience the joy of witnessing. In Warri district, the members are equipped with a generator, a DVD player, and “New Beginning Series,”—a DVD sermons series used for evangelism. “Before now I had thought witnessing was for the pastor and elders only, now I know that I too can preach” was the reaction of one who attended the evangelism seminar. “Our church has come alive because everyone now is an evangelist” was the response of another participant.

These reactions are a confirmation of the fact that the Sabbath School and Personal Ministry Departments are the spiritual live wire of the church. A first time visitor to the church would make up his/her mind to come again based on the way the programme is run that day. The Sabbath School/Personal Ministry director confirmed the cooperation of his pastoral colleagues in ensuring the implementation of the programme. “Our baptism has gone up,” he said. This programme equipped Sabbath School and personal ministry leaders, inspired vision and enthusiasm towards a lively church.

### **Youth-Asaba, Abraka**

For some of the youth leaders that attended this weekend programme, it was their first and their zeal to test their knowledge was manifested in the fourteen clubs that registered at the Adventurer Camporee with about fifty staff and 180 adventurers. Asaba and Abraka districts also presented clubs which in the past has been an impossibility. “Youth ministry is interesting and arresting,” was the way an elder also a masterguide who was a resource person puts it. We shall do our best to keep the children together,” was the reaction of a leader from Asaba district. The youth director observed that training the young people with the right materials is what they need to perform. The districts that did not attend the training did not also participate in

the camporee. The accommodation for the training was not quite conducive as it was held in the church but as young people they were able to cope.

Table 15 shows attendance by youth at the training sessions in the Abraka, Asaba, Ika, Oshimili and Ndokwa districts. Although, youth activities are thriving in Warri, Effurun, Ekpan and Udu districts, the hub of youth programming is Delta conference. This training addresses the challenge of lack of trained leaders.

*Table 15. Youth Training Attendances in the Districts*

District	No. of Leaders that attended the Training	No. of youth at the Camporee	No. of units
Abraka	3	15	2
Asaba	5	20	2
Ika	--	--	--
Oshimili	--	--	--
Ndokwa	3	14	2

### **Stewardship**

Table 16 below captures how evaluation of stewardship programme is better shown in figures. The comparative figures for Ika, Sapele, Ughelli districts between January and March 2012 compared to 2013 shows an increase of ₦452, 481.00 in tithes. Offerings also went up by ₦88, 945.00. It is evident that the members are responding to stewardship education in their various churches. This addresses the issue of poor funding. As a result of human needs, funds are never enough for God's work, so encouragement towards faithfulness continues.

*Table 16. Comparative Analysis of Tithe and Offering between 2012 and 2013*

District	Tithe Jan–Mar 2012 NGN	Tithe Jan–Mar 2013 NGN	Local Offering Jan–Mar 2012 NGN	Local Offering Jan–Mar 2013 NGN
Ika	133,072	236,330	56,275.00	78,520.00
Sapele	522,326	643,105	65,750.00	97,280.00
Ughelli	641,056	869,500	92,520.00	127,690.00
Total	1,296,454	1,748,935	214,545.00	303,490.00

### **Family Life**

The evaluation of the family life is the joy in the renewal of marital faithfulness among the couples. Because family life is wide, the areas covered were too wide for maximum deliberation. It was a touch on the surface. It's a programme that should come up more often with particular focus on few areas that will require in-depth discussion. Although it was interesting, the time was too short for the number of subjects covered. Pastors could confirm that they have less cases of marital issues and more counselling engagements. Church board meetings are now for evangelism and other church business rather than disciplinary matters. The church is a reflection of the home. When families enjoy love and peace, then the church will be evangelistic. The pastor then visits to encourage their faith.

### **Pastors Retreat**

Jesus invited his disciples to “come and rest a while” (Mark 6:31). The retreat was a time of refreshing for the pastors. The facilitator brought his many years of experience as a pastor and a teacher to bear, especially in his critique of the pastor's messages. He acted as a counsellor and an encourager. A fall out of his retreat is the bi-monthly fasting and all night prayer by the pastors at the workers meeting. A pastor

confided in me that he was contemplating resigning before the retreat but after it, he has had a change of thought. The morale of the pastors was buoyed up as could be seen from the general picture of growth in the conference. Some pastors also requested for such trainings to come up more often.

### **Impact of Training on the Pastor**

A parameter of assessing a pastor's performance is in the area of stewardship—tithes and offerings and regular baptism, amongst others. The increase in figures in the areas covered in this study is to the credit of the pastors who made sure that the acquired knowledge at the training programmes were implemented in their various churches by the leaders. It could be observed that the programmes, designed and implemented have made the pastors more productive and effective. These did not come by easily without many prayers. So, as the pastors spent more time in prayers, and went to work by implementing their knowledge, the result is growth in stewardship, baptism, youth ministry, peace in families and among church members as well as time for leisure, recreation, visitation, and personal contentment as a shepherd and not a hireling. However, where a vision is cast, training given, and yet some pastors fail to meet their goals, they are reprimanded by the administration.

### **Summary of Evaluation**

From the entire programmes designed and implemented for this work, it is obvious that with continuous training and retraining of the leadership of the church, the pastor and the members can be healthier, happier, and more productive. The numerical and financial growth of the conference is as a result of the commitment of the members toward evangelism—the mission of the church followed by their empowerment through training and commissioning. These trainings equipped the pastors and members to take care of themselves to operate the church with success

while the pastor will devote more time for prayer, counselling, visitation, and enrolling people for bible study.

### **Conclusion**

A major deduction on how a multichurch pastor can be effective is to train the leadership of the church not only in soul winning but also in every area of church life. For this purpose, training programmes were organized for elders, deacons, and other church officers on how to give appropriate leadership in their respective areas of responsibility. Reactions by participants to these programmes indicate gratitude to the church for the education and in most cases, the benefit of the knowledge gained could be seen in increased activity and performance in the local church.

On the other hand, those who do not avail themselves of the training opportunities could be said to be mark-timing, as their worship services are dull, infighting is sometimes reported among them, and church activities appear to be mere routine without spiritual life in them.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

It is a good experience if a church member could meet with his/her pastor for prayer and counselling at any given time; if he/she could hear him preach at all worship services because the man of God is the mouth piece of God. If a member could call the pastor and invite him home to intervene in a family dispute without being asked to wait because he is out of town, such a member will be very grateful to the pastor. If the family (wife and children) can have the attention of the husband and father at least after working hours, they would enjoy his fatherly role. If they could walk, play, go to worship or parks together to spend leisure time, it may enhance the love that children experience in the home. If the father can spend time with his wife without interference by church members, it may also help to build family spiritual life.

All of these “ifs” are what the pastor should do but because he is a husband, father, minister, and sometimes with additional administrative functions, he is not able to perform these roles as expected. When he is stressed with pastoral ministry, he may be ineffective as a husband or father. When the stress is from the family, he may appear powerless before the members, and before long his spiritual life may become obvious and members may become dissatisfied with his unsatisfactory service.

Every pastor desires to be a successful spiritual leader, one who is faithful to God and to his duty. When there are constraints to his effectiveness, then those constraints should be addressed. In this case, it is a common picture among pastors in

Delta conference where all of them are multichurch pastors. The multichurch pastor is one who takes care of more than one church in a district. He may also have some administrative responsibilities like being a departmental director or an officer of the conference. All of these being done almost at the same time may affect the health of the worker. It could also affect his spiritual and social life.

Moses attempted to do it all by himself until his father-in-law advised him to delegate responsibility to others and it worked well for him. When the early church began and disciples were increasing there was a complaint that made the twelve disciples to appoint God-fearing deacons to attend to the complaint while they devote themselves to prayer and ministry of the word (Acts 6:1-6). As the church began to expand to Gentile lands following the conversion of Paul, elders were made to take charge of new congregations while the apostles went ahead to new territories. The Seventh-day Adventist church follows this biblical pattern. In other words, the elders are in charge of the local church, while the pastor oversees several churches and may also go to un-entered areas.

Since the pastor, is the so-called man of God and the elders should be spirit-filled men/women who have dedicated themselves to work for God and are equipped for maximum performance. The elder and his team are the leaders of the local congregation. Care must be taken in selecting those who will work and care for the family of God. Only trustworthy individuals filled with the Holy Spirit should be given such tasks. Through the Holy Spirit, God will empower everyone who cares for His family with those gifts that are necessary for the work. Pastors should pray to be like Moses, Joshua, Nehemiah, Peter, Paul, and Jesus—servant leaders—who serve God wholeheartedly.



The pastor as a leader should be an organizer—one who should put things together. He should be a motivator—one who would preach faith through sermons, visitation, counselling, and recognizing the contribution of people. He should also be a teacher—one who will impart to the members and arouse their quiet spiritual gifts to be put to use for the service of the Lord. He has to be versatile in nature in order to combine all these qualities into the ministry. The pastor is a spiritual leader, one who moves people from where they are to where God wants them to be. He should be exemplary in character, a man of integrity and a good communicator.

Putting all of these together, the Delta Conference pastors, conscious of their limitations put training of the leadership high on their scale of work so that with an equipped membership they will succeed. These trainings in the form of seminars, workshops, retreats etc., are organized in every local church/district. Some were done in the zonal and conference levels. When the members are equipped and zealous for the work, then the pastors would spend more of their time in visitation, prayer, Bible study, and counselling, for greater spiritual impact.

### **Conclusion**

Bill Hybels, as earlier posited in this work, notes that it is in the local church that dynamic teachings, creative worship, effective evangelism and joyful services that will renew the hearts and minds of seekers and believers alike, strengthen families, transform communities and change the world. This is on condition that the leaders do things well, therefore the local church is the hope of the world.

For the leaders to do things well they have to be trained. Just as the pastor enjoys continuous education, so the leadership of the church should benefit from continuous training and retraining. This is the key to a successful and effective pastoral leadership. A committed and dedicated leader who has undergone several

trainings may make his church a dynamic teaching centre where creative worship takes place and there is effective evangelism, and as a result worshippers may experience joyful service. The pastor of this congregation will strengthen families and transform the community. In the course of pastoring the flocks, they identified some challenges which will constitute the recommendations for effective pastoral ministry.

### **Recommendations**

For the multichurch pastors in Delta Conference to provide effective pastoral leadership, questionnaires, interviews, and secondary sources were used and the following recommendations are suggested:

1. The district should not be too large.
2. The number of churches in each district should not be more than four.
3. Membership should not be more than 200. If it exceeds, lay workers should be engaged by the Conference.
4. The officers of the conference should not be district pastors.
5. Regular training programmes should be organized for pastors. This is the key to the success of the ministry.
6. Pastors should intensify visitation and have days for spiritual counselling.
7. Spiritual programmes like prayer conference, all night prayer should be organized quarterly.

APPENDIX

This is a questionnaire on how to provide Effective Pastoral Leadership in a Multichurch District is an academic exercise. Please provide an objective response.

Section I. DEMOGRAPHIC DATA

1. Name of District .....No. of churches in the district.....  
Membership .....
2. Distance of churches from the parsonage: ½ Km  1 Km   
Over 1 Km

Name of Churches	Membership	Distance from Parsonage

3. Ministerial status: ordained  un-ordained
4. Ministerial experience (age in service) .....
5. Number of district pastor before .....
6. How many pastors work in the district.....

SECTION II

Please tick the appropriate box

1. How often do you visit the churches: weekly  fortnightly  monthly
2. My preaching schedule is: monthly  quarterly
3. My district disseminates information to churches through:
  - District news
  - Bulletin letters written to the churches
  - Announcement during Sabbath School Teachers' class
  - Phone calls/SMS to the local church leader

4. What training programmes do you organize for your church leadership?

- Family life
- Youth/Singles
- AWM
- AMO
- Empowerment

5. The programmes are organized:

- Monthly
- Quarterly
- Bi-annually
- Annually
- As the need arises

6. The training programmes are usually highly attended by

- Elders
- women
- Youth/Single
- Men

7. I impact the members spiritually through

- Regular Bible Study
- Prayer
- Counselling session
- Visitation
- Other (specify).....

8. How many pastoral assistants do you have? .....

9. I meet with my pastoral assistants

- Weekly
- Monthly
- Quarterly
- As the need arises

10. I normally observe my annual leave in full

- Yes
- No

- Sometimes
- Never

10. My work load affects my health

- Yes
- No
- Sometimes
- Never

12. What other challenges do you face as a multichurch pastor?

- (a)
- (b)
- (c)
- (d)

13. What suggestions do you have for effective pastoral leadership?

- (a)
- (b)
- (c)
- (d)

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