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**PASTORAL THEOLOGY**

***(The Poimenics)***

A THESIS PRESENTED TO THE ATLANTIC INTERNATIONAL UNIVERCITY IN PARTIAL  
FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF DOCTORATE DEGREE OF  
PASTORAL THEOLOGY

IN

THE STUDY OF RELIGIONS

ATLANTIC INTERNATIONAL UNIVERSITY

OCTOBER 2013

## DECLARATION

I do hereby declare that, this thesis is in no way, a production in part or whole of any work already presented for the award of any degree. It is my own original research work. Every author quoted in this study has been duly acknowledged

STUDENT'S SIGNATURE

NEWELL, DAVIDSON ELYMAS

## **DEDICATION**

**This Thesis is dedicated to my great-grandfather, The Rev. SAMUEL KOFI NEWELL.**

**Aged: 107 years (1832-1939)**

## **ACKNOWLEDGEMENT**

I thank God who strengthened me to reach this academic status which I thought I could not attain.

I am profoundly grateful to Prof. Franklin Valcin, and Linda Collazo, my Advisors throughout this course.

I recollect with gratitude my wife, Newell Patience Ama, who alone stood by me with her moral support.

Finally but not the least, my sister Newell Elisabeth-Jane; you have always been the silent spur behind me throughout my academic pursuit. God bless you.

## ABSTRACT

“Regrettably, the deliberate study of the pastoral office and its functions, which is called pastoral theology, has been neglected in our time.”<sup>1</sup> This thesis therefore tries to re-examine closely what Christian ministry stood and still stands for, with regards to the office and functions of Pastors. Pastoral theology is the path finder for Pastors to carry out their vocation according to critical reflections on the word of God. Pastoral theology shows a careful process by which any Pastor can chart biblical directions in situations of doubts and uncertainties.

This thesis does not provide ready-made formulas for Pastors. It is aimed at stimulating Pastors to be abreast with the Scriptures through critical reflections so as dangers, transform conflicts, save souls and avoid pastoral dangers. For this purpose, this research work cuts across from Genesis to Revelations. It highlights ministry in the Apostolic and Post-apostolic Ages. It suggests solutions to problems of the modern and the post-modern era as well as those of secularization and Christophobia of the twenty-first century Christian ministry. It depicts how theology should back every role of a Pastor.

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<sup>1</sup> Oden Thomas C. *PASTORAL THEOLOGY: Essentials of Ministry*, New York: HarperCollins Publishers, Published at: [www.books.google.it/books/about/Pastoral\\_Theology.html?id=](http://www.books.google.it/books/about/Pastoral_Theology.html?id=) Retrieved on: 10/17/2013.

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## CHAPTER ONE - Introduction:

### Background

One of the effects of the 16th Century Reformation was that, it removed pastoral roles from its traditionally hierarchical clericalism to “priesthood of all believers”. The papal law no longer enslaved the gospel, but the gospel was put in the hand of all believers as the unique rule of human life. The reformers emphasized on effective and practical universal priesthood. The practice of the day was: “mutua consolatio fratrum”. According to Dietrich Bonhoeffer, “In the presence of a brother in the faith, a believer can praise God the Father, the Son and the Holy Spirit. Thus, the prisoner, the sick, and the lonely Christian feel the very presence of the triune God.”<sup>2</sup> The above reflects the paradigm shifts of both the post-apostolic and the papal periods with regard to the role of pastoral office.

The postmodern ministerial thoughts and practices were more of pragmatism. In postmodernism, what can work is thought of as what is right and good. This was in sharp contrast with what for instance Paul stipulates in his farewell speech to the Church elders at Ephesus. The Apostle said:

For I have not shunned to declare to you the whole counsel of God.  
Therefore take heed to yourselves and to all the flock,  
among which the Holy Spirit has made you overseers,

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<sup>2</sup> Jon, Walker. Dietrich Bonhoeffer Still Speaks to Us in 2013, Published at: [www.bonhoefferblogdomain.com/2013/08/13/dietrich](http://www.bonhoefferblogdomain.com/2013/08/13/dietrich) Retrieved on: 08/21/2013.

to shepherd the church of God which he purchased  
with His own blood.” (Acts 20:26-27)

Statement of the Problems:

On an Italian television programme, there is a supposed clergy by name Don Matteo. He wears the priestly cassock and clerical collar and is always on streets where he meets people, talks with them on social, economic and political issues. He helps separate fighting gangs and resolves family and marital problems. He makes arrangements for fiancées to get married. At police stations, he intercedes on behalf of criminals. Ironically, he is never featured holding a Bible nor is he seen in any chapel. In Italy, almost sixty and eighty percent of adults and youth respectively do not go to Church. They watch television and admired Don Matteo. Whenever I watch this film, a number of questions beat my imagination.

First, how would contemporary tele-viewers understand the office of the clergy? Is this television programme advocating for the type of role the public is now expecting from the priesthood? And lastly, on what theological grounds does Don Matteo wear his clerical collar and cassock in the performance of this television programme? The above situation can be representing a conceived image of the clergy in most part of Europe.

At the time of starting this research work, my wife drew my attention to an article entitled: “Men of God or Devils in Priestly Garb?” The article read in part: “One does not need to go through any rigorous training to become a Pastor these days, as cassocks and the Pastor’s accoutrements are on open markets to procure. Self ordained pastors known as ‘men of God’ have sunken the reverence attached to Christian priesthood in Ghana.”<sup>3</sup> This depicts in brief, the impression of the priestly office not only in Ghana, but the whole

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<sup>3</sup> Nyatsikor, Emmanuel. Men of God or Devils in Priestly Garbs? Published at: [www.ghanaweb.com](http://www.ghanaweb.com)

of Africa. From the above incidents, the statuesque of Pastors needs answers based on the authority of the Bible and critical reflections on the Bible based on the traditions and experience of men of faith who have gone before us and those who are still with us.

The core of the above problems according to Lewis and Poling is that, “there is a dichotomy between the theological theory and its practices in the ecclesiastical circles.”<sup>4</sup>

That is to say, theology as an academic discipline is seen differently from the existential life of believers and their community. The academic theological world seems preoccupied with its own concerns of methodology and coherence so as to maintain a dignity. As a result, its real impact on human life and a community of faith is lost. The faith communities thus have scant attention of the scholarly discipline of theology and often scorn it. But in the view of Pannenberg, “theology as the science of God is concerned with the divine as all-determining reality. Theology provides a comprehensive view of reality in history as the most adequate horizon for human existence.”<sup>5</sup>

#### Objectives of the Study:

This thesis seeks to address the problem raised by Pennebert so that Pastors can merge the theory of theology with its goal human life in practice. It seeks to re-visit the biblical-historical basis of the ecclesiastical office of the clergy. This is because movies, television stations and electronic media constantly portray to the world the faded stereotypes of the pastoral office. Also, pastoral practitioners themselves have often not justified their calling to the office of the Church of Christ and have lost the expectations of faith communities. Worst still, professional counsellors and psychotherapists who work on the basis of contracted fees have taken on the credential – “pastoral”. We are therefore

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<sup>4</sup> Lewis, Mudge and James Poling, *Formation and Reflection*, Philadelphia: Fortress Press 1987. p. XIII, Published at:

<sup>5</sup> Penneberg, Walfhart. *Theology and the Philosophy of Science*, London: Darton Longman and Todd, 1976 Published at: [www.tyndale.ca/seminary/mtsmodular/readinf-](http://www.tyndale.ca/seminary/mtsmodular/readinf-)

witnesses of confusions between the richer and nobler historical pastoral office and the secular business and fee-charging 'pastoral counsellors and 'pastoral psychotherapists. This study therefore seeks in the first place to dig into and to reveal the almost forgotten truth so as to restore the defacing image of the pastoral practice.

Furthermore, others do not have any previous knowledge about what had been the office of the Pastor. They are silent and yet would like to know "what Pastors really are and what they do." My aim is to research into the biblical foundation of the pastoral office. I am set out to seek and to know what empowers us as Pastors in our chosen vocation. This study shall make it clear that the clerical enterprise did start from point zero and that it has a point of reference which must be taken into consideration. I also hope that this research may clear the fears and doubts in the minds new aspirants into the ministry and also to provide biblical and historical as well as contemporary information to Pastors who might need answers to prove their stand as Ministers for Jesus, the Christ.

What is Pastoral Theology?

For the sake of linguistic fluency, I choose to use 'he' as the general pronoun for both the feminine and masculine genders in the script.

"Pastoral Theology is the discipline that deals with the office and functions of the Pastor."<sup>6</sup> From the Greek word *poimen*, which means 'shepherd', pastoral theology is also known as "*poimenics*"<sup>7</sup> This discipline seeks to shape, build and make practical the theory of theology by the Pastor. Pastoral theology depicts and demarcates the practical day to day activities, compartments and self-discipline of the Pastor in view of his chosen vocation. It systematically shows how to define the duties, functions and roles of a Pastor

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<sup>6</sup> Oden, O. Thomas, *Pastoral Theology: Essentials of Ministry*, San Francisco: HarperCollins Publishers, 1983. p. 2. Published at: <http://www.harpercollins.com/browseinside/index.aspx>  
Retrieved on: 08/23/2013.

<sup>7</sup> Oden, p. X.

according to biblical reflections. It is a *theology* which is *pastoral* because, it is focused only on the scriptural descriptions, ethics and norms of the Pastor who is considered as 'Jesus the good shepherd'. This pastoral vocation is at the same time theology in the sense that, "it is attentive to the knowledge of *Theos* – God; it is witnessed in the *logos* – word of the same *Theos*; it is meditated through tradition, reflected upon by systematic reasoning and embodied in personal and social experience."<sup>8</sup> In simpler words, Thiessen defines theology from two Greek words, *Theos*, and *logos*, the former meaning "God" and the latter "word", discourse or doctrine. The *theos-logos* or the word of God is being reasoned upon as to how it relates to human existential issues in socio-cultural contexts and how it has survived the test of time and is sustained through traditions and reasoning at a particular time and place.

In the words of Ballard, "Pastoral theology is the activity appropriate and demanded by the Gospel affirmation that, the present, the particular and the concrete is God-given, the place where God is met and the human can live in obedience."<sup>9</sup> This means that pastoral theology is not an acquired knowledge which hangs itself in a vacuum, but should get down to earth in time and particular circumstances of life. Pastoral theology refers to all activities of the chosen servants of God. It takes seriously the concrete and the particular in any given context and seeks to provide remedial solution to difficult situations that any Pastor may face. For example, a Pastor puts into practice the role of the prodigal son's father, with regard to two opposing parties in his Church. This Pastor applies the pastoral

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<sup>8</sup> Thiessen, C. Henry. Lecture in Systematic Theology, Grand Rapids: William B. Eerdmans Publishing Company, 1977, p. 1 Published at: [http://www.gsbatiststchurc.com/.../lbsh504\\_course.pdf](http://www.gsbatiststchurc.com/.../lbsh504_course.pdf)  
Retrieved on: 08/23/2013.

<sup>9</sup> Ballard, Paul. Pastoral Theology as Theology of Reconciliation In: Theology, Vol. XCI 1988 p. 375  
Published at: [www.theses.dur.ac.uk/5795\\_3211PDF](http://www.theses.dur.ac.uk/5795_3211PDF)

theology. To use the terms of Ballard, that Pastor has paid “attention to God’s way of incarnation in history to the event-in-time.”<sup>10</sup>

Purves defines pastoral theology from the biblical exegesis of Romans 6:17.<sup>11</sup>

*But God be thanked, that you were the servants of sin;  
but you have obeyed from the heart that form of doctrine  
which was delivered to you.*

What Purves means is that, pastoral theology is a distinctive ‘form’, a mould, or patterns of Christian general outline which the servant of God has as an asset and to which he must be conformed.

Graham defines pastoral theology in the lenses of the postmodern thoughts. According to him, “pastoral theology is the articulation and excavation of sources and norms of Christian practices; the discipline that enables the community of faith to practice what it preaches.”<sup>12</sup> Graham seems to say that pastoral theology involves searching for authentic ways of inhabiting a tradition of true and biding Christian values that recognize their own consistency and seek to create some coherence with the reality of people. This is relating the past to the present but in line with the current existential needs. Pastoral theology focuses on all that the Pastor does so as to lead souls towards renewal of faith-full-living. Pastoral theology is the theological identity of the Pastor.

With the modern and global science and technology, trade and commerce, the sacred office of a Pastor is no longer insulated against the secular world of existence. Pastors are therefore faced with vague or cloudy perspectives towards their sacred call. In this situation, it is hard for Pastors to find the right directions. Pastoral theology in these circumstances serves to hold the sacred centre together without which all things can fall

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<sup>10</sup> Ibid.

<sup>11</sup> Purves, Andrew. Theology for Pastoral Work, Published at: [www.gci.org/Y1101](http://www.gci.org/Y1101) Retrieved on: 08/23/2013.

<sup>12</sup> Graham, Elaine. Pastoral Theology in an Age of Uncertainty, Published at: [www.hts.org.za/index.php/HTS/article](http://www.hts.org.za/index.php/HTS/article)

apart. It helps identify the sacred from the secular and at the same time to unite the two worlds.

#### Scope of the Work:

This thesis is strictly limited to 'pastoral theology' as extensively defined above. This is to set a record straight because I have come to agree that, there are two main views on this discipline. For instance, according to James Whyte, "a systematic theologian asks critical questions about the way faith expresses itself in language; but practical theologian asks critical questions about the way faith expresses itself in practice and about the relation between the practice and the language."<sup>13</sup> James explains that "the roots of theology are in scripture, the trunk of the tree is in dogmatic and the branches and flowers (the crown) of the tree are in practical action." He then concludes that, "practical theology is therefore concerned with ministerial functions and was divided into: homiletics, catechistics, and poimenics."<sup>14</sup>

To set my records straight, ***my thesis is limited to the 'poimenics' or the shepherding office of the Pastor.*** In the words of Seward Hiltner, "practical theology has a more dialogue with psychology and has reduced theological enterprise to a therapeutic and especially to psychotherapeutic self-understanding."<sup>15</sup> Seward succinctly explains: "Pastoral theology finds its identity in being 'Operation-centred', in contrast to being classical or logic-centred."<sup>16</sup> To underpin his point, Seward states:

Pastoral theology is that branch of theological knowledge  
that brings the shepherding perspectives to bear upon the

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<sup>13</sup> James, A. Whyte. *Practical Theology, A Dictionary of Pastoral Care*, London: S.P.C.K. 1987, p. 213  
Published at:

<sup>14</sup> Ibid.

<sup>15</sup> Seward, Hiltner. *Preface to Pastoral Theology*, Nashville: Abingdon Press, 1958, p. 20  
Published at:

<sup>16</sup> Ibid.

operations and functions of the church and the minister.<sup>17</sup>

The scope of this research **excludes** pastoral theology which is understood in some sectors as practical theology in terms of healing, pastoral care and counselling, pastoral therapists or pastoral psychotherapists. In this study, my working definition of Pastoral Theology is: *“THE VISIBLE EMBODIMENT OF GOD’S WORD IN A PASTOR, AS HE DISCHARGES HIS MINISTERIAL DUTIES.”*

Methodology in Pastoral Theology:

By method in pastoral theology is meant the sources of information which can serve as concrete guides in formulating the work of the Pastor. I shall adopt Oden’s “quadrilateral theory which takes into account the sources of: scripture, tradition, reason and experience”<sup>18</sup> in this research work. The Wesleyans refer to the Quadrilateral (Scripture, tradition, reason and experience) as the ingredients of theological reflection, teaching and practice. “These ingredients help to understand God’s self-disclosure in history.”<sup>19</sup> The four factors involved in the methodology of pastoral theology are briefly explained as follows.

The first is the **Scripture** or the word of God. This provides the basis for understanding the pastoral office and its functions because it is the primary resource for Christians as their working tool. It is where God reveals the God-self to mankind in the world. Pastoral knowledge has lived out of Scripture as an authoritative canon that has shaped the practice of pastoral ministry.

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<sup>17</sup> Ibid.

<sup>18</sup> Oden. p. 11.

<sup>19</sup> Mansker, Steven. Teaching the Quadrilateral, Published at: <http://accountablediscipleship.blogspot.it/2009/07/teachingquadrilateral.html> Retried on: 08/24/2013.

The application of **reason** is a yard-stick for pastoral reflection. Apart from our heart and soul, the Scriptures demand of us to “love God with all our mind.” (Matt. 22:37) “Reason is man’s effort to think constantly, rigorously and consistently on the cohesive ordering of pastoral wisdom.”<sup>20</sup>

**Tradition** on the other hand helps us to read, interpret and understand Scriptures as it was laid down. Through tradition we are connected to men of faith who have gone before us and have left for us what was bequeathed to them in faith. Tradition has served and continues to serve as the vehicle for exegesis. That is to say, tradition helps in biblical interpretation across sociocultural, historical and political settings. Tradition therefore explains, teaches and hands over pastoral roles from one generation to another.

Finally, **experience** in scriptures is our real-life taste of the ‘God-with-us’ in our ordinary every-day undertakings. These real acquaintances with the divine bring men to and keep them with God. Their practical observations and convictions are in turn transmitted to others. Past experiences inform our thinking process and help us understand existential facts of life. The past inevitably influences the present and projects us into the future. For example, the apostolic ministry went through cultural and socio-economic crises without leaving out historical ordeals. Successive Pastors have drawn from those experiences to avoid mistaken practices that could harm the body of Christ, the Church universal.

A Contemporary Model of Pastoral Theology:

I must admit that the quadrilateral model is rather too general and might not always fit into modern situations in which Pastors find themselves in a postmodern world. I therefore add Farley’s model of pastoral theology which is based on the role of narrative story in pastoral theology. Farley contends that: “There is no matrix of theological

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<sup>20</sup> Oden. p. 12.

understanding than the concrete situation in history through narrative stories which help to discern the distinctive contents of the situation.”<sup>21</sup> Farley means that, just as Scripture serves as the basis for pastoral roles so also, a story of an event constitutes the contextual revelation into which “the faith of a pastoral theologian must seek understanding for action.”<sup>22</sup>

Farley presents a five-stage approach to the interpretation of any situation by which faith through disciplined theological reflections may come to understanding. The Stage One is called ‘**attention to the situation**’. At this initial stage, the pastoral theologian plays the role of the three friends of Job. “*No one said a word to him, because they saw how great his suffering was.*” (Job 2:13) The Pastor needs “*be quick to listen and slow to speak*” (James 1:19) and slow to react.

The Stage Two is called the ‘**attention to traditions**’. According to Farley, this demands “the hermeneutic of suspicion.” That is a process of interpretation through critical doubt and evaluation. It involves a real probe of all repressed past and to unmask the hidden truths of the situation. The hermeneutic suspicion examines all the constructs of traditions such as imagery, symbols, beliefs and stories in the concrete historical set-up so as to leave bare the central concerns.

The Stage Three is the ‘**attention to the indicative**’. The real clue/chore of the situation indicates to the pastoral theologian where and how to apply the faith according to his theological discipline and knowledge. Faith then intervenes to question the transcendent viewpoints. For instance, how related is the Christian faith in and around the main characters involved? What are their belief system and their commitment to the Church and etc...? Without all these clues, the Pastor is most likely to apply the wrong remedy to the right situation.

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<sup>21</sup> Farley, Edward. The Role of Story in Pastoral Theology, Published at: [www.etheses.dur.ac.uk/5795/1/5795\\_3211.PDF](http://www.etheses.dur.ac.uk/5795/1/5795_3211.PDF) Retrieved on: 08/24/2013.

<sup>22</sup> Ibid.

Stage Four is the '**attention to the normative**'. Traditions always follow some norms or order of procedure. To reflect on the normative of the tradition is "the theological enterprise of a Pastor who marries biblical truth to the existential reality."<sup>23</sup> This is where the acquisition of theological knowledge becomes practical tools to enhance the lives of people for whom theology is intended.

The Fifth Stage is '**the attention to the imperative**'. At this last stage, the pastoral theologian discerns the needed possibility of redemption of the corruption present in the situation at stake. This serves to plot the right course into the right values and for the concerns of the right people in time. The practical illustration of Farley's theory of pastoral theology shall be made in latter part of this thesis.

Literature Reviews:

Two categories of literary work are treated to throw light on the theme of Pastoral Theology. The first deals with Paul's pastoral letters to Timothy and Titus. The second is a review of contemporary books and articles on Pastoral Theology.

Paul David Tripp in his book ***Dangerous Calling: The Unique Challenges of Pastoral Ministry***<sup>24</sup> treats a series of themes relevant to the nature of Pastors' roles. Most of the themes are self-explanatory. A few of them are: Examining the Pastoral Culture, Big Theological Brains and Heart Disease, Joints and Ligaments, War Zones, Dangers and others. Tripp calls his book *a diagnostic book* because it is a life exposing mirror of the Word of God for honest Pastors who want to see the reflection of their wrongs and correct them.

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<sup>23</sup> Ibid.

<sup>24</sup> Tripp, Paul David. *Dangerous Calling: The Unique Challenges of Pastoral Ministry*, Nottingham: Inter-Varsity Press, 2012.

On 'pastoral culture' Tripp says the ministerial life of a Pastor can become "a spiritual schizophrenia." By this he means there is a disconnection between the public pastoral persona and the private man in the lives of Pastors. This works as a mechanism of spiritual blindness. This progressively hardens up the Pastor who dances to the tune of public sycophancy at the risk of his own vocation. Tripp suggests "spiritual surgery" as a remedy for all Pastors. Tripp is of the view that a Pastor needs distinguish between biblical literacy, theological knowledge and pastoral maturity. In cases where the first two outgrip the last, the result is heart-ach for the Pastor.

Another danger for a Pastor is that he either talks to himself an anti-gospel to rationalize his righteousness, power or wisdom or preaches to himself the true spiritual needs for grace. In another sphere, a Pastor is either getting his identity vertically from Christ or he is shopping horizontally in the situations around him.

Elaine Graham is the author of the article: ***Pastoral Theology in An Age of Uncertainty.***

Graham sees pastoral theology from the lenses of modernism to postmodernism. To him modernism is a worldview which rejects the transcendent truth and finds meaning in reason and rationalism of a solitary individual. Modernism refutes the world from the point of revelation and adopts reason which alone does not have enough resources to sustain ethics and morality. But while modernity is bad, Graham believes that post-modernity is worse. He calls post-modernism as hypermodernism, the flip side of Enlightenment.

According to him, post-modernism pushes individualism to its extremes. Truth becomes whatever brings comfort or helps a person cope with life. Graham is therefore of the opinion that in order to carry out pastoral theology in this "age of uncertainty" involves the recalling of traditional values which are binding. In clear words he says Pastoral theology should be

reconceived as an articulation and excavation of sources of Christian norms and practices, the discipline that enables the community of faith that practices what it preaches.”<sup>25</sup>

Graham further suggests the need for pastoral theology to be conscious of actual community-building, liturgy, discipleship and mission that express the die truth of Christian gospel. This is because “we are left with only the tantalizing versions of what the Church used to be.”<sup>26</sup> Church pastoral theologians must thus be engaged in constructive theology to embrace both the ambivalences of modernity and the dilemmas of the post-modernism. Finally, to meet the demands of the contemporary church mission, Graham sees as solution, a shifting paradigm in pastoral theology. This requires true biblical knowledge which enhances authoritative sources of expertise for pastoral theology. This must aim at easing tension between the secular and the sacred. Secondly, such knowledge must take cognizance of human nature which always seeks self-actualization of the individual without discriminations. And thirdly, pastoral agencies regarding contemporary literature must concentrate on the quality that had characterized the Pastor as “good shepherd.”

In the words of William H. Willimon<sup>27</sup>, “a clerical collar around the neck of a Christian is a sign of the yoke put around the neck of an oxen or a beast of burden in the hand of the Church.” That is Willimon’s depiction of the Pastor in his book, ***Pastor: The Theology and Practice of Ordained Ministry***<sup>28</sup>. He sums up the ministerial roles of a Pastor as: “standing before the alter of God; being at the bed side of the sick and the dying; Being in

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<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>28</sup> Willimon, H. William. *Pastor: The Theology and Practice of Ordained Ministry*, Nashville: Abingdon Press, 2002.

conversation with troubled souls; Being befuddled before biblical texts and being at the point of intersection between God and God's people."<sup>29</sup>

Even though Jesus reassured us that his "yoke is easy and his burden light" (Matt.11:30), Willimon says it is an uneasy task to mediate between God and humanity and to work between the here and the throne of God. Willimon admits that this uneasy task is nonetheless joyful in that the Pastor's life is drawn to the divine to take advantage of. This calling is full of perils but it is a great gift to be caught up in such a pilgrimage. With this paradoxical perspective of the nature of the pastoral vocation, Willimon raised the following five-fold question:

- What is the chief work of pastoral ministry?
- What was the chief purpose of ministry?
- What constitutes the call to the ministry?
- What was the source of ministers' authority?
- Whom did the minister serve?

Willimon succinctly answered these questions and laid emphasis on the fact that, the pastoral ministry is God's strategic initiative. The call to pastoral ministry is more objective and divine than any subjective authorization. It is validated not by our feelings, our Bishops or denominations but by God from whom alone the needed empowerment comes. Thus, to be a Pastor is to be yoked to the Church, the believing community.

***Shepherd Motif for Pastoral Theology***<sup>30</sup> is a research work of Ben Rodgers. The scope of his study is limited to Psalm 23 and Ezekiel chapter 34. From the Old to the New Testaments, Rodgers stressed on the leadership roles of the Pastor as a shepherd and his

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<sup>29</sup> Ibid.

<sup>30</sup> Rodgers, Ben. *Shepherd Motif for Pastoral Theology*, Published at: <http://www.biblicaltheology.com/Research/RodgersBO1.pdf> Retrieved on: 09/07/2013.

relationship with the community of faith. According to Rogers, the biblical shepherd metaphor is a powerful image of God as a leader. Psalm 23 and Ezekiel 34 clearly point to this leadership. This shepherd-metaphor seemingly alludes to the roles and functions of a Pastor. But Rodgers is careful to “correlate this God-shepherd-metaphor to any Pastor of the 21<sup>st</sup> century.”<sup>31</sup> His view is that, it is an anthropomorphic representation of YAWEH, the transcendent in leadership in terms of royalty and deity. For this reason, pastoral functions in this biblical light should not be “rigid prescriptions for Pastors today.” It is theologically the description of the God-self as *the great shepherd* (Heb.13:20) who is revealed in Christ the *Good Shepherd*. (Jn10:11)<sup>32</sup>

To contextualize this biblical shepherdhood into our contemporary pastoral ministry, Rodger suggests the functional hermeneutic method for shepherd passages in the Bible. In this method, “pastoral events or data of ministry” (existential/ministerial issues) are examined reflectively to formulate practical theory as a process of pastoral theology. According to Rodgers, this functional hermeneutic method can validate contemporary roles and functions which can meet current ministerial exigencies.

On the shepherd motif, Rodgers says: “Ezekiel 34 is the Gospel according to Ezekiel.”<sup>33</sup> This is because it talks not of God’s anger, exile, destruction and punishment. Instead it is a reassurance of peace, renewal of broken covenant relationship, deliverance and restoration. This is evident in such expressions as:

*“I will be their God and they will be my people” (Ez. 34:10-25).  
I will search for My sheep....; I will feed them in green pastures,  
I will save My flock; I will establish on one shepherd over them;  
And I the Lord will be their God...” (Ez. 34:10b-25)*

Thus God’s shepherding nature in the Old Testament foreshadows the New Testament shepherd motif, where it finds its expression in the incarnation of God in the Son of God.

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<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

The great Shepherd (Heb. 13:11) became the Good Shepherd (Jn.10:11) Thus the shepherd motif for contemporary pastoral leadership consists of providing: good pasture (34:14); security (34:22); feeding (34:23); servanthood (34:24); peace (34:25); blessing (34:26); raising up/nurturing (34:28) all these so that *“they shall know I am their God with them”* (34:30). In brief, the shepherd motif for the Pastor is *“to know what the flock need from what God intended to provide for His flock.”*<sup>34</sup>

#### Organization of Chapters:

Apart from the first chapter of introduction, the other chapters are named after the first five Books of the Old Testament. This is just to say that *“Pastoral Theology”* started when *“In the beginning God created...”* (Gen. 1:1). However, in order to contextualize the thesis theme, my biblical references shall cut across from Genesis to Revelations.

Chapter Two is therefore headed *“The Genesis of Pastoral Theology”*. It covers topics like: importance of theology in pastoral ministry, types of call, ordination and others.

Chapter Three entitled *“The Exodus of Pastoral Theology”* focuses on shepherdhood, the office of the Pastor, leadership, the sources and types of authority, and others.

Chapter Four, entitled *“The Leviticus of Pastoral Theology”* reflects what Pastors do and why, conflicts in ministry, understanding cultures and other relevant issues.

Chapter Five is *“The Numbers of Pastoral Theology”*. It treats the Old Testament. It treats the pastoral life as the journey through the wilderness. It exposes many dangers in the wilderness, and recommends a pastoral balance.

Chapter Six, the last Book of the Pentateuch, is *“The Deuteronomy of Pastoral Theology”*.

It brings to light the differences between vocation and profession. It recaps the thesis; presents findings and makes proposals as well as recommendations.

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<sup>34</sup> Ibid.

## CHAPTER TWO: "The Genesis of Pastoral Theology"

### Chapter Review:

What is the genesis of pastoral theology? What are its distinctive features? How applicable are they in contemporary pastoral ministry. These and many others are answered in this chapter. The straightforward fact is that, pastoral theology as the path finder for every activity of Pastors begins and centres on the life of Christ. Christ is the alpha and omega of the Church from the apostolic age to the present and into the future. And pastoral theology aims at the single centre in all our contemporary existential circumstances. The question is: how is the need for 'theology in the activities of the Pastor?

### Theology in Pastoral Ministry:

In his farewell address to the elders in Ephesus, Paul confessed that he had not shrunk from declaring the "*whole counsel of God*" and that he was "*innocent of the blood of all men.*" He charged them to "*take heed*" of themselves and all the flock for which "*the Holy Spirit has made them overseers to shepherd the Church of God.*" (Ac.20:29) Paul thus "called the Ephesians to a theological task."<sup>35</sup> An Akan proverb in Ghana states that "nobody teaches a child to know God." This is the African way of saying: only "*The fool says there is no God.*" (Ps.14:1) Everybody has thoughts and convictions about God. From the pulpit to the pews, from street sweepers to pagans in the remotest forests of Africa, everybody is a theologian. This is because, "theology is the task of applying the powerful word of God to the questions of Life."<sup>36</sup>

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<sup>35</sup> Todd, L. Milles. ....

<sup>36</sup> Frame, John. *The Doctrine of Christian Life*, Phillipsburg: P&R, 2008, p.53.

The Pastoral ministry therefore needs theology to keep the pulpit always taller than the pews and to avoid *“a blind man leading the blind.”* (Mtt.15:14) Without theology pastoral ministry can be turned into moralism which changes according to ethnicities.

The ministry needs stand on sound doctrines to *“destroy arguments raised against the knowledge of God... and to take every thought captive to obey Christ.”* (2Cor. 10:5) The ministry without theology means a denial of the Bible/Scriptures as the voice of God. This can lead to the distorted understanding of God since there is no framework for guidance according to the will of God.

The Call to Pastor:

Having established the origin and the central focus of to this study on the Pastor, we will now find out how a person attains this status. This touches on *“Call Narratives”*<sup>37</sup> or biblical texts related to God’s invitation of people to serve Him. The popular term is the ‘call to ministry’ or the ‘call of God’. Hare defines *“God’s call”* as *“God’s authority in human morality.”*<sup>38</sup> This is partly explained by Theisen’s definition which says: *“God’s call is an act of irresistible grace by which God invites people to accept by faith the salvation provided by Christ.”*<sup>39</sup> In the words of Steury,<sup>40</sup> *“pastoral theology must begin with God’s call.”* His assertion is based on the facts that Paul has this position of being *“an apostle according to God’s calling”* (Rom.1:1); *“God’s will”* (1Cor. 1:1); and *“God’s appointment”* (1Tim.1:7); Paul was *“a chosen vessel”* (Ac. 9:15), whom *“Christ has made a minister and a witness”* and whom *“Christ Jesus has empowered, considered faithful and put in ministry.”*

<sup>37</sup> Nabel, Norm. The Form and Significance of the Call Narratives, Published at: [www.prophetess.lstc.edu/~rklein/Documents/habel.htm](http://www.prophetess.lstc.edu/~rklein/Documents/habel.htm) Retrieved on: 09/08/2013.

<sup>38</sup> Hare, E. John. God’s Call: Moral Realism, God’s Command and Human Autonomy, Grand Rapids: W. B. Berdmans Publishing Co., 2001. Published at: <http://shell.cas.usf.edu/thomasw/godscall.html> Retrieved on: 09/08/2013.

<sup>39</sup> Theisen, C. Henry. Lectures in Systematic Theology, Grand Rapids: William B. Berdmans Publishing Company. Published at: [http://www.gsbatistchurch.com/.../lbtsh504\\_course.pdf](http://www.gsbatistchurch.com/.../lbtsh504_course.pdf) Retrieved on: 09/08/2013.

<sup>40</sup> Steury F. Wayne. Paul’s Teaching of Pastoral Theology in his First Letter to Timothy, Published at: [www.bernenazarene.org/1tim.pdf](http://www.bernenazarene.org/1tim.pdf) Retrieved on: 09/09/2013.

(1Tim. 1:12) In all, the call presents God in His majesty and mystery over and above man's fears and doubts to reject or respond to God's invitation.

#### General Characteristics of the Call:

The divine call begins with an **encounter** in which God reveals the God-self to the one called. It can be direct as to Jeremiah; *"The word of God came to me saying..."* (Jer.1:4) It can be through mediation of an angel of the Lord as it was for Gideon. *"And the Angel of the Lord appeared to him..."* (Jdg.6:12) Such encounters are unexpected and sudden. The call is often followed by **greetings** in the form of God's self-revelation. To Moses it was *"I am the God of Abraham, the God of Isaac and the God of Jacob"* (Ex.3:6). To Paul the greeting was *"I am Jesus whom you are persecuting"* (Ac.9:5). **Commissioning** goes with the call. The Hebrew verb for 'to commission' derives from 'hkk'. It means to drive out, to send out.<sup>41</sup> It is normally for a specific task. To Hosea, it was *"Go, take for yourself a wife of harlotry..."* (Hos.1:2) To the disciples Jesus said *"Follow me I will ...."* (Matt.4:19) After His resurrection the great commission (Matt.28:18-20) was a necessity to allay the fears of the disciples. There can be an **objection** to the call. This is because the call is the sovereign freedom of God meeting the undiminished freedom of man. A classic example was: *"But Jonah arose to flee to Tarshish..."* (Jonah 1:3) Such rejections are countered with **reassurance** through which God consoles and confirms His presence. To Matthew the tax collector Jesus assured him *"For I did not come to call the righteous, but sinners, to repentance."* (Matt.9:13) The last nature of the call is the manifestation of **signs and wonders**. These confirm and affirm the very presence of God.

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<sup>41</sup> Nabel, Norm.

Theological Imports of the Call:

Howard specifies five divine motives of call to ministry. The first is “**The Call to Creation and Care**”<sup>42</sup>. God in this context engages man’s responsibility to nurture and to manage His created order. We read in Genesis 2:15, *Lord God took man and put him in the Garden of Eden to work it and take care of it.*” This was a joint commission to both men and women as is stated in Gen. 1:28 “*God... said to **them**, have dominion over all...*” Dominion here means stewardship or nurturing and management but not selfish exploitation. It was a call to preserve, nurture and protect the physical environment. “It is a call of humans to play their part in helping creation to thrive to the glory of God and for God’s creative, aesthetic and redemptive purposes.”<sup>43</sup> Pastors are thus called to the above roles for souls created in the image of God.

The second type is “**The Call to Covenant Peoplehood.**” In the prophesy of Isaiah we read God saying “*Come now, and let us reason together says the Lord...*” In calling Abraham, God said: “*in you all the families of the earth shall be blessed.*” (Gen. 12:3) Jesus reiterates the same injunctions as: “*...make disciples of all nations...*” (Matt. 28:19) Peoplehood in terms of divine call is not to individuals. Rather it is a call to live a community life and in a close relationship with God. This is the structure and quality of biblical *koinonia* or fellowship. This call is not for a kind of people grouped according to their ethnicities and culture on earth. It is a call “*not to be conformed, but to be transformed by the renewal of their mind.*” (Rom.12:2)

The third is: “**The Call to God’s Reign.**” This call aims at a community or organization of people to pass on the faith to their children’s children. They are most eager to “*Seek first the kingdom of God and its righteousness.*” (Matt.6:33) Scriptures are about God’s reign

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<sup>42</sup> Howard, A. Snyder. The Five Calls, Published at: [http://enrichmentjournla.ag.org/201104\\_038\\_five\\_calls.cfm](http://enrichmentjournla.ag.org/201104_038_five_calls.cfm) Retrieved on: 09/08/2013.

<sup>43</sup> Hayward.

from one generation to another. The kingdom call thus concerns a perpetual allegiance with God through Christ and to seek to live in harmony with all people here and now.

The forth is the “**Call to Holiness**”. It is a call to share in the character and nature of God. It is a call motivated above all by one’s own experience with God. The more we are concerned with God’s nature, or the imago Dei in us, the more God’s wholeness becomes imparted in us. Leviticus 11:44 says: “... *you should be holy because I am holy.*” This is a call to holiness as we walk in the light of the Word of God. It does not require of men to be perfect super humans but to be right with God, our fellow humans and with God’s creations around us. Jesus in John 17:17 prayed for the holiness of his followers through the word of God which is the truth. Peter exhorts all believers saying: “*he who called you is holy; you also must be holy in your conduct*” (1Pt. 1:15) The Greek word *hagios* means – ‘set apart to the divine or fit to approach God.’ With regard to the holy calling, this is the key to the one called to maintain his individual moral and ethical integrity before God and men.

The last is the **Call to Particular Vocation**. In this case, terms such as: disciple, apostle and overseer all refer to the same office in the New Testament (NT). They have the same responsibility to lead people to God through Christ. In Acts 20:17, the elders at Ephesus are called overseers to feed (to shepherd or to pastor) the church. In Eph.4:11, the word ‘shepherd is translated as ‘pastor’ as it is also used by Jesus in Jn. 10:11. “*I am the good shepherd: the good shepherd gives his life for the sheep.*” We may view this last type of call as the main purpose of God’s invitation into His field. This is because the God-self is called a Shepherd under whose leadership king David said “*I shall not want.*” (Ps.23:1)

### The Inward and the Outward Calls:

The five theological objectives of call treated above are insightful into the general framework of God's dealing with humankind. They also provide *Scriptural* clues on qualities God expects in His working relationship with people. Also, they trace canonical traditions of God-man co-operations in general. But the call to particular vocation narrows down the general to a specific individual. The question then is: how does a person know he is called? As an answer, Oden and others suggest the 'inward and the outer examinations as personal confirmation to the call into ministry.

The inward call demands an inner self-examination. The aspirant needs answer for himself such questions like: Do I have the flare to care for God's creation? Am I eager for peoplehood, fellowship or harmonious living? Do I believe in God's reign or kingdom? Do I want to be set apart for God's will etc...? This is a stage of critical thinking and reasoning in the methodology of pastoral theology.

After "this inward soul-searching, I must go out with my internal conviction on the risky business of soul-guarding, and seek the views of others in whom I trust."<sup>44</sup> These are the words of Gerald who further adds: "If I am unwilling to hear the critical judgement of others, then I should not pursue the lifelong task which is full of critical judgement." This means that, opinions of others are outward calls which confirm or not the inward call of the aspirant. I think the outward call brings to bear the experience of past existential truths that can shape the intension of an aspirant to the pastor-hood. Pan Bo<sup>45</sup> refers to the outward call as the objective element in the sense that it is from the church and godly men that the prerequisite gifts are present in the aspirant.

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<sup>44</sup> Gerald, O'Colins. *Jesus: A Portrait*, Maryknoll, NY: Orbis. 2006. p. 21.

<sup>45</sup> Bo, Pan. *Pastoral Theology*, Published at: <http://www.scribd.com/doc/152102101/Pastoral-Theology> Retrieved on: 09/09/2013.

A biblical example is the call of Samuel. Commenting on this, Lewis wrote: “on hearing his name the first and the second times, Samuel was lost in wrestling with the discernment of God’s call which brings along a vocational quandary.”<sup>46</sup> Samuel expressed his inward wrestling in his enquiring question: “*What is it? Did you call me?*” (1Sam. 3:4, 6) Lewis described Eli as “the candid participant” because he played the role of an outward conferment of Samuel’s call.

It would be worthwhile adding Pan Bo’s views to the above. Bo states that the call can be either “driven or deliberate.” To Bo, a driven man may not necessarily be called. A driven man feels gratified by his accomplishments, love for power, for success and for authoritative control of everything. He may have a large ego while inwardly he is full of insecurity, and creates the impression of being always busy. To Bo, this is “the subjective element which drives people into ministry.” On the contrary, a deliberately called” person knows who he is in Christ, believes everything is from God and by God and he serves for God’s praise not men’s grasps. He is aware that he is indispensable to God’s work. He does not conform to men’s whims and caprices, but he is ready to be decreased while Christ increases.” In a later chapter, the ‘call’ as a *vocation*, not as profession shall be treated into greater details.

#### The Ordained Ministry:

From the stages of the call and the obvious training, we would in this section find out the theology and practice behind ordination into the priesthood. The scriptural basis for ordination can be traced back to the dedication of Aaron and his sons into the Levitical priesthood as detailed in Exodus 28-29. This was mainly on ritual sacrifices and priestly garments. But in the case of Joshua, we read: “*Moses laid his hands on Joshua as God*

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<sup>46</sup> Lewis, Stephen. The Call of Samuel Published at: <http://accountablediscipleshp.blogspot.it/2009/07/teachingquadilateral.html> Retrieved on: 09/10/2013.

*commanded.*" (Deut. 34:9) Rudd observed, "The Levitical priesthood originated from Moses on Mount Sinai and the sons of Levi through the Sadducees up to Christ where it was replaced by the Christian priesthood."<sup>47</sup>

The tradition of priesthood was transmitted to the twelve who Jesus as the Good Shepherd chose as his disciples, students/learners. After a three-year intensive discipleship, Jesus commissioned them as apostles or people sent. (Matt. 28:16) These apostles also transferred the mission to elders through special ceremonies. In Ac.16:1-6 for example, the apostles asked the "*multitudes to appoint seven men... and when they had prayed with fasting, they laid hands on them,*" At Antioch, Lystra and Iconium, the apostles "*ordained disciples as elders in every city.*" (Ac. 14:23)

Lexically in biblical contexts, the Hebrew word for ordinance is *choq*, meaning "statute". Its religious significance is "a permanent institution, commandment or Law." (Ex.18:20; Deut. 6:1.2, Lev.18:4; Ps.99:7 KJV) Ordinance is also rendered in Hebrew as "*mishmereth*" to mean "decision and a charge by a ruler." (1Sam. 30:25; 2Kgs.17:37; Ez.11:20) In the NT, the word 'ordinance has at least three denotations. The first is "*dikaioma*" meaning "anything declared right for ceremonial and religious regulations" (Lk. 1:6; Heb.8:1, 10). Secondly it refers to "*dogma*" which means "decree or edict." (Eph.2:15; Col.2:14; Ac.17:7) And lastly ordinance refers to "*paradosis*" meaning traditions or setting up." Orr James states that "the above denotations of ordinance are exclusively used in acts of God."<sup>48</sup>

After the above biblical history, what then is ordination? What is the theology behind it and the reasons that justify it? According to Papandrea, from the beginning of the

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<sup>47</sup> Rudd, Steve. The Levitical Priesthood, Published at: <http://www.ca/archeology/archeology-e> Retrieved on: 09/09/2013.

<sup>48</sup> Orr, James. (Ed.) Definition for "ORDINANCE"; In: International Standard Bible Encyclopaedia. Published at: [www.bible-history.com/isbe/O/ORDINANCE/](http://www.bible-history.com/isbe/O/ORDINANCE/) Retrieved on: 09/10/2013.

Christian Church, there has been “an *Ordo* or structure of succession to leadership under authority of the Church,”<sup>49</sup> The King James Version of the Bible confirms it in Acts 14:23: “And the apostles had *ordained* them elders in every city.” (Titus 1:5) Willimon defines ordination as “a creative act of God, not as in making cosmos out of chaos, but as God’s call of Abram, Moses and Prophets.”<sup>50</sup> Willimon argues that, it is “God who foreordained from the beginning, the race of the righteous, from Abraham, instituting princes and priests and never leaving His sanctuary without ministers.”<sup>51</sup> He then concluded that, “it is theologically unthinkable that there should be shortage of priests for the vocation in the Church.”

The concept of ordination derived the practice that “Elders in the early church were elected through votes by the raise up of hand to ensure that the right kinds were chosen as elders.”<sup>52</sup> The main ritual ceremony involved the “laying of hand”. An example is in Acts 6:2-6. Also, Paul and Barnabas were “*separated from other worshipers at Antioch, prayed for and hands were laid on them.*” (Acts 13:3) The purpose of such ordination was to “*stir up the gift of God*” (2Tim.1:6) in the candidates. According to Miles, the lay of hands has two symbolic meanings. First it is “the effusion of the Holy Spirit from believing community of faith.”<sup>53</sup> This is a flashback to the descent of the Holy Spirit at the baptism of Jesus. (“Lk.3:22) Miles called it “an ordination from above.” The second one is “an ordination from below”, expressing the church’s need for and a minister, her approval and act of acceptance of the ordained minister.

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<sup>49</sup> Papandrea, L. Jim. The History and Meaning of Ordination, Published at: [www.garrett.edu/gmedia/pdf/communication/Ordination-Paper](http://www.garrett.edu/gmedia/pdf/communication/Ordination-Paper) Retrieved on: 09/09/2013.

<sup>50</sup> Willimon, H. William. Pastor: The Theology and Practice of Ordained Ministry, Nashville: Abingdon Press, 2002.

<sup>51</sup> Ibid.

<sup>52</sup> 2013-09-03 Website Published at: [www.biblepages.net/ge02.htm](http://www.biblepages.net/ge02.htm) Retrieved on: 09/09/2013.

<sup>53</sup> Miles, Rebekah. The Pastor as Moral Guide, Nashville: Minneapolis: Fortress Press, 1999, p. 76.

In the words of Klingbell, apostles in the NT “chose and ordained co-workers based on the OT precedence as was the case of Aaron in Leviticus 8:12.”<sup>54</sup> The context of Leviticus chapter 8 clearly shows that consecration into the priesthood was ordained by God through Moses. The ritual sacrifice of “a bull, two rams and a basket of unleavened bread” (Lev. 8:2) was involved. In the NT however the ritual aspect is omitted because the sacrifice of Jesus supersedes all sacrifices. Merkle explains that, “the biblical Greek for ‘ordain’ as in Acts 14:23 and Titus 1:7 is *cheirolonçō* which means ‘to appoint to an office’.

But in addition, the Patristic Greek for the same word means ‘ordain by laying of hands’”<sup>55</sup>

From the above, we can further define ordination as a public designation and installation of a person who has accepted the call as shown above to serve Christ. Ordination is thus a public acceptance and an important identification for the office of a Pastor.

We can further add that, an ordination is reasonably a validation of the call, the training and the edifying to pastoral ministry. Ordination today, is a symbolic replay of God-Moses religious encounters, first at the “burning bush” (Ex.3:1) and also in the radiant face of Moses when he returned with the Decalogue from Mount Sinai. (Ex. 34:29) These arguably foreshadow of the baptism or the coronation of Jesus (Matt.3:17) and the Transfiguration of Jesus on Mount Tabor. (Lk. 9:27ff.) In both events God found it expedient to confirm and affirm Jesus as His authorized and authentic Son to be listened to and to be obeyed. The words and acts of God thus bear on modern rites of ordination.

In brief, we can conclude the facts of ordination as the fulfilment of Jesus’ request: “*The harvest is truly plentiful, but the labourers are few. Therefore pray the Lord of the harvest to send out labourers into His field.*” (Matt. 9:37-38)

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<sup>54</sup> Klingbell, Gerald. The Anointing of Aaron, Published at: [http://faculty.gordon.edu/hu/bj/Ted\\_hildebra](http://faculty.gordon.edu/hu/bj/Ted_hildebra) Retrieved on: 09/09/2013.

<sup>55</sup> Merkle, L. Benjamin. Should Elders Be Ordained? Published at: <http://www.9marks/journal/should-elders-be-ordained> Retrieved on: 09/09/2013.

Traditional Demands on Pastors:

Anyone who is a Pastor or aspires to be one must be aware of the high expectations of believers and non-believers. Interestingly, the Bible and the ecclesiastical field convey such public demands in forms of names by which the Pastor is variously known and called. The most common ones are the following. The title “**elder** of the house of Egypt” (Gen.50:7), “**elders of Moab**” (Num. 22:7) and “**elder of the church at Ephesus**”. (Ac.20:17) All signify: “people with maturity and experience in guiding affairs in the church.”<sup>56</sup> Paul called himself a **preacher** to the Gentiles. (2Tim.1:11) The OT equivalent of a preacher is “**herald**”. Both titles denote “proclaiming the victory or the good news at a royal court.”<sup>57</sup> Religious functionaries were also known as **priests** or **high priests**. The Apostle Peter adopted the term “**holy priest**” (1Pt. 2:5) and then the letter to the Hebrews refers to Jesus as “*a merciful and faithful high priest*” (Heb. 2:17). In both the OT and the NT, the office of the priest denotes “*the holy one of God*.”<sup>58</sup> Paul proudly claims “*God has made us ministers of the new testament*.” (2Cor.3:3) The same could have been claimed by the Levites as ministers of the Old Testament. A “minister is a person in charge of co-ordinating the organization of missionary work and supervising mission staff.”<sup>59</sup>

There is also the title “**evangelist** for the edifying of the body of Christ.” (Eph. 4:12-13) In practice, evangelists are itinerant preachers. The term **Clergy** is associated with ministers who serve in “civil partnership between the church and the larger society because they are trained specifically in Church Law.”<sup>60</sup> There are also the epithets: **Reverend**, **The Reverend** and **The Very Reverend** which are prefixes to the Pastor.

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<sup>57</sup> Orr, James.

<sup>58</sup> Theissen p. 213

<sup>59</sup> Wikipedia Free Encyclopedia, Published at: [http://en.wikioedia.org/wiki/minister\\_Christianity](http://en.wikioedia.org/wiki/minister_Christianity)  
Retrieved on: 09/11/2013.

<sup>60</sup> Ron, Nicola. Stewardship Role for the Clergy and Laity, Published at:  
[www.orthodoxresearchinstite.org/articles/pastoral](http://www.orthodoxresearchinstite.org/articles/pastoral) Retrieved on: 09/11/2013.

All these simply mean worthy of respect, thus pointing of the Pastor, the high moral that is expected and demanded of him. This list shall not be exhaustive if I do not add **The Man of God** whom Paul defines as “*perfect and thoroughly furnished unto all works.*” (2Tim.3:17) The above designations are the measuring rods by which parishioners and the society at large assess and judge Pastors. According to Locker the word “**pastor** is an umbrella word for all designations of office in the Bible.”<sup>61</sup> Some others include **diaconal or deacons, steward doulos, presbyter servant** and many more.

Contemporary Images of the Pastor:

Apart from the above purely ecclesiastical roles of a Pastor, changing time has widened the duties of the Pastor beyond the church to other human domains. From practical experience I hereby reveal some of them. In our days the Pastor is expected to work as a **Political Peacemaker**. Recently in the 2012 elections in Ghana, tensions has risen to the extent that the ruling government and the populace called for a ‘Peace Council’ to be set up to moderate tension before and after the elections. It was headed by Rev. Prof. Emmanuel Asante, the Presiding Bishop of the Methodist Church, Ghana. The need arose in order to use the Pastorate in the country as the negotiating instrument between the Gospel and the realities of political power structures.

The immediate goal of a modern believer is not to be saved or transformed but to be healed. This has called on Pastors to become **Healers** as well. In typical African environments, the traditional priest is vested in ‘soothing’ to curb anxieties, worries fears and doubts. This is because people are made sick by problems. As a Pastor I do not launch myself into full time therapist. But I adopt what I call ‘healing sermons’ to address problems of the maladjusted of the discomforted and the confused parishioners. Pastoral

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<sup>61</sup> Locker, Hurbert. All Doctrines of the Bible, Published at: [www.keithhunt.com/Gov2d.html](http://www.keithhunt.com/Gov2d.html)  
Retrieved on: 09/11/2013.

Counselling is not the target of this thesis. Hence I shall neither stress nor under-value it in this study.

One may believe it or not, but the modern Pastor is a **Manager**. Seminaries do not teach public/office administration. But on the pastoral field a Pastor becomes a manager as well. “We do not have a religious institution and experience without religious communities”<sup>62</sup> says Peterson. The Church is never insulated from the modern business culture. There is the demand to minister God’s plans to people’s needs and direct the various talents or spiritual gifts available in the Church, handle time correctly, supervise groups and even volunteer activities by delegating responsibilities. A Pastor is thus a manager of time, talent and treasury of the Church without assuming things can go without his direction.

A Pastor is expected to work as a **Community Activist**. Fumesua is a small community in the Ashanti region of Ghana where I ministered for barely a year. The Church grew faster than we expected because, in collaboration with the local Chief, we constructed a community clinic and toilet, renovated the only primary school, and started small-scale business for women the village. The indigenous communities need Pastors as **power-brokers** where social amenities breakdown or are non-existent, where injustices prevail and where human rights are denied or trampled upon. In the words of Oden, “pastoral attention must reach beyond Christians to the larger society.”<sup>63</sup> Admittedly, the modern roles of a Pastor are rather very elastic and the Pastor’s mind must be very elastic as well. And to fit into new areas of need, pastoral theology must guide the Pastor.

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<sup>62</sup> Peterson, H. Eugene. *Under the Unpredictable Plant: An Exploration of Vocational Holiness*. Grand Rapids: Eerdmans, 1992, p. 56.

<sup>63</sup> Oden. p.131.

### CHAPTER THREE: “The Exodus of Pastoral Theology”

#### Chapter Review:

In the previous chapter, we treated the origin of pastoral theology and argued out the necessity of theology in pastoral ministry. The different types of calls to ministry were also brought to light. Questions on ordination of Pastors were answered and finally the biblical and contemporary demands on Pastors were exposed.

This chapter is termed as “The Exodus of Pastoral Theology”. The book of Exodus in the Bible deals primarily with the outflow of a settled culture in Egypt to the outside world. Theologically, Exodus points God’s provisions in leading or shepherding Israel out of Egypt to a Promised Land. Moses was the symbolic Exodus shepherd. The appropriate message of Exodus and which is relevant to in this chapter is:

*Let my people go that they may worship Me in the wilderness. (Ex. 5:1)*

With this in mind, this chapter shall look at the metaphor of shepherdhood, the various concepts of pastoral authority, the office of the Pastor and other related areas.

#### The Shepherd in the Field:

I need reiterate that the Pastor as a shepherd in the central focus of this thesis. Thus, with references to many authors on Psalm 23, let us see the image of the Pastor as a shepherd. Phil Locker<sup>64</sup> presents the outlook of the Pastor from the view point of the sheep. They are realistic characteristics which provoke thoughts. The first of these is that ***sheep are danger-prone animals***. They easily wander away from their shepherd into dangerous

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<sup>64</sup> Peterson, H. Eugene. *Under the Unpredictable Plant: An Exploration of Vocational Holiness*. Grand Rapids: Eerdmans, 1992, p. 56.  
Retrieved on: 09/17/2013.

situations. Both pastor and parishioners *“like sheep have gone astray; we have turned everyone, to his own way.”* (Is.53:6) We are all *“wearied and scattered like sheep with no shepherd.”* So when Jesus saw us, He as the good shepherd *“was moved with compassion”* for us. (Matt. 9:36)

The ***sheep are defenceless animals***. They are not only danger-prone, but also defenceless when they are attacked by wolves and predators. Bleating is the only means available to sheep under attack. And such beating never scares off their enemies. For this reason God designed sheep to need shepherds who *“shall not want.”* Human sheep-stealers like Satan, *“the enemy prowls like a roaring lion seeking someone to destroy.”* (1Pt.5:8) To Locker, *“Both the pastor and parishioners are helpless and defend-leses if they are shepherd-less.”*<sup>65</sup> Moreover, the sheep are ***dumb animals***. They are senseless as they rely only on their mechanical instincts. They hardly have any clue when they are about to be slaughtered. (Is.53:7) Sheep wound themselves unawares and see their enemies as friends. This is the sad drama for which sheep need shepherds who luckily and paradoxically *“shall have no want.”*

***Sheep are difficult animals*** that must even be made *“to lie down”* when they are tired and want rest. The lamb has often to be carried around the neck of the shepherd on whom it can urinate and defecate. The shepherd has to spend extremely cold nights in the wilderness and sweat for days under the scorching desert sun, always surrounded by an army of flies which irritates both sheep and shepherd. ***Sheep are quarrelsome***. There are often belligerent rams and ewes which can cause unrest among the flock. I have personally seen two ewes that fought each other violently over a small tuft of grass, while there are lots of green grasses nearby. And two rams can fight over an ewe for many days.

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<sup>65</sup> Ibid.

***Sheep are dependent animals.*** Sheep can do nothing to help themselves. They depend solely on the shepherd for food, water and shade. When sick, it is the responsibility of the shepherd to notice it by the difference in their comportments. The shepherd is their veterinarian and nurse. He helps the injured sheep, dressing wounds which fester instead of healing after treatments.

The above pictures of the sheep are not intended to praise any Pastor for the difficult tasks they fulfil each day. They exalt God, the great Shepherd and Jesus, the Good Shepherd. The paradox of the above characteristics of sheep is to portray the modern Pastor as a '*sheep*' needing his own Shepherd. A Pastor without God and Christ is shepherd-less. A shepherd-less Pastor cannot shepherd parishioners as sheep in his ministry. The other side of the sheep images teach the Pastor who he ought to be in ministry. For instance, wandering sheep need a Christ-like compassion. The defenceless sheep need Christ-like protection and security. Dumb sheep need Christ-like wisdom not academic intelligence. Dangerous and quarrelsome sheep need a Christ-like peacemaker. Dependent sheep need a Christ-like provider.

#### What Does the Pastor (Shepherd) Need?

As seen above, the sheep need a lot from the shepherd/Pastor. What then does the Pastor-shepherd need? It may sound strange but the Pastor as a shepherd, knowing and trusting his God as his personal shepherd and depending on Him; according to Psalm 23 verse one, he truly needs and lacks nothing. Here are proves on a matter of faith.

- He lacks nothing since the Lord is his shepherd;
- He lacks no rest since the Lord makes him rest;
- He lacks no warehouse since the Lord provides him with green pastures;
- He lacks no water since the Lord leads him to still waters;
- He lacks no spirituality since the Lord restores his soul;

- He lacks no guidance since the Lord leads him;
- He lack no righteousness since the Lord's path of righteousness is for him;
- He lacks no courage since the Lord is with him in valleys and shadows of death;
- He lacks no comfort since the Lord's rod and staff are with him;
- He lacks no security since the Lord stands between him and his enemies;
- He lacks no anointing since the Lord overflows his cup with oil;
- He lacks no food since the Lord prepares a table before him;
- He lacks no goodness and mercy since the Lord always provides them;
- He lacks no dwelling place since the Lord provides it for him.

#### The Authority of a Pastor:

According to Oden, pastoral authority is best understood from "the paradox of qualities."<sup>66</sup> What this means is that, from the Scriptures we see God become a man; the Saviour a sufferer; the Lord of lords a servant of servants; the Messiah become the miserable; the Leader led to be tempted and into death and the well of living water yet thirsty. We can also add the picture of God who stooped low and washed the feet of his disciples. Scriptures clearly state that "*the church is the flock of God.*" (1Pt.5:2); "*the church is God's heritage.*" 1Pt.5:3); "*the church of God.*" (Ac.20:28); "*Jesus is the head of the church.*" (Eph.5:23) and "*the chief shepherd*" (1Pt.5:4). Jesus told Peter, "*I will build MY church...*" (Matt.16:18) From the above scriptures, we can agree with Stedman that "God is the sole authority over the church"<sup>67</sup>

It should be noted that God never exercised His authority single handed. In making man, God said: "*Let us make...*" (Gen.1:26) After the fall of man, God said: "*...man has become one of us...*" (Gen. 3:22)

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<sup>66</sup> Oden. p. 314.

<sup>67</sup> Stedman, C. Ray. A pastor's Authority, Published at: [www.Idolphin.org/pastorsauthority.html](http://www.Idolphin.org/pastorsauthority.html)  
Retrieved on: 09/17/2013.

Through the prophet Isaiah, God said: *“Come let us reason together...”* (Is.1:18) Jesus also had disciples with whom and through whom he ministered. His apostles followed the tradition which led to the setting up of the Jerusalem Council, where minds come together, to reason together and decide together. (Ac. 15:16) In Psalm 23, the shepherd’s *“rod and staff”* are two different instruments with different functions which go in pairs as the shepherd’s **authority** which *comfort* him. We can thus argue that, no individual person as a Pastor can single handedly sway *authority* over the church. It is at best the plurality of elders who can together play God over the church of God. The above expositions do not seek to nullify the existence and the need for pastoral authority. Rather they trace the theological sources and the extents to which a Pastor’s authority can go.

Characteristics of Pastoral Authority:

Jesus told his disciples, *“Whoever wants to be the chiefest, shall be the slave of all.”* (Mk.10:44) This is Jesus’ paradox of authority. The main characteristic of a slave is to give up his personal interest for the sake of his master. In the words of Santos, Jesus means that, *“authority derives from servanthood.”*<sup>68</sup> In other words, the authority of a Pastor becomes manifest in his ***genuine service*** to the parishioners. The apostle Paul urged the Thessalonians to *“respect and esteem very high those who labour”* for them. (1Thes.5:12-13) The Pastor’s authority in these terms is the ***respect and very high esteem*** he wins from the parishioners at the cost of his ***labour*** for them. Pastoral authority is thus not domination and arbitrary degree to force or demand obedience but it is won by dint of hard work and self-dedication in service. Paul boasts of *“our authority which the Lord has given us for edification...”* (Eph.4:12)

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<sup>68</sup> Santos, F. Narry. The Paradox of Authority, Published at: [www.faculty.gordon.edu/hu/bi/Ted](http://www.faculty.gordon.edu/hu/bi/Ted)  
Retrieved on: 09/17/2013.

Pastoral authority is thus invested on the Pastor who's "**ability edifies**" his flock and brings them into "**unity of faith**". It is a **gentle authority** "*as a nurse cherishes her children...*" (1Thes.2:4-6) It is an **authority clothed with humility**, "*because God resists the proud and gives grace to the humble.*" (1Pt.5:5) In brief, pastoral authority is based on the Pastor's ability to build "a filial, caring, mutual and empathic understanding"<sup>69</sup> between the Pastor and the pastured.

The Office of the Pastor:

Having treated the moral confidence that backs the Pastor, we can next treat what the Pastor does and the theology behind each pastoral duty. Pastors hatch, confirm, patch, counsel, nurse, and despatch just to mention but a few. These roles symbolically cover each of the seven days of every week of the Pastor's life and last until the Pastor either retires or dies. I refer to the **Pastor as a hatcher** in the context of "*as a hen gathers her chickens under her wings...*" (Matt.23:37), so does a Pastor to young born children in Christian communities. Among the Jews, the practice of circumcising baby boys was known as the *brit-milah*. Its parallel for girls was the *simchat*. Both respectively mean "covenant of circumcision and the celebration of a daughter."<sup>70</sup> It was in fulfilment of "*a token of covenant between*" God and Abraham. (Gen.17:11)

In the NT, Joseph and Mary took little Jesus to the Temple on the eighth day "*for the circumcision, to name him Jesus, the name given by the angel before he was conceived...after the days her (Mary's) purification, to present him to the Lord.*" (Lk.2:22-23) From this Lucan content, it is evident that, the NT has adopted the Jewish tradition on newly born children.

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<sup>69</sup> Cloud, David. The Pastor's Authority and Members Responsibility, Published at: [www.wayoffice.org/database/pastorsauthority.html](http://www.wayoffice.org/database/pastorsauthority.html) Retrieved on 09/17/2013.

<sup>70</sup> Wayne, Jackson. Baby Dedication Ceremonies, Published at: <http://www.christiancourier.com/articles> Retrieved on: 09/17/2013.

It is also clear that, such a ceremony could have multiple religious motives like: naming, dedication, outdooring, presentation to the Lord, and purification of the mother of the child. The forms and designations of this ceremony differ. But the basic theological goal is to acknowledge God as the Giver of the gift of children. We must cherish the gift without forgetting the Giver. In our days Pastors are charged to perform this hatching/*welcoming* ceremony for new born children into the community of faith.

**Pastors as baptizers** play the role of the person who initiates newly born children into communities of faith. Baptism is the befitting covenant with God. It is an act of obedience to the comment of Jesus for his followers *“to be baptized in the name of the Father, the Son and the Holy Spirit”*. (Matt.18:19) But the question is: “Should only Pastors baptize?”<sup>71</sup> One argument for this question is that, the apostle Peter declares all Christians into the *“holy priesthood of all believers.”* (1Pt. 2:5) Driscoll accepts this view of the priesthood of all believers. But he explains that, while all believers are “generalists, Pastors are specialists.”<sup>72</sup> For instance all the Levites were priests in general but only Aaron and his descents were specialists in religious rituals. The Kohathites, Gershonites and Merarites also were assigned specific tasks in Israel’s worship. (Num.4:2ff) Thus, all things being equal, believing parents would trust Pastors who are specialists in ecclesiastical orders for the baptism of their children than generalists Christians who are lay members of the Church. Here, baptism becomes theologically the sole responsibility of the Pastor. I wish to recall our minds to the fact that we are treating theological basis for the roles Pastors play. This is for instance, the pastoral theology for reasons why is at best, it is the Pastor who baptizes.

**The Pastor-Confirmer** plays the role of Peter and John who were sent from Jerusalem to *confirm* the Samaritans. *“For as yet the Holy Spirit was not fallen on them; only they were*

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<sup>71</sup> 9068 Bible.org; Should Only Pastors Baptize? Published at: <https://bible.org/question/should-only-pastors-baptize-people> Retrieved on: 09/18/2013.

<sup>72</sup> Driscoll, Mark. Why Should You Be Baptized? Published at: [www.pastormark.tv/2012/07/31/why-should-you-be-baptized](http://www.pastormark.tv/2012/07/31/why-should-you-be-baptized) Retrieved on: 09/18/2013.

*baptized in the name of Jesus.” (Ac.8:14-16) Confirmation is an opportune moment in the life of any Christian to reaffirm the vows their parents and godparents had taken on their behalf at their infant baptism. At confirmation, the Pastor as the confirmer helps to “root the confirmant into the Christian faith; reunite him more firmly to Christ for the endowment of the gift of the Holy in him.”<sup>73</sup>*

The **Pastor patches** single men and women into marriage. This is because “*it is not good for a man to be alone.* (Gen. 2:18). The theology of marriage is that, the conjugal love is a divine gift of God; for “*God is love*”; and God created man and woman in His image of love. “There cannot be any more perfect and complete analogy of the God-self living in the mystery of union than marriage.”<sup>74</sup> For this reason, Paul says of marriage: “*This is a great mystery.*” (Eph.5:32) Marriage is an institution of God. The Pastor is thus expected to hold it in high esteem by bringing couples before God for blessing. While hatching, baptizing, confirming and patching couples, the Pastor does not forget his role of *cura d’anime*, or realer of souls. In his ministry the **Pastor as Counsellor** endeavours so that “*all go well with your soul.*” (3John 2) Counselling takes various forms. But the most effective soul healing is the meeting of four eyes of the pastor-parishioner. The role of the Pastor as a Counsellor is very elastic. He is virtually a doctor to patients, a lawyer to clients, a teacher for students, a leader with followers and a psychotherapist for the maladjusted as well as the civil servant to citizens.

The Pastor as **Nurturer** plays a dual role of feeding souls in preaching the written Word and the enacted Word in the Eucharist. The last command Jesus gave Peter was: “*feed my*

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<sup>73</sup> Catholic Encyclopaedia, New York: Robert Appleton Company, Published at: <http://www.catholic.org/encyclopedia> Retrieved on: 09/18/2013.

<sup>74</sup> West, Christopher. A Basic Theology of Marriage, Published at: [http://www.crossroadsinitiative.com/library\\_article/374/basic\\_theology\\_of\\_marriage\\_christopher\\_west.html](http://www.crossroadsinitiative.com/library_article/374/basic_theology_of_marriage_christopher_west.html) Retrieved on: 09/18/2013.

*sheep.*" (Jn.21:17) In administering the Word, and the Eucharist as sacraments (*mysterion dei*), the Pastor "re-enacts the grace of God to congregants. He re-awakens, edifies and empowers them in the life of Christ. He sustains their hope in God's mercy and God's presence in their midst."<sup>75</sup>

Finally, the **Pastor dispatches** souls from their earthly journeys to their everlasting destination. The pathos of death creates the greatest sense of awe that draws all towards the most awesome – God. The Pastor by virtue of his ordained office is thus responsible to perform the ecclesiastical acts such as: the viaticum, the funeral service, the burial rites and counselling of the bereaved as well as the family. The viaticum is the Roman Catholic service for the dying. It means "on the way to life with God."<sup>76</sup> Most Reformed Churches use the term *rites of despatch*. The rite consists of water on the forehead of the dying. Symbolically, it recalls the baptism which initially ushered him into the community of faith. It also reassures that "*if we die with Christ, we believe that we shall also live with him.*" (Rom. 6:8) Prayer for God's mercy, pardon and hope for eternal life are offered. After sharing the Eucharist, the Word of God is enacted, and the Pastor in a minute silent prayer invokes the Holy Spirit to lead the dying safely to reach the Kingdom of God.

The burial service is also preferably officiated by an ordained Pastor. Apart from the solemnity to provide consolation to the bereaved, the Pastor has a particular duty "to inject a note of resurrection joy"<sup>77</sup> based on the truth that "*For me to live is Christ, and to die is gain.*" (Phi.1:21) The rites of burial at the graveyard, center on the committal. This ends the Pastor's role as a Dispatcher. Yet the Pastor must immediately begin plans for counselling the bereaved family.... The pastoral office is very elastic. But pastoral theology can always guide him.

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<sup>75</sup> McLeman, Scotty. The Meaning of Communion, Published at: [www.stanford.edu/group/religiouslife/sgi-bin/](http://www.stanford.edu/group/religiouslife/sgi-bin/) Retrieved on: 09/18/2013.

<sup>76</sup> Oden. p. 307.

<sup>77</sup> Crown, Roy. Sharing Resurrection Joy at Easter, Published at: [www.ubc.co.uk/sharing-resurrection-joy-easter](http://www.ubc.co.uk/sharing-resurrection-joy-easter) Retrieved on: 09/18/2013.

#### Pastoral Theodicy:

The section above presented 'a skeleton picture' of the duties of the Pastor. Now we shall revisit what helps the Pastor put flesh on those skeletons. This is the domain of pastoral theodicy or apologetics. The Pastor always has the difficult task to explain why the good and almighty God still exists in spite of calamities? *Why do the wicked prosper, and traitors live at peace?* (Jer.12:1) And why do innocent victims suffer from natural disasters? Every Pastor needs the keen sense of theodicy before meeting the sick, the depressed, the poor, prisoners and disaster victims. Theodicy is "a vindication of God's goodness and justice in the face the existence of evil."<sup>78</sup> This means proving God's power over evil and human sufferings.

#### Biblical Theory of Theodicy:

*"There are diversities of operations, but it is the same God who works all in all. (1Cor.12:6)*  
*For in Him we live, move and have our being. (Ac.17:28)* These biblical texts according to Thiessen mean that without God's "concurrence, no force or person can continue to exist or act"<sup>79</sup> Theodicy is based on the hypothesis that, God has a sovereign rule through His divine providence and preservation. God's providence foresees the future and provides for it according to the will of the God-self. And the set order in nature shows God's power of preservation. For example: *He sets the limits of the seas so that they would not spread beyond their boundaries. (Prov. 8:29)*

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<sup>78</sup> The American Heritage Dictionary. 4th Edition, Published at:

<sup>79</sup> Thiessen. p. 121.

Applied Theodicy:

Theodicy provides a number of themes which help the Pastor in answering difficult questions and consoling parishioners. One is termed as the **Permissive Providence**. This means that, God knows the painful effects of evil yet allows evil to occur for a greater good. God allows even human revolt against the God-self for the sole purpose that in the final analysis, it is God whose will overrules. For instance, God did not stop the children of Jacob from selling their brother Joseph. But later it is clearly proved that God had permitted it “to save many people alive,” very many years later (Gen.50:20) Also, God permitted Satan to attack Job for the purpose of proving the limitations of evil and God’s power over evil.

The **Free Will Providence** of God argues that “A world with free creatures is more valuable than a world containing no free creatures.”<sup>80</sup> God did not and could not have made the human as stones, rocks and trees. God *made man in His image and likeness* of free will, so that man can be self-directive to his moral responsibility. The abuse of this free will by man causes suffering. But this abuse does not diminish “God’s amazing gift of free will”<sup>81</sup> for God’s love never ends even in sufferings.

Theodicy further relies on the **Recovery Providence** of God as a consolation in sufferings. God foresaw the nation of Israel “*afflicted for four hundred years*” and had also provided for their redemption. (Gen.15:13-14) God made Israel walk a journey for forty years instead of forty days “*to humble you and test you.*” (Deut.8:2) In the Garden of Eden, as soon as man disobeyed God and fell into sin, God immediately set into motion man’s recovery programme – “*the seed of her womb shall bruise your head...*” (Ge.3:15) God

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<sup>80</sup> Megan, Ramsey. The Problem of Evil, Published at:  
<http://www.qcc.cuny.edu/socialscience/ppecorino/Theodicy.htm> Retrieved on: 09/19/2013.

<sup>81</sup> Oden. p. 228.

allowed the painful and bloody death of Jesus because He had foreordained his resurrection after three days. John Hick then suggests that “God draws the greatest good out of the greatest disaster.”<sup>82</sup>

There exist also, the ***Overruling Providence*** of God in the face of human evil. On this Oden argues: “A less powerful God could not have permitted other challenging powers.”<sup>83</sup> In other words, Oden is saying, it is only cowards that fear oppositions. God metaphorically “hardened Pharaoh’s heart.” That was to show that, in abusing his free will, Pharaoh would inevitably lose it at his own detriment.

We can finally talk of the ***Eschatological Providence*** of God. This is with regard to natural disasters. This eschatological view of pastoral consolation expresses the hope that evil shall be rightly answered by its destruction at the end time. Admittedly, no human mind can explain why earthquakes, volcanic eruptions and hurricanes destroy thousands of innocent people. But the Bible states that nobody has ever “*entered into the treasures of snow or seen the treasures of hail which God has reserved against the time of trouble.*” (Job 38:22-23) On this text, Hart comments: “God is the final balancer of accounts.”<sup>84</sup> Jesus expressed the same resurrection hope in the full sight of human callousness and prayed, *if it is your will, take this cup away from me; nevertheless not my will, Your will be done.* (Lk.22:42)

It must be observed that, the doctrine just treated is not accepted by naturalists, the fatalists, and the pantheists. In pantheism God is everything and everything is God. Thus man as part of God cannot sin but act on necessity. To the pantheists, events of joy and

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<sup>82</sup> Hick, John. Soul-Making Theodicy, Published at: <http://www.wiki.answers.com/Q/Soul-making>  
Retrieved on: 09/19/2013.

<sup>83</sup> Oden. p. 230.

<sup>84</sup> Hart, B. David.

suffering follow the course of “mutation and emergent evolution”<sup>85</sup> and nothing comes by miracles. The fatalists on the other hand, believe in ‘what must be must be’ and humans must accept everything as their destiny. The Fatalists believe that, good and evil occur arbitrarily without moral implication. It is therefore destiny not God who is at play for the fatalists. Naturalists believe that events and circumstances are present in natural order. To them, a preceding event is a necessary cause for the subsequent which is but the effect of the former. With these existential belief systems, a Pastor needs watch out the line of thoughts of parishioners in order to proceed tactfully.

#### Theology for Women in Ministry:

So far, this study might sound anti-feminist with regard to pastoral ministry. But far be it from it. My use of the generic pronoun ‘**he**’ is to avoid the style of ‘he or she, his or her/s’. The century-old debate of whether a woman qualifies for the priesthood or not, been solved by the theory of pastoral theology. It is thus befitting to include it in this work. I shall first present opponents’ arguments and later the views of the proponents from Scriptures, tradition, reason and experience.

The OT Scriptures state that: *“If a woman becomes pregnant and gives birth to a son, she is unclean for seven days just as she is ceremonially unclean during her menstrual period.”*

And if she brings forth a daughter, *“she is unclean for two weeks.”* (Lev.12:2, 5) Based on this Mosaic Law, Jewish traditions considered women as ritual defilements. Jewish women were therefore alienated from all religious practices of the time. Wijngaards noted that in 241 AD, Dionysius and the Archbishop of Alexandria wrote that: “mentruous women ought not come to the Holy Table or touch the Holy of Holies...”<sup>86</sup> He further added that it was continued in the Middle Ages with the belief that, “when a menstruating woman touches a fruit, it fails to ripe, mustard seeds degenerate, iron gates

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<sup>85</sup> Theissen. p. 128.

<sup>86</sup> Ibid.

rust, grass withers and trees lose their fruits before time.”<sup>87</sup> These have been the background of disbanding women from the priesthood.

The Scriptures, traditions and reasons mentioned above were transmitted into the NT era. Most of the confusions against women-Pastors resulted from Paul’s apparent misogamy. For instance, Paul can be quoted as: *“If a MAN desires the office of a bishop... A bishop must be a HUSBAND of one wife... For if a MAN knows not how to keep His house, how can He...?”* (1Tim.3:1-2, 5) In 1Tim. 2:12) Paul sounds most categorical with this statement: *“I suffer (permit) not a woman to teach, nor usurp the authority over the man, but to be silent.”*

It is further argued that, even Jesus intended “a male-only priesthood.”<sup>88</sup> The argument was that, Jesus was a male and he chose his twelve disciples who were all men. Also, Mary, the mother of Jesus was not ordained and never sought to be. Therefore to the Roman Catholics and their allies, male priesthood is “a biblical and historical fact and an unbroken tradition, making it part of the Deposit of Faith.”<sup>89</sup> Another argument against women priesthood is based on Gen. 3:16. God clearly told Eve: *“Your husband shall have rule over you.”* On the whole, traditions and exegesis of scriptures in the past have it that, God, the Father, gave authority to Man to name all creatures including woman. The same God who intended the male-priesthood became the Son – Jesus, also a male. Then Jesus chose, trained and commissioned men into his ministry. Therefore priesthood is for men but not for women.

Proponents for women priesthood have clarified misconceptions and misinterpretations of scriptures as counter arguments in favour of women priesthood. On the Levitical concept of *uncleanness*, it is clear that God’s order for Adam and Eve *“to be fruitful and*

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<sup>87</sup> Ibid.

<sup>88</sup> Koranteng-Pipim, Samuel. Does the Bible Support Ordination of Women As Pastors? Published at: [www.drpipim.org/women-ordination-contemporaryissue](http://www.drpipim.org/women-ordination-contemporaryissue) Retrieved on: 09/19/2013.

<sup>89</sup> Ibid.

*multiply*” (Gen.1:28) cannot be understood in the context of ‘uncleanness’. According to Douglas, one justifiable reason behind this belief and practice was “the care for hygiene at the time” when preventives against infections were uncommon. Another reason was that, “the woman after bodily secretions in child birth, needed relief from some duties with the new born baby.”<sup>90</sup>

It is also clear that God’s curse on Eve is quoted out of context of the creation accounts. The scriptural truth is that, “... *in the image of God, created He him, male and female created He them.*” (Gen.1:27) This suggests no inferiority of woman to man. Instead, “both man and woman are made equal in image of God.”<sup>91</sup> It also depicts the equal dignity of man and women before God. It must also be added that, God called Eve “*a helper*”. The Hebrew word *ezer* “helper” is applied to God several times in the Bible. In Ps. 33:20, we read: “*Our soul souls wait for the Lord: he is our ezer*”<sup>92</sup> / helper and shield.” Thus Eve as Adam’s or man’s helper, cannot be justifiably regarded in terms of subordination and defilement on the grounds of womanhood, and neither can it be reason enough to disband women from priesthood.

It is in this context of the creation accounts the content of Paul’s concept of women and veil should be correctly interpreted. Paul says: “*every woman who prays and prophesizes*” should cover her head as the “*glory of man.*” (1Cor.11:5) The multiple senses here are that: (i) a woman has an inherited divine glory in her. (ii) That glory is not for herself interest but (iii) the glory of man in addition to (iv) her being an *ezer* / helper to man, (v) a symbol of God-image and (vi) for the purpose an *ezer* of human souls. More importantly, Paul reiterates that, “*Every man praying and prophesying*” must uncover his head...” This

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<sup>90</sup> Douglas, Mary. Purity and Danger, Published at: <http://www.books.google.it/books?=Old+Testament+concept+blood> Retrieved on: 09/19/2013.

<sup>91</sup> Winkett, Lucy. Disserting the Argument about Women Bishops, Published at: <http://www.co.uk/commentisfree/2012> Retrieved on: 09/19/2013.

<sup>92</sup> Oden. p. 42.

was in the context of cultural conflict known as “sex reversal”<sup>93</sup> in the Church at Corinth at the time.

According to Melick, “Corinthian women wrongly assumed that the authority in religious observances rested solely in male appearance.” Paul thus speaks against such a mistaken notion and corrected the wrong idea that only male chauvinism benefits and befits the pastoral role. This was certainly Paul’s vote in favour of women in priesthood. Furthermore, Paul placed men and women on the same pedestal on the role of prayer and prophesy. This justifies women to be Pastors.

It is also incorrect to argue that priesthood belongs to only men because Jesus chose twelve men as his disciples. Luke clearly records that, Jesus “*appointed other seventy disciples and sent them two by two.*” (Lk.10:1) And in Acts 1:12-14, Luke again states that the eleven disciples were “*with the women and Mary – the number of names were together one hundred and twenty.*” Jesus therefore did not have only men as his disciples. Paul in the last chapter of his letter to the Romans gives proof of women who worked with him in the capacity of Pastors. The names which Paul mentioned are: Phebe, Priscilla, Aquila, Mary Julia, Amplia, Tryphena and Tryphona just to mention but a few. (Rom. 16:1-16) Paul variously called all of them as: “servants”, “helpers” or “fellow workers in Christ.” These are all fitting titles for Pastors today.

James Knight in support of women priesthood put forward two interesting arguments. The first is called the Moral Principles. He states: “Humans should not discriminate against other humans based on race, creed, gender, sexual orientation or by any other congenital component of human being.”<sup>94</sup> Knight is actually re-stating the Pauline egalitarian doctrine which says that: “*in Christ, there is neither Jew nor Greek, neither bond nor free,*

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<sup>93</sup> Melick, R. Richard. Women Pastors: What the Bible Teaches, Published at: [www.sbclife.net/articles/1998/05/sla5.asp](http://www.sbclife.net/articles/1998/05/sla5.asp) Retrieved on: 09/20/2013.

*male or female.*" (Gal.3:28) Knight's second argument is an Economic Principle of skill utilization. According to Knight, "if two people have similar skill, it is best to employ them." Again, Knight is alluding to Paul's doctrine of "*diversity of gifts, differences in administrations and diversity of operations by the same spirit, the same Lord and the same God.*" 1Cor. 12:4-5) Knight thus believes that in light of all gifts, talents and skills, "the full participation of men and women depicts the shepherding and parenting images of God and Jesus."<sup>95</sup>

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<sup>95</sup> Ibid.

## CHAPTER FOUR: “The Leviticus of Pastoral Theology”

### Chapter Review:

The Book of Leviticus deals mainly with priestly tribe of – the Levites. They were the direct custodians of the law of worship, ritual sacrifices and cleansing, priestly consecration, installations and concessions. The theological purpose of Leviticus is to provide the divine programme for the renewal of the priestly cast, their personal comportment and dignity before God. This was the backdrop of Israel’s backsliding into syncretic worship of foreign religions.

The practical relevance of Leviticus to this thesis is that, it contextualizes biblical pastoral leadership into administrative patterns of entrepreneurship. It captures the already ordained Pastor between his present and his future; it mirrors to the Pastor, his fears, conflicts, dangers and the types of identity which are ever present with Pastors.

### Christian Leadership Skills:

“A Pastor is a manager of a complex volunteer organization.”<sup>96</sup> In our present days, churches are composed of lay men and women who are specialists in specific fields. The ministry thus needs a pastor-manager to coordinate such wide range of personnel, without a sole self-restriction to theology. One particular area of shepherdhood is leadership which calls for skills. There is thus the need for Pastors to sharpen leadership skills for the world that looks up to them as models. This can help to contextualize biblical principles into contemporary administrative acumen and skills in order to understand and

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<sup>96</sup> Willimon, H. William. p. 13

lead their flocks better. In this section, I shall 'scratch' over only three leadership skills, just to motivate Pastors to delve more into the field of "Pastoral Leadership".<sup>97</sup>

James Gunn has it that "even born leaders need develop some qualities to perform at their best."<sup>98</sup> One such quality is the **communicative skills**. Communication is a process of sending and receiving messages by verbal or non-verbal means. The techniques involved are: real, active, pseudo, emphatic, and non-judgemental types of listening. The processes involved are: clarifying, paraphrasing and summing up. A goal of acquiring these communicative skills is to make the Pastor-leader **loyal and reliable** so as to inspire confidence in and among his flock. Jesus is such a model. To his disciples he made a clear call with a candid promise "*Come and I will make you fishers of man.*" (Matt.4:19)

Secondly a good communicator is an **appreciative** Leader. Paul showed this skill of appreciation in his letter to the Philippians. He described their "gifts and aid to the Thessalonians as "*sweet smelling aroma, an acceptable sacrifice, well pleasing to God.*" (Phil.4:18) Another communicative quality is: "**understanding**". Jesus for instance empathically entered into the souls and body of Peter, James and John and understood that "*The spirit is indeed is willing, but the flesh is weak.*" (Matt.26:41) Lastly, a Pastor leader need be **tolerant** with his communicative skills. David was tolerant to king Saul and his son Absalom. The best tolerance David had for his betrayer was a prayer: "*O Lord, turn the counsel of Ahithophel into foolishness.*" (2Sam.15:31)

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<sup>97</sup> Leyer, P. Daniel. New Testament Pastoral Leadership, Published at: [www.wlssays.net/files/LeyrerLeadership.pdf](http://www.wlssays.net/files/LeyrerLeadership.pdf) Retrieved on: 09/20/2013.

<sup>98</sup> Gunn, James. Christian Leadership, Published at: [www.plymouthbrethren.org/article/6335](http://www.plymouthbrethren.org/article/6335) Retrieved on: 09/20/2013.

**Building Rapport** is another skill of leadership which a Pastor must seek and acquire. “Building a rapport is a two-way street of emotional connections.”<sup>99</sup> The process is finding *common grounds* for the best interaction with people of contradictory views. The technique is an assertive attention to thoughts, feelings and needs so as to meet them as much as possible. With a good rapport, a formidable teamwork is possible. The biblical component of rapport building / working-team is *koinonia* or fellowship. The apostle Peter in spite of all has this quality with which he always pulls other disciples along.

**Conflict Transformation Skills** are very important to every Pastor. “Conflict resolution seeks to reduce or eliminate all forms of conflicts.”<sup>100</sup> Conflict management minimize conflicts. In Church situations, conflicts need be “*transformed by the renewal of mind*” so that conflicting parties are “*not conformed to the world*”. At best, conflict resolution and management techniques seek to end the effects of disagreements, agitations and counter-agitations. Both dispel the smoke without quenching the fire. On the other hand, conflict transformation seeks to set up new systems that transform and replace the old and then permanently sustain the new. Below are the skeleton guide lines for conflict transformation.

The metaphor of Conflict Transformation uses the “head as the think-tank”; the “heart as the as the container of emotions”<sup>101</sup>; the hands as the construction architects; and the “feet as direction and momentum;”<sup>102</sup> **First**, the Head/mind creates visions, concepts, perceptions and relationships regarding the conflict. It paints the conflict as a stone dropped in a pool of water. It ripples in spiral forms and goes far. These ripples indicate the remote but important factors. With such discoveries, it is then possible to forecast

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<sup>99</sup> Smith, J.M. Small Business Networking, Published at: [www.ezinearticles.com>Business>Networking](http://www.ezinearticles.com>Business>Networking) Retrieved on: 09/21/2013

<sup>100</sup> Burnett, R.E. Conflict in Collaborative Decision-Making, Published at: [www.composing.org/teamwork/](http://www.composing.org/teamwork/) Retrieved on: 21/0/2013.

<sup>101</sup> Nacey, Susan. Head and heart Metaphors, Published at: [www.academia.edu/1640139/Head\\_and\\_heart](http://www.academia.edu/1640139/Head_and_heart) Retrieved on: 09/21/2013.

<sup>102</sup> Lederach. p.20

relationships of harmonies and disharmonies for actions. **Secondly**, the big-heart / hearts are sought and used to contain all escalating and deescalating emotions, to meditate over the pros and cons in order to find connections and gaps so as to minimize violence and maximize non-violence. **Thirdly**, the hand draws detailed plans for re-construction, re-moulding and re-shaping forms and systems that transcend the old values and provide new ones. Then **fourthly** the legs / feet, symbols of forward march become instruments of rapprochement to every distance in communication, dialogue and mutual understanding. Legs and feet bring conflicting parties face-to-face for conflict transformation. (For practical details, read: Little Book of Conflict Transformation, Intercourse PA: GoogBooks Publishers, 2003; by Legerach, Paul John.

The Pastor as a Transformative Leader:

After treating leadership skills, we can delve into styles of leading a Church. There are many styles of leadership. Some common ones are: the dictatorial, the benevolent autocracy, the preferential, the transactional and the transformative leaderships. In the ecclesiastical circles the last two are also known as the spiritual leadership. I shall use the Transformational Leader to partially reflect the others.

A biblical scholar Gerhard Lohfink says "Jesus is a community." He was referring to the Church as the body of Christ, "a living, breathing, visible and corporate sign of Christ's presence and the advent of the kingdom of God."<sup>103</sup> The Church is thus a dynamic not a static organ. She needs transformative leaders who befit her dynamic nature. The hypothesis of a Pastor as a transformative leader is: "*He who sat on the throne said, "Behold, I make all things new."* (Rev.21:5). Such a Pastor in Christ becomes a *new creation, to make all things become new.* (2Cor.5:17)

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<sup>103</sup> Gerhard, Lohfink. *Jesus and Communities: The Social Dimension of Christian Faith*, tras., J. P. Galvin, Philadelphia: Fortress Press, 1984, p. 28.

Unlike a benevolent dictator, a transformative Pastor-Leader **transacts authority**. In a transactional leadership, the Pastor convenes and shares his authority with the lay and thus empowers them. With this delegated authority, the Elders and the lay are transformed into different useful instruments. Delegated authority motivates and elevates followers to higher levels of interests, moral, physical and even financial commitments. By so doing, the transforming Pastor helps the laity reclaim the baptismal ministry bestowed on him.<sup>104</sup> Unlike a conformist leader, a transformational Pastor-Leader goes beyond managing only felt needs of his followers. He **orchestrates curiosity**. For instance, Jesus struck the Samaritan woman's curiosity for "*living water*", and she quickly craved for it. That led to her transformation. (Jn.4:14-15)

The transformative Pastor-Leader is both **adaptive and adoptive**. He makes himself quickly fit to live with and to be lived with in different situations and circumstances. He does not transfer values from one station to another. He does not stick to the same values over years. Paul says: "*To the Jew I became a Jew that I may gain the Jew...to the weak I became weak, that I may gain the weak.*" (1Cor.9:22ff) Unlike the preferential leader, the transformative Pastor-Leader **expects troubles**. Pastors are not exclusively peacemakers and reconcilers. They know that, to relinquish old values and embrace the new always results into conflicts. After his desert school with animals, Moses foresaw conflicts with Israelites in Egypt. Moses then had long and detailed communication with God. Through that communion with God, Moses transformed his despotic and murderous Leadership style into God's spiritual leadership.

Unlike a separatist-leader who divides to rule, a transformative Pastor-Leader **values small steps**. Long term visions for change need small and insignificant steps. Examples are: the widow's mite, the pearl of great price, the few seeds on good soil, the mustard seed-faith and the one lost sheep of out of the hundred. Simple pastoral visits to the sick,

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<sup>104</sup> Ibid.

surprised calls on *the insignificant others in the church* have benefited me a lot in my personal ministry. The well known and most important members are the strongest stooges of status quo. Unlike the selective/preferential leader, the transformative Pastor-Leader **counts eye-votes**.<sup>105</sup> Without ruling out consensus, the preparedness of silent but effective risk-takers is seen only in their faces.

Majority votes often disempower risk-bearers, and new ventures are abandoned. Unlike a laissez-faire leader, a transformative Pastor-Leader is persistent and untiring. Change inevitably provokes resistance. But constancy and persistence are virtues in the ministry of the Lord. They are clues for the transformative Pastor-Leader. Personally, I often trigger the new idea to the most vocal and influential Elder who buys it and sells it to all as his own initiative. I remain in the background, grateful that we have achieved the desired transformation. I purposefully reserve the theology behind conflict transformation until we get towards the end.

The Pastor's Struggles in Conflicts:

According to Lederach, "conflict is a motor of change."<sup>106</sup> This means conflicts are necessary part of life. This section is aimed at reminding Pastors of the perpetual nature of their vocation as a necessary evil. The first conflict Pastors struggle with is "the-shelf" in its various forms. Self-glory in **biblical and theological knowledge** conflict with faith and wisdom within the Pastor. "*Knowledge puffs up but love edifies*" says Paul. (1Cor.8:1) Biblical and theological knowledge are irreplaceable in ministry. But if they become unruly weapons from the pulpit against the pews, they turn to become heavy loads on the

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<sup>105</sup>Hunter, G. George. *Leading And Managing a Growing Church*, Nashville: Abingdon Press, 2000, p. 25.

<sup>106</sup> Lederach, Paul John. *The Little Book of Conflict Transformation*, Intercourse PA: GoodBooks Publishers, 2003, p. 4.

Pastor's head. Faith is more than brain for it makes us trust God, the giver of knowledge than the gifts of knowledge.

**Self-Experience** conflicts with spiritual maturity. The popular adage says "experience is the best master." Many Pastors count their years in ministry, the knocks and blows they resisted without falling, the many deaths and decays they survived, they witnessed joy and disappointments and can confidently say they have become stones in water. No longer do they fear cold. But if personal experience of the Pastor becomes his master, he unfortunately struggles between his master and the Master of his ministry. Tripp asserts that "there is a critical difference between street-level wisdom gained through worldly life and spiritual wisdom gained through simple submission to the Lord of lords."<sup>107</sup>

**Self-glory for success** in the Lord's vineyard is "to kick against the goads." (Ac.9:5) The goad or prick is a stick with a sharp pointed end fastened to its end. Without this instrument the ox cannot be urged on to work well. If the ox kicks against it, it wounds itself. The proverb means, "It is foolish to rebel against a powerful master."<sup>108</sup> Pastors are but mere tools called by grace, strengthened and encouraged by the Holy Spirit (the goad) for the success God had preordained for His ministry. Ministry success goes beyond the insights, strategic plans, and the business acumen of the Pastor. Ministry success is propelled by God's powerful grace, and carried out through the working of the Holy Spirit. It is only Jesus Christ who builds his Church. (Mtt.16:18) Self-glory for success in ministry is wrestling with God for God's blessing which is bestowed by grace. Pastors earn it only at the cost of their dislocated hip-bones. (Gen.32:32)

**Self-glory in celebrity** is an inner struggle against personal insecurity. Some Pastors are addicted to hero and celebrity worshiping as their morale booster. They yearn for the pulpit on important public occasions. They crave to hear their own voices at conferences.

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<sup>107</sup> Tripp, Paul David. *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry*, Inter-Varsity Press, 2001. p. 78

<sup>108</sup> Wikipedia Encyclopedia, *Kicking Against the goads*; Published at: [www.en.wikipedia.org/wiki/Kicking\\_Against](http://www.en.wikipedia.org/wiki/Kicking_Against) Retrieved on: 09/21/2013.

They cherish congratulatory remarks about their sermons. *"They love the best places at feasts, the best seats in the synagogues."*(Mtt.23:6) A Pastor got annoyed against me because I did not complement him after his sermon. He asked me for it. Celebrity is a counterfeit reality. It brings together a confluence of opposing forces in a congregation; the pros and the cons the Pastor. While the pros induce him with compulsive and impulsive pills, the cons inject him with depression and anxiety disorders. According to Hollander a psychiatric, "Celebrity is associated with depression, stress, low life satisfaction and social dysfunction."<sup>109</sup> These are conflicts situations Pastors unconsciously create for themselves in ministry.

The Struggle with Sin and Satan:

Matthew 4:1-11 tells us that Jesus struggled with Satan and sin on three occasions. That was when he was thinking of how to carry out his mission among the hungry, the poor and the politically oppressed people of Palestine. The fact is that no Pastor is a super-Jesus. The pastoral gown, the clerical collar, the biblical and theological knowledge do not insulate Pastors against sin and Satan. Satan is a genius. He knows the thirteen strong enemies against us and in our heart: *"evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy pride and foolishness."* (Mk. 7:21-22) The struggle can be identified as: "loneliness, restlessness, anxiety, worry, despair and pent up desperation. Within our heart, they are the results of the Holy Spirit's *wrestle against principalities, powers, rulers of the darkness of this age and spiritual hosts of wickedness...* (Eph.6:12)"<sup>110</sup> Do we as Pastors hate sin? Do we excuse sin? Do we justify sin? Do we cry out: *"O wretched man that I am! Who will deliver me from this body of sin?"* (Rom.7:24; Ps.18:6; 34:6)

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<sup>109</sup> Hollander, Eric. Celebrity Syndrome, Published at: [www.webmd.com/balance/features/new-age-celebrity](http://www.webmd.com/balance/features/new-age-celebrity)- Retrieved on: 09/22/2013.

<sup>110</sup> Wilkerson, David. Two of Me: The Struggle with Sin, Published on: [www.idolphin.org/twoofme.html](http://www.idolphin.org/twoofme.html) Retrieved on: 09/23/2013.

### The Pastor's Struggle with Time:

When Paul talks of “*redeeming the time*” (Eph.5:16), he means rescuing time from loss of fruitlessness. Willimon states: “Too many clergy are passively-aggressive to their use of time.” He means that, they carelessly succumb to all sorts of unrealistic demands. He further says: “Time management is a theological issue. This is because the Pastor’s schedule prioritizes ‘*what the will of the Lord is*’ (Eph.5:17), as testimony to what the Pastor values and does.”<sup>111</sup> It is a fact that a Pastor can never keep rigidly to his own time management schedules. The unpredictable are inevitable. But a monthly, weekly and daily activity schedule can help the Pastor to fight for the best use of time. At each stage, activities should be categorized as: (i) urgent and important; (ii) important but not urgent and (iii) neither important nor urgent. A Pastor needs consider his goal in order to agree or reject additional tasks. Above all Pastors manage time best by delegating tasks to willing assistants. Without time management, the Pastor’s natural limitations conflict with his wishes to reach beyond his ability.

### Pastoral Identities:

One big irony with Pastors is that we prepare our own identity cards by which parishioner know us without us. The fact is that, no one influences a Pastor’s life more than the Pastor-self. This is because the Pastor talks to himself more than anyone else and is always in conversation with himself. All that he talks to himself are unconsciously forming him functionally, mentally and spiritually. In the end his accumulated self-tuition gives him his own identity card (ID-Card). Once a Pastor, I forgot being a child of God. I thought of myself as a Pastor; called myself Pastor Newell; expected all to know me and call me Pastor. “*Pastor*” defined me; formed me; and reformed me. It shaped me and goaded me on. Then the hidden truth is that, the self-ID image comes into conflict with my imago Dei.

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<sup>111</sup> Willimon, H. William. p. 147

One day, preached on Matthew 16:13-21; *"Who do men say I am?"* After, I gave out pieces of paper to all to write to me on: *"And you what do you say I am?"* Out of many complements, I had few friendly pieces of advice and only one blunt attack. It says: "Do not be barking at us!" Oh! I exclaimed in silence. So I have been a DOG barking at my flock; not a Pastor pacifying my flock! After a careful self-examination, this comment to the best of my imagination came from my own *house* which should have been a *home*. I discovered I had a double ID-Card; one for my family, another for the Church. This is another conflict in us Pastors. It haunts us. It destroys us.

#### Biblical and Theological Identities:

Biblical literacy can tend Pastors into moving Scriptures. Theological knowledge makes us academize faith. We misinterpret both as spiritual maturity. After my two-year probation, I discovered that I was biblically literate but spiritually childish. I was theologically astute but immature in pasturing. This is a living event in my ministry. The Adensi East District of Ashanti region was my first station. It is still a cocoa farming area. All the men were polygamists except one Catechist. The Church constitution bans polygamists from the Lord's Super. I applied that clause of the constitution and defended it biblically and theologically.

I was ignorant of the hidden values and portrayed polygamy as sin. I later learnt to *"put my sword back into my sheath"* (Jn.18:11) when the congregation started breaking apart. During the same period a very academic colleague Pastor wrote a book which justifies polygamy biblically and theologically. It was late at the book lunching that the congregation got split. My colleague had to be transferred. What I learnt and can write today is this: Adam and Eve were the first biblical theologians. They failed when they quested for God's position. A Pastor must let God be God, through the working of the Holy Spirit in Jesus' name.

### Ministry Success Identity:

The most cherished conversation among fellow Pastors centres on their success stories. Such stories are like the creation accounts in the Bible. They sound like this: "And I said, 'Let there be the Manse! And there was the Manse. And I saw that the Manse was good. Then I said: 'Let there be a new chapel.' And I called the chapel.... Then I said: 'Let there be a new pulpit. And there was the pulpit etc... We identify ourselves with success in ministry. We speak as God bringing into being those things that were not out of ourselves. I think when we play down God we begin to strike the rock instead of speaking to it. (Num.20:11) By such harmless attitudes, Pastors "usurp the office of the appointed Mediator"<sup>112</sup> Success-directed behaviour in ministry is often associated with less-studying and more-parting. TO such attitudes, Paul says: "*Let him who thinks he stands firm take heed lest he fall.*" (1Cor.10:12)

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<sup>112</sup> Henry, Matthew.

## CHAPTER FIVE: “The Numbers of Pastoral Theology”

### Chapter Review:

In chapter four, we discussed the Pastor as a leader / manager of a complex voluntary enterprise. He therefore needs managerial skills in communication, rapport building, and conflict transformation so as to be a transformative Pastor-leader. The chapter further treated a Pastor’s struggles in conflict situations as well as false identities which Pastors make for themselves.

Chapter five is entitled: “The Numbers of Pastoral theology”. The Hebrew word for the fifth book of the Old Testament is: *bamidbar*, meaning “In the wilderness”<sup>113</sup>, as affirmed by the first verse of the Book: “*Now the Lord spoke to Moses in the wilderness of Sinai...*” (Num.1:1) We shall therefore see in this chapter what the Lord is speaking to Pastors who are the Moses of our days. These include danger signs like: complaints, misperception, dissatisfaction, petty jealousy, isolationism, abuses which were experiences of the Israelites during the wilderness journey.

### Pastors in the Wilderness:

The theology of wilderness should be an important field of study for Pastors. Wilderness conjures the picture of a grassless, treeless, dry, heat bitten days and cold frozen nights, a place of sandy storm of winds, wild beasts, dangerous reptiles and unfriendly insects. Wilderness is a place where all things are fragile and need special care, caution and attention by an individual for himself. Burden affirms that: “wilderness intensifies the

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<sup>113</sup> Mays, L. J. (Ed.) Harpers Bible Commentary, San Francisco: Harper& Roll Publishers, 1988, p. 182. Published at: <http://www.britannica.com/EBchecked/topic/422349/Numbers> Retrieved on 09/23/2013.

emotions of danger, threat, fear, isolation and loneliness.”<sup>114</sup> Wilderness, it must be added is a place of thirst, hunger and desolation of all sorts.

But the Palestinian connotation of *midbar* (wilderness) means more than “desolate and deserted”. It also connotes “that which is beyond” what one can see. It was not only a vastness of nothingness and disaster, but an abode of nursing where everything and everybody must be judged and valued by who he is or what he does. It was in the wilderness that the Hebrews learnt to be dependent on God. No prophet was ever called by God from any palace. The encounter between God and Abraham, Hagar, Moses, John the Baptist and Paul of Tarsus; the confrontation of Jesus and Satan as well as the transfiguration of Jesus are all related to the concepts of wilderness. In brief, “wilderness is a crucible of human life; an intercession between God, God’s land and God’s people. It is the unnaturalness in the naturalness of God.”<sup>115</sup> No Pastor can ever avoid the wilderness in his ministry.

#### Danger Signs in the Wilderness:

Any Pastor who can liken the above brief exposition of wilderness calls, encounters and life to his ministry, should be convinced that pastoral ministry is mission in the wilderness. A brief recap of the wilderness journey informs us that some Israelites were killed, some cursed while were blessed. As Pastors on wilderness mission, let us then see the danger signs on our ways. The first consists of **complaints**. Miriam and Aaron complained about Moses’ marriage of an Ethiopian woman. (Num.12:1-15) They were right from human perspectives. At least for one reason, both were older than Moses and could have had a say in his marriage. They can be justified if Moses did not give them that consideration.

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<sup>114</sup> Terry, L Burden. *The Kerygma of the Wilderness*, Published at: [http://www.gilco.org.uk/papers/biblical\\_wilderness\\_and\\_the.html#\\_ftn1](http://www.gilco.org.uk/papers/biblical_wilderness_and_the.html#_ftn1) Retrieved on: 09/23/2013.

<sup>115</sup> Leal, Robert Barry. *Wilderness in the Bible: Towards a Theology of Wilderness*, New York: Peter Lang Publishing, 2004, p. 357.

But coming to the point, Pastors' wives are targets for vociferous complaints and insults in our ministry. And we Pastors also complain about such complaints. We complain about our parishioners, accommodation, salaries and lack of facilities that ought to have been provided. I see complaints as a danger sign in our wilderness mission. A close study of the whole text teaches how Moses, the first wilderness Pastor comported himself even towards his assailants and was vindicated in this danger by God. Let us learn from Moses.

Shakespeare says: "lowliness is young ambition's ladder, whereto the climber upwards turns his face, but when once the upmost he attains, he turns his back scorning the base degrees..."<sup>116</sup> This illustrates another danger zone in the pastoral wilderness. Korah, Dathan and Abiram, were non-Levites. But they executed an overwhelming **ambition** for power and higher positions as priests and lost miserably. Pastors today, "*love the uppermost rooms at feasts and the chief seats at synagogues,*" (Matt. 23:6) at functions and ceremonies. We vie for positions and *greener pasture* stations even by vilifications and foul means. We carry on rivalry and reckless campaigns to be elected to leadership posts in the Church.

If it is not our mad race of ambition, we often run the danger of **misperception**. Moses upon a divine directive sent twelve spies to survey the Promised Land. Their specific tasks were: What kind of people are there? Are the cities fortified? Is the land good? Is it productive? Reuben and Caleb had the full perception of the assignments. All the other ten had a misperception of the tasks. "*We were in our own eyes like grasshoppers.*" (Num.13:33) They relied on their inadequacies and weaknesses over and above what angels and armies God could have made them look like in the eyes of their enemies. Most

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<sup>116</sup> Shakespeare, William. Julius Caesar; Act 2, Sc. 1.

Pastors entered the ministry with misperceptions. After meeting the realities of the wilderness it becomes a danger to either go forward or back out.

**Ungratefulness** and **dissatisfaction** come to Pastors if they shift their attention from what they have to what they do not have. This was a danger in which the people of Israel were involved in their wilderness journey. They overlooked how God miraculously took them across the Red Sea, made them a nation and gave them a new land. Their unfulfilled desires pushed them back to their Egyptian *meat, fish, cucumbers, melons, leeks, onions and garlic* (Num.11:4-5) Pastors can preach this at congregants and warn them against ungratefulness and dissatisfaction. But we never preach it to ourselves. Yet we continue whining and wiggling out our dissatisfactions for demands not met. The danger is that God can become “*extremely angry*” (Num.11:10) at us without us realizing it.

We are still in the mission in wilderness to identify danger signs in our ministry. **Petty jealousies** for spiritual gifts often cause schism or rivalry among Pastors. When Eldad and Medad were prophesying behind the camp, a young man reported them to Moses and Joshua asked Moses to stop them. His reply was “*Do you envy for my sake? I wish that all the Lord’s people were prophets and that the Lord would put His Spirit on them.*” (Num.11:29) A New Testament parallel of this incident is in Mark 9:38-41. The disciples wanted Jesus to forbid others from casting out demons because they were not in their group of disciples. I have witnessed and experienced situations where Pastors consider their pastoral area as an empire in which they are the Emperors.

They resent the nearness of any other colleague Pastor, “lest their authority be weakened, their honour be lessened and their popularity be contested.”<sup>117</sup> They repress even lay preachers who might attract a greater attention than them. Moses overcame this

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<sup>117</sup> Yamada, M. Frank. Commentary on Numbers 11:29, Published at: [www.workingpreacher.org/preaching.aspx?commentary\\_id=](http://www.workingpreacher.org/preaching.aspx?commentary_id=) Retrieved on: 09/29/2013.

danger just as Jesus also did, by de-centralizing the prophetic authority. In pastoral ministry, where the spirit of self-centeredness blocks the possibility of inclusiveness the Pastor becomes a victim of the next danger spot.

It is called ***self-isolationism***. An aged Pastor once told me “a Pastor is the loneliest person in a crowd.” He did not explain. He however assured me that I would understand it on the field. True to his word, I now know what it is to be lonely in the midst of a crowd. First, the parishioners are brothers, sisters, friends and relatives long before the Pastor is transferred to the station. They have in their mind the popular saying that: “the devil you know is better than the angel you don’t know.” Also from their experience, they believe in the adage that “the Pastor will come and go; but the congregation remains.” Thus a Pastor having an exclusive, self-cantered and unfriendly style of leadership becomes isolated and lonely. He is surrounded by white smiling teeth whose hearts are distant from him. He meets the face of the people, but misses their heart. His ministry becomes pouring water on stones. And if the Pastor attacks anyone of them, no matter the situation, the parishioners are more sympathetic towards the one attacked than for the Pastor. As change is nowhere to be seen, frustration, disappointments, dissatisfaction and all the nuances can drain down the Pastor.

One more but not the least nor the last danger sign for the Pastor is ***spiritual abuse***. Cheshire states that, “spiritual abuse is the mistreatment meted out to persons who are seeking help, relief, comfort or spiritual encouragement. It is someone using his holier than thou attitude to depress a novice who is seek spiritual growth.”<sup>118</sup> Normally, such an abuse is at the detriment of the victim and the interest of the abuser, the Pastor in our context. Some Pastors pose themselves as super-human. As the result, they are

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<sup>118</sup> Cheshire, Crewe. Spiritual Abuse, Published at:  
<http://www.ccps.uk/articles/Spiritual%Abuse.htm> Retrieved on: 09/29/2013.

unquestionable and unaccountable to nobody. This is a test case of spiritual abuse. A secondary school lad told me he felt the *Man-of-God* to whom her widowed-mother took him for prayers was flirting with her. He confronted the *Man-of-God* who burst out in angry curses. His mother broke into tears and pleaded on her knees to the *Man-of-God*. The lad met me confused, afraid but sure the *Man-of-God* was wrong. It took me and two other Pastors almost four months to revive mother and son spiritually. And it was when they did not die after three months according to the curses of the *Man-of-God*. I know of a Pastor who smiles broadly with pride when his parishioners tell him: “The God of our Pastor is alive!”

Spiritual abuse can be traced in the wilderness mission. I shall not refer again to Moses who struck the rock instead of speaking. Balaam knew very well the God would not use him to curse the Israelites. Yet he collected “*reward of divination*” (Num.22:7) from Balak who promised him promotion and great honour. But for Jesus, James and John would have “commanded fire from heaven to consume” the Samaritans. (Lk.9:54) Our “Modern Day Pharisees”<sup>119</sup> still *devour widows’ houses, and for a pretence make long prayer.* (Matt.23:14) Pastors fast on behalf of people for fees. They sell holy water and anointed oil to enrich themselves. Right now in Europe, African *Men-of-God* have set up ethnic churches. They can only survive by manipulations, domineering controls and increasing financial commitments at the expense of their church members. These and more other forms of spiritual abuse are dangerous for a Pastor.

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<sup>119</sup> Funk, John. Modern Day Pharisees, Published at: [www.raptureready.com/featured/funk/pharisees.html](http://www.raptureready.com/featured/funk/pharisees.html) Retrieved on: 09/29/2013.

When the Sheep Scramble:

When the sheep scramble, the shepherd is in danger. From the danger signs, let us talk about two danger zones. One of them is “when the sheep are scrambling.”<sup>120</sup> Like the taut string of an archer’s bow, so is a Pastor whenever conflicts, tensions and sectarian oppositions grasp the Church. And conflicts are inevitable in any form of religious organizations. My present position as an intercultural coordinator is a real test case. Two denominations in Italy have formed a union in order to exist in the face of the all mighty Roman Catholicism. But the leaderships have a denominational interest to protect. The Pastors from the two sides struggle with a latent tension which I call **superiority-inferiority complex**. Members of the two sides react to what I term abuse of denominational names. One local church claims it is known as: The Union of X-and Y-churches. Another is known as: The Union of Y-and X-churches. In each congregation, there are cultural differences between the immigrants and the native Italians. And as a Pastor trained in the African theological world view, it is not always smooth with the thirteen European trained Pastors with whom I have to collaborate each Sunday.

In Africa and in Ghana to be precise, conflicts in Churches are caused by many factors different from those in Europe. Some are: unacceptable attitudes of the Pastor, financial mismanagements, differences in goals such as power and authority. People have conflicts over cultural values norms and values which reflect the homogenous nature of the entire community. Most times the village **traditional chief** is involved in one way or the other. Clan, ethnic and political opponents sit on the same pew in the church. Congregations often mask conflicts under the guise of relational unity. Such conflicts remain hidden below the **superficial behaviour** of members. I once advised a Pastor faced with a split in his congregation to play the role of the father of the prodigal son towards both parties. He

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<sup>120</sup> Daman, C. Glenn. Conflict in the Small Church, Published at: [http://enrichmentjournal.ag.org/200502\\_086\\_squable](http://enrichmentjournal.ag.org/200502_086_squable) Retrieved on: 09/29/2013.

told me, “in that story, God is the father. I am not God and cannot do that.” He supported one party and the other broke away. The village chief re-united the conflicting parties against the Pastor’s position. This leads us to another danger zones in which Pastors can find themselves. I call this: “When the Sheep Attack.”

When the Sheep Attack:

“Many Pastors enter ministry with a mental picture of lush, gentle hill surrendered by placid sheep grazing on green pastures as the caring shepherd watches over them.”<sup>121</sup>

Such Pastors have very rosy perspectives of the ministry. In truth, this is most often the case. But sometimes, docile sheep can turn into malicious beasts that snare, snarl and snap at the shepherd with sharp fangs. The Pastor would need to take cover or take to his heels. There are many ways by which church members as sheep, can attack, abuse and danger the ministry of Pastors.

One is the **financial neglect** of the Pastor. I still remember an ordeal of my late father. From 1964 to 1966, he was a Catechist of Eglise Evangélique du Togo at Agou Afégame. The common saying of church members was: “I cannot contribute money for somebody’s wearing neck tie.” I experienced the same forty years later when I was a student-pastor for my second degree in theology. And I am sure it is still ongoing in ministry.

The sheep attack the shepherd by sheer and deliberate **vilification**. It is said that “familiarity breeds contempt.” When a Pastor is close to parishioners, his ministry is effective as he attends individually and specifically to people’s needs. But unfortunately, his closeness can be abused. A colleague Pastor was the first to go to a station in a rural area owning a car, a refrigerator and a TV-set. He was accused and vilified for a luxurious life style at the cost of parishioners.

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<sup>121</sup> Ibid.

There are **powerbrokers** in every congregation. They are very manipulative and can always thwart efforts of the Pastor. I met one in a local church. He was nicknamed as the *untouchable*. I was told that Pastors who confronted him never found their stay easy. I intentionally assigned him to preach on a very important occasion. He accepted it happily to chalk more popularity. But before he could finish the sermon, his poor performance and the open disapproval the celebrants drove out his wife in tears. The Church council taunted all my efforts to bring them back. Even though the congregation thereafter breathed a sigh of relief, I was sorry I could not transform him. I was wrongly too pragmatic. But let us see another danger zone.

The Pastor, his wife and children are expected to be **blameless angels**. Unfortunately, pastors' children are most often not different from the children of Eli, the high priest. (1Sam.2:12) Any misbehaviour of the Pastor and his family spreads like bush fire in dry season in and outside the Church. It is rumoured by church women on their way to markets, farms and river side. The men chat and laugh over it at drinking spots. And after they have amplified the mistake of the Pastor's family and made a mountain out of the hill, they would send a sweet-tongued member to the Pastor. The normal conversation starts like this: "Pastor, do you know what they are saying about you...?" Careless and unwise Pastors use the pulpit as their defence and fortress. The danger explodes.

The above and many other conflict situations are real danger zones to the Pastor. This is because, warring congregations allow conflicts to fester and grow. The Pastor becomes the victim of emotional stress, spiritual imbalance as well as social and moral isolation. In case finance difficulties, if he dares go borrowing, he and his family go sorrowing for the rest of their life. Conflicts undermine the morale of the Pastor. It is a real traumatic situation for the Pastor who dwells with crises especially if the sheep attack him personally.

It is worst for him if he gets embroiled with the Church board wilfully or unknowingly. The Pastor in such situations feel abandoned and overlooked. He becomes hopeless and overwhelmed with sleepless nights. His wife and family equally loose the normal joy of a home and live rather in a house.

When Shepherds Wrestle:

When shepherds wrestle with each other, the sheep laugh. They wander in surprise and get scatted. Pastors are rumour mongers against their colleagues. They vilify their fellow Pastors and disgrace them publicly before church members. For sheer envy and jealousy, a Pastor can attack a co-worker on grounds of personality interest. Pastoral-team work which existed between Paul, Timothy and Titus is hard to come by in our days. Pastor are become proverbial two male crocodiles who cannot live in the same hole. Most of such conflicts among Pastors are ignited by parishioners at the ignorance of Pastors themselves. And Pastors carelessly allow the sheep to hold their heads and knock them to their detriments. Pulpit exchange enhances collegiality among Pastors. But unfortunately, an incident can crop up and spark off tension between Pastors out of this. As Pastors, we have known Pastors who behave either like Abraham or like Lot when there is a scramble over wells and pastures to feed the sheep. (Gen.13:8ff) We have also witnessed Pastors who treat their fellow Pastors as Paul treated Peter at Antioch. (Gal.2:11) and how the same Paul nurtured Timothy and Titus. By our critical study and reflection on such men of faith and in adopting their biblical stand in our difficulties, is what I am referring to as PASTORAL THEOLOGY.

Theology for Conflict Transformation:

I have already treated the step to step classical approach to conflict transformation without the theology. Let us recall that the very focus of this thesis is to relate *theos-logos* to the work of Pastors. And by pastoral theology, I have in mind: *how a Pastor can reason upon the word of God, relate it to his concrete situation, see God in that present and the*

*particular with himself, and believing that he can meet God in that situation, he then decidedly applies God's word to the situation and allows God to be who He promised to be.*

In my pursuit of this goal, I came across John Howard Yoder's formulation of "theology for conflict transformation"<sup>122</sup> Yoder stressed that he did not formulate a theology *'of'* conflict...; but a theology *'for'* conflict transformation. His explanation is that, "conflicts exist prior; he only offers his theological reflections as points of reference regarding a Christian approach to the art of conflict transformation."<sup>123</sup> According to Yoder, theology only serves as a periphery of all the scientific, sociological and psychological techniques have for conflict transformation. And the theology as the periphery of the techniques means that solid biblical or theological reflections have a determinative impact on the issues of the conflict transformation process. The hypotheses of his theology for conflict transformation are:

- To be human is to have differences.
- To be human wholesomely is to process those differences through dialogue, not to build conflicting powers.
- Conflict is useful to attain new perspectives of skills, trust, hope, guilt and acceptance.
- Therapy for guilt is forgiveness and restoration into community.

Upon the above presuppositions, Yoder suggests a Christian ***theological approach***. This means embracing the biblical vision of shalom, and courageously facing justice non-violently. Shalom means "right relationship with God, with neighbour and with the

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<sup>122</sup> Yoder, H. John. *Towards a Christian Theology for Conflict Transformation*, Published at: <http://www.goshen.edu/mqr/pastissues/jan06nation.html> Retrieved on: 10/01/2013.

<sup>123</sup> Ibid.

earth.”<sup>124</sup> (Lev.26:3-6; Is.32:16-17; Ps.85:10; Jn.18:18-24) The Christian **method** is a rational humility in peace building. Peace-building is transforming disagreements into agreements, misunderstandings into understandings and conflicts into consolation and conformity. According to Einstein, some six steps for peace-building are:

- Time-out-calm down
- Send the ‘I’ message
- Listen attentively
- Both sides accepting responsibility
- Brain storming
- Agree to apply results.<sup>125</sup>

The **Jesus-principle** involves direct service, healing of wounds, teaching of non-violence; NOT the construction of empires of followers. Jesus rejected the isolationist pacifism and changed wrong status quos.

Many authors on “Christian Conflict Transformation” agree that the **leadership characteristics** necessary for conflict transformation are those apostle Paul listed in his pastoral letters to Timothy (1Tim.3:1-12) and Titus (1:7-9)<sup>126</sup> Quite in line with the above character traits, Yoder stressed that conflict transformers must be ready to be shot at from both sides, must not look for credit, must have a wide network for understanding people and values and must apply the full theology of sin, repentance and forgiveness. He further states that the theological foundation of conflict transformation is the *Church*, the body of Christ who is *God-revealed*, as distinct from the *World-revealed*. Conflict transformation is our Christian commitment to follow Christ in the body of Christ, so as

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<sup>124</sup> Sider, J. Ronald. *God’s People Reconciling*, Published at: <http://www.cpt.org/resources/writings/sider> Retrieved on: 10/01/2013.

<sup>125</sup> Einstein, Albert. *Six Steps to Building Peace*, Published at: [www.1wow.org/pages/sixsteps.html](http://www.1wow.org/pages/sixsteps.html) Retrieved on 10/01/2013.

<sup>126</sup> Terry, Chris. *Conflict Transformation*, Published at: <http://cr010304.wordpress.com/about/a-biblical-theology/> Retrieved on: 10/01/2013.

not to be “*conformed to the world, but to be transformed by the renewal of our mind.*”

(Rom. 12:2) Let us see next how a Pastor maintains equilibrium in ministry.

Balance in Christian Ministry:

While trying to transform conflicts, the Pastor needs to be personally, culturally, theologically and vocationally balanced. At ***personal level***, the Pastor has to always level his head with his heart. Most often, Pastors like anybody else have to make decisions consciously, paying attention to his vision, values, goals, needs and wants. But strong emotional upsurges which are dictates of the heart come foremost. Some examples are anxiety, worry, enthusiasm, contentment, excitement, anger and others. “Emotions are messengers”<sup>127</sup>, says Rachele. They only awaken us to be curious, sceptical and careful to see the scene behind the seen. At this point, Rachele advises that, “Let the heart say to the head; I need your words, ideas and reasons.” Then let the head also say the heart; “Let me feel what I don’t see around me.” The Pastor can then sit back relaxed and merge both head and heart into Oneness in himself before moving ahead.

At ***theological level***, the Pastor needs balance his exhortations to holiness with his own examples of holy life; his doctrines with theological truths, and his biblical expositions with existential realities. He must watch his teachings so that there is a balance between conciliation and willingness to fight for the gospel truth. With regard to his ***vocation***, the Pastor has to balance his actions with prayer; his work with his family life, his work with leisure and above all, his utterances with God-utterances. There must be a proper balance between his leadership team and the entire body of Christ, the Church. The Pastor’s zeal to care must not curb people’s freedom of expressions. Rebukes must match encouragements and appreciation.

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<sup>127</sup> Rachele, Sal. Leah on Balancing Head and Heart, Published at: [www.salrachele.com/webchannelings/leahbalancingheadandheart.htm](http://www.salrachele.com/webchannelings/leahbalancingheadandheart.htm) Retrieved on: 10/01/2013.

Another important balance the Pastor should be particular about is ***culture*** and Christian faith. The Apostle Paul was very good at balancing cultures with belief in God. While he was in Athens, he maintained a proper balance between Christians and non-Christians, the Jews and non-Jews. He understood their religious beliefs and even their arts of poetry and was able to convey the gospel to them by quoting their history. (Ac.17:28) Today, whether we like it or not, Church growth is market driven to satisfy both producers and consumers. In this wise, the Gospel must confront sins with truth in love. And for the necessary balance, Pastors need to be Prophet Nathan to confront David to repent rather than being John the Baptist who attacked Herod and was beheaded. (2Samuel 12; Matt.14:1-12)

## CHAPTER SIX: “The Deuteronomy of Pastoral Theology”

### Chapter Review:

The Book of Deuteronomy in its entirety is a recast of the Exodus from Egypt, the imports of the Law given on Mont Sinai and the end of the wilderness wandering. Its main focus is the Promised Land which lies ahead with its mixture of blessings and curses. The theological claim of Deuteronomy is that, “Life with God and life with the neighbour are inextricably interconnected.”<sup>128</sup> In concept, this book shapes the future life of Israel’s relationship with her neighbouring nations and finally urges Israel to “*choose life and live.*” (Deut.30:19)

The above perspective of the Book of Deuteronomy is a forecast of this concluding chapter. We shall treat in this chapter, the theology for ministry in terms of a vocation, the theology for separation, duality and denial as well as closing gaps (balance) in ministry. We shall then draw the curtain with recommendations and conclusion.

### The Great Vocation:

The Pastor administers to souls, cares for and cures souls. We want to see in this section, the critical and biblical reflections that can shape the mind, the heart and attitudes of the Pastor in the discharge of his ministry. The leading question is: “How does the Pastor identify himself?” Generally, people identify themselves with what they say and what they do. According to Veith, Martin Luther, the father of Reformation was the first to use “vocation” to refer also to secular offices and occupations. Today, the term “vocation” has become a common place synonym for job, career, or profession. Luther’s argument was that, “every legitimate kind of work; be it social, economic or religious is a calling from

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<sup>128</sup> Zavada, Jack. Book of Deuteronomy, Published at:  
[www.christianity.about.com/oldtestament/a/Deuteronomy.htm](http://www.christianity.about.com/oldtestament/a/Deuteronomy.htm) Retrieved on: 10/13/2013

God, requiring unique God-given gifts, skill, responsibilities and interactions.”<sup>129</sup> The argument of Luther is that, we pray to God to give us our daily bread, which He does. God does so not by raining down manna as He did to the Israelites, but through the work of farmers, bakers and retailers. Similarly, God heals us using the talents and skills of doctors, nurses and medical experts. God protects us as civilians through the callings of the police, the army and security officers.

For Luther therefore, each part of human endeavour is a necessary chain in the production, distribution and consumption for God-life. In other words, in this earthly kingdom, just as in God’s spiritual kingdom, God bestows to his people gifts, talents, opportunities and stations. Each thereby becomes what Luther terms a “mask of God”.<sup>130</sup> God who pours his generosity on the just and unjust believer and nonbeliever alike, hides the God-self in ordinary social functions and status of life even through the most humble.” To use another example of Luther, “God himself is milking the cows through the vocation of the milkmaid.”<sup>131</sup> The above was Martin Luther’s theology for ministry in the seventeenth century. And that was the era in which papacy and priesthood were abused and Luther was fighting against.... We can then excuse Luther for using the divine impartation or “giving of gifts” in the context of “biblical call narratives” as his defence. Let us now in the twenty first century re-reflect over his doctrine in light of other Scriptures and the doctrine of other men of faith who have gone before us and those who are still with us. We would then decide the right perspective for our contemporary ministry.

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<sup>129</sup> Veith, Gene Edward. The Doctrine of Vocation, Published at: [www.mordenreformation.org/default.php](http://www.mordenreformation.org/default.php)? Retrieved on: 10/13/2013.

<sup>130</sup> Ibid.

<sup>131</sup> Ibid.

## Is Ministry a Job or a Vocation?

According to Martin Luther what the doctor, the lawyer, teacher, farmer, baker and all others do for their living is a “vocation”. Then O’Brien asked: “Is Ministry a Job or a Vocation?”<sup>132</sup> O’Brien affirms that “a job is an assignment of work that can be quantified and evaluated.”<sup>133</sup> The obvious question is: can the ministry of the Lord be quantified and evaluated by any human being as in terms of a hairdresser or a lawyer? Who does such evaluations and by which or whose standard? Is it by human beings or by God? Let us recall that, jobs come with job descriptions by humans while ministry is mainly defined by the word of God. The evaluation of jobs, profession career or employment, depends of human assessments. Pastors make sad mistakes any time they look out for human praises, ministry success and acclamations or condemnations as their spur in ministry. But the correct grasp of a call can help to grasp the sensitive truth of their calling as Pastors.

The word vocation comes from the Latin *vocare*, meaning “to call or to summons.”<sup>134</sup> And the divine call is a seizure, a religious encounter which is inescapable. In African Traditional Religion, (ATR), the call to priesthood is known as “spirit-possession or an intercourse with a spirit”<sup>135</sup> that chooses to live in and with the person and to reveal its existence and power through that person for the common good of the entire community. This ATR concept is best known as the state of ecstasy, in which the head, heart and hand of the one called are both ruptured and captured by the superhuman possessor. The called person is then often described as “being beside himself.” Jesus, the author and finisher of the Christian ministry was also referred to as “*being beside himself.*” (Mk.3:21)

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<sup>132</sup> O’Brien, Brandon. Is Ministry a Job or a Vocation?, Published at: [www.outofur.comarchives/2010/07/is\\_ministry\\_a\\_job.htm](http://www.outofur.comarchives/2010/07/is_ministry_a_job.htm) Retrieved on: 10/04/2013.

<sup>133</sup> Ibid.

<sup>134</sup> Wikipedia Encyclopedia, VOCATION, Published at: [Http://en.wikipedia.org/wiki/vocation](http://en.wikipedia.org/wiki/vocation), Retrieved on: 10/04/2013.

<sup>135</sup> Taruki, Yusufu. Hierarchy of Spiritual Beings, Published at: [www.sausanne.org/en/document/all/nairobi-2009/194-](http://www.sausanne.org/en/document/all/nairobi-2009/194-) Retrieved on: 10/04/2013.

A call to ministry is “an unavoidable crushing burden.”<sup>136</sup> Jeremiah under this burden says: “Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” (Jer.20:9) According to Addison, Isaiah was “a patriot who loved his country, a friend of king Uzziah from his boyhood. His self-conviction of corruption and unworthiness drove him off from God.”<sup>137</sup> But when called, Isaiah abandoned former career for living and declared. “Here am I; send me.” (Is.6:8) The prophet Amos was a herdsman and sycamore tree farmer. That was what he professed himself to be. That was his means of livelihood. His socio-economic survival depended on it. That was his career or job. But when he was called, Amos abandoned that job, as herdsman and farmer. (Amos 7:14) The proverbial question was raised about King Saul: “Is Saul also among the prophets?” (1Sam.19:24) That question is a pointer to the distinction between a profession and a calling even in the minds of the Jews. A vocation as a call is not like a job in these respects. Let us look at the NT distinctions between a vocation and a profession.

Fishermen Became Fishers of Men:

“And straightaway, they left their nets and followed him.” (Matt.4:20) Crotell described the roundabout turn actions of the disciples as “Irresistible Revolution.”<sup>138</sup> He explained that, their job was exchanged for a vocation that was irresistible. It was compelling on them. Crotell stressed: “the fundamental essence of the call to ministry is that, gifts and skills of these fishermen were not changed, but they were re-focused to a new and different purpose.” For example, if these fishermen were bankers, Jesus would have told

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<sup>136</sup> Stamps, C. Donald. *Life by the Spirit Study Bible*, Grand Rapids: Zoderwan, 2003. p. 1084.

<sup>137</sup> Addison, A. Joseph. *Prophecies of Isaiah*, Published at: [www.archive.org/stream/propheciesiaia01](http://www.archive.org/stream/propheciesiaia01) Retrieved on 10/07/2013.

<sup>138</sup> Crotell, Duane. *Irresistible Revolution*, Published at: [www.duaneco.com/about.html](http://www.duaneco.com/about.html) Retrieved on: 10/07/2013.

them 'now I would make you deposit into eternal souls'. If they were cloth-makers, Jesus would tell them, 'now I would make you weave fabric of God in people's soul'. Spurgeon refers to the call narratives as "God's waxing and waning of people's faithfulness."<sup>139</sup> That is to say, the previous working tool is now polished, illuminated and enlarged for better production at the expense of the former. In a call to stewardship in the vineyard of the Lord, there is certainly a change, a transformation from the old to a new. A lawyer called to the bar, aims at his own livelihood. Such a lawyer serves the present, the earthly, the physical and the temporal. This is in the realm of profession, job or employment. The same lawyer called to minister the word of God must aim at saving souls from injustice to justice. He should now serve the hereafter, the heavenly, the spiritual and the eternal goals. This is in the realm of vocation. Paul was "a Hebrew of the Hebrews; as touching the law, a Pharisee." But when called, he counted all his legal stuff "*as rubbish that I may gain Christ.*" (Phil.3:5-8)

Pastoral Ministry is Not a Profession:

The called one must go to higher and a more advanced theological seminaries so that the pulpit can level up with the pew in our global age. But the order from the caller is "*Follow me*"; not the profession of your professors. This is because "ministry is begun; it is generated and empowered by the love of God."<sup>140</sup> Ministry is not profession because "*we are not justified by works*" (Rom.3:27) even if a profession produces good works. A farmer's generosity to hungry people is good work. But it does not annul the need for the faith of the hungry person in Christ's salvation work. Thus, a Pastor who understands his call as a vocation must then start from where the generous farmer has left.

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<sup>139</sup> Spurgeon, C.H. To Become Fishers of Men, Published at: [www.spurgeon.org/Sermons/1906.html](http://www.spurgeon.org/Sermons/1906.html) Retrieved on: 10/07/2013.

<sup>140</sup> Escriva, Josemary. Ministry Is Not a Profession, [www.justifiedandsinner.com/...y-is-not-a-profession-it](http://www.justifiedandsinner.com/...y-is-not-a-profession-it)

The Pastor's vocation constrains him to be bent on the fed-hungry man and make sure that he is not fed to "live *by bread alone but by every word of God*" which transforms from the physical into the spiritual. Ministry is not profession. Profession, job or employment are pointers to man's egocentricity. Human beings are self-willed, desiring only their own advantages by means of whatever they do. But if a Pastor leaves his nets of self-interest, in order to fish souls for Christ, he steps himself out of profession into a calling which is the vocation. If professions or jobs perform the same functions then Christ died for nothing. If professions help the body, but vocation helps the soul for his Maker.

Vocation Involves Calling and Chosen-ness:

At the beginning of his ministry, Jesus called his disciples. In his farewell to them he says: "*You did not choose Me, but I chose you and appointed you that you should go and bear fruits.*" (Jn.15:16) It was the custom among Jews that, the servants chose their Masters. That was the socio-political and ethical norm. Jesus here turns upside down, that tradition and sets the reverse without annulling the essence. Pastors obviously choose to enter into ministry. But Jesus makes it clear that prior to Pastors' choice, Christ who had foreknown them and had chosen them. Matthew Henry says, Christ in this context is our "*antipsycho*s, our bail for ministry."<sup>141</sup>

The concept of "*antipsycho*s touches on unreservedness of mutual indwelling in Christ as the author and preserver of the ministry of the gospel to the end of the world."<sup>142</sup> It deals with intimacy in ministry with Christ without whom we can do nothing. Christ is the One who ordained people into ministry, thus placing a high crown of honour on the head of Pastors. Pastors then become mere instruments and empty vessels to negotiate the

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<sup>141</sup> Matthew, Henry. Commentary on Jn. 15:16, Published at: [www.studydrive.org/com/mhm/view.cgc?book](http://www.studydrive.org/com/mhm/view.cgc?book) Retrieved on: 10/08/2013.

<sup>142</sup> Ibid.

affairs of God's kingdom on this lower world. With this trust and confidence imposed on a Pastor, to bring souls into obedience to Christ (Rom.1:13) why should a Pastor with his call and chosen-ness, think that his vocation is not different from the job of the music director in the church? This brings us to another crucial issue in pastoral ministry – separation from pastoral ministry.

Pastors' Great Dichotomy:

As Pastors, do we individually ask ourselves if we could ever fall short of the expectations of parishioners and our communities? Do we really know what they think of us? Do we try to keep to the standard they have for us? Here is a real example. On 10<sup>th</sup> March 2011, a colleague Pastor addressing a Church Choir Union, did really vilify and condemn me publicly to the audience. Not long after, a chorister ran my wife and told her what the Pastor said about me. According to the informant, she told my wife because the Pastor told them that 'anybody could report to me what he said; he doesn't care!' Our informant added: "they were all socked to hear a Pastor talk like that above his fellow Pastor." Many other choristers and the Pastor's own attitude later confirmed the information. My wife broke down in tears. She knew how we had invited the same Pastor to our home and even our poverty together as Pastors.

The unchangeable truth is that, the people to whom we preach and the entire community we live in think of themselves as '*people of the world*'. On the other hand they think, believe and consider Pastors as *Men/Women of God*; as people called by God and through whom they can see God. They see Pastors in a **VOCATION** and expect **INVOCATION** of God on their behalf and **EVOCATION** of their spirit from the world to God from Pastors. Whenever a Pastor forgets, ignores or takes for granted his call as a vocation, he creates a dichotomy, a separation or division in his ministry.

Pastors cannot and should not undermine the God-imparted gifts of street sweepers, carpenters, nursing mothers, singers, actors, poets etc... But we Pastors must remember that our calling as a vocation has *prima di tutti*, its **vertical** import for the greater need of our **horizontal** relationship. Pastors, as Jesus said, we are in the world; “*but not of the world.*” (Jn.17:16)

#### Pastors’ Great Duality:

As we are drawing to the close of this study, I wish that as Pastors, we do our own self-dissections to see where we can fall. I think we can affirm with Paul that: *we delight in the law of God according to the inward man. But we all see another law operating in our lives and quite against our love for God and our vocation.*(Rom.7:22-23) Paul is affirming the empirical evidence of artifacts of pastoral depravity. They are those areas of pastoral compartments that still need the transforming power of the One who called us into His ministry. Here are some recaps for our reflections. We are not often the heroic examples of the good sermons we preach. We fall short of the sterling virtues we teach. We preach grace in the pulpit and exhibit ‘*ungrace*’ as parents at home. We talk of the power of forgiveness, yet harbour grudge against our laymen and laywomen. We talk of God’s provision but cannot resist our complaints about needs. (True or False?)

This sad duality does not disqualify us from the vocation. But if we become comfortable and self-defensive with them, they become spiritually debilitating to us and our ministry. It is a pastoral danger if we allow this separation work on with us as Pastors. Humans like Pastor, are *always* between the two worlds of good and evil. We are neither fully self-determined to act by the law of God in our inward man nor are we free of non-evil impulses. We are thus liable to succumb.

There is however the great difference. Lions cannot be faulted for killing gazelles. They act by mechanical instinct. But by contrast, human beings and much more Pastors “have the due burdens to act in perfect accord with moral principles.”<sup>143</sup>

Pastors’ Great Denial:

Peter denied Jesus by failing to identify himself to him in his last trying moment. Similar denials in different shapes are still present in the Christian ministry. According to Burns, “clergymen are mocked as one part ministers whiles four parts are masseurs and masseuses.”<sup>144</sup> The French word ‘*masseur*’ means a person who is skilled in making massages. In other words Pastors have become only soothers, flatters, praise-singers or at best mitigaters but not transformers as expected of them. Pastors thus consciously or unconsciously deny the real vocation. This is another area of Pastors’ separation from our vocation. Brueggmann said: “You Pastors are world makers.”<sup>145</sup> Brueggmann is of the conviction that, like the of Old Testament prophets, Pastors should render a new world through nothing but the Word even at the peril of their life as Jeremiah, Amos and others. The world can be made new by those who re-place it with the gospel truth, the truth that make it free. (Jn.8:32) Pastors are co-creators with God who created the world through words. The words of Pastors must therefore be creative words that make “*everything new*”. (Rev. 21:5)

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<sup>143</sup> Kant, Immanuel. The Duality of the Human Situation, Published at: [www.kantphilosophy.wordpress.com/kants-ethics/the-duality-](http://www.kantphilosophy.wordpress.com/kants-ethics/the-duality-) Retrieved on: 01/08/2013.

<sup>144</sup> Burns, James MacGregor. *Leadership*, New York: Harper Colophon, 1978

<sup>145</sup> Brueggmann, Walter. Preaching an Emancipating word, Published at: [www.denverseminary.edu/article/the-practice-of-prophetic-](http://www.denverseminary.edu/article/the-practice-of-prophetic-) Retrieved on: 10/08/2013.

“Just as psychotherapy is an attempt to help people regain newness, so should the words of Pastors bring about transformation in the lives of people.”<sup>146</sup> Pastors are given the master story known as the Gospel so as to influence and transform the contemporary stories of philosophy, secularization and Christophobia. That was what the seventy disciples sent by Jesus did.

They returned with joy because “*even the demons are subject to us in your name.*” (Lk.10:17) We live in a world that claims human beings as a bundle of inalienable rights. As a result, wants, desires and feelings have become human-rights. The gospel is not just to meet people’s needs, but also a critique to rearrange needs in the light of Christ.

The NT word *compassion*, (Gk. *splanchna*) means “guts”. Willimon then stresses that “there is no way to be truly compassionate without being a truly gutsy prophet.”<sup>147</sup> Pastors must use the Word to confront but not compromise with unscriptural ideologies such as freedom of choice and human rights when it is a matter of God-given life. The theology of freedom is in God in whom “*we live, move and have our being.*” (Ac.17:28) Hiltner’s advice is: “through empathetic reflections, the Pastor is to edify troubled persons in order to help them come out with their own solutions and initiatives to address what troubled them.”<sup>148</sup> When a Pastor fails this target, or ignores it, there is created a separation between and his vocation. This leads us to recommendations as we approach the end of this study.

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<sup>146</sup> Kirk, Hadaway. *Behold I Do a New Thing: Transforming a Community of Faith*, Cleveland: Pilgrim Press, 2001, p. 11.

<sup>147</sup> Willimon. p.134

<sup>148</sup> Hiltner, Seward. *The Christian Shepherd*, Published at: <https://www.kirkusreviews.com/book-reviews/seward-> Retrieved on: 10/08/2013.

## RECOMMENDATIONS

### Closing the Great Gabs:

Pastors' awareness of their separation from the vocation does not disqualify them from ministry. Paul in similar situation was simply honest to himself and confessed "*Not that I have already attained, or am already perfected... but I press on... forgetting those things which are behind and reaching forward, to those things which are ahead.*" (Phi.3:12-13)

Every Pastor frequently needs ask himself: Where is the disharmony between my public ministry persona and my private life? Where is the disconnection between me and my vocation? Am I comfortable with them or even hardening them? Let us find below some possible ways out.

### Pastor! Preach To Yourself:

Willimon stipulates: "There is no bigger congregation a Pastor needs preach to than to himself. There is no place for the Pastor to exegete and expand grace than in his own heart of hearts."<sup>149</sup> A Pastor must preach to himself the application of grace in his own concrete situation, location and relationships in his life. He must preach against duplicity which amounts to idolatry to his own life. As Pastors, we must never convince ourselves that our anger, inconsistency, pride and ostentation which are part and parcels of our compartments are not real idols. We must understand that we are called to battle for the gospel of Christ and that battle begins in our hearts. The Chinese philosopher Lao Tzù says "He who conquers others needs first conquer himself." Pastors can conquer the hearts of parishioners if they conquer their own hearts first.

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<sup>149</sup> Willimon. p. 90.

That No One Deceives You:

I think that Pastors who are haunted by their past and present sins do not believe in the forgiveness of sins which they preach. Pastors who try to hide their sins and weaknesses, and who fear being exposed, are building a culture that is contrary to the theology of grace. Such Pastors experience perpetual inner struggle. They try to be comfortable with the disharmony between what they preach and what they live. The truth is, *“He who covers his sins will not prosper; but whoever confesses and forsakes them will have mercy.”* (Prov. 28:13) The first sermon I preached as a Pastor in my home town, where everybody knew me from toe to head was on Paul’s triad autobiographies in Acts chapter 9 and Colossians 1: 23ff. The theme was: *“But when it pleased God...”* (Gal.2:15). Like Paul, I used my autobiographical sketch and confessed my sins and unworthiness in honesty and humility. I shifted from the theology of sin and repentance and asked for forgiveness.

From the pew, my late aunty, the victim of my theft and lies, shouted to me in the pulpit; *“Elymas! I’ve forgiven you!”* In tears, I received her forgiveness as from God. I was felt healed and rescued from my inner tumours from that day up to today. After that day I was sure I have no dry bones hidden in my cupboard. Pastors need use opportunities, burdens, contradictions and conflicts in ministry as divine revelations of our weaknesses to run back to God to seek his grace. No matter how much we try to escape from our sins, Jesus has made it clear that *“Not one stone shall be left upon another that shall not be thrown down.”* (Mk.13:2) This was Paul’s ways of closing the duality within him. Horizontally he won the pieta of his audience, and vertically he won his *at-one-ment* with God through Christ.

It is Grief or Greatness:

There are only two roads on which the hearts of Pastors can travel. We are aware of the safer one which ironically we pray to avoid. The other road is most often paved and well tarred in innocence. This is the road of greatness. It helps us feel we have achieved it; we can do it with our might, knowledge and strength. It is a latent and imperceptible pride, independency and self-righteousness which delude Pastors to confuse their vacation with professions. This road of grandiosity causes Pastors to approach ministry like Emperors over an unlimited empire. A Pastor whose zeal and apparent love of God pushed me into the ministry said elsewhere: "I am ridding the XYZ-Congregation like a horse." Right now, he has 'excommunicated himself from his own Church. It is all because he flopped at the election to the moderator-ship.

The one road we all know and wish to avoid is the road of grief. Inadequate pay and allowances, frustrations from conflicts, betrayals, disappointments, discouragements and so forth constitute our road of grief. But this is the way the Master went; should not the servant do the same? The road of grief should lead us to greater hope in Christ and greater courage in ministry. The road of grief constrains us to abandon our own dreams of kingdom-ministry for the purpose of God's Kingdom. The road of grief is a push factor to find joy in being an ambassador of the King of grace. The road of grief is *a thorn in the flesh, given to Pastor, to buffet Pastors, lest they be exalted above measure.* (2Cor.12:7)

If like Paul, Pastors boast of their infirmities, then the power of Christ rests upon them and they can close their vertical gap with God through Christ.

Pastors' Collegiality:

Pastoral collegiality is “the joyful walk together by Pastors on the same path, toward the same goal and on the lookout for one-another’s well-being.”<sup>150</sup> Collegiality is a way of nurturing agility or freedom of actions, movements and consultations among fellow Pastors. It should be considered holistically as “the body of Christ in a harmonious motion, enabled by the grace of God, sustained by the power of the Holy Spirit and sanctified by the blood of Jesus;”<sup>151</sup> in the words of Arthur Goh. The Apostle Paul’s doctrine of ‘*body politics*’ in 1Corinthians 12: 14-21, exemplifies the concept of pastoral collegiality.

This collegiality among Pastors, even though is important, it does not foster well. This is mainly due to the unhealthy competition among Pastors. But should such petty ill feelings be unavoidable among Pastors? It is said in an African proverb that “only worms know and see each other’s eyes.” In other words, it is only Pastors who know the pains and joy in their ministry, and therefore should behave as comrades-in-arms. Collegiality sustains Pastors over time and during crises. This is because it is a strong support group to boost the frequently dwindling morale of Pastors.

In a collegiality, Pastors become the mirror for one another. This can help shape the character of each other. It is a pastoral *koinonia* which is crucial to the cultivation of self-knowledge, relational intelligence, the capacity to remain dynamically engaged in ministry and the ability to identify and negotiate difficulties in ministry for the sake of the pastorate. These are all words of Goh. To build a strong collegiality, I think senior Pastors need take the lead by exemplary characteristics. Jesus showed it with his disciples.

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<sup>150</sup> Moffet, Eric. Fostering Pastoral Collegiality, Published at: [www.blog.concordiasem.ab.ca/2011/05/foster-pastoral-collegiality.html](http://www.blog.concordiasem.ab.ca/2011/05/foster-pastoral-collegiality.html) Retrieved on: 10/11/2013.

<sup>151</sup> Goh, Arthur. Collegiality: The Spirit of Pastoral Council, Published at: [www.113.11.254.132/index.php?option=com.collegiality](http://www.113.11.254.132/index.php?option=com.collegiality) Retrieved on: 10/11/2013.

Paul exemplified it with Titus, Philemon and Timothy. Clerical domineering attitude, rigidity on honorific titles and hierarchical bureaucracy could be tamed to give way to Christ-like friendship with his disciples. Young Pastors also should be Pauls to learn “at the feet of Gamaliel, (Ac.22:3) all because ‘*you too, you go grow*’.

Pastor’s Team of Inner Circle:

Before I finally draw the curtain down with my conclusion, I shall use this last section to demonstrate in a brief sketch, what I really mean by “Pastoral Theology”. I shall use the biblical narrative and contextual theological method. This is to help engage in the present-day reality in ministry.

*Phase One:* Identifying and delineating the issue which is: “The Leaders’ Team for the Pastor”. Traditional churches have leadership team who work with the Pastor. Is it still relevant today? How can it be maintained and sustained? Etc...

*Phase Two:* Some faith and life questions which can stimulate discussions and elicit thoughts and feeling. What does the Bible say about it? How was it practiced? Was it successful, problematic and necessary? Is it life-giving or death-dealing? Does it build or destroy? What are the appropriate Christian reactions and responses? These and other critical reflections from the Bible to the issues at stake, can guide the Pastor toward a theological answer.

*Phase Three:* At this phase, there is a dialogue with the Scriptures, the Church doctrines and traditions. Wider relevant sources are taken into considerations in connections to the central issue. The hermeneutical interpretations of appropriate texts are meaningfully, faithfully fitting to the life and faith of the community. At this phase, the relevant possible Scriptures are those that deal with the ‘inner circle of Jesus, Peter, John and James. (Mk.5:37; 9:2; Matt.26:37) Why should Jesus handpick these three out of the twelve?

Possible reflections may lead to the following: (i) “In of the mouth of two or three shall witnesses shall every word be established.” (2Cor.13:1; Deut.17:6). (ii) Though Jesus was fully God, he has human characteristics. (iii) Jesus may have wanted to demonstrate his divine power reservedly and humbly. (iv) The trio were not without fault; yet Jesus kept them closest to himself. (v) Jesus rebuked Peter often, (Matt.16:23; Jn.18:11) and He did approve of the vindictive and selfish spirits of John and James. (Lk.9:54)

*Phase Four:* This is the final conclusion. It should be applicable to Christian commitment and consequences. It must reflect proper balance between faith and life, the sacred and the secular, personal and general views. This approach is neither unique nor the final.

#### CONCLUSION:

This thesis is on the Pastor who is engaged in a Christ-centred ministry. It presents the Pastor from the image of the biblical shepherd. It treats *pastoral theology* or *poimenics* (the Greek version) as the path finder for the Pastor to bring God’s word to bear on contemporary human existence. And it depicts pastoral theology as an integral view of the pastoral office and its functions aimed at the improved practice in the ministry of Jesus, the Christ. Pastoral theology in this work reveals the authentic ways by which Pastors can avoid being square pegs in round holes. Pastoral theology as seen in the work, serves as the gravitational center around which the Pastors roles revolves so that ministers of the gospel “*should no longer be children, tossed to and fro and carried about by every wind of doctrine, by the trickery of men... but speaking the truth in love, may grow up in all things into Him who is the head – Christ.*” (Eph.4:14-15)

Some reasons which necessitate the review of pastoral theology are as follow: First, since the Apostolic Age, priesthood has metamorphosed considerably.

From the papacy to reformation, and from modernism to post-modernism, utopianism, pragmatism, relativism, and the worst of them all, secularism have dominated the field of ministry. The principle seems to be “if it works, do it; it is good.”<sup>152</sup>

Also, related disciplines such as pastoral counsellors and psychotherapists tend to deface the true nature of the pastorate. The pastorate itself is confusing theological theory with pastoral theology which should be enacted and exemplified by Pastors first and foremost. The core issues involve the call to ministry, the training, the ordination, and the traditional as the well as contemporary demands on Pastors among many others as detailed in the study. Here it is noted that pastoral authority is the respect that the Pastor commands, but not the respect the Pastor demands from parishioners.

To really equip Pastors for the task of their calling, this thesis stresses the need for managerial skills as supplements to seminary trainings. Some of such skills are communication, rapport building, team-work and conflict transformation. Further in this aspect, Pastors braze themselves with the doctrines of theodicy. This enables them to speak for God precisely in the mist of sufferings where divine power is questioned.

Theological reasons for women in ministry are extensively underlined. The crux of this debate is that, from creation, God was convinced that, it is not good for man to be alone. God then gave man, a helper (*ezer*). The same principle is reasonably applicable in ministry.

The images and symbols that are used to paint the graphic pictures of the Pastor include the shepherd, the sheep and the wilderness journeys of the Israelites from Egypt to the Promised Land. In this section, the danger zones, the temptations and conflicts which a shepherd goes through are detailed to inform pastors that the ministry is a real sweet sorrow. One particular point of importance is the duality in the Pastor and how this turns

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<sup>152</sup> Rachele, Sal.

into a dichotomy in pastoral ministry either consciously or unconsciously to affect the work of Pastors.

And as a way of proposals and recommendations, the thesis suggests how best Pastors can close gaps of separations from God, the flocks, their family and the entire community of faith. It is well emphasized that Pastors who confuse **vocation** with profession are the greatest victims of duality and separation in their ministry. In this case it is stressed that, Pastors need cultivate a balanced ministry with regard to culture, theology, doctrines, family life and personal holiness. To end it all, the thesis presents a sample of how pastoral theology can be applied to help Pastors in their regular decision making and choices.

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