

**NIGERIAN BAPTIST THEOLOGICAL SEMINARY**

**OGBOMOSO**

**AN EVALUATION OF NIGERIAN BAPTIST  
CONVENTION CALL SYSTEM: A CASE STUDY OF  
CHURCHES IN OYO WEST BAPTIST CONFERENCE**

NBTS  
M.Div.  
OWN 5-e

**A THESIS SUBMITTED TO THE FACULTY OF  
THEOLOGY IN CANDIDACY FOR THE DEGREE OF  
MASTER OF DIVINITY (THEOLOGY)**

*BY*

**MICHAEL KAYODE OWOADE**

**OGBOMOSO, OYO STATE**

*JUNE, 2005*

06 — 1069

## ABSTRACT

This essay "An Evaluation of Nigerian Baptist Convention call system: a case study of Churches in Oyo West Baptist Conference " examined the State of Nigerian Baptist convention Churches in regard to pastoral leadership. It also examined the reasons behind too many pastorless churches and churchless pastors.

The study comprises five chapters. Chapter one is the introductory chapter and it includes the definition of key words. Chapter two deals with review of related literatures on the major ideas about the study. It discusses the significance of church leaders characteristic of a good leader, and the current crisis in pastoral ministry.

Chapter three deals with the statistical Table of churches and pastors, in Oyo West Baptist conference. It shows the availability of residence pastors in both the organized and unorganized churches. The data also reveals pastorless churches. The data is recorded for both year 2001 and 2004. This is done to compare the record for the two years and see whether there is any improvement in the rate at which churches are calling pastors especially within the conference. The chapter includes the analysis of the data and also the result of interview conducted. Chapter four comprises of implication of the findings from the primary source data and the secondary data. Chapter five include the conclusion and recommendation.

## CONCLUSION AND RECOMMENDATION

For the fact that our God, the God of the whole universe does not change, but He is able to change things, it means His divine plans for the Church of God as it has to do with its leadership still remain the same. And so this divine arrangement of God must not be neglected otherwise there would be so many uncontrollable problems in the Church of God. The argument is that in as much as we have enough Pastors to handle the pulpit and the work or serve in so many capacities especially in evangelistic work, there must not be any reason why we should still have so many grown up churches existing without Pastors, while we have many Pastors around who are looking for a place of service.

Therefore, there are lots of things the denominational leaders has to do or put in place in order to bail ourselves from an embarrassing situation whereby a Church will remain Pastorless for years. And the lay leaders will take advantage of the opportunity to serve and to deny the Church from calling a Pastor.

In the first place, in order to save of Churches which belong to God and the Nigerian Baptist Convention as a body, the Convention leaders have to publish a document that will include everything pertaining to the call system and



the criteria, for calling a Pastor. This document will be distributed in a way that it will go round the Churches even in the village without any hindrance.

The paper should categorically state that no Church has the authority of sending away any Pastor. Even whenever the Pastor errs, there should be a place for warning the erring Pastor. The Church is also responsible to lift up the man of God in fervent prayers so that the Pastor will not fall short of his calling. In such a document the Church can be made to know that a called Pastor for a Church must be first approved by the ministerial Board or the office of the Assistant General Secretary (ministerial) of the Nigerian Baptist Convention.

I want to recommend that the Convention should put a structure in place to make sure there is not a single Pastor roaming about after graduating from the Seminary. As regards to redundancy there should be a proper record of Pastors who are looking for Churches and that the Convention should find one way or the other to fix them up in Churches that has no Pastors. In such a document there must be a stipulated period of time which a Church can stay without a Pastor after which the Church can be disciplined for violating the agreed rule which is binding on all Churches of the Convention. The rationale behind this is that it was the Convention and Conferences that established these theological schools and control the admission exercises. In most cases, it is also Churches that send out these young men and women out for training, they should be able to secure a place of services for them after graduation. If the theological schools are much in their number, some has to be scraped. If

the number of intake is much, it has to be reduced, just to save ourselves from embarrassing situation of having Pastors roaming about for two or three years before getting a place of service.

There should be more effort put into the planting of more Churches. There should be a research carried out to know the obstacles to Church planting. Then a network be put in place to solve such problem.

There are also some Churches that are strong enough to maintain more than one Pastors. For the purpose of growth those Pastors or Churches should be made to take more Pastors to work in various departments of the Church so that the people of God in the Church will not suffer from underfeeding.

There should be a deliberate action in planning programmes such as Seminars, Workshops and Bible study/teaching for Deacons and all the lay leaders to make them realize their biblical assignment so that they will not cross their boundary by sitting on a particular Church as if the place belong to them.

There should also be a forum for talking to Pastors on the field to try as much as possible to discharge their best wherever they are, in order to be able to prove that pastoral leadership can never in any way be compared with that of a lay leader.

The characteristics and qualification of Pastors are well addressed in the early chapters of this work. Pastors should consciously, through their active, effective and productive services or ministry show to the world around them that they are truly called of God.

However, in a situation whereby a Pastor of a local Church in a particular vicinity fails to make an impact on a Church, instead he is found guilty of so many offences like sexual immorality, financial scandals, and syncretic mode of *worship* such a *Pastor* should be counseled and re-located. Other Churches around there will be reluctant in calling such a Pastor. They could have assumed that all Pastors are just like this erring Pastor.