



THE NIGERIAN BAPTIST
THEOLOGICAL SEMINARY



NRTS
ESSENTIALS

...Providing Excellent Theological Education since 1898

NBTS Essentials

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2021

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ENDORSEMENTS

This booklet, *NBTS Essentials*, is one of the important documents to be produced in the 120 years of existence of the Seminary. The booklet details the essential information about the spiritual, academic and the social life of the Seminary. It is timely and handy. It is an appropriate guidebook for members of the Seminary community as well as the alumni of the Seminary. The portion on the graduate profile will help the Seminary alumni to be well informed about the expectation of the Seminary from them. The Seminary President, Prof. Emiola Nihinlola, is highly commended for putting the material s in this booklet together. I strongly recommend this booklet as part of the text for the course, Introduction to Ministry, for new students as well as Senior Seminar course for the graduating class.

Simon A. Ishola Ph.D,
Deputy President (Academics),
NBTS Ogbomoso.

The production of the hitherto scattered pieces of information essential to understanding the life and operations of the Nigerian Baptist Theological Seminary (NBTS) Ogbomoso is commendable. At a time in human society when globalization puts practically every human institution into similar categorization, the book serves a useful purpose of identification and explanation of the unique distinctive of the NBTS. Information contained in the book is helpful for faculty, staff, students of the Seminary and general public towards understanding the mission of the institution, her core values and the day-to-day community life of members. It is a document that all members of the seminary community and of Baptist Churches in Nigeria should possess.

Gabriel Olaniyan Ph.D,
Deputy President (Advancement)
NBTS, Ogbomoso.

This is a masterpiece and compendium of the historical development, core values and academic excellence of a world- class institution, training and producing gospel ministers of integrity and honour. I strongly commend the ingenuity and resourcefulness of a trail blazer, Rev. Prof. Emiola Nihinlola, for this all-encompassing document which I wholeheartedly endorse as a companion for all faculty, staff, students and stakeholders. It is undoubtedly, a document from which other similar Institutions can draw their inspiration.

Yeside Odiase, DMA,
Deputy President (Administration)
NBTS, Ogbomoso.

The book, *NBTS Essentials*, is a very good effort to further permeate the Seminary community with the NBTS Vision and Mission, and to facilitate members of the community to inculcate same. I commend the President, Rev. Prof. Emiola Nihinlola, for initiating the book and for his substantial contributions to the book.

Rev. Simon A. Kolawole, Ph.D,
Dean, Faculty of Theological Studies,
NBTS, Ogbomoso.

NBTS Essentials is the 'go to' booklet for a quick but deep glimpse into what the Seminary stands for:

her yesterday, today and tomorrow. In a concise but representative manner, it consists of the history (past), core values, community life (present) and graduate profile (future) as it provides what the institution stands for as well as her expectations from and aspirations for her products. *NBTS Essentials* is a book that provides fact balanced with faith development through inclusive Bible passages, hymns, spiritual reflections and other contents. It is a booklet that should be on the shelf, in the hands and heart of every past, present and future member of the Seminary family and every lover of the Seminary.

Olusola Ayo-Obiremi, PhD,
Dean, Faculty of Education,
NBTS, Ogbomoso.



DEDICATION

To

All stakeholders who have contributed significantly to the
development and advancement of NBTS mission:

Proprietors, Governing Council Chairmen and Members,
Presidents, Faculty Members, Staff, Students, Alumni, Partners and Consultants



FOREWORD

The Nigerian Baptist Theological Seminary (NBTS), Ogbomosho remains a nonpareil among the comity of theological institutions in the Black continent in view of its quintessential contributions to the propagation and sustenance of standard and quality theological education through its production of spiritually sound, morally upright, socially committed and culturally relevant graduates. The production of *NBTS Essentials* is apt and well-timed. This short but all-encompassing document is a worthy summation of all that the NBTS stands for.

Carefully delineated into four sections namely, NBTS mission, NBTS core values, NBTS community life and NBTS graduate profile, the book succinctly highlights the fundamental information about the ideals of the Nigerian Baptist Theological Seminary, Ogbomosho.

Specifically, the book offers pithy background information on the historic establishment of the institution which like the biblical mustard seed has grown to become a strong and shade-providing *iroko*. The vision and mission statements of the institution are concisely spelled out. The main philosophy of the NBTS is closely knitted together with the seven fundamental pillars of the Baptist faith, life and work. The tripartite core values of the NBTS which centre on vibrant spirituality, competent ministry and sound academics are biblically established. The salient spiritual, ministerial

and academic wherewithal required of the ministers of the Gospel who pass through the tutelage of the NBTS are critically explored in this treatise.

Moreover, the basics of theological education, including meaning, model, community types, characteristics of training communities, opportunities and prospects are not left out. It is established that students/trainees are required to be deeply involved in the life of the community within which they acquire theological knowledge. The role of the institution in the character formation of students so as to help them fulfil the essence of their calling is equally addressed.

The strength of this documentation is grounded in its biblical application and footing. As a people of 'the book' and indeed of the Word, the Baptists often want to *biblicalise* their postulations. Hence, major issues presented in *NBTS Essentials* are established in the Bible as a way of proving their biblicality. More importantly are the adequate illustrations made in the book. Besides, the book is made interactive through the introduction of relevant discussion questions which would elicit readers' responses.

Unequivocally, *NBTS Essentials* remains essential to all the stakeholders in the production of theological education, especially as it relates to the Nigerian Baptist Theological Seminary, Ogbomosho. This compilation is, therefore, a worthy and commendable effort.

Rev. Prof. Isaac Deji Ayegboyin

President,

The Nigerian Baptist Theological Seminary, Ogbomosho

2008-2013



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INTRODUCTION

It is no longer news to our stakeholders that NBTS is the oldest and biggest theological institution in Africa. It is the premier theological seminary of the Nigerian Baptist Convention (NBC). It is actually the first degree awarding institution in Nigeria. It is also the first evangelical seminary in the majority world to award recognized, accredited, terminal degrees in theology, missions, education and music.

The production of this publication has been inspired by a number of events in 2020. Pastor Prof. Kassey Garba and Rev. Dr Femi Okunlola were invited to participate as listening group in the NBTS Faculty/Management Retreat which took place in January 2020. Among other activities, the retreat focused on discussion of the strategic objectives and goals for the 2021-2025 strategic plan of the institution. Dr Okunlola asked about what we have done for NBTS to achieve the Graduate Profile. She commented that it was not out of place for us to teach the profile. That set me thinking. Of a truth, all the elements of the profile are touched by the various courses and seminars but I myself thought this was not enough.

During the discussion of the draft strategic plan by the Governing Council on October 8, 2020, Prof. Kassey Garba called for NBTS to emphasize the importance of the role of the Holy Spirit in

Christian life and ministry. I responded that the work of the Holy Spirit is reflected and implied in both the fifth objective of this institution, “build effective leaders for church and society, through spiritual formation and discipleship for church and society both nationally and internationally,” and in the first core value, vibrant spirituality (John 4:24). I however promised to provide further explanation in administrative documents of the seminary. I thank the Lord for helping me to fulfill the promise.

The Nigerian Baptist Theological Seminary, Ogbomoso started a partnership relationship with the Overseas Council International (OCI) with effect from 2006. One of the objectives of OCI is to facilitate professional development of faculty members of Christian institutions of higher learning. Dr John Jusu has been serving as the African Regional Director (Anglophone) for the educational and professional agency. Dr Jusu visits our Seminary roughly annually, and he is known for asking diagnostic institutional questions. During the March 2020 brief visit, just before the lockdown occasioned by the notorious COVID-19 global pestilence, he asked some faculty members a simple but troubling question: What is unique about the Nigerian Baptist Theological Seminary, Ogbomoso?

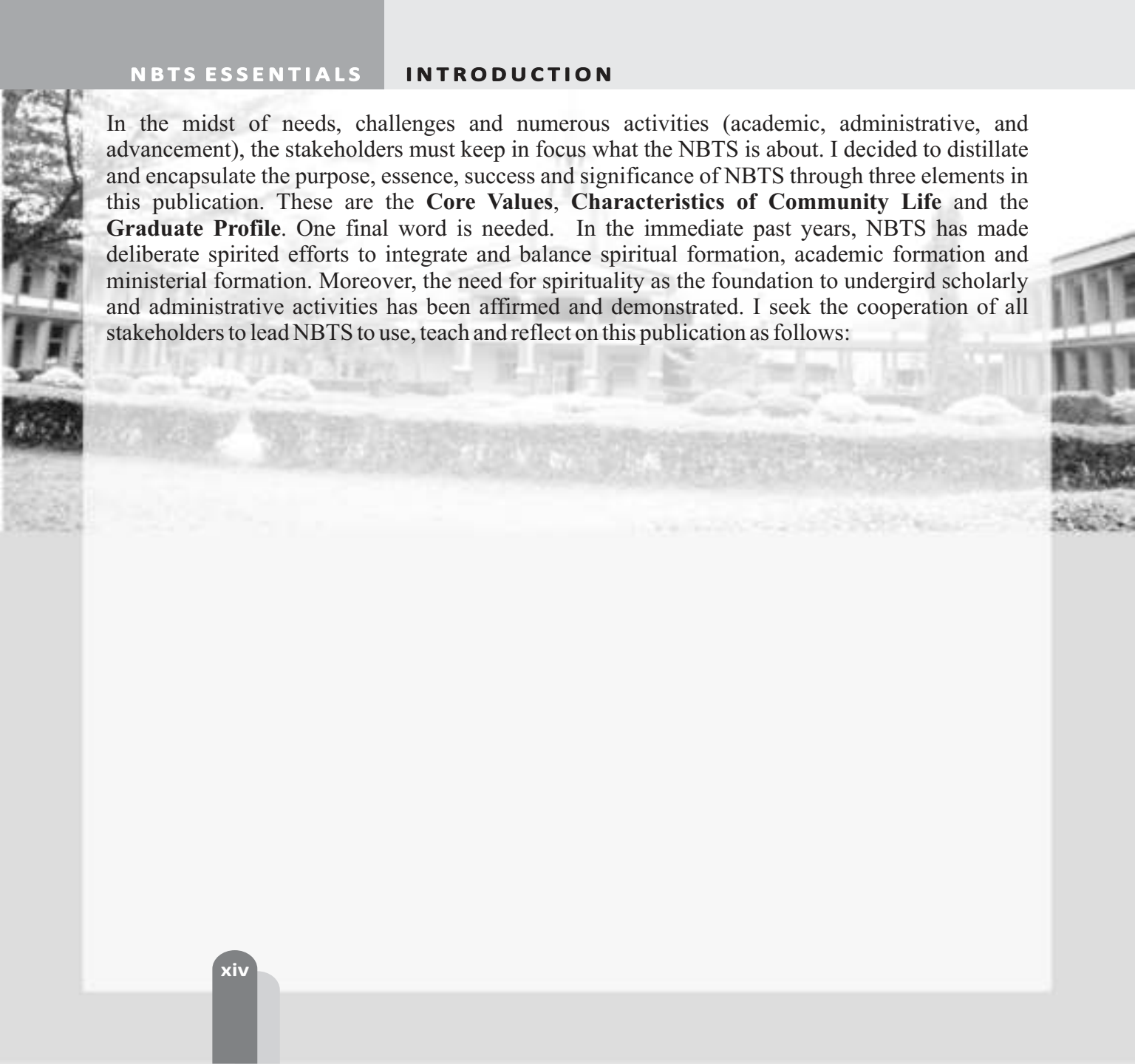
When the question was conveyed to me, almost intuitively, I responded in two ways: One, our uniqueness is in our age, size and contextual relevance. NBTS is truly the oldest and biggest evangelical theological institution in Africa. Having being established in 1898, the institution was already one hundred years old when the Southern Baptist Convention withdrew human and financial resources in 1999. NBTS responded to that strategic decision with audacious moves towards self-actualization. Postgraduate programmes were introduced with Master of Divinity in 1992 and specialized master programmes culminating with the award of pioneer doctorates in Theology, Philosophy and Education in June 2002, the Seminary then became a postgraduate institution in August 2002.

As I write this introduction, I counted twenty three doctoral graduates of NBTS who have been privileged to head other theological institutions in NBC and other denominations, within Nigeria and beyond. NBTS actually made history in July 2013 when one of its pioneer doctoral graduates was called to head the institution. After running the postgraduate programmes for twenty academic

sessions under the keen supervision of ACTEA (Association for Christian Theological Education in Africa) all NBTS training programmes – bachelors, masters and doctorates – gained full accreditation and re-accreditation in August 2020. The great thing about NBTS curriculum and degree is that they equally combine global quality with contemporary African relevance. To God be the glory.

Two, my second response to the question of Dr Jusu is that NBTS uniqueness is found in the distinctive statements – vision, mission, philosophy, objectives, core values, community life (characteristics) graduate profile and motto. These are stated in this publication. Of a truth NBTS integrate and balance formation of students in the three domains of learning: heart (spiritual), head (academic), and hand (ministry) as especially seen in the core values. But my academic response did not satisfy me: what is unique about NBTS? What is the NBTS about? NBTS is truly big in the majority world: fifty-six (56) residential faculty and twenty-five (25) adjunct lecturers with courses including twenty seven (27) postgraduate specializations in theology, missions, education and church music. NBTS occupies an expansive 96-acre property with student population of 1377 in 2020/2021 academic session (941 residential, 341 sandwich and 95 at the extension centers in Abuja and Guffanti). I asked myself: what is the NBTS considerable size and elaborate programmes about? I concluded my thought that the Seminary must respond to the challenge of achieving the Graduate Profile by helping faculty, staff, students and alumni to understand, to be committed to and to demonstrate the essence of the institution.

Some other related events contributed to the need for this book. At the July 2020 Multi-Staff Ministry Conference, I shared my thoughts on “The Dynamics of Successful Gospel Ministry” Also for the 2020 virtual editions of Theological Educators Congress (TEDCO) and Apex Clergy Retreat, I made presentations on “Building Two Communities for Theological Education” and “Theological Institution as a Labour Room to give birth to ministers with Integrity and Honour”, respectively. Rev. Olusegun Babalola, the Chairman of Ogbomosho Baptist Conference, encouraged me to consider how to make concrete these burdens of mine in institutional leadership and administration. This was how I ended up with this publication - **NBTS ESSENTIALS**.



In the midst of needs, challenges and numerous activities (academic, administrative, and advancement), the stakeholders must keep in focus what the NBTS is about. I decided to distillate and encapsulate the purpose, essence, success and significance of NBTS through three elements in this publication. These are the **Core Values**, **Characteristics of Community Life** and the **Graduate Profile**. One final word is needed. In the immediate past years, NBTS has made deliberate spirited efforts to integrate and balance spiritual formation, academic formation and ministerial formation. Moreover, the need for spirituality as the foundation to undergird scholarly and administrative activities has been affirmed and demonstrated. I seek the cooperation of all stakeholders to lead NBTS to use, teach and reflect on this publication as follows:

S/N	Essentials	NBTS Event	Officer(s)-in-Charge
I.	Distinctive and Core Values	Orientation of New Students (+ Commitment)	Deputy President (Advancement)
		(Main Campus, Sandwich (Online), Extension Centres)	Registrar, Distance Learning Centre Coordinator
		Orientation of New Students, Faculty and Staff	Registrar and Human Resources Officer
II.	Community Life	Introduction to Ministry	Faculty Members Chaplain and Director of Student Affairs
III.	Graduate Profile	Orientation of New Students Senior Seminar	Faculty members and Alumni Officer
		Ministers Conference, Other Continuing Education Programmes	Deputy President (Academics)
IV.	All the Features Above	Faculty and Staff Retreats	President

This publication will be revised regularly as it is done for the Faculty Handbook, Catalogue and similar documents. The grace of the Lord Jesus Christ has brought NBTS thus far. The grace shall continue to help the institution to focus on its essentials.

Rev. Prof. Emiola Nihinlola

President,

The Nigerian Baptist Theological Seminary,

Ogbomoso

Chairman, Association for Christian Theological Education in Africa (ACTEA)

November 22, 2020.



NBTS MISSION

A. **History**

The Nigerian Baptist Theological Seminary, Ogbomosho, grew, like a mustard seed, from what started as a “Preachers' Training Class” on May 3, 1898 to become a citadel of theological education-the best of its kind on the continent of Africa. The Seminary became a postgraduate school with effect from August 2002. With this new status, the institution now concentrates on post-baccalaureate and postgraduate programmes. The seminary is now in a position to offer postgraduate degree programmes in theology, missions, religious education, and church music.

B. **Vision Statement**

To be a world-class theological institution; training God-called persons and contributing to the transformation of society to the glory of God.

C. **Mission Statement**

To provide high-quality theological education and professional training for God-called, Spirit-led persons; to help meet the need for effective ministry in theological institutions,

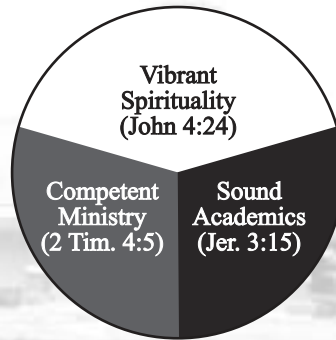
Church and society; and to facilitate the fulfillment of the Great Commandment and the Great Commission of our Lord and Saviour, Jesus Christ.

D. Philosophy

Training and equipping the body of Christ for holistic formation, transformation and integrated ministry, informed by evangelical heritage and Baptist principles to meet genuine contemporary human aspirations and societal needs. The hallmarks of evangelical heritage are authority of the Bible, personal spiritual conversion, emphasis of the cross and resurrection of Jesus Christ, as well as commitment to evangelism and mission. The fundamental pillars of the Baptist faith, life and work are:

1. The Lordship of Jesus Christ in every area of life-natural, physical and spiritual.
2. The final authority of the Bible as the sufficient guide for faith, doctrine and practice.
3. Congregational polity, both local church autonomy and connectional regenerate church membership.
4. Salvation by grace through faith.
5. Believer's baptism by immersion.
6. Competency of the soul in religion under God.
7. The priesthood of all Christian believers.
8. Full religious liberty for all citizens.
9. Independence of church and state.

E. Core Values



F. Objectives

The following objectives of the institution are derived from the mission statement. The Nigerian Baptist Theological Seminary is out to:

1. provide quality theological education characterized by continuing commitment to serious and impartial investigation of truth in order to train effective ministers for churches in Africa.
2. develop in the students a critical, analytical and reflective thinking for a more effective learning and service.
3. provide knowledge and skills in ministerial training for men and women, irrespective of ethnic, linguistic and social-economic differences.
4. build effective leaders, through spiritual formation and discipleship, for theological institutions, church and society both nationally and internationally.
5. teach and apply the Christian faith and practice in its comprehensive and integrative nature for the transformation of the individual and community.
6. develop men and women who are able to effectively communicate the word of God.
7. equip people to fulfill the total mission of God for the world today.

G. Motto:
“Make full proof of your ministry” (2 Timothy 4:5b).

H. Community Life
The characteristics of NBTS life are Worship, Faith, Learning, Service, Discipline, Forgiveness and Restoration



I. Graduate Profile

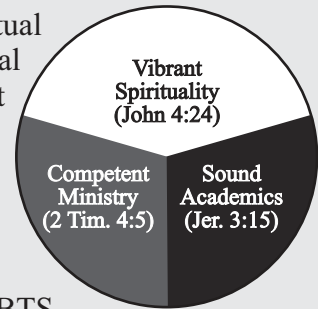


(Refer to Faculty Handbook, July 2017 Edition, pages 160-163)



NBTS CORE VALUES

The Nigerian Baptist Theological Seminary, Ogbomosho is a spiritual formation institution, an academic institution and also a ministerial institution. The three core values of the seminary are vibrant spirituality (John 4:24), sound academics (Jeremiah 3:15) and competent ministry (2 Timothy 4:5). Ministerial training is effective when there is integration and balance in three areas of formation (spiritual, academic and ministerial).



Whereas learning is usually listed as a particular characteristic of the NBTS Community, the nature and dimensions of learning need to be clarified. The teaching-learning process is comprehensive and include spiritual/character formation, academic knowledge and ministerial skill. Students are exposed to principles, theories and precepts in classrooms and they are also involved in examples of practical ministries. This means that the activities of NBTS Community are designed in such a way that teaching and learning take place beyond the four walls of classrooms. All other activities including worship and service also provide learning opportunities.

The role of theological educators, lecturers and senior administrative staff is critical to help students to integrate and balance activities for wholistic ministerial formation. In this regard the discipleship approach of the Lord Jesus Christ is the best model of Christian education, including ministerial training. The Master selected his disciples prayerfully (Luke 6:12-16). He appointed them to be with him in worship, fellowship, discipleship and practical ministries (Mark 3:13-15). He used various platforms to teach them, to train them, to develop them, to equip them such as mountain side (Mark 3:13), in the boat (Mark 4:1), even during meals (Luke 5:27-32 cf. 33-39).

The Master – Teacher led his students in public ministry to large crowds – preaching, teaching and healing (Mark 1, 2, 3). It was in the context of such practical ministries that he actually chose the disciples. Moreover, he linked theoretical teaching with practice. The disciples asked him questions based on what they saw in his life (eg. prayer, Luke 11:1cf. 2-4) or what happened in the course of ministry (eg. the parable of the sower, Matt. 13:1-9, 18-23). Jesus labored to give understanding to his students (disciples), e.g. Matthew 13:51. He explained and gave to them knowledge, secrets and mysteries of the Kingdom of God (Matthew 13:11).

One major challenge of the task of contemporary theological education is for teachers not to bifurcate/divorce teaching-learning processes from practical ministries. To be effective teachers are to lead their students in practical ministries, they are to create and use practical ministries relevant to the classroom lessons in the various courses and seminars. The godly, exemplary lifestyle of teachers coupled with ability to lead students to integrate and balance spirituality, scholarship and skill development is the extent to which NBTS will achieve its vision and mission. O God, please help Seminary authorities and lecturers to understand and perform this Kingdom task efficiently, and creditably.

1. Vibrant Spirituality (John 4:24)

The Seminary is first of all a community of worship. “God is spirit, and his worshipers must worship in spirit and in truth.” (John 4:24.) The Christian life is life in the Holy Spirit. NBTS considers Christian life and living in the power of the Holy Spirit to be of foundational and critical importance. The Holy Spirit is ceaselessly active in Christian conversion, growth, service and maturity.

- **Conversion Experience:** It is a new birth by the Holy Spirit (John 3:3-6):
“In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again.” “How can a man be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother’s womb to be born!” Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit.”

Every Christian believer receives a seal (or anointing) of the Spirit:

- as a mark of possession/ownership of/by God in Christ (Eph. 1:13-14).
- as security (deposit, guarantee) of future redemption (2 Cor. 1:21, 22).
- to teach and give discernment (1 John 2:27; John 14:26).

The Holy Spirit incorporates (immerses) every believer into the body of Jesus Christ (1 Cor. 12:13; Gal. 3:27). This experience makes:

- every Christian to be a member of the universal church (Rom. 12:4-5)
- the church to be fellowship of people in the Spirit (Acts 2:38; Phil. 2:1-3).

Since regeneration is made possible by the ministry of the Holy Spirit at conversion, every Christian receives the gift (singular) of the Holy Spirit (Acts 2:38; 11:16-17. To be a Christian is to have the gift of the Spirit of Christ (Rom. 8:9).

The Holy Spirit begins to indwell a believer at conversion. The indwelling Holy Spirit performs many functions in the life of the Christian like:

- **Assurance of salvation:** The Spirit witnesses to our (human) spirits that we are God's children (Rom. 8:9, 11, 16).
- **Sanctification:** The believer's body becomes a sacred temple of the Holy Spirit (1 Cor. 6: 19, 20).

- **Post-Conversion Experience:** The ministries of the Holy Spirit in a person continue and increase after conversion.

The post-conversion work of the Holy Spirit include:

- **Walking by the Spirit** (Gal. 5:16, 25). To walk by the Spirit is to “live” in the Spirit (Rom. 8:1-17).
- **Serving with the Gifts of the Holy Spirit** (I Cor. 12:8 - 10; 12:28-30; Rom. 12:6-8; Eph. 4:11; I Peter 4:11).
- **Bearing the fruit of the Holy Spirit:** Godly, spiritual, christlike, matured Christian character (Gal. 5:22, 23): Love, joy, peace, patience, kindness, goodness, fruitfulness, gentleness and self-control.
- **Being filled with the Holy Spirit:** An experience (usually post-conversion) of being controlled to live for God and being empowered to serve God (Acts 1:8; 2:4, Eph. 5:18). The fullness of the Spirit is related to different experiences called different names in different church traditions and denominations- anointing, baptism, unction, slaying, and power of the Holy Spirit.

Spiritual vitality is to be manifested in strong morality. In the process of spiritual growth every Christian is expected to cultivate and live with high ethical standards. Regrettably today, there is tendency to divorce morality from spirituality. The result is seen in gospel ministers who are spiritual giants but moral dwarfs. NBTS training programmes are designed to promote spiritual formation. The character, commitment and competence required of staff are stated in the Human Resources Manual (2018, 04-05).

It is significant to observe that in the Pastoral Epistles, a lot of emphasis is placed on the integrity of character of ministers as it relates to peaceful relationships (e.g. 1 Timothy 3:1-11). Common immoral acts of Christians and gospel ministers today include pride/arrogance, covetousness, and sexual immorality.

Individual Reflection (Read Galatians 5:19-23)

1. Which acts of sinful nature manifest in me? _____

What can I do to overcome them? _____

The goals of spiritual vibrancy is for character development (to cultivate and demonstrate a godly lifestyle) and ministerial equipping (to offer dynamic ministries for transformation of life, church growth and kingdom expansion). Theological education is a kind of advanced discipleship training of spiritual faculties to help candidates grow in Christlikeness and godliness (Luke 6:40; Heb. 5:14 cf. Gal. 4:19; Col. 1:28-29; Rom. 8:29; Phil. 2:5-11).

Illustrative Example: Simeon, Life in the Holy Spirit (Luke 2:25-27). Simeon was a righteous and devout servant of the Lord who lived in the Spirit:

- The Holy Spirit was upon him (v. 25). The Holy Spirit enveloped him.
- The Holy Spirit gave him a revelation (knowledge, insight, understanding, mystery) (v. 26).
- The Holy Spirit moved (led) him into the temple courts (v. 27).

Simeon then made a significant prophetic utterance, a profound praise to God (v. 29-32) concerning the baby Jesus Christ. He also blessed the parents and spoke to Mary (v. 34-35).

Discussion Questions

1. How will the life and ministry of an NBTS faculty member, staff, student, alumnus, look like who is enveloped, guided and led by the Holy Spirit?

2. Why is it that many persons who profess to be Christians do not reflect possession of the Holy Spirit?

3. What can NBTS do to help staff, students and alumni to experience and reflect the power of the Holy Spirit? _____
- _____
- _____

How to be filled with the Holy Spirit

Every Christian (that is, a person who is born of the Holy Spirit) can be filled with the Holy Spirit. In the statement of Jesus in John 7:37-39 we see three things and principles about how to be filled with the Spirit.

1. Thirst: The Principle of Aspiration

- Thirst for the Holy Spirit (Matt. 5:6, 7)
- Aspire for higher, deeper, greater spiritual experiences (Phi. 3:12-14).

2. Come: The Principle of Abiding

- Come to Jesus. Yield yourself, submit yourself in complete obedience to Jesus.
- Abide with him (John 15:4, 5, 7)
- Ask for the Holy Spirit in prayer (Luke 11:13).

3. Drink: The Principle of Appropriation

- The first drink of the Spirit is not enough (1 Cor. 12:13)
- Drink, drink more, continue to drink to fullness and overflow (Eph. 5:18).

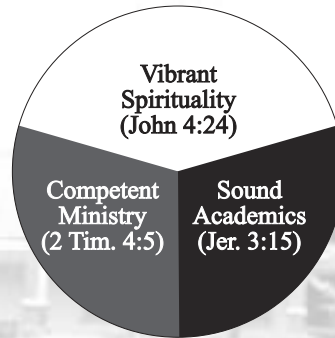
Inspirational Song

Fill my cup, Lord, I lift it up Lord,
Come and quench this thirsting of my soul
Bread of heaven, feed me till I want no more
Fill my cup; fill it up and make me whole.

Hymn: “Holy Spirit, Faithful Guide”

1. Ho-ly Spirit, faith-ful guide,
Ev-er near the Chris-tian's side;
Gen-tly lead us by the hand,
Pil-grims in a de-sert land;
Wea-ry souls for e'er re-joice
while they hear that sweet-est voice,
Whispering soft-ly
“Wanderer, come! Fol-low Me,
I'll guide thee home.”
2. Ev-er pres-ent, tru-est friend,
Ev-er near Thine aid to lend,
Leave us not to doubt and fear,
Grop-ing, on in dark-ness drear;
When the storms are rag-ing sore,
Hearts grow faint, and hopes give o'er,
Whis-per soft-ly,
“Wan-derer, come! Fol-low Me,
I'll guide thee home.”
3. When our days of toil shall cease,
Wait-ing still for sweet re-lease,
Look-ing up to heaven in prayer,
Joy-ful that our names are there;
Fear-ing not the dis-mal flood,
Plead-ing nought but Je-sus' blood,
Whis-per soft-ly,
“Wan-derer, come! Fol-low Me,
I'll guide thee home.” A-men.

2. Sound Academics: (Jeremiah 3:15)



The Nigerian Baptist Theological Seminary, Ogbomosho takes pride in offering excellent theological education since 1898. As an academic institution, the Seminary promotes and offers Christian education (learning that is God-centered, based on biblical revelation and applied to life and ministry). Of a truth, the quality of NBTS instructional process is good, thorough, deep and comprehensive.

Foundation of Sound Academics

God is the source of knowledge and wisdom. His understanding is limitless and unfathomable (Isaiah 44:28). God knows everything perfectly (I John 3:20; Job 37:16). Wisdom is right application of knowledge. God is also “the only wise God” (Romans 16:27). God is thus omniscient (that is all-knowing) and the omniscience of God is an encouragement for children of God to seek knowledge and wisdom through academic studies - rationally and empirically.

The Nature of Knowledge

NBTS is a leadership development institution. Leaders are trained both for gospel work in the church (ministers – as pastors, teachers, evangelists, missionaries, musicians) and also for the development of society (professionals – as teachers, farmers, journalists, bankers, engineers, business persons, nurses, doctors, lawyers, politicians and community leaders). In the Biblical tradition, every leader of God's people is a shepherd. Kings, priests and prophets are all shepherds. Through Jeremiah God declared his resolve to raise shepherds to lead his people.

***Then I will give you shepherds after my own heart,
who will lead you with knowledge and understanding (Jeremiah 3:15, NIV).***

God is not opposed to knowledge and understanding. The Bible is full of examples of very knowledgeable persons who were also God-fearing such as Ezra (Ezra 7:6, 10), Gamaliel (Acts 5:34-39), and Paul (Acts 26:24). Unfortunately, today, knowledge has a bad press because worldly wisdom and philosophy promotes worldliness (I Corinthians 1:20-21) and it is opposed to the intelligence and wisdom of the cross (I Corinthians 1:18-19 cf. 2:6-10). The critical issue is that abuse of a thing does not invalidate its use. Ignorance is no bliss. God is not a god of ignorance. People perish without knowledge (Hosea 4:6). The goal of NBTS academic work is to train and equip leaders to know God and love God with their heart, soul and mind. According to Jesus Christ, the first and greatest commandment is this:

***Love the Lord your God with all your heart and
with all your soul and with all your mind.
(Matthew 22:37, NIV).***

Theological education is neither understood nor appreciated, understandably by the public. Most people called by God enroll for formal ministerial formation with the thought that the training programme is just like a spiritual retreat. The problem is that when we talk about knowledge today the emphasis of people is on head knowledge. This is a very wrong notion. Christian knowledge is not mere acquisition of information. The information is meant to provoke and aid transformation. The preacher thus laments justifiably that knowledge and wisdom that do not promote the fear of God is meaningless and vain (Ecclesiastes 1:12-18). The truth is that such knowledge often puffs up (I Corinthians 8:1). It promotes pride and arrogance. Many theologically trained gospel ministers have made the mistake of preaching and teaching above the level of church members. Such intellectual bullies neither glorify God nor grow the work of the gospel.

Knowledge in biblical sense is wholistic - spiritual and academic, and a person with correct knowledge is one with sound heart and mind. Whereas people consider the head to be the organ of thought, we are also required to think with our heart in biblical revelation (Proverbs 23:7, KJV; Mark 2:8). The focus of theological education is first of all knowledge of God, to help a person to know

God, to love God, to fear God and to obey God. Knowledge that is not God-centered is idolatry. The Lord thus declares that the true hallmark of knowledge is not merely theoretical but experiential and practical.

But let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in this I delight,” declares the LORD (Jeremiah 9:24, NIV).

It is because of the wholistic nature of knowledge that theological education curriculum is integrative. The training integrates several disciplines: general, biblical, theological, historical, missional, ethical, philosophical, educational, musical and worship studies. Theological education also takes place in a community that balances worship, faith, learning and service. Students are thus prepared for life beyond the training period which is often a combination of diverse daily activities – personal, family, church, community, spiritual, social and academic.

Dynamics of Academic Transformation

NBTS students are adults (young, median and senior). Since adults learn by self-discovery, the Seminary educational process is strong in continuous assessments. Students are assigned personal reading, group works, research and field works (among other assessments), and the teaching-learning dynamic is evaluated through both formative and summative examinations. Through exposure to information (theories and principles), students are prepared and developed for practical ministries.

Read the following Bible passages and explain how to achieve the goals of the academic study:

2 Timothy 2:7:

Reflection (meditation and thinking) to get insight (revelation) for life and ministry.

· 2 Peter 3:18:

Wholistic growth in the grace of God and knowledge of Jesus Christ.

- Luke 2:40; 2 Timothy 2:1:

Growing in wisdom and grace of God.

- Proverbs 1:7; 9:10; Job 28:22 Psalm 111:10:

Growing in the fear of God and righteousness, running away from evil and wickedness.

- Romans 12:2:

Transformation by renewal of mind. The goal of Christian education is life change.

- 2 Timothy 4:5:

To have and keep their heads in all situations.

- Matthew 13:11; 16:19:

To understand the mysteries of the Kingdom of God and to have access to the key for ministries of redemption, nurture, transformation of life and development of society.

- I Peter 3:15:

As an officer of the body of Christ, to understand and so be in a position to explain and defend the gospel of the Lord Jesus Christ.

- Psalm 119:9-16,105:

To elicit faithfulness and commitment to the truth of biblical revelation

Illustrative Example: Daniel

- The Word of God provides many examples of godly intellectuals who served the purpose of God. Discuss how Daniel exemplified godly knowledge.
- Daniel 1:4: He showed aptitude for every kind of learning, he was well informed, and quick to understand.
- Daniel 1:20: He excelled in wisdom and understanding.
- Daniel 2:19, 28: He received mysteries from God by revelation.

Discussion Questions

1. The essence of theological education is to acquire spiritual knowledge. Discuss

2. In what ways should theological institutions and educators promote heart knowledge over and above knowledge of the head and hand?

3. What continuing education programmes will help the gospel minister to remain informed and transformed?

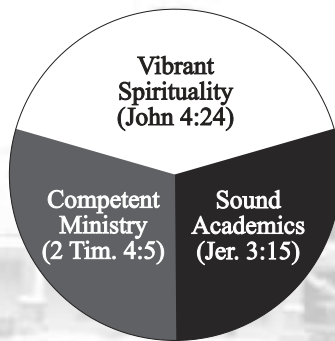
Hymn: “The Master Hath Come”

1. The Master hath come, and He calls us to follow
The track of the footprints He leaves on our way;
Far over the mountain and thro' the deep hollow,
The path leads us on to the mansions of day:
The Master hath called us, the children who fear Him,
Who march 'neath Christ's banner, His own little band;
We love Him and seek Him, we long to be near Him,
And rest in the light of His beautiful land.
2. The Master hath called us; the road may be dreary,
And dangers and sorrows are strewn on the track;
But God's Holy Spirit shall comfort the weary;
We follow the Savior and cannot turn back;
The Master hath called us: tho' doubt and temptation
May compass our journey, we cheerfully sing:
"Press onward, look upward," thro' much tribulation;
The children of Zion must follow their King.
3. The Master hath called us, in life's early morning,
With spirits as fresh as the dew on the sod:
We turn from the world, with its smiles and its scorning,
To cast in our lot with the people of God:
The Master hath called us, His sons and His daughters,
We plead for His blessing and trust in His love;
And thro' the green pastures, beside the still waters,
He'll lead us at last to His kingdom above.

Prayer:

Pray that you may grow in the knowledge of God, to love God, to fear God, to obey God, to live for God and to serve the purpose of God.

3. Competent Ministry (2 Timothy 4:5)



Definition/Foundation:

Competency in gospel ministry is ability and skill to perform gospel tasks with satisfaction and positive results. The first two core values (vibrant spirituality and sound academics) are the most basic pre-requisites to develop and demonstrate faithfulness, commitment and effectiveness in ministry. Competency in ministry requires a godly lifestyle with correct head knowledge and skillful hands.

The foundation for competent ministry is a life of integrity and honour characterised by:

- **Matthew 6:24:** Personal resolve to serve God, to love God, to be devoted to God, to hate and despise Mammon (Money).
- **1 Timothy 4:12:** Exemplary speech, life, love, faith and purity.
- **1 Timothy 4:16: 1 Corinthians 4:17:** Agreement of speech (doctrine/teaching) and lifestyle; harmony of life and teaching.
- **1 Timothy 3:2:** Living above reproach as seen in Job (1:1; 8b), and Daniel (6:4-5).

The call to be a gospel minister is a call to a lifestyle of integrity and honour (Hebrews 5:4; 1 Timothy 5:17). The first task of Christian leadership is for the leader to lead himself/herself in righteousness,

faithfulness, holiness, and godliness. NBTS aspiration to raise competent ministers of the New Covenant is based on biblical revelation. 2 Corinthians 3:4-6 is key to the discussion of competence in gospel ministry.

Such confidence as this is ours through Christ before God.

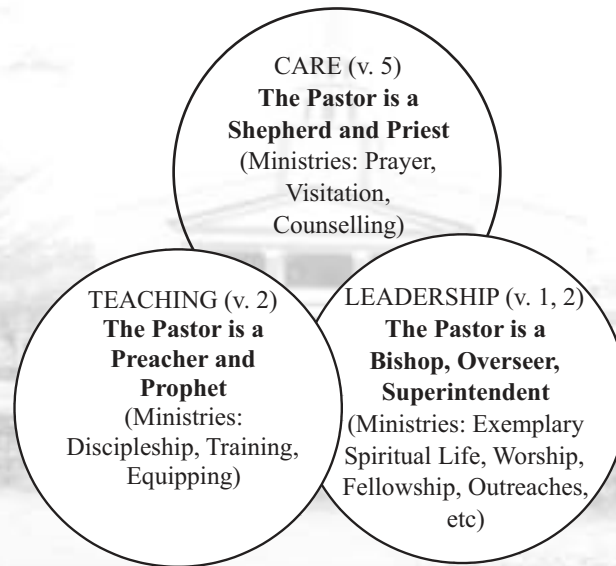
Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant – not of the letter but of the Spirit: for the letter kills, but the Spirit gives life. (NIV)

There are two key ideas in this scriptural text that relate to competence in gospel ministry.

- Possibility of confidence to acquire competence. This is no pride or arrogance but an affirmation of what God is able to do, and indeed what God desires to do in the lives of ministers.
- The competence of a gospel worker is given by God through the ministry of the Holy Spirit. Competence is a spiritual phenomenon. The more that the gospel minister experience and depend on the power of the Holy Spirit, the more competent he/she becomes.

Basic Areas of Competence

Christian leadership is shepherding. There are many varieties of gospel ministries – church pastoring, teaching, music, evangelism, missions, etc. However, every Christian leader provides services that relate to the shepherding work of Christ as King, priest and prophet. The three dimensions for cultivation and demonstration of competence in gospel ministry are: leadership, care and communication. These three areas are to be seen in the requirements and qualities for pastoral work as stated in I Timothy 3:1-7. (Nihinlola: A Practical Handbook for Church Administration, 2020, 4).



- **Leadership Ministries:** In whatever role and level, every gospel minister provides leadership to serve God and the people of God. Leadership requires diligence (Rom. 12:8c) and the most basic tasks of every leader according to **The Maxwell Leadership Bible** (2007, 910) are “The ability to cast vision, plan strategy, direct teams and empower others.” Every gospel minister need to develop competence in these four areas.
- **Caring Ministries:** Effective Christian leadership for ministries ought to balance supporting and supervising others. The competent minister thus nurture personal, spiritual relationship beyond the official task of the body, group, and organization (church, committee, department, institution, or denomination). This is a priestly role to pray and intercede for those receiving our services and mentoring, encouraging and counseling them to grow in obedience to the Word of God. The extent of care for people is a good index to determine the competence of a minister.

- **Communication Ministries:** In the Protestant tradition and Evangelical heritage, to which Baptists subscribe, the Lordship of Jesus Christ as recorded in the Word of God (Biblical Revelation) is the final authority in matters of Christian faith and practice. The gospel minister is thus a minister of the Bible and the effective preaching and teaching of the Bible is a mark of competence in ministry. Communication of biblical revelation is an instrument to advance the Kingdom of God.

Development of Competence

Ministerial techniques and skills can be developed through a number of means:

- **Natural talents:** This is to be submitted to God and sanctified by the Holy Spirit to prosper the gospel. Fine arts, music and drama are examples of natural talents. It should be stated that natural talents, including native intelligence, need training. God of creation is also the God of redemption. The Spirit of God equips some persons with knowledge and skills for craftwork (Exodus 31:1-5). Some others have gifts of dream and vision (Joel 2:28). The training of spiritual faculties for obedient Christian life includes strengthening feeble hands and knees (Hebrews 12:12).
- **Spiritual gifts:** The gifts of the Holy Spirit are the best resource for competence in gospel ministry. Spiritual gifts make people fit for specific roles in the body of Christ and society. Competent Christian leaders help growing Christians to discover, develop and deploy their spiritual gifts for service in the organization. It is indeed a beautiful thing where there is correspondence between gifts and roles. The following gifts of the Spirit are needed for gospel ministries:

Ministry	Relevant Spiritual Gift(s)/Natural Talents
Care – Prayer - Visitation - Counseling - Healing - Deliverance	Help, Mercy, Tongues/Interpretation Help Exhortation, Dream/Vision Healing, Discernment, Mercy Knowledge, Miracles
Leadership – Worship - Outreaches - Mission / Evangelism - Administration - Presiding/Moderating/Coordination - Encouragement	Tongues/Interpretation Evangelism, Music, Drama Apostles, Administration/Aid/Leadership Wisdom Encouragement
Proclamation – Preaching - Teaching - Discipleship - Training	Prophecy Teaching, Arts
General	Faith

- Education and Practice:** People can receive basic instructions about how to perform certain ministerial roles in theological education. Of course learning is a life-long process through informal, continuing education platforms – conferences, seminars and workshops. Skills and competence are thus developed and improved through regular practice.

Hallmarks of Competence

Every Christian organization is expected to provide a position and job description for the specific services to be rendered by a gospel minister. Similarly, most organizations have and use Annual Performance Evaluation form which contain indices to measure the performance of duties and to assess the effectiveness and competence of every worker. This ought to apply to every gospel minister as well. NBTS Motto, 2 Timothy 4:5 is rendered in two Bible versions thus: “discharge all the duties of your ministry” (NIV) and “fully carry out the ministry God has given you.” (NLT) This directive implies competence. However, in view of the uniqueness of the call to gospel ministry, a very important index to evaluate the effectiveness and competence is contribution to the advancement of the gospel, the Great Commission and the expansion of the Kingdom of God. Therefore the hallmarks that determine ministerial competence are:

- **Romans 10:10-11:** Redemption of souls; confession of the lordship of Jesus Christ; repentance of sin, evil and wickedness.
- **Romans 12:2:** Spiritual growth of Christians: Christian life and experience (devotion – prayer and the Word of God), discipleship and transformation.
- **Matthew 5:13-16:** Commitment to Christian service, stewardship of life, time, body, possessions, and influence. Development of community through social service: education, health, etc.
- **Matthew 16:18-19; Acts 2:42-47:** Healthy church life, church planting and growth (spiritually, numerically, physically/materially and financially).
- **Acts 6:7:** advancement of an organization (team, committee, board, department, institution, church, etc) through the achievement of objectives. Ministerial performance must be seen to be relevant to the needs and context of an organization.

Illustrative Examples

King David: He was a competent King: he demonstrated skills and competence in a number of ways:

- **1 Chronicles 16:1-6:** Organization of choir in the temple
- **1 Samuel 16:23:** Musical instrument: Playing of harp to bring relief and deliverance.
- **1 Samuel 17:40, 49:** The use of sling and stones to confront and kill Goliath in battle.
- **Psalms 78:72:** Integrity of heart and skillful hands.
- **Apostle Paul:** Evangelist, Missionary, Theological Educator.
- **Romans 16:19-20:** He preached the gospel and planted churches from Jerusalem to Illyricum.
- **1 Corinthians 3:10:** By the grace of God, he planted the church in Corinth as a master builder (with expertise)
- **1 Corinthians. 15:10:** By the grace of God he worked extremely hard (diligence).

Discussion Questions:

1. In your current ministerial assignment how will you cultivate and demonstrate competence in the following aspects?

- Vision Casting: _____

- Strategic Plan: _____

- Directing Teams: _____

- Empowering Others: _____

2. What is your continuing education plan for life-long learning, especially to develop ministerial competence:

- Books to read: _____

- Conference, seminars, workshops to attend: _____

- Formal higher studies: _____
- Any other: _____

Hymn:**“Soldiers of Christ, in Truth Arrayed”**

1. Soldiers of Christ, in truth arrayed,
A world in ruins needs your aid;
A world by sin destroyed and dead;
A world for which the Savior bled.

2. His gospel to the lost proclaim,
Good news for all in Jesus' name;
Let light upon the darkness break
That sinners from their death may wake.

3. Morning and evening sow the seed,
God's grace the effort shall succeed.
Seed times of tears have oft been found,
With sheaves of joy and plenty crowned.

4. We meet to part, but part to meet,
When earthly labors are complete,
To join in yet more blest employ,
In an eternal world of joy.

Prayer: Pray that God will make you competent as a minister of the new covenant.



NBTS COMMUNITY LIFE

I. Fundamentals of Theological Education

- **Definition of Theological Education:** Theological Education is the education that God gives through His written word, that we may know Him, His will and be empowered by His Spirit to do, preach and teach His will and to establish His Kingdom amongst men. It entails serving and enabling the Church to carry out and fulfill the Great Commission. (TEDCO, 2016)
- **Biblical Model of Theological Education:** Emphasis on character development through discipleship. Examples:
 - Old Testament: The School of Prophets,
 - New Testament: Jesus Christ and the Apostles.
- **Historical Models of Theological Education:**
 - Monastic (Pre-University): Emphasis on pious learning
 - Scholastic (University) Model: Emphasis on academic study
 - Clerical (Seminary) Model: Emphasis on professional/vocational training.
(Bernard Ott, *Understanding and Developing Theological Education*, 2016, p.95)

In each of these models, spiritual formation is combined with academic activities and ministerial training.

- **Contemporary Models:** Emphasis on distant learning for holistic formation (spiritual, personal character, academic, and ministerial formation). Three types of contemporary paradigms:
 - Face-to-face classes: enhanced with less than 10% technology.
 - Blended/hybrid/mixed: with 10%-90% technology.
 - Online: with technology above 90%.
- **For the online paradigm:** You need three communities to help form, teach, train, prepare and equip students for Christian living and service.
 - (1) **Host Community:** To host the training programme (A Seminary or College campus). Basic ministerial training (at diploma and bachelor levels) are not to be run on online modes but postgraduate research studies (masters and doctorate).
 - (2) **Online Community:** A group of facilitator(s) and co- learners to undertake a training programme through synchronous or asynchronous modes.
 - (3) **Distant Community:** To cooperate with the host community (A Christian organization such as a church).
For the purpose of clarification, online theological education model includes some face to face interaction with learners.

Characteristics of the Training Communities: The following are the elements for effective formation of every candidate being prepared for gospel ministry:

- The presence of God,
- Teachers/disciplers,
- Course mates/co-learners,
- Field supervisors in place of ministry or service

- (1) These elements must be available in the learning communities. The communities must work together for effective formation of students. The contemporary challenge is how to build host, online and distant communities to form students through and for: (1) Worship, (2) Faith, (3) Learning, (4) Service, (5) Discipline (6) Forgiveness, and (7) Restoration.

II. **Training Communities: Opportunities and Prospects**

A. **Community of Worship** (John 4:24) “God is spirit and his worshipers must worship in spirit and in truth”

- In the host community, students are involved in regular worship activities.
 - daily prayer, singing, exhortation in the hostel, chapel, and classes.
 - the basic purpose is for further knowledge of God, living and ministering with the fear of God, cultivating a life of godliness.
- We must make a similar arrangement for distant and online communities to involve ministers in training in Christian worship.
- Corporate worship gives benefits of fellowship (loving, caring, sharing/with other children of God (John 13:34-35). The weekly Koinonia is dedicated to offer spiritual nourishment to community members.
- More than any other activity, the word of God, prayer and worship nourish the hearts, heads and hands of ministers in training. The host community is to especially conduct fervent intercessory prayer for online and distant communities.

B. **Community of Faith** (Habakkuk 2:4) “See he is puffed up; his desires are not upright - but the righteous will live by his faith”

- By biblical standard, a newly converted Christian is not to be enrolled for ministerial training (1 Timothy 3:6). The challenge today is that some applicants for ministerial formation training may actually not have genuine conversion experience.
- One critical element of ministerial preparation is how to live by faith. The testimonies and sharing of experiences in the community of faith help to develop the faith of students.

- Counseling support must be provided and available in both host and distant communities.

Ministers in training need to be helped on the dynamics and challenges of holiness and godliness in single, marital and family life. Every institution should provide teaching and training, including practical seminars beyond the four walls of lecture rooms, on faithfulness to spouse, how to be hospitable, management of family and how to nurture godly children (I Timothy 3:2,4,5).

C. **Community of Learning** (2 Peter 3:18)

- In the contemporary evangelical theological institution/education, the curriculum is strongly influenced by the three historical models (highlighted above). Unfortunately, and sadly but truthfully, these models are stronger on academic work above spiritual and ministerial formation.
- Facilitators of ministerial formation are often called lecturers following the scholastic model. However, they are to be recruited, prepared and empowered to function as teachers and disciplers who will establish and nurture lifelong mentoring relationship with learners. This is to be done in collaboration with Alumni officer of the institution.
- Perhaps, the single most critical challenge is to develop our curriculum such that the communities can integrate and balance learning in three areas:
 - Affective domain: character development of the heart.
 - Cognitive domain: academic formation of the head.
 - Behavioural domain: skill acquisition with the hand.
- The success of theological institution, educators, and programmes is the extent to which students learn in these three ways.

D. **Community of Service** (Romans 14:17-18)

- In the host community, along with academic processes (lectures, personal study, research, group work, etc), students have opportunities to serve in a variety of ways:

ushers in the chapel, library work, maintenance assistants, teaching assistants, church work (as pastor, associates, specialized ministries, etc).

- The distant training community need to provide opportunities like the above for students to serve.
- Distant learning students who are fully employed must be trained to use the secular services for Christian witness.

E. Community of Discipline (Titus 2:11-12; Hebrews 12:7-11)

- Ministerial preparation is a form of discipleship training and it usually involves having to discipline students. Meanwhile, lack of moral discipline among ministerial students is a growing concern in theological institutions.
- Part of spiritual growth process is to overcome temptation in sexual immorality, plagiarism, examination malpractices, etc.
- Both host and distant communities must provide strong chaplaincy and counseling services to aid and support the spiritual growth of ministerial candidates.

For all models of theological education the role of field supervisors is crucial. Every host institution is to search for and work with experienced ministers to help support and supervise students.

F. Community of Forgiveness (Matthew 18: Ephesians 4:32)

- The training communities for ministers must demonstrate the love of God for redemption and nurture.
- In the process of discipleship training, the faith of Peter faltered but the Lord Jesus Christ forgave him (Luke 22:31). When a staff or student in training fails spiritually or morally, the host and distant communities must demonstrate largeness of heart to forgive them.

G. Community of Restoration (Galatians 6:1; Luke 15:22-24)

- The gospel of the Lord Jesus Christ is the story of how the image of God was defaced in the Garden of Eden, but restored in the Garden of Gethsemane. The good news

proclaimed and taught by ministers is that God is able and willing to mend broken hearts and lives.

- Both host and distant communities offering theological training must provide opportunities to restore the faith and conduct of erring staff and students. This experience is needed to prepare them for a ministry of restoration.

III. Challenges of Theological Education

- **Model of Theological Education:** In the biblical tradition, when God decides to use a person for service and leadership, God withdraws the person from the public, sends the person into the desert (or wilderness) to learn and be equipped to serve God and humanity. The wilderness is usually a place of meditation, solitude, discipline, study, power encounter and renewal. One major feature of the monastic model is the time allowed for individual devotion and meditation. Contemporary models of theological education should provide for this practice.

Discussion Question:

- How can we put into practice some features of desert experience in the learning communities for theological education today?

- **Technology and Theological Education:** Contemporary yearning for paradigm shift of educational process from teaching to learning requires capacity building for competence on the part of both facilitators and students. Four important factors and needs involved are: (1) regular power supply, (2) reliable internet service, (3) possession of a mobile device - android phone, tablet, iPad or laptop and (4) affordable data cost.

Discussion Question:

- In the face of material poverty and inefficient social facilities of many African nations, how will theological institutions acquire and maintain appropriate technology?
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-

- **Field Supervision in Theological Education:** Field supervisors have a unique role to play for a Distance Learning programme to be effective. Such supervisors must be spiritually matured, ministerially experienced and academically oriented. In addition to these qualities, such supervisors must be interested in ministerial formation to love and care for gospel ministers in training.

Discussion Question:

- How will theological institutions recruit such personnel who will be willing to serve sacrificially with the salaries, stipends and allowances that institutions can afford?
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NBTS GRADUATE PROFILE

*Since everything will be destroyed in this way,
what kind of people ought you to be?
You ought to live holy and godly lives.
(2 Peter. 3:11).*

What kind of gospel ministers does God want NBTS to be preparing? Bearing in mind the purpose of the Nigerian Baptist Theological Seminary, Ogbomosho through her history and heritage and as stated in the motto, vision, mission statement, objectives, philosophy and core values, all the stakeholders will strive to produce gospel ministers characterized spiritually, academically and ministerially.

Whereas learning is usually listed as a particular characteristic of the NBTS Community, the nature and dimensions of learning need to be clarified. The teaching-learning process is comprehensive and includes spiritual/character formation, academic knowledge and ministerial skill. Students are exposed to principles, theories and precepts in classrooms and they are also involved in examples of practical ministries. This means that the activities of NBTS Community are designed in such a way

that teaching and learning take place beyond the four walls of classrooms. All other activities including worship and service also provide learning opportunities.

The role of theological educators, lecturers and senior administrative staff is critical to help students to integrate and balance activities for wholistic ministerial formation. In this regard the discipleship approach of the Lord Jesus Christ is the best model of Christian education, including ministerial training. The Master selected his disciples prayerfully (Luke 6:12-16). He appointed them to be with him in worship, fellowship, discipleship and practical ministries (Mark 3:13-15). He used various platforms to teach them, to train them, to develop them, to equip them such as mountain side (Mark 3:13), in the boat (Mark 4:1), even during meals (Luke 5:27-32 cf. 33-39).

The Master–Teacher led his students in public ministry to large crowds – preaching, teaching and healing (Mark 1, 2, 3). It was in the context of such practical ministries that he actually chose the disciples. Moreover, he linked theoretical teaching with practice. The disciples asked him questions based on what they saw in his life (for example, prayer, Luke 11:1cf. 2-4) or what happened in the course of ministry (for instance, the parable of the sower, Matthew 13:1-9, 18-23). Jesus labored to give understanding to his students (this is evident in his question to his disciples in Matthew 13:51). He explained and gave to them knowledge, secrets and mysteries of the Kingdom of God (Matthew 13:11).

One major challenge of the task of contemporary theological education is for teachers not to bifurcate or divorce teaching-learning processes from practical ministries. Effective teachers are to lead their students in practical ministries, they are to create and use practical ministries relevant to the classroom lessons in the various courses and seminars. The godly, exemplary lifestyle of teachers coupled with ability to lead students to integrate and balance spirituality, scholarship and skill development is the extent to which NBTS will achieve her vision and mission. O God, please help Seminary authorities and lecturers to understand and perform this kingdom task efficiently, and creditably.

Hence, the quality of holistic development expected of every graduate of NBTS, otherwise known as the Graduate Profile, is highlighted as follows:

- A. **Spiritual Life:** NBTS graduates should be able to demonstrate a life style of meditating on the word of God, prayerfulness, and responding accordingly to the spiritual needs of the church and society.

Discussion: From your study and understanding of the following bible passages, discuss what should be the spiritual life of every NBTS graduate.

1. (Psalms 119:1-5, 8)

Demonstrate spirit of honesty and sincerity stemming from a pure heart.

2. (1 Thessalonians 5:17; James 5:16b; I Timothy 2:1-2)

Develop a consistent and biblical prayer life.

3. (2 Peter 3:18).

Maintain personal devotional life through Bible study for spiritual nurture, growth and renewal.

4. (Ephesians 5:8-12)

Exemplify lifestyle of moral integrity through characters of faith, obedience, humility and righteousness.

5. (Ephesians 5:26-27).
-

Disciple members that are transformed into the image of Christ.

6. (Proverbs 11:3, Titus 1:6; 3:1-2).
-

Keep Christ-like relationships and conduct themselves with the fear of God in family life, business endeavour and public involvement.

7. (I Corinthians 10:31)
-

Seek the glory of God alone in all they do.

- B. Academic Life: NBTS graduates should be able to** develop a mind-set that is biblically, theologically and educationally sound and able to articulate their faith life in teaching, preaching, and leadership from a biblico-theological perspective.

Discussion: From your study and understanding of the following bible passages, discuss what should be the academic life of every NBTS graduate.

1. (Jeremiah 3:15).
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-

Seek and apply the knowledge of God for faith and obedience.

2. (Psalms 1:2, Psalms 119:11, Psalms 119:15-16).
-

Continue to meditate on the word of God and engage in further studies as life-long learners.

3. (I Peter 3:15).
-

Interpret biblical revelations and Christian doctrines related to God, creation, alienation, redemption and consummation

4. (Philippians 2:5-11; II Timothy 2:15).
-

Develop maturing minds that will live, teach and lead for Christ.

5. (2 Timothy 2:7).
-

Develop cognitive ability to engage in critical reflection on Christian life and ministerial practices.

6. (Zechariah 4:6).
-

Discuss and uphold protestant, evangelical, and Baptist history, heritage and values

7. (Acts 17:16-30; I Corinthians 9:20-23).
-

Seek to understand, interpret, evaluate and cherish African culture.

8. (I Chronicles 12:32; I Corinthians 1:20-25).

Analyze and discern the contemporary global context - philosophies, ideologies and religions.

9. (Daniel 9:2-3).

Keep abreast of contemporary issues and respond to them appropriately.

- C. **Ministerial Life:** NBTS graduates should be able to develop the skills of ministry in the areas of evangelism, teaching, discipleship, counseling, recruitment and training of church workers, developing meaningful relationships and getting involved in solving the problems of the society.

Discussion: From your study and understanding of the following bible passages, discuss what should be the ministerial life of every NBTS graduate.

1. (I Timothy 3:7; II Timothy 3:10-14).

Lead exemplary Christian lifestyle to guide and develop others for Christian living and service.

2. (Matthew 24:13-14; 2 Timothy 4:2).

Proclaim the gospel of the Kingdom of God for redemption and nurture of souls.

3. (Matthew 16:18-19)

Strengthen their members' prayer life and communion with God and lead them to engage in spiritual warfare

4. (John 4:24; Acts 2:42-47).

Promote a lifestyle of worship and fellowship among their members.

5. (Ephesians 4:12).

Effectively teach biblical revelation, training people in Christ-likeness, equipping the saints for service and faithfulness in stewardship.

6. (Matthew 6:10).

Counsel, care for and support people to discover and submit to the will of God.

7. (Exodus 31:1-11).

Acquire and improve on competence and expertise especially in the use of ICT for professional enhancement and performance in ministerial career _____

8. (Matthew 28: 19-20; I Corinthians 3:10, James 1:27; Romans 8:18-21).
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Identify with the holistic mission(s) of God through church planting, church growth and renewal as well as social ministry for holistic transformation of society.



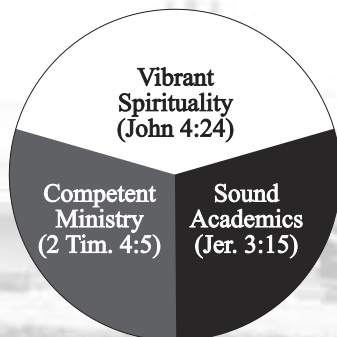
APPENDICES

**APPENDIX A:
WEEKLY PRAYER POINTS**
THE NIGERIAN BAPTIST THEOLOGICAL SEMINARY
OGBOMOSO, NIGERIA
Providing Excellent Theological Education Since 1898

Weekly Prayer Points

*Then Jesus told his disciples ...
that they should always pray
and not give up
(Luke 18:1, NIV).*

*“Make full proof of your ministry”
(2 Timothy 4:5b)*



Sunday: Worship

- A. That NBTS will be a community that honours and worships God in spirit and in truth (John 4:24).
- B. That the presence and power of God will be manifested and experienced by all (1 Corinthians 13:25b; Acts 1:8).
- C. That God will reveal His glory and majesty (Ezekiel 1:28; Psalm 8:1).
- D. That the atmosphere shall be conducive for spiritual growth, signs and wonders (Acts 2:42-47).
- E. That God will answer NBTS prayers, and testimonies will abound (James 5:17-18).

Monday: Fellowship

- A. That the love of God will abound and reign in our lives (John 13:35)
- B. That NBTS will be a community of peace and joy (Romans 12:18)
- C. That we will love, care for and share with one another (Galatians 6:2)
- D. That there will be spirit of cooperation and support among all categories of staff (Philippians 2:1-2)

Tuesday: Christlike Conduct

- A. That NBTS will be a holy camp, a community of discipline, grace and power (Hebrews 12:14).
- B. That residences and families of staff and students will be filled with the fear of God, uprightness and godliness (Proverbs 1:7; Titus 2:11-12).
- C. That the Holy Spirit will purify our hearts and lives for godly and Christlike living among staff and students (Matthew 5:8).
- D. That we will all thirst for truth, righteousness and justice (Amos 5:24; Proverbs 14:34; Matthew 5:6).
- E. That God will destroy works of evil – secret sins, godlessness, disobedience, sexual immorality, examination malpractices and corruption (Genesis 6:2, 5, 11; Psalm 19:12; 2 Timothy 3:1-5)

Wednesday: Provision/Blessing/Prosperity

- A. That God will turn lack, poverty and curse to provision, blessing and prosperity (1 Corinthians 4:9-10; Deuteronomy 28:1-14).
- B. That God will raise sponsors and partners to give favour and support to meet NBTS needs (Luke 4:1a).
- C. That there will be financial breakthroughs for all staff and students (Philippians 4:19).
- D. That God will prosper all projects of NBTS staff, students and alumni (Psalms 138:8).

Thursday: Protection/Victory

- A. That God will continue to protect us from all evils, hazards and accidents in our offices, homes, and journeys (Psalm 121:1-8)
- B. That God will expose and shame all works and workers of iniquity (Ephesians 5:11)
- C. That the power of the blood of Jesus will deliver us all from sicknesses/diseases, premature and sudden death (Exodus 15:26; 3 John 2)
- D. That God will defeat and destroy all wiles and agents of Satan, evil and wickedness (Luke 10:17-19).

Friday: Ministerial Fulfillment

- A. That NBTS will be characterized by kingdom lifestyle that will bring glory and honour to God (1 Corinthians 10:31).

- B. That all our gospel activities will lead to soul winning, spiritual development, church planting, church growth and revitalisation and kingdom expansion (Matt. 28:18-20).
- C. That all staff, students and alumni will fulfill their ministries (2 Timothy 4:5).

Saturday: Revival Fire

- A. That NBTS atmosphere shall be conducive for teaching, learning and academic development (2 Peter 3:18)
- B. That God will cause a revival in NBTS that will spill over to churches, associations and conferences of the entire Nigerian Baptist Convention (2 Chronicles 7:14; Psalm 85:4-6)
- C. That the light of the gospel will shine forth from the campus to the nation and beyond (Matthew 5:13-16).



“The prayer of a righteous man is
powerful and effective “
(James 5:16b, NIV)

APPENDIX B: BIBLE READING PLAN (OLD TESTAMENT) ANNUAL BIBLE READING PLAN 52 WEEKS (OF A YEAR) THROUGH THE OLD TESTAMENT

Week	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	Gen 1-3	Gen 4-6	Gen 7-9	Gen 10-12	Gen 13-16	Gen 17-18
2	Gen 19-21	Gen.22-23	Gen 24	Gen 25-26	Gen 27-28	Gen 29-30
3	Gen 31-32	Gen 33-35	Gen 36-37	Gen 38-40	Gen 41	Gen 42-43
4	Gen 44-45	Gen 46-48	Gen 49- Exo. 1	Exo 2-4	Exo 5-7	Exo 8-9
5	Exo 10-12	Exo 13-15	Exo 16-18	Exo 19-21	Exo 22-24	Exo 25-26
6	Exo 27-28	Exo 29-30	Exo 31-33	Exo 34-35	Exo 36-37	Exo 38-39
7	Exo 40-Lev 3	Lev 4-6	Lev 7-8	Lev 9-11	Lev 12-13	Lev 14-15
8	Lev 16-18	Lev 19-21	Lev 22-23	Lev 24-25	Lev 26-27	Num. 1-2
9	Num 3	Num 4-5	Num 6	Num 7	Num 8-10	Num 11-13
10	Num 14-15	Num 16-17	Num 18-20	Num 21-22	Num 23-25	Num 26-27
11	Num 28-30	Num 31	Num 32	Num 33-34	Num 35-36	Deut 1-2
12	Deut 3-4	Deut 5-7	Deut 8-10	Deut 11-13	Deut 14-16	Deut 17-20
13	Deut 21-23	Deut 24-27	Deut 28	Deut 29-31	Deut 32-33	Deut 34 -Josh 3
14	Josh 4-6	Josh 7-9	Josh 10-12	Josh 13-14	Josh 15-16	Josh 17-18
15	Josh 19-20	Josh 21-22	Josh 23 - Judg 1	Judg 2-4	Judg 5-6	Judg 7-8
16	Judg 9-10	Judg 11-13	Judg 14-17	Judg 18-19	Judg 20-21	Ruth 1-4
17	1 Sam 1-3	1 Sam 4-7	1 Sam 8-10	1 Sam 11-13	1 Sam 14-15	1 Sam 16-17
18	1 Sam 18-19	1 Sam 20-22	1 Sam 23-24	1 Sam 25-27	1 Sam 28-31	2 Sam 1-2
19	2 Sam 3-5	Sam 6-9	2 Sam 10-12	2 Sam 13-14	2 Sam 15-17	2 Sam 18-19
20.	2 Sam 20-21	2 Sam 22-23	2 Sam. 24 -Kings 1	1 Kings 2-3	1 Kings 4-6	1Kings 7
21	1 Kings 8	1 Kings 9-10	1 Kings 11-12	1 Kings 13-14	1 Kings 15-16	1 Kings 17-19
22	1 Kings 20-21	1 Kings 22 - 2 Kings 1	2 Kings 2-3	2 Kings 4-5	2 Kings 6-8	2 Kings 9-10
23	2 Kings 11-13	2 Kings 14-16	2 Kings 17-18	2 Kings 19-21	2 Kings 22-24	2 Kings 25-1 Chr 1
24	1 Chr 2-3	1 Chr 4-5	1 Chr 6	1 Chr 7-8	1 Chr 9-10	1 Chr 11-12
25	1 Chr 13-15	1 Chr 16-18	1 Chr 19-22	1 Chr.23-24	1 Chr 25-26	1 Chr 27-29
26	2 Chr 1-4	2 Chr 5-7	2 Chr 8-11	2Chr. 12 -16	2 Chr 17-19	2 Chr 20-23
27	2 Chr 24-26	2 Chr 27-29	2 Chr 30-32	2 Chr 33-35	2 Chr 36 - Ezra 1	Ezra 2-3
28	Ezra 4-7	Ezra 8-9	Ezra 10 -Neh 2	Neh 3-5	Neh 6	Neh 7
29	Neh 8-9	Neh 10-11	Neh 12-13	Esther 1-4	Esther 5-9	Esther 10 -Job 4
30	Job 5-7	Job 8-10	Job 11-13	Job 14-16	Job 17-19	Job 20-21
31	Job 22 -25	Job 26-29	Job 30-31	Job 32-33	Job 34-36	Job 37-38
32	Job 39-41	Job 42 -Psa 6	Psa 7-13	Psa 14-17	Psa 18-22	Psa 23-28
33	Psa 29-33	Psa 34-36	Psa 37-39	Psa 40-45	Psa 46-50	Psa 51-56
34	Psa 57-63	Psa 64-68	Psa 69-72	Psa 73-76	Psa 77	Psa 78-79
35	Psa 80-84	Psa 85-88	Psa 89-91	Psa 92-97	Psa 98-103	Psa 104-105

36	Psa 106-107	Psa 108-113	Psa 114-118	Psa 119: 188	Psa 119:89 - 176	Psa 120-130
37	Psa 131-136	Psa 137-143	Psa 144-148	Psa 149- Prov 2	Prov 3-5	Prov 6-7
38	Prov. 8-10	Prov 11-13	Prov 14-15	Prov 16-18	Prov 19-21	Prov 22-23
39	Prov. 24-25	Prov 26-28	Prov 29-30	Prov 31 -Ecc1.2	Ecc1. 3-6	Ecc1 7-10
40	Ecc1 11- Song 4	Song 5- Isa 1	Isa 2-5	Isa. 6-9	Isa 10-13	Isa 14-18
41	Isa. 19-22	Isa 23-26	Isa 27-29	Isa 30-33	Isa 34-37	Isa 38-40
42	Isa. 41-43	Isa 44-47	Isa 48-51	Isa 52-56	Isa 57-60	Isa 61-65
43	Isa.66 -Jer2	Jer 3-5	Jer 6-8	Jer 9-11	Jer 12-14	Jer 15-17
44	Jer 18-21	Jer 22-23	Jer 24-26	Jer 27-29	Jer 30-31	Jer 32-33
45	Jer 34-36	Jer 37-40	Jer 41-44	Jer 45-47	Jer 48	Jer 49-50
46	Jer 51	Jer 52 -Lam 2	Lam 3	Lam 4-Ezek 1	Ezek 2-5	Ezek 6-9
47	Ezek.10-12	Ezek 13-15	Ezek 16	Ezek17- 19	Ezek 20-21	Ezek 22-23
48	Ezek. 24-26	Ezek. 27-29	Ezek. 30-32	Ezek 33-35	Ezek 36-37	Ezek 38-39
49	Ezek. 40-41	Ezek. 42-44	Ezek. 45-47	Ezek. 48- Dan 1	Dan. 2-3	Dan. 4-5
50	Dan. 6-8	Dan. 9-10	Dan. 11- Hos. 1	Hos. 2-6	Hos 7-11	Hos 12- Joel 1
51	Joel 2- Amos 1	Amos 2-5	Amos 6- Obad. 1	Jonah 1 – Micah 2	Micah 3- 7	Nahum 1 -Hab. 1
52	Hab. 2 –Zeph 2	Zeph 3- Zech 1	Zech. 2-6	Zech. 7-10	Zech. 11-14	Mal 1-4

Note:

1. Tick the chart with a pencil as you complete the reading each day.
2. This plan is for reading in Odd years (such as 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, ...)

**APPENDIX C:
BIBLE READING PLAN (NEW TESTAMENT)
ANNUAL BIBLE READING PLAN
52 WEEKS (OF A YEAR) THROUGH THE NEW TESTAMENT**

Week	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1	Mark 1	Mark 2	Mark 3	Mark 4	Mark 5
2	Mark 6	Mark 7	Mark 8	Mark 9	Mark 10
3	Mark 11	Mark 12	Mark 13	Mark 14	Mark 15
4	Mark 16	Acts 1	Acts 2	Acts 3	Acts 4
5	Acts 5	Acts 6	Acts 7	Acts 8	Acts 9
6	Acts 10	Acts 11	Acts 12	Acts 13	Acts 14
7	Acts 15	Acts 16	Acts 17	Acts 18	Acts 19
8	Acts 20	Acts 21	Acts 22	Acts 23	Acts 24
9	Acts 25	Acts 26	Acts 27	Acts 28	Hebrews 1
10	Hebrews 2	Hebrews 3	Hebrews 4	Hebrews 5	Hebrews 6
11	Hebrews 7	Hebrews 8	Hebrews 9	Hebrews 10	Hebrews 11
12	Hebrews 12	Hebrews 13	Galatians 1	Galatians 2	Galatians 3
13	Galatians 4	Galatians 5	Galatians 6	James 1	James 2
14	James 3	James 4	James 5	Matthew 1	Matthew 2
15	Matthew 3	Matthew 4	Matthew 5	Matthew 6	Matthew 7
16	Matthew 8	Matthew 9	Matthew 10	Matthew 11	Matthew 12
17	Matthew 13	Matthew 14	Matthew 15	Matthew 16	Matthew 17
18	Matthew 18	Matthew 19	Matthew 20	Matthew 21	Matthew 22
19	Matthew 23	Matthew 24	Matthew 25	Matthew 26	Matthew 27
20	Matthew 28	Romans 1	Romans 2	Romans 3	Romans 4
21	Romans 5	Romans 6	Romans 7	Romans 8	Romans 9
22	Romans 10	Romans 11	Romans 12	Romans 13	Romans 14
23	Romans 15	Romans 16	Ephesians 1	Ephesians 2	Ephesians 3
24	Ephesians 4	Ephesians 5	Ephesians 6	Philippians 1	Philippians 2
25	Philippians 3	Philippians 4	Colossians 1	Colossians 2	Colossians 3
26	Colossians 4	Philemon 1	Luke 1	Luke 2	Luke 3
27	Luke 4	Luke 5	Luke 6	Luke 7	Luke 8
28	Luke 9	Luke 10	Luke 11	Luke 12	Luke 13
29	Luke 14	Luke 15	Luke 16	Luke 17	Luke 18
30	Luke 19	Luke 20	Luke 21	Luke 22	Luke 23
31	Luke 24	1 Corinthians 1	1 Corinthians 2	1 Corinthians 3	1 Corinthians 4
32	1 Corinthians 5	1 Corinthians 6	1 Corinthians 7	1 Corinthians 8	1 Corinthians 9
33	1 Corinthians 10	1 Corinthians 11	1 Corinthians 12	1 Corinthians 13	1 Corinthians 14
34	1 Corinthians 15	1 Corinthians 16	2 Corinthians 1	2 Corinthians 2	2 Corinthians 3
35	2 Corinthians 4	2 Corinthians 5	2 Corinthians 6	2 Corinthians 7	2 Corinthians 8
36	2 Corinthians 9	2 Corinthians 10	2 Corinthians 11	2 Corinthians 12	2 Corinthians 13
37	1 Timothy 1	1 Timothy 2	1 Timothy 3	1 Timothy 4	1 Timothy 5
38	1 Timothy 6	2 Timothy 1	2 Timothy 2	2 Timothy 3	2 Timothy 4
39	Titus 1	Titus 2	Titus 3	1 John 1	1 John 2

40	1 John 3	1 John 4	1 John 5	2 John 1	3 John 1
41	1 Peter 1	1 Peter 2	1 Peter 3	1 Peter 4	1 Peter 5
42	John 1	John 2	John 3	John 4	John 5
43	John 6	John 7	John 8	John 9	John 10
44	John 11	John 12	John 13	John 14	John 15
45	John 16	John 17	John 18	John 19	John 20
46	John 21	1 Thessalonians 1	1 Thessalonians 2	1 Thessalonians 3	1 Thessalonians 4
47	1 Thessalonians 5	2 Thessalonians 1	2 Thessalonians 2	2 Thessalonians 3	2 Peter 1
48	2 Peter 2	2 Peter 3	Jude 1	Revelation 1	Revelation 2
49	Revelation 3	Revelation 4	Revelation 5	Revelation 6	Revelation 7
50	Revelation 8	Revelation 9	Revelation 10	Revelation 11	Revelation 12
51	Revelation 13	Revelation 14	Revelation 15	Revelation 16	Revelation 17
52	Revelation 18	Revelation 19	Revelation 20	Revelation 21	Revelation 22

Note:

1. Tick the chart with a pencil as you complete the reading each day.
2. This plan is for reading in even years (such as 2022, 2024, 2026, 2028, 2030, 2032, 2034, 2036, 2038, 2040, 2042, ...)

