



Influence of Missiological Training on Trainers' Competences and Christian Maturity in the Selected Mission Training Institutions in Southwest, Nigeria

Dotun ADEBOYE

Department of Religious and Intercultural Studies, Lead City University, Ibadan, Nigeria
adeboye.dotun@lcu.edu.ng, +2348033302734, <https://orcid.org/0009-0008-7099-7797>

Donald A. ODELEYE, PhD

Lead City University, Ibadan, Nigeria
odeleye.bidemi@lcu.edu.ng, +2348060162719, <https://orcid.org/0000-0002-0917-2883>

Adebayo Ola AFOLARANMI, PhD

Department of Religious and Intercultural Studies, Lead City University, Ibadan, Nigeria
afolaranmi.adebayo@lcu.edu.ng, +2348055159591, <https://orcid.org/0000-0001-8057-137X>

Adekunle Ohusola OTUNLA, PhD

Department of Mass Communication and Media Technology, Lead City University, Ibadan, Nigeria
otunla.adekunle@lcu.edu.ng, +2348023354237, <https://orcid.org/0000-0002-0827-2858>

Abstract

Globally, missionaries are supposed to receive prerequisite training to help them navigate their mission engagement. However, some still operate as if they are sent out unprepared. Despite some empirical evidence on missiological training and practices among Christian organisations in Nigeria, there seems to be little attention paid to the influence of mission education on trainers' outcomes. Therefore, this study investigated influence of missiological training (MT) on trainers' competences (TC) and Christian maturity among selected mission training institutions in Southwest, Nigeria. Descriptive Survey Research Design was adopted using Trainers' Competence and Outcome Questionnaire (TCOQ) $r = .864$. Population of the study involves all mission training institutions and trainers, affiliated to Nigeria Evangelical Missions Association (NEMA) with a total sample of 82 mission trainers selected from five NEMA- members. MT has a significant influence on enhancing the trainers' ability to conceive a well-developed curriculum as rated by 70.7% of the respondents. Influence of missiological training on: trainers' language and culture learning experiences was rated by respondents as 67.1%, on skills in cross-cultural evangelism and church planting (75.6%), on discipleship and mentor relationship skills (62.2%), ability to manage people with sensitivity (67.1%) and on trainers' wisdom and Interaction in cross-cultural and diverse situations (70.7%), on trainers' interdisciplinary knowledge



(52.4%,); trainers' understanding of theological, socio-political, economic, and ethnic realities (54.9%), understanding local political and social situations (62.2%), keeping trainers updated on global mission activities, and in keeping trainers updated on missiological thinking and writing (65.9%). MT enhances trainers' clearer understanding of Missio-Dei was rated high by 85.4% of the respondents, 68.3% on enhancing a shift in worldview, and 80.5% on recognizing that mission is a task for all believers, and equipping for effective missionary training in different contexts. The study concludes that influence of missiological training was found to be significant on: trainers' capacity to effectively run mission training programs, trainers' Christian maturity, on trainers' ministry skills and experience, on trainers' interdisciplinary knowledge, and on trainers' vision for mission training. Based on this study's findings, it is highly recommended that more field missionaries should be encouraged to step aside for a while to acquire further education.

Keywords: Missiological Training, Trainers' Competencies, Training Outcomes, Trained Missionary, Missionary Trainer

Introduction

Over the centuries, missionaries have done excellent work, even as the majority of them did not have missiology training. An author corroborated emphasizing that all that is needed to preach the gospel is more of "death to self" and less of academic training¹. Missiology training was not required to become a missionary or to perform well in the practice of missions. Missionaries who answered the call to missions then did not rely on their university degree or any form of missiology training to be missionaries on the field. One major revival killer is training for higher degrees, training in Bible Colleges and seminaries where, according to an author, there is a shift from using the Bible as the main text to studying how Jesus lived and taught. Thus, the life and message of the student are based on higher philosophy and criticism rather than on the principles of Christ².

The growth of the church worldwide has given rise to new missionary movements. These movements are driven by a genuine passion for sharing the Gospel with those who have not yet heard it. However, it is essential that missionaries receive proper training to avoid potential problems and tragedies that can arise when they are sent out



unprepared. Therefore, there is a demand for specialized training to ensure that missionaries are well-equipped for their important task³.

Training should produce men fashioned for specific tasks especially when we go to God for the secret of how God made His men relevant in His plans. Training should produce men with the Master's heart not just His head. Men who shall carry out God's mission. Men who will go and make disciples for Christ among nations. It takes a disciple to make another. There might be serious consequences when missionaries are sent out with inadequate or no preparation at all. It could be more precarious when the trainer himself is not properly trained. Fulfilling the great commission i.e. making disciples of Jesus from every tribe, tongue, people, and nation is a very important job. This truth places a demand on Church leaders to employ the most effective means available to prepare every believer in Jesus to accomplish this mission of making disciples who can disciple others. According to the doctrine of the Christian faith, the eternal destiny of billions of people hangs in the balance.

Training and Education are words that, technically and by definitions, may be explained differently but conceptually they are means of achieving an end. The end in this case is to produce an effective mission practitioner. Whatever the setting is, whether Bible School, Mission School, Theological Seminary, Sunday School, Church-Based Training Programme, etc. as long as Jesus is the foundation and the Holy Bible is the main manual and reference point, then the primary purpose should be first to produce men after the Master. Men with the Master's heart and also His head. Instructions from God by a teacher are bound to produce effective missionaries. The purpose of any mission training institution is to produce missionaries who will be able to effectively engage a people group. Effectively engaging a people seeks to establish a minimum benchmark that will help set the stage whereby the church planting movement can thrive even if it does not immediately give rise to church planting. There are four essential elements have been highlighted for an effective engagement of a people group with the gospel⁴: Apostolic effort in residence, commitment to work in the local language and culture, commitment to long-term ministry, and showing in a manner consistent to see a church planting movement emerge⁴.

Who is an effective missionary? When is a missionary said to be effective on the field? What makes a missionary effective? These are questions



that make an investigation of the influence of missiology training on training outcomes imperative. Missiological training for effective missionary service therefore seeks to produce men and women who will have the competence to actualize the four essential elements.

Therefore, this study investigated the influence of missiological training (MT) on training outcomes (TO); trainers' capacity to run effective mission training, trainers' Christian maturity, trainers' ministry skills and experience, trainers' interdisciplinary knowledge, and trainers' vision for mission training among missionary institutions in Southwest, Nigeria.

Imperativeness of Missiological Training

A scholar investigated what missionary training model can best prepare Christians for cross-cultural services. The conclusions are that, though, the inclination towards academic learning is paramount, Missiology is central, Character formation is vital, becoming a Christ-like model is a goal, Prayer is the lamp light, and Evangelism is a main concern and non-stop activity⁵.

A mission practitioner observed that great cultural change in the world has thwarted both young and old so that many are unable to engage successfully in cross-cultural church planting and that the greatest cause of this is a lack of skill in cross-cultural church planting. Some agencies, wrote, the mission practitioner, report, as high as 47% of their personnel leave the field in the first five years while others stay longer but do not succeed in planting churches. We cannot expect them to do a job they have never been trained to do⁶.

Training for Cross-Cultural Church-planting is a program that speaks to all the important weaknesses that lead to missionary attrition because it integrates the competencies needed to do cross-cultural church planting. These are spiritual disciplines, family dynamics, team building, and work experience, nurturing children, and learning to partner with national peers⁷. A mission practitioner, who worked twelve years in India among different religious sects and communities in Asia, training how to disciple peoples of another culture through Biblical Story, wrote, that birthing kingdom communities (fellowships oriented around allegiance to Jesus and life in his kingdom) are much more a craft than the pursuit of an academic subject. Therefore, a more suitable model for training is needed beyond the typical Bible school or seminary structure.



Craftsmen have been trained through a master–apprenticeship model, he wrote further, that a Master in a trade or skill trains apprentices to the level of competency he has attained⁸. In the manner in which Jesus trained the twelve disciples in the New Testament, He expected the trained practitioners to gain experience and be able to help other apprentices and eventually rise to the level of master trainer themselves. Paul referred to himself as a “wise master builder,” using craftsmanship terminology⁹.

The personal attributes that help a person to be more competent at crossing cultures as they interact with people from other cultures, scoring high in some cross-cultural competence attributes may not increase a person’s cross-cultural competence, based on the culture. Results revealed that competence in the areas of relationship orientation, interpersonal skills, cultural interest, inquisitiveness, inclusiveness, and self-efficacy, is also very important²². Thus, making disciples of Jesus from every tribe, tongue, people, and nation is the most important job in the world. It therefore demands the most effective training available¹⁰.

One outstanding outcome of disciple-making is the transformation of the lives of people. And the expected outcome from a disciple that is transforming is an ability to disciple others. Preparing believers to make disciples in every tribe and tongue, demands our best efforts. This is what the researcher describes as mission training, the goal of which is that believers are trained to be disciple-makers. There is an example in the Holy Bible when Jesus spent three years mentoring, discipling, and teaching twelve men¹¹. These trainees learned by watching and listening to the master who later sent them out to practise what they had seen lived out before them. This was a type of hands-on practice, or apprenticeship whereby skills and competency were mastered¹².

Missiological Training and Training Outcomes for Trainers

In a sponsored Missionary Training seminar, the working groups came up with a summary of attributes of a missionary trainer’s life and ministry that are key essentials leading to a successful training ministry. The attributes were categorised as Christian maturity, ministry skills and experience, teaching and equipping skills, and interdisciplinary knowledge¹³.

Table 1 presents essential outcomes of a trainer.



Table 1: Essential Attributes of a Missionary Trainer

Christian Maturity	Ministry Skills and Experience	Teaching And Equipping Skills	Interdisciplinary Knowledge
1. Maintains spiritual disciplines in personal relationship with God. 2. Is building an ample knowledge of and growing in obedience to the Word of God. 3. Is characterized by the fruit/gifts of the Spirit. 4. Practices an effective prayer life.	1. Has successful cross-cultural experience in ministry (from language learning and community entry to effective evangelism and church planting, teaching and church-development). 2. Develops effective disciple and mentor relationships. 3. Able to manage people and projects	1. Is a good listener and effective communicator. 2. Focuses on practical and relevant course (and field) work. 3. Able to teach using various techniques and resources. 4. Brings a wealth of practical and personal experience. 5. Can foster good interpersonal and team dynamics. 6. Accurately evaluates people and guides them to	1. Relates theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities. 2. Is familiar with local, political and social situations and organizations. 3. Prior training and experience in appropriate to the institution's goals. 4. Keeps abreast of other missionaries and mission activities worldwide. 5. Has a biblical and historical grasp of the local and global church 6. Keeps updated on missiological thinking and writing.



- | | | |
|--|---|--|
| 5. Promotes a biblical relationship with the church. | with sensitivity and wisdom. | effectiveness . |
| 6. Exercises good stewardship. Gives priority to a balanced family life. | 4. Interacts well with others in cross-cultural and diverse situations. | 7. Lifestyle models what is being taught. |
| 7. Lives a sacrificial and simple lifestyle. | 5. Has personal maturity to sustain open and honest relationships. | 8. Motivates people to want to learn. |
| 8. Has vision and passion for mission. | 6. Enters into cooperative relationships with diverse peoples. | 9. Not afraid to demonstrate cross-cultural and ministry dynamics before students. |
| 9. Builds accountability relationships. | 7. Demonstrates cultural sensitivity and respect. | |
| Is respectful of | | |



spiritual
authority.
10.
Possesses
a
teachable
spirit.

Source: G. J. Kayser Development of Competence-Oriented Missionary Training. A Workshop Manual. Bethany International, (2003) \USA. pp 90¹³.

Trainers' Ministry Skills and Experience

A review of cross-cultural research in intercultural studies suggests five primary skills and five secondary skills needed for competent cross-cultural ministry. The primary skills are:

1. Interaction and management skills
2. Immediacy skills
3. Social relaxation skills
4. Expressive skills
5. Other orientation skills (adaptability to other people, empathy, open-mindedness, and accurate perception of others' verbal and non-verbal communication).

The review identified the secondary skills to include:

1. Task and social skills,
2. Innovativeness skill
3. Problem-solving and conflict management skills¹⁴.

Skill and competence required to live in an alien culture have to be acquired if we are going to reduce the rate of “casualties” and missionary attrition¹⁵. Churches in many parts of the world responded to this by developing types of missionary training programs, each varying according to the diverse needs of missionary trainees, available facilities, and funds¹⁶.

Missionary training aims to see many unreached individuals and people groups evangelised and disciplined as followers of Jesus Christ. The level of involvement in missions for which people are being prepared will determine the training program. Targets of training could be people who are called to be missionaries and need missionary training. They may be



without formal theological training, or without the means or time to go through the regular school of missions. Candidates for training could be believers who need to be mobilised for involvement in missions.

Thus, training programs come in various formats. There are training packages for discipling the nations essentially for those who will go to the field for missionary service different from training programs for mobilising the church for mission involvement. Training programs can be designed as a refresher course for serving missionaries. As touching the great commission mandate, those who want to labour correctly are few compared to the plenteousness of the harvest¹⁷. And the available few (full of passion and zeal) are not trained. Training is the intermediate phase between "calling" and "sending" which we always want to jump. The imperativeness of training, therefore, places a demand upon those to whom God has committed missionary training assignments sent to track men down as they are rushing into the harvest, they know nothing about¹⁸.

When we use the two words "Training and Education" interchangeably we are using them to mean the same thing. Technically and by definitions they may be explained differently but conceptually to us, they are means of achieving an end. The end in this case is to produce effective mission practitioners. Whatever the setting is, whether Bible School, Mission School, Theological Seminary, Sunday School, Church-Based Training program, etc., as long as Jesus is the foundation and the Holy Bible is the main manual and reference point, then the primary purpose should be first to produce men after the Master, Jesus Christ. Men with the Master's heart and also His head¹⁹.

Trainers' Christian Maturity

A mission practitioner noted that instructions from God by a teacher are bound to produce effective missionaries. Jesus spent most of his interactive sessions with the people answering questions and it is only when questions are asked that answers can be deduced. This is fundamental to the academic process and this generation needs answers which emanate from the right questions. He wrote further that; training will expose the trainee to 'what to do' but might not do it for the trainee in various circumstances. He wrote that training teaches the way now and enables the trainee to discover his or her way later amidst various



situations. It is the principles learned and the examples shared that remain as guiding pillars to the practical future of the student¹⁸.

Training is not a quick fix; it is an introduction to a line of thinking, specialty, skills acquisition, and understanding. It is as one vigorously aspires to grow along the line of one's training that one eventually excels in that direction. It is only when learning (a result of being trained) and studying (a result of discovery for oneself) are harnessed that a scholar is equipped and distinguished. Even the Bible spoke lightly of those who are ever learning and never coming to the knowledge of the truth because of their inability in their ensuing activities (post-training life): "The word they heard did not profit them not been mixed with faith in them that heard it"¹⁸. This is a peculiarity of Christian training gone wrong, wrote the mission practitioner, Christian training must be mixed and internalised with faith. Believing in Jesus Christ and acting on his words are essential elements of fruitful Christian training¹⁸.

Sharing the gospel may not necessarily require a degree or education, but education can help us fully understand God's word and share the Gospel in different cultural contexts. While no formal education may be required to become a missionary, education is recommended before going overseas as a missionary so they can properly share the Gospel with a different culture³¹. A college degree in business or education would help the missionary bring a skill overseas. Education can be key to effectively communicating the gospel, but it is important to know exactly what you want to pursue. While education is not required for missionaries, continued the Scholar, it is encouraged. Education can help missionaries to become ready to share the Gospel cross-culturally²⁰. The education that one is exposed to before going overseas is not only for oneself. That education received will be what you teach others. "In all thy getting, get understanding"²¹.

The response of the disciples to a particular teaching sermon of Jesus displays their lack of understanding, Jesus' reply to their response further confirms this: "That's enough", Jesus says²². When they further demonstrated their mediocrity and lack of understanding by cutting a man's ear with their sword, Jesus' response was the same²³. Hence, as missionaries and trainers, who want the will of God done, there is need to have an understanding of the times, events around us, and the world and their spiritual implications e.g. Global events and their relationship to the end times, an understanding of God's will for nations. In other



words, we need to be educated about events happening around us and their effects on the destiny of mankind.

How can we tell you were properly trained? The issue of training is simple and clear, but the issue of ascertaining levels of training is very subjective in today's world. However, there are two types of judges whose opinions count for all trainees. The first type of judge is the public judge; Jesus said, "By this shall all men know you are my disciple, your love one for another"²⁴.

The second type of judge is to have empirical evidence, which this research work is expected to do. Certain scholars wrote about missionary training comparing formal and non-formal approaches. He wrote that trainees are admitted to missionary training centres based on missionary calling and gifts, rather than on strict academic qualifications which apply to the formal education approach²⁵.

The outcome of training is not a private or exclusive preserve of congregational testimony alone. It is subject to the affirmation of the world through specific biblical cognitive values spelled out by Jesus himself. Again, in the Holy Scriptures, the Apostle wrote "Let your moderation be made known (evident) to all men"²⁶.

Missionary training centres do not offer a general education course or even a general bible training course, but rather a focused missionary training program. Each subject taught in the training centre is only scheduled for as long as is necessary to communicate the principles and develop the skills in question; most missionary training centres do not follow an academic term or semester calendar. Furthermore, the subjects taught are not dictated by tradition or social expectations but are chosen to prepare the trainee for effective cross-cultural ministry. Missionary training centres, like other non-formal education organisations, occasionally award certificates of completion to trainees but rarely award degrees²⁷.

These obvious strengths of non-formal education, they continued, can be taken full advantage of when we focus on recruiting effective trainers and developing curricula that will equip trainees with the character qualities and practical skills competency needed for cross-cultural ministry. Effective trainers employ the power of training by example for trainees to observe in ministry situations and are often taken into "field" situations to practise cross-cultural and ministry skills²⁸.



Despite the differences between formal and non-formal approaches, attempts to combine the two are common in missionary training. For example, a bible school may offer a missionary training course or a missionary training centre may expand its curriculum to offer a full list of bible school courses. Although it appears economical to support one educational institution instead of two, combining a bible school and a missionary training centre is difficult. However, there are certain fundamental problems we must watch out for when we attempt to combine the two. Missionary training (non - formal approach) classes often are smaller than more general bible school (formal approach) classes. Developing spiritual gifts and ministry skills also requires more missionary trainers than the number of lecturers needed for Bible school instruction. Consequently, non-formal missionary training programs often are more expensive (per trainee) than (formal) Bible school programs²⁹.

The emphasis of bible schools, seminaries, and university (formal) education programs is on “standards,” “degrees,” and “accreditation.” Non-Formal education programs, on the other hand, value practical training. Missionary candidates who study missions in a bible school may still need the practical training offered by missionary training centres³⁰.

Although all missionary training centres teach from the bible, most missionary candidates should complete a basic bible school course before entering missionary training. Bible schools and missionary training centres need to view their training programs as complementary, not as competitive. For the reasons mentioned above, missionary training centres that attempt to offer a formal bible school program may jeopardise their primary training mission. Affiliation of missionary training centres with bible schools, seminaries, and departments of religious studies in regular universities can be explored. To do this, admission criteria, curricular scope and focus, and training motivation and methods would be looked into³¹.

A trainer's job goes beyond the classroom. He mentors. A trainer is to stimulate the development of true spirituality and discipleship, proven within the context of community. Being asked to serve as a mentor is an honour¹⁹. It indicates that the ministry has faith in your abilities and trusts you to have a positive impact on the trainee. Poor attempt at mentoring may be worse than no mentoring at all. Our mentoring must



be tailored to suit the trainees, the organisation, and the desired outcomes. Someone with a negative attitude should not serve as a mentor. Apprenticeship is a process where an experienced person meets with a less experienced person to learn a skill to the point where the apprentice will be able to know and practise the skill learned on his own. An internship is another model of non-formal education to develop from an academically trained individual to one who can perform his ministry with the close observation of the mentor until he is made to do so without supervision¹⁹.

Trainers' Interdisciplinary Knowledge

Trainers' interdisciplinary knowledge has to do with relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities. Trainers' interdisciplinary knowledge has to do with becoming more familiar with local, political, and social situations and organizations, and exposure to the need for training and experience appropriate to training goals. Trainers' interdisciplinary knowledge keeps trainers abreast of others and gives trainers a biblical and historical grasp of the local and global church. Trainers' interdisciplinary knowledge keeps trainers updated on missiological thinking and writing.

Trainers' Vision For Mission Training, And Capacity to Run Effective Mission Training

The perception of people involved in ministry of what ministry is, affects greatly what is shall receive as ministry vision. With a proper understanding of the biblical concept of ministry, the vision for ministry will be in line with the global program of God, Christ, and the Church. Any person's vision for ministry will be developed in line with what he/she understands to be the meaning of ministry. God has made His program for the earth so clear in the Scriptures and God's servants, both in the bible days and contemporary times have developed and continued to develop ministry vision according to their understanding of what God's program is³².

The correctness of the individual's understanding of God's program will determine the correctness of the ministry's vision. The burden of developing mission training was birthed by the increasing number of churches that are catching the vision for missionary involvement and are



commissioning missionaries in their thousands. The challenge this increase poses on the Church is that this task force must be equipped for cross-cultural ministry³³.

Statement of the Problem

While a great deal of literature exists on the influence of education attainment on job performance in different organisations, issues relating to the Influence of missiological training on trainers' competences and Christian maturity have scarcely been addressed. Presumably, the level of missiological training attained, hypothetically predicts or serves as an indicator of the skill levels, competence, or performance, expected of the missionary. Hence, the need for empirical study on the influence of missiological training on trainers' competences and Christian maturity.

Therefore, this study examines the influence of missiological training on trainers' competences and Christian maturity among missionaries of selected missiological training institutions in Southwest Nigeria.

Aim and Objectives of the Study

The aim of this study is to examine the Influence of Missiological Training on Trainers' Competences and Christian maturity among missionaries in Southwest Nigeria. The objectives are to:

1. ascertain the influence of missiological training on trainers' capacity to run effective mission training
2. assess the influence of missiological training on trainers' Christian maturity
3. ascertain the influence of missiological training on trainers' ministry skills and experience
4. appraise the influence of missiological training on trainers' interdisciplinary knowledge
5. ascertain the influence of missiological training on trainers' vision for mission training

Research Questions

The following research questions guided the study:

1. What is the influence of missiological training on trainers' capacity to run effective mission training?



2. What is the influence of missiological training on trainers' Christian maturity?
3. What is the influence of missiological training on trainers' ministry skills and experience?
4. What is the influence of missiological training on trainers' interdisciplinary knowledge?
5. What is the influence of missiological training on trainers' vision for mission training?

Methodology

This study adopted descriptive survey research design. The population consists of all missiologists, and mission trainers, of Nigeria Evangelical Missions Association (NEMA) member training institutions in Southwestern Nigeria. Multi-stage sampling procedure was employed whereby, initially, a purposive sampling method was utilized for the analysis of curriculum contents. Following this, a random sampling technique was utilized to select 82 missiologists who serve as trainers in the selected five (5) institutions. 1. Gospel Faith Missions International School of Missions (GOFAMINT) Ojoo, Ibadan. Oyo State. Redeemed Christian School of Missions (RECSOM), Ede, Osun State, 3. LIFE Theological Seminary School of Missions, (FOURSQUARE), Foursquare camp, Ajebo, Ogun state, 4. Wale Oke College of Missions and Evangelism, (WOCOME) and 5 Evangelical Christians Winning All (ECWA) Theological Seminary Igbaja, (ETSI), (being a theological seminary accessed by missionaries in the fields). Random sampling technique was adopted to select a total of 82 mission trainers who are affiliated and non-affiliates or mission volunteer trainers who are not on full-time engagement with the five (5) selected missiological training institutions. A duly validated instrument named "Trainers' Competence and Outcome Questionnaire (TCOQ)" $r=0.864$, was used for data gathering and data was analysed using descriptive and inferential statistics. Data collection involved circulation of the questionnaire through Google Forms via the link: https://docs.google.com/forms/d/e/1FAIpQLScThpIOdDbbWHELn2ZjSMZ3fdXG3ZgU7oGvVARl7zZ5j3Dpmw/viewform?usp=sf_link. Demographic characteristics of the respondents are presented in Table 2a and Table 2b.



Table 2a. Demographic distribution of Respondents' Information by Missiological Institution Affiliation, Age, Gender, and Nationality (N=82)

		Frequ ency	Perce nt (%)
Missiolo gical Instituti ons	GOFAMINT School of Missions, Ibadan, Oyo State	6	7.3
	RECSOM, Ede, Osun State	14	17.1
	LIFE Theological School of Mission, Ajebo, Ogun State	13	15.9
	ECWA Theological Seminary, Igbaja, Kwara State	2	2.4
	Wale Oke College of Missions and Evangelism, Ibadan, Oyo State	3	3.7
	Non-Affiliated/Volunteer Mission Trainers	44	53.6
Gender	Male	59	72.0
	Female	23	28.0
Age	20-29	3	3.7
	30-34	4	4.9
	35-39	13	15.9
	40-44	9	11.0
	45 and above	53	64.6
	Mean = 4.28 Std. Deviation = 1.125		
National ity	Nigerian	79	96.3
	Not Specified	3	3.7

Source: Fieldwork 2024

Table 2a presents the locations and status of the missiological training institutions whose curriculum contents were analysed. Two of the institutions are located in Oyo state, while the other three are in Osun, Ogun and Kwara states, (approximately 70%) of the states in the



Southwest region of Nigeria. Four of the institutions are of the “School of Mission” status while one is of “Seminary” status.

Table 2a further presents the demographic distribution of respondents’ information by missiological institution affiliation, age, gender, and nationality. The table reveals that the majority of the respondents 44, (53.6) are Non-Affiliated/Volunteer Mission Trainers who are not on full-time engagement with the selected missiological training institutions but serves as volunteers, associates, and adjunct trainers to the selected missiological institution.

Invariably, missiological training is mostly undertaken informally by mission trainers due to the fact that remuneration is not based on regular salary on monthly basis. Gender distribution reveals a predominance of male respondents (72.0%) compared to female respondents (28.0%), indicating a gender imbalance in the field. This could reflect broader societal or organizational trends in mission training institutions.

Again, the age distribution of the respondents is skewed towards the older age groups. A substantial majority (64.6%) are aged 45 years and above, indicating that the respondents are likely to be experienced and possibly hold senior positions in their respective institutions. The age groups of 35-39 years and 40-44 years comprise 15.9% and 11.0% of the sample, respectively, while younger age groups (20-29 years and 30-34 years) make up smaller proportions, 3.7% and 4.9%, respectively. The mean age of 4.28 with a standard deviation of 1.125 underscores a mature sample with a central tendency towards the older age brackets.

Predominantly, the respondents are Nigerian, accounting for 96.3% of the total sample, with a small percentage (3.7%) not specifying their nationality. This suggests a homogenous group in terms of nationality, potentially reflecting the local context of the study.



Table 2b. Demographic Distribution of Respondents' Information by Secular Education, Missiological Training, Status/Job Function, Years of Involvement in Mission Training, Nature of Mission Field Engagement and Locations (N=82)

		Freq uenc y	Perce nt (%)
Secul ar Educ ation	Secondary School Certificate	3	3.7
	National Certificate in Education	3	3.7
	OND	2	2.4
	HND	9	11.0
	Bachelor's Degree	29	35.4
	Master's Degree	25	30.5
Missi ologi cal Trai ning Statu s	Doctorate	11	13.4
	Certificate	21	25.6
	Diploma	19	23.2
	Bachelor's Degree	9	11.0
	Master's Degree	27	32.9
	Doctorate	6	7.3
Job Func tion	Resident Trainer in a mission training institution	20	24.4
	Trainer in a mission training institution	16	19.5
	Itinerant mission trainer	8	9.8
	Mission Mobilizer	24	29.3
	Trainer/lecturer in mission departments of Bible Colleges and seminaries	9	11.0
	Trainer without any formal education	1	1.2
Year s of	Others	4	4.9
	Provost/Head of School	11	13.4
	Guest Lecturer/Trainer	63	76.8
	Others	8	9.8
Year s of	5-10 years	48	58.5
	10-15 years	12	14.6



Engagement in Mission Training Nature of Mission Field Engagement and Location	15-20 years	12	14.6
	20-25 years	5	6.1
	25 years and above	5	6.1
	Among Least-Reached people group	21	25.6
	Among Reached people group	8	9.8
	Among Rural people	29	35.3
Engagement and Location	Urban Mission	6	7.3
	Blank	18	21.9

Source: Fieldwork 2024

Table 2b presents the demographic distribution of respondents' information by secular education, missiological training, status/job function, years of engagement in mission training, nature of mission field engagement, and locations. The respondents, as revealed in Table 2b possess a range of secular educational qualifications, with 35.4% holding a Bachelor's degree, 30.5% a Master's degree, and 13.4% a Doctorate. Other qualifications include HND (11.0%), National Certificate in Education (3.7%), Secondary School Certificate (3.7%), and OND (2.4%).

This diversity in educational attainment suggests a well-educated cohort with varying levels of academic achievement. In terms of missiological education, the majority have attained a Master's degree (32.9%) or a Certificate (25.6%). Other qualifications include Diploma (23.2%), Bachelor's degree (11.0%), and Doctorate (7.3%). This distribution reflects a growing commitment to missiological education among the respondents.



Regarding job functions, a large majority (76.8%) serve as Guest Lecturers/Trainers, reflecting that majority of the respondents are trainers. Other roles include Provosts/Heads of Schools (13.4%) and unspecified roles (9.8%), suggesting a diversity of job functions within the sample. In terms of status/job function, respondents' roles are varied, with Mission Mobilizers making up the largest group (29.3%). Resident Trainers in mission training institutions (24.4%) and Trainers in mission training institutions (19.5%) also constitute significant proportions. Other roles include Itinerant Mission Trainers (9.8%), Trainers/Lecturers in mission departments of Bible Colleges and Seminaries (11.0%), Trainers without formal education (1.2%), and those in unspecified roles (4.9%). This distribution highlights a preponderance of more of trainers who are mission mobilisers, than trainers who are either resident or guest trainers in mission training institutions.

The length of service in their roles and responsibilities varies, with a majority (58.5%) having served for 5-10 years. This suggests the levels of experience within this time frame. Smaller percentages have served for 10-15 years (14.6%), 15-20 years (14.6%), 20-25 years (6.1%), and over 25 years (6.1%), indicating the scarcity of more experienced trainers within this time frame.

Table 2b further reveals the nature of mission field engagement of respondents. A significant proportion (78.0%) of respondents have practical experience on mission fields post-training. This experience which is primarily in rural areas (45.3%), followed by least-reached groups (32.8%), urban areas (9.4%), and reached groups (12.5%), reflects that majority of mission trainers have laboured in rural areas and among least – reached people group, both being a priority group in missionary endeavours. The duration of mission field experience varies, with the majority (53.1%) having 5-10 years of experience. Other durations include 10-15 years (12.5%), 15-20 years (9.4%), 20-25 years (10.9%), and over 25 years (14.1%). This diverse range of field experience highlights the practical engagement of respondents in mission work.

Results and Discussion of Findings

Research Question One: What is the influence of missiological training on trainers' capacity to run effective mission training?



Table 3: Influence of Missiological training on Trainers' Capacity to run Effective Mission Training (N = 82)

S/ N	Statements (Trainer's Vision for Mission Training)	Not Signifi cant Freq. (%)	Signific ant Freq. (%)	Very Signifi cant Freq. (%)	Mea n	SD
1.	My understanding of mission-Dei (God's program) became clearer.	1 (1.2%)	11 (13.4%)	70 (85.4%)	2.84	0.400
2.	Before my missiological training, I possessed a solid comprehension of mission-Dei (God's program)	27 (32.9%)	26 (31.7%)	29 (35.4%)	2.02	0.831
3.	My worldview was shifted from missions as a task for some special people to that of all believers for Missio-Dei	7 (8.5%)	19 (23.2%)	56 (68.3%)	2.60	0.645
4.	Helps me to have a correct understanding of what effective missionary	0 (0%)	16 (19.5%)	66 (80.5%)	2.80	0.399



training is in
different
contexts.

Source: Fieldwork, 2024; **Average Grand Mean = 2.5671**

Table 3 presents finding on research question one which revealed that missiological training has a significant influence on making the trainers understanding of Missio-Dei becoming clearer by the rating of 85.4% of the respondents. A significant shift in worldview, recognising that mission is a task for all believers, was brought helped 80.5% of the respondents to understand effective missionary training in different contexts, demonstrating a significant influence of missiological training. The finding also revealed that missiological training has a very significant impact on trainers' ability to conceive a well-developed curriculum as rated by 70.7% of the respondents, while 75.6% of respondents rated the influence of missiological training on the understanding of strategies for missionary training in different contexts as very significant. 76.8% of the respondents rated the influence of missiological training on the implementation of these strategies as highly significant.

Research Question Two: What is the influence of missiological training on trainers' Christian maturity?

Table 4: Influence of Missiological training on Trainers' Christian Maturity (N = 82)

S/ N	Statements (Trainers' Christian Maturity)	Not Signi fican t Freq. (%)	Signifi cant Freq. (%)	Very Signi fican t Freq. (%)	Mean	SD
1.	Maintaining spiritual disciplines in a personal	2 (2.4%)	7 (8.5%)	73 (89%)	2.87	0.409



	relationship with God					
2.	Knowledge of and growing in obedience to the Word of God	0 (0%)	9 (11%)	73 (89%)	2.89	0.315
3.	Practicing an effective prayer life	0 (0%)	10 (12.2%)	72 (87.8 %)	2.88	0.329
4.	In having a biblical relationship with the church	1 (1.2%)	13 (15.9%)	68 (82.9 %)	2.82	0.420
5.	In the exercise of good stewardship	0 (0%)	8 (9.8%)	74 (90.2 %)	2.90	0.299
6.	In giving priority to a balanced family life	3 (3.7%)	12 (14.6%)	67 (81.7 %)	2.78	0.498
7.	Missiological training influenced me in living a sacrificial and simple lifestyle	1 (1.2%)	13 (15.9%)	68 (82.9 %)	2.82	0.420
8.	Missiological training clarified my vision for mission and rekindled my passion for mission.	1 (1.2%)	11 (13.4%)	70 (85.4 %)	2.84	0.400



9.	Making me more teachable	2 (2.4%)	18 (22%)	62 (75.6%)	2.73	0.498
----	--------------------------	----------	----------	------------	------	-------

Average Grand Mean = 2.836

Source: Fieldwork, 2024

Table 4 presents the finding on the influence of missiological training on trainers' Christian maturity; on their ability to maintain spiritual disciplines, such as prayer and Bible study, their obedience to the Word of God, their prayer life, and their relationships within the church, and family life, was very significant as rated by 89.0% for their ability to maintain spiritual disciplines, such as prayer and Bible study, 89.0% for their obedience to the Word of God, 87.8% for their prayer life. Influence of missiological training on trainers' prayer life was rated by respondents as 82.9%, and 81.7% on family life, 81.7%.

Research Question Three: What is the extent of influence of missiological training on trainers' ministry skills and experience?

Table 5: Influence of Missiological training on Trainers' Ministry Skills and Experience (N = 82)

S/N	Statements (Trainers' Ministry Skills and Experience)	Not Significant Freq. (%)	Significant Freq. (%)	Very Significant Freq. (%)	Mean	SD
1.	My missiology training gave me a language and culture learning experience	0 (0%)	27 (32.9%)	55 (67.1%)	2.67	0.473
2.	During my missiology training, I acquired skills in effective cross-	1 (1.2%)	19 (23.2%)	62 (75.6%)	2.74	0.466



	cultural evangelism and church planting					
3.	My discipleship and mentor relationship skills were developed at the mission school	2 (2.4%)	32 (39%)	48 (58.5%)	2.56	0.547
4.	My ability to manage people with sensitivity and wisdom was helped at the mission school	4 (4.9%)	29 (35.4%)	49 (59.8%)	2.55	0.591
5.	I learned how to interact well with others in cross-cultural and diverse situations in the mission school	3 (3.7%)	21 (25.6%)	58 (70.7%)	2.67	0.546

Average Grand Mean = 2.6390

Source: Fieldwork, 2024

Table 5 presents finding on research question three on the influence of missiological training on trainers' ministry skills and experience; language and culture learning experiences, skills in cross-cultural evangelism and church planting, discipleship and mentor relationship skills, ability to manage people with sensitivity and wisdom and Interaction in cross-cultural and diverse situations was also very significant.

Influence of missiological training on: trainers' language and culture learning experiences was rated by respondents as 67.1%, on skills in cross-cultural evangelism and church planting (75.6%), on discipleship and mentor relationship skills (62.2%), ability to manage people with



sensitivity (67.1%) and on trainers’ wisdom and Interaction in cross-cultural and diverse situations (70.7%).

Research Question Four: What is the extent of influence of missiological training on trainer’s interdisciplinary knowledge?

Table 6: Influence of Missiological training on Trainer’s Interdisciplinary Knowledge (N=82)

S/N	Statements (Trainer’s Interdisciplinary Knowledge)	Not Signifi cant Freq. (%)	Signifi cant Freq. (%)	Very Signifi cant Freq. (%)	Mean	SD
1.	In relating theological knowledge to missiological practice, especially regarding socio-political, economic, and ethnic realities	5 (6.1%)	34 (41.5%)	43 (52.4%)	2.46	0.613
2.	In becoming more familiar with local, political, and social situations and organizations	5 (6.1%)	32 (39%)	45 (54.9%)	2.49	0.614
3.	I am exposed to the need for training and experience appropriate to my goals	2 (2.4%)	17 (20.7%)	63 (76.8%)	2.74	0.492



4.	Keeps me abreast of other missionaries and mission activities worldwide	4 (4.9%)	27 (32.9%)	51 (62.2%)	2.57	0.589
5.	Gives me a biblical and historical grasp of the local and global church	1 (1.2%)	19 (23.2%)	62 (75.6%)	2.74	0.466
6.	Keeps me updated on missiological thinking and writing	4 (4.9%)	24 (29.3%)	54 (65.9%)	2.61	0.583

Average Grand Mean = 2.6037

Source: Fieldwork, 2024

Table 6 presents finding on influence of missiological training on trainers' interdisciplinary knowledge revealed high significant ratings of influence of missiological training on trainers' interdisciplinary knowledge (52.4%); trainers' understanding of theological, socio-political, economic, and ethnic realities (54.9%), understanding local political and social situations (62.2%), keeping trainers updated on global mission activities, and in keeping trainers updated on missiological thinking and writing (65.9%).

Research Question Five: What is the extent of influence of missiological training on trainer's Vision for mission training?



Table 7: Influence of Missiological training on Trainer's Vision for Mission Training

S/N	Statements (Trainer's Vision for Mission Training)	Not Signifi cant Freq. (%)	Signifi cant Freq. (%)	Very Signi fican t Freq. (%)	Mean	SD
1.	My understanding of mission-Dei (God's program) became clearer.	1 (1.2%)	11 (13.4%)	70 (85.4%)		
2.	Before my missiological training, I possessed a solid comprehension of mission-Dei (God's program)	27 (32.9%)	26 (31.7%)	29 (35.4%)		
3.	My worldview was shifted from missions as a task for some special people to that of all believers for Missio-Dei	7 (8.5%)	19 (23.2%)	56 (68.3%)		
4.	Helps me to have a correct understanding of what effective missionary training is in different contexts.	0 (0%)	16 (19.5%)	66 (80.5%)		

Average Grand Mean = 2.604

Source: Fieldwork, 2024



Table 7 presents finding on influence of missiological training on trainers' vision for mission training, i.e. on enhancing a clearer understanding of *Missio-Dei*, enhancing a shift in worldview, recognising that mission is a task for all believers, and equipping for effective missionary training in different contexts, was significant as rated by the respondents; Influence of missiological training on enhancing trainers' clearer understanding of *Missio-Dei* was rated high by 85.4% of the respondents, 68.3% on enhancing a shift in worldview, and 80.5% on recognising that mission is a task for all believers, and equipping for effective missionary training in different contexts

Discussion of Findings

Findings from the demographic information and observation from data revealed a predominance of male respondents compared to female respondents indicating a gender imbalance in the field. Again, the age distribution of the respondents is skewed towards the older age groups with a substantial majority being 45 years and above. A large majority of the respondents serve as Guest Lecturers/Trainers, reflecting that majority of the respondents are trainers. Other roles include Provosts/Heads of Schools.

In terms of respondents' roles; findings highlight preponderance of more of trainers who are mission mobilisers, than trainers who are either resident or guest trainers in mission training institutions. Again, findings revealed a significant proportion of respondents have practical experience on mission fields (in rural areas, among least-reached groups, urban areas, and reached groups), post-training reflecting that majority of mission trainers have laboured in rural areas and among least – reached people group, both being a priority group in missionary endeavours.

Finding on research question one revealed that missiological training has a significant influence on trainers' capacity to run capacity to run effective mission training by making the trainers understanding of *Missio-Dei* becoming clearer. Missiological Training, causes a significant shift in worldview, causing trainers to recognise that mission is a task for all believers. Furthermore, missiological training helps trainers to understand effective missionary training in different contexts. Finding resonates with an author's position that the perception of people involved in ministry of what ministry is, affects greatly what is shall



receive as ministry vision. God has made His program for the earth so clear in the Scriptures and God's servants, both in the bible days and contemporary times have developed and continued to develop ministry vision according to their understanding of what God's program is³⁴. The correctness of the individual's understanding of God's program will determine the correctness of the ministry's vision¹⁹.

Finding for research question two revealed that missiological training has a significant influence on trainers' Christian maturity by its impact on trainers' ability to maintain spiritual disciplines, such as prayer and Bible study. Further, findings revealed that missiological training has a significant influence on trainers' demonstration of their obedience to the Word of God, on trainers' prayer life, and relationships within the church. Again, findings revealed that missiological training has a significant influence on trainers' family life. This aligns with the attributes listed as key essentials leading to a successful training ministry of a missionary trainer's life and ministry by a scholar. Christian maturity is one of the attributes¹³.

Finding further supports the "Be" domain of the *Know-Be-Do* outcome framework (Pioneer characteristics (spiritual maturity, discipline and commitment, confidence and strength in the lord, purposefulness and sensitivity to the spirit's guidance, zeal and giftedness etc)¹³.

Finding on research question three revealed that missiological training has significant influence on trainers' ministry skills and experience. This is obvious from the influence of missiological training on trainers' language and culture learning experiences, skills in cross-cultural evangelism and church planting, discipleship and mentor relationship skills, ability to manage people with sensitivity and wisdom and Interaction in cross-cultural and diverse situations. This aligns with the attributes listed as key essentials leading to a successful training ministry of a missionary trainer's life and ministry by a scholar. Ministry skills and experience is one of the attributes¹³. Again, finding aligns with the "Do" domain, of the *Know-Be-Do* outcome framework (Pioneer ministry skills (field-entry, evangelism, church-planting, and church-development skills)¹³.

Finding on research question four revealed that missiological training has significant influence on trainers' interdisciplinary knowledge by broadening trainers' trainers' understanding of theological, socio-political, economic, and ethnic realities, understanding local political



and social situations. Again, missiological training has significant influence on keeping trainers updated on global mission activities, and on missiological thinking and writing. Finding is supported by a list of other Training areas and expected outcomes for a trained missionary that were highlighted during an exercise that was carried out during the first consultation of mission trainers in Nigeria as. These include Church Relations (is a committed member of a church, maintains a good testimony, knows how to subject self to church etc); Cultural Anthropology (is able to analyse his own culture, is conscious of his own ethnocentricity, is informed on ethnic groups within the country, respects other cultures, knows biblical anthropology, promotes Christian transformation of culture etc); Inter-Personal Relationships (applies biblical principles to relationship, knows how to manage inter-personal conflict, maintains good family relationships, looks for relationships with other unlike self, has basic understanding of psychology, knows how to listen to others and respond appropriately etc); Cross-Cultural Communication (demonstrates a desire to know the host culture, is willing to identify with host culture, knows what is effective communication, knows how to manage culture shock, overcomes racial prejudice - solves communication problems, interprets verbal and non-verbal messages etc)¹³.

Finding for research question five, revealed the significant influence that missiological training has on trainers' vision for mission training. Findings revealed that missiological training enhances trainers' clearer understanding of *Missio-Dei*, and a shift in worldview, causing the trainers to recognise that mission is a task for all believers, and equipping for effective missionary training in different contexts. This is supported by an author's position that with a proper understanding of the biblical concept of ministry, the vision for ministry will be in line with the global program of God, Christ, and the Church. Any person's vision for ministry will be developed in line with what he/she understands to be the meaning of ministry¹⁹.

Recommendations

Based on this study's findings, the following recommendations are made:

1. Capacity-Building for Trainers is recommended for trainers (Upskilling and personal development, Refresher courses for



- serving missionaries, Workshops, Seminars, and advanced courses in missiology to keep trainers updated on emerging trends and challenges in missions.
2. Missiological training institution should make spiritual formation a priority in training; thereby, ensuring that missiological training includes robust theological teachings focused on personal faith development, biblical knowledge, and Christ-centered living. Incorporate disciplines like prayer, fasting, meditation on Scripture, and reflective journaling into the training process. Emphasize growth in character, humility, and servant leadership as core components of Christian maturity.
 3. Enhancement of mission training curriculum by making it contextually relevant and tailoring the curriculum to the cultural, social, and ministry settings where trainers and trainees work
 4. Enhancement of the mission training curriculum with course contents from other disciplines such as Anthropology, Leadership and Management, Pastoral Psychology, among others.
 5. Lastly, trainers are encouraged to sharpen their vision by Continuing Education, access opportunities for Research.

Endnotes

1. B. Famonure. *Training to die*. A manual on discipleship. Jos. Agape Media Services. June 1989.
2. G. Akanni. Wicked Strategies against the church. In the Book: *The Theological Educator*. Gboko, Nigeria. Peace House Press. June 2022.
3. R. W. Ferris. Establishing Ministry Training. A manual for program developers. William Carey Library. Pasadena, California, USA.
4. J. Liverman. Effective Engagement. Missions Frontiers. November-December 2006. <https://www.missionfrontiers.org>
5. R. Dixon. Framing a New Model of Training Cross-Cultural Church Planters. Mission Frontiers. 2013 May/June issue.
6. R. Dixon. Framing a New Model of Training Cross-Cultural Church Planters. Mission Frontiers. 2013 May/June issue.
7. B. Graham. The Guild. Implementing Kingdom Apprenticeship. Mission Frontiers 2013 May/June issue. missionfrontiers.org
8. C. W. Goodman, "Examining the Cross-Cultural Competence of United States Christian Missionaries Engaged in Developing Indigenous Leaders: A Mixed Methods Study" Doctor of Philosophy Dissertations. (2022). 922.



9. C. W. Goodman, "Examining the Cross-Cultural Competence of United States Christian Missionaries Engaged in Developing Indigenous Leaders: A Mixed Methods Study" Doctor of Philosophy Dissertations. (2022). 922.
10. R. Wood. Equipping the People of God for the Mission of God. Mission Frontiers. May-June 2013 issue.
11. Luke 6:40. The Holy Bible. New International Version. 1990. The Zondervan Corporation. USA.
12. Stan Patterson. A Fully Trained Disciple. 2022. <https://impactdisciples.com/>
13. G. J. Kayser Development of Competence-Oriented Missionary Training. A Workshop Manual. Bethany International, (2003) \USA. pp 90
14. R. H. Mitchell, "Intercultural communication competence" in the handbook of international and intercultural communication, M.K Asante and William B. Gudyknt (ed) Newbury Park, CA sage 1989) pp 247-260.)
15. L. Fuller. Starting a Missionary Training Programme. In: Establishing Ministry Training; A Manual for Programme Developers by Robert W. Ferris Editor)
16. L. Fuller. Starting a Missionary Training Programme. In: Establishing Ministry Training; A Manual for Programme Developers by Robert W. Ferris Editor)
17. Matthew 9:37-38. The Holy Bible. New International Version. 1990. The Zondervan Corporation. USA.
18. Nicholas Osameyan. Unpublished lecture notes
19. D. Adeboye "CMF College of Intercultural & Theological Studies (CCITS)". Un published. Master's thesis. MTPI – Nigeria Graduate School of Intercultural Studies. November 2007.
20. T. Mcguire. The role of Christian education in Local Church: Explained. 2020 <https://justdisciple.com/about/>.
21. Proverbs 4:5-7. The Holy Bible. New International Version. 1990. The Zondervan Corporation. USA.
22. Luke 22:38. The Holy Bible. New International Version. 1990. The Zondervan Corporation. USA.
23. Luke 22:51. The Holy Bible. New International Version. 1990. The Zondervan Corporation. USA.
24. John 13: 35. The Holy Bible. New International Version. 1990. The Zondervan Corporation. USA.
25. R. Ferris and L. Fuller. Transforming a Profile into Training Goals. In: Establishing Ministry Training; A Manual for Programme Developers Ed. Robert W. Ferris.
26. Phil 4: 5 - 6. The Holy Bible. New International Version. 1990. The Zondervan Corporation. USA.



27. R. Hay and V. Lim et al. *Worth Keeping: Global Perspectives on Best Practice in Missionary Retention*. Pasadena, CA: William Carey Library. 2007
28. R. Ferris and L. Fuller. *Transforming a Profile into Training Goals*. In: *Establishing Ministry Training; A Manual for Programme Developers* Ed. Robert W. Ferris.
29. R. Ferris and L. Fuller. *Transforming a Profile into Training Goals*. In: *Establishing Ministry Training; A Manual for Programme Developers* Ed. Robert W. Ferris.
30. R. Ferris and L. Fuller. *Transforming a Profile into Training Goals*. In: *Establishing Ministry Training; A Manual for Programme Developers* Ed. Robert W. Ferris.
31. R. Ferris and L. Fuller. *Transforming a Profile into Training Goals*. In: *Establishing Ministry Training; A Manual for Programme Developers* Ed. Robert W. Ferris.
32. Eph. 1: 9 – 11 *The Holy Bible*. New International Version. 1990. The Zondervan Corporation. USA.
33. Harley, C David. *Preparing To Serve; A Training for Cross-Cultural Missions*. William Carey Library, Pasadena, California, USA. WEF Mission Commission. 1995
34. Eph. 1: 9 – 11 *The Holy Bible*. New International Version. 1990. The Zondervan Corporation. USA.