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A DESCRIPTIVE ANALYSIS OF THE RELATIONSHIP BETWEEN
PARADIGMS AND DUTIES OF PASTORAL MINISTRY

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
James Allen Fain III

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APPROVAL SHEET

A DESCRIPTIVE ANALYSIS OF THE RELATIONSHIP BETWEEN
PARADIGMS AND DUTIES OF PASTORAL MINISTRY

James Allen Fain, III

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Hal K. Pettegrew

Date MARCH 22ND 2010

To Shelly,
my joy, my best friend,
in whom I see our treasure,
Jesus Christ,
and to
Alyssa, Madeline, Meredith, and Abigail,
gifts from God

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LIST OF ABBREVIATIONS

α	Alpha level (set at 0.05 for study)
ACP	Annual Church Profile of SBC churches obtained from LifeWay
<i>BDAG</i>	Walter Bauer, Frederick W. Danker, William F. Arndt, and F. Wilber Gingrich, <i>Greek-English Lexicon of the New Testament and other early Christian Literature</i> .
DV	dependent variable
IV	independent variable
LCR	LifeWay Christian Resources
n	Sample response number
PIREP	A pilot report of actual weather conditions encountered during flight
p	Probability value
r	Pearson's (r) correlation
SBC	Southern Baptist Convention
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i> , ed. C. Brown
<i>Thayer</i>	Joseph H. Thayer, <i>A Greek-English Lexicon of the New Testament</i>
\bar{x}	Sample mean

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PREFACE

How is it even possible *to begin* to thank all the people instrumental to my life and efforts in this work—much less *to complete* my everlasting gratitude towards them? How does one thank those that have forever changed a life? That is just what has happened—my life, not just my thinking or understanding, has been changed. I will never again see pastoral ministry as before. Indeed, my passion for the purposes of God in His under-shepherds has only increased.

To Professor Gary Bredfeldt I would simply say that without your guidance, patience, and wisdom I would not have finished. Where my mind was a fog, you gently blew clarifying winds. When my countenance was low, you spoke encouraging words. Finally, when I needed correction you did so full of grace and truth. I am also greatly indebted to Professor Hal Pettegrew. Not only did you persevere through my zealotry (in terms of verbose and vivid writing), but more importantly you taught me what a teacher could be—an instrument of God used to change His redeemed into the image of His Son, Jesus Christ.

To my brothers-in-arms I am eternally indebted. Bryan Lindley and Brad Bedingfield have ministered to my soul in innumerable ways. Bryan, I thank God for your fidelity to the text. God has made you a choice soldier in the combat for truth—and God has used sufferings in your life to make you a gentle surgeon of my soul (Mal 2:7; 1 Thess 2:11-12). Brad, you are my Jonathan—my soul has been knit to yours (1 Sam

18:1). God has used you to encourage me when courage waned and to challenge me when confidence sinfully soared. Every man should have friends who would lay down their life for their brother. I have that in you—life is better for having you both in it.

To my family I say thank you and ask your forgiveness. I have taken you for granted and, at times, allowed this project to assume your rightful place. Alyssa, Maddie, Meredith, and Abby, you girls have given me the cure of cures—laughter. I thank the Lord that He has allowed me the honor of pointing you to the cross. I will never be able to thank my parents enough for giving me life, loving me in spite of my selfishness, and supporting me tirelessly. To my in-laws, to whom I have added spice and turmoil, I say thank you as well. You both have given and served us without limit.

To my Bride, Shelly, I owe all that I am. You have enlarged my capacity to enjoy my Savior. Indeed, you brought me to Jesus and you daily live a life that reflects Him. Without your support I would have quit long ago. You are my joy. In heaven I want to hold *your* hand as we both worship our Savior for days unending.

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May 2010

CHAPTER 1

RESEARCH CONCERN

As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. (The Apostle Paul to Timothy, 2 Tim 4:5)

The charge translated *fulfill your ministry* carries the idea of an order “to fulfill the ministry in every respect” (Thayer 2000, “*plerophoreo*”). Thus, the translators of the NIV have rendered Paul’s thought as “discharge all the duties of your ministry” capturing the twin ideal: *extent* and *end* (cf. MacArthur 1993, 39, “fill it up, do it all”). Timothy was to bring every duty (extent; cf. BDAG 2000, 827, “adding to something that which it lacks”) to its final completion (end; cf. Mounce 2000, 576, “persevering until his task is completed”). Pastors concerned about the decree pursue every duty required (see Armstrong 1990, 13). An authoritative list, however, appears to be without consensus.

The spectrum of Christian experience bears witness to confusion regarding the pastoral office. Various voices speak to the present ambiguity:

1. Scholars: “I believe we have entered a period characterized by the need for a profound reappraisal of core working assumptions in pastoral theology” (Purves 2001, 5; see also Schooley 2000). “Many have noted the elusive and complex nature of pastoral theology that makes the discipline hard to define” (Stitzinger 1995, 36).
2. Seminaries: Theological schools are wrestling to write a “coherent vision that would reflect the faculty’s shared understanding of the ministry” (Thompson 2006, 7).
3. Students: “Our younger generation of pastors, and especially those preparing for ministry, struggle with role definition” (Means 1993, 79). “Too many [seminarians] enter the church knowing how to give a sermon, marry, bury, counsel, and little else. . . . Too many young men exit seminary thinking that preparing people for the

work of service happens through outstanding preaching They have been thoroughly schooled *in the erroneous belief* that their main role is to preach” (Hull 1988, 48, 89, 96: italics added).

4. Pastors: “In far too many instances clerics in privileged positions to shepherd the sheep themselves flounder in aimlessness and frustration” (Coleman 1988, 9; see Hull 1988, 24, Carroll 2006, 13, and Armstrong 1990, 17). “Pastors are uncertain of their roles” (Greenway 1987, v; see Means 1993, 83). “Any attempt to categorize the various ministerial functions or professional roles of a pastor is bound to be arbitrary” (Armstrong 1990, 222).
5. People: “In my experience this uncertainty [about the roles and significance of church leaders] remains a feature in many of our churches” (Prime and Begg 2004, 294; see Carroll 2006, 2, 99).

How can this confusion be? Surely something as vital to the church is more definitive.

Though some believe clarity exists, “The Scriptures are *clear* regarding the office and functions of the pastor” (Stitzinger 1995, 41; italics added; see also 39), others are not as confident (e.g., above). Moreover, differences in scholars often result in confusion for pastors. Pastoral ministry is difficult enough without having to decide between contrasting views (Blaikie 2005, 186; Bridges 1967, 344). A gap in clarity among leaders (or scholars) can result in a gorge of confusion among followers.

It is almost axiomatic to state that where leadership swoons those led suffer: “For when the head languishes, the members have no vigour. It is in vain that an army, seeking contact with the enemy, hurries behind its leader, if he has lost the way” (Gregory 1978, 69; see Marcellino 2001, 134, and Carroll 2006, 7). Pastors, as leaders of flocks, need role clarity from their studies, scholars, and seminaries so as to avoid misleading, or mishandling the Bride of Christ.

Introduction to the Research Problem

If the art (Purves 2001, 119, “the art of arts”) and science of pastoral ministry, learned in formal education or private study, is not consistent or is fragmented into

unrelated and un-integrated pieces, confusion might result in ministers. “To be practical, there is a growing concern about how to carry out this simple task of pastors knowing the sheep” (Elliff 2001, 153). Pastors need ministry to be clearly defined and undivided.

Moreover, the duties of pastoral ministry must also be consistently prioritized. The significant variation in the *rank* of roles previously discovered (Carroll 2006, 8-9, 98) only adds confusion. Those duties that a pastor should do first and foremost—even if other activities suffer—must be sufficiently known. Finally, and more foundationally, pastors should consider how paradigms both constrain and empower ministry.

Paradigms have the power to define pastoral duties and their priorities:

If we primarily see the church as an institution, a mystical communion, a sacrament, or a herald, our image of ministry may be significantly different [than] if we view it as the community of the compassionate, the servant church, a prophetic community, the rainbow church, and/or a post-denominational communion. (Messer 1989, 83)

Pastors will shepherd better where there is a comprehensive, consistent, and cogent paradigm of ministry with a subsequent, prioritized, list of functions to fulfill—is this what the literature offers or what pastors actually experience?

Culprits to Confusion

Many have openly lamented the lack of clarity in pastoral paradigms and priorities of concomitant duties. Confusion comes from without and within. Scholars, though individually clear, add obscurity in corporately taught differences (Oden 1983, 9). Others, through lack of precise instruction, introduce uncertainty (e.g., Azurdia 2001 and 2006, shown below). Denominational differences also engender vastly different cultures of pastoral ministry. Finally, desires from within a pastor can introduce conflicting actions. All tend to produce perplexity in a *coherent vision* (Thompson 2006), *core assumptions* (Purves 2001), and *component tasks* (Elliff 2001). Consequently pastors

tend to flounder (Coleman 1988, 9) and to freeze up in decision making (Gangel 1997, 129). The line-up of possible culprits is legion, but four warrant mention: cultural, denominational, educational, and personal.

Cultural Coercions

The pressure culture can exert is tremendous. Cultural changes often demand methodological changes. Modernity, for example, dramatically changed ministry.

The very brilliance and power of its [modernity's] tools and insights mean that eventually God's authority is no longer decisive. There is no longer quite the same need to let God be God. In fact, there is no need for God at all in order to achieve extraordinary measureable success. Thus modernity creates the illusion that, when God commanded us not to live by bread alone, but by every word that comes from his mouth, he was not aware of the twentieth century . . . More and more of what was formerly left to God, human initiative, or the processes of nature is now classified, calculated, and controlled by the systematic application of reason and technique. (Guinness 1993, 35, 48)

If Guinness is correct, modern pastors might begin to define and determine ministry paradigms and priorities from sources other than the Bible alone.

Concerned voices reinforce that what Guinness laments might be reality.

Our present pastoral ministry is more directly shaped by George Barna's statistical insights . . . and the church growth experts than by Holy Scripture. (Armstrong 2001, 28)

At the moment, books are pouring off the presses telling us how to plan for success, how "vision" consists in clearly articulated "ministry goals," how the knowledge of detailed profiles of our communities constitutes the key to successful outreach Ever so subtly, we start to think that success more critically depends on thoughtful sociological analysis than on the gospel; Barna becomes more important than the Bible. We depend on plans, programs, vision statements—but somewhere along the way we have succumbed to the temptation to displace the foolishness of the cross with the wisdom of strategic planning. (Carson 1993, 26)

The promises of modernity made business models attractive (and effective) to handle the complexity and size of larger congregations (e.g., Lindgren and Shawchuck 1971).

Unfortunately, however, the new models added confusion to the form (paradigm) and

function (tasks) of pastoral ministry (Guinness 1988). The threat of modernity, as severe as it may be, pales in comparison to other risks. Cultural pressures, found in other more mundane influences, can significantly blur the image of pastoral ministry.

No comprehensive and coherent model of ministry exists (Messer 1989, 19). A pastor who perceives himself a wounded healer will produce a different culture than one who sees himself as a prophetic herald. Thus, the duties discharged will also be different. The duty to confront error (Titus 1:9-11) will appeal to one more so than to the other. Neither is the image of a team precise enough to avoid variance.

Teams have different cultures as well. A basketball player and a baseball player conceive of their duties as a teammate very differently (Bolman and Deal 1997). One is basically an *individual* on a team (baseball; each with highly specialized skills) while the other an *interchangeable* part of a team (basketball; each with similar general skills). If a pastoral team thought themselves more like a baseball team, they would act completely different than if they thought themselves comparable to a basketball team.

Cultural paradigms are powerful (Bennett 1993, 199). They easily allow some information in, while at the same time stubbornly hold other information out (Estep 2005, 50; Bolman and Deal 1997). Paradigms have the power to define duties (Coleman 1993, 107; Estep 2005, 50) and suggest priorities (Bennett 1993, 199).

Role confusion can rise even among those of similar doctrine (Thompson 2006, 7). For example, two men of similar theology, but different historical cultures, Arturo Azurdia and Richard Baxter, are polar opposites in priority of tasks. One holds preaching supreme (Azurdia 2006), the other individualized, gospel instruction (Baxter

1974; see Purves 2001, 109, 111). It should be self evident, then, that culture can even influence those institutions that shape pastoral candidates.

Pastoral Paradigm Formation

The paradigm in which one shepherds the flock of God is largely formed by theological training and denominational expectations. Both institutions can, in turn, be products of their culture—unless sufficient theological mooring exist (Eph 4:14). Both have been judged guilty of changing the paradigm of ministry from evangelist, to therapist, to futurist (Thompson 2006, 8-9; last term paraphrased). The expectations of either association greatly affect the personal ministry of its pastors.

Denominational Differences

Denominations can exert influence on paradigms and duties of pastoral ministry: “the Reformed tradition place[s] great emphasis on a learned presentation of the faith; United Methodists give particularly high value to clergy’s interpersonal competencies; Southern Baptists strongly emphasize skills in aggressive evangelism; and Orthodox Christians place the highest value on the priest’s liturgical leadership” (Carroll 1991, 53; referencing study of Schuller, Brekke, and Strommen 1980). Preparation for one tradition does not equate to success in another.

Moreover, the expectations change even within groups. “Denominational authorities . . . have never agreed on the constitution of pastoral work” (Means 1993, 80). Though previous research has shown evangelism important to Southern Baptists, it may be found that evangelistic duties (or giftedness) are not universally discharged by current pastors. Diverse desires can at times exert pressures on seminaries to shift as well.

Shifts at Seminaries

Seminaries, perhaps, have not been consistent in their paradigms and priorities of pastoral ministry. Theological shifts have come historically from external demands and internal divisions. Religious movements have charted new courses for seminaries as seen in the (still) significant example of the 1800s.

Revivalism altered the seminaries as well: “The Puritan ideal of the minister as an intellectual and educational leader was steadily weakened in the face of the evangelical ideal of the minister as a popular crusader and exhorter”. . . . Theological education began to focus more on practical techniques and less on intellectual training. (Pearcey 2005, 286; quoting Hofstadter 1966, 86)

In years past, the church and ministerial education fell prey to revivalism; today, the Western church is held hostage to various “fads” (Carson 1993, 26). Another, ever-present threat is the fracture of theology and praxis.

Theological foundations have, at times, been rift from practical implications, leaving pastoral theology largely a set of skills. Without theory and praxis being sufficiently integrated, pastors may be governed more by pragmatic concerns and forced into the role of “the one who ensures the church’s competitive edge in the marketplace of consumer religion” (Thompson 2006, 11; see Stitzinger 1995, 61). “What is missing today, however, is a central metaphor that holds the various pastoral tasks together by providing a sense of directions for or giving focus to pastoral work that has soteriological and eschatological significance” (Purves 2001, 20).

Theology, not praxis, must determine the direction of pastoral ministry. Teaching tasks separated from an overarching theology can lead to the tasks determining the theology. Ironically, when tasks become the “only telos of theological education, the less the minister becomes qualified to carry them out” (Farley 1994, 127-28). Pastors need a robust paradigm of ministry—one that constrains and empowers various functions.

Theological emphases must be carefully crafted; curricula developments (and priorities in duties) are sure to follow.

The schools of theology have been in some measure responsible for the ignorance of the churches. A glance at the curriculum of the old-fashioned seminary is sufficient to show that pastoral theology was, in the judgment of the doctors, a subordinate branch of knowledge. Greek and Hebrew, comparative religion, the confessions and creeds, sacred rhetoric and elocution, homiletics in all of its branches, systems of theology—surely these have had the uppermost seats at the theological feasts, *and young men have been trained not to scoff at pastoral work, but to place it in a subordinate rank* [while] . . . the application of Christian principles to specific ailments of the individual heart—surely these are studies which have received less than their desserts. . . . Many a seminary graduate, floundering amid the complicated forces of his first church, has cried out in humiliation and anger: “Why did they not teach me in the seminary how to organize my work and how to grapple with all of this mass of tangled and critical problems for whose solution I am totally unprepared.” (Jefferson 2006, 23-24; lectures delivered in 1912; italics added)

John Angell James (d. 1859) adds his own reservations about the emphasis of theological education in his day:

In leaving college, and entering upon the sphere of our pastoral labor, our attention is perhaps often chiefly fixed upon the pulpit, without taking sufficiently into consideration the various private duties of which this is but the centre—while the clergy of the Church of England, though not altogether neglecting the work of preaching, enter upon their parishes with a wider range of view, as regards the duties of their office. (James 2007, 73-74)

Theology affects methodology and curriculum—and theological emphases eventually reach churches as leaders so trained enter ministry throughout Christendom.

Curriculum Chaos

Incoherent, inconsistent, or incorrectly targeted theological goals produce the same in courses and students alike. Under such circumstances, it is conceivable that many seminarians will not know what will be expected of them—or what is most important, regardless of expectations (Coleman 1988, 9). Some lament that, “seminary curriculum does little to produce a coherent understanding of the telos of ministry”

(Thompson 2006, 10; Frame 2001, 2). Others bemoan the “swift and sweeping transition” (Clebsch and Jaekle 1983, 2) in pastoral ministry. Finally, the end goal of current theological education is questioned.

Many strongly question the ability of academic institutions to ever make model ministers. “Discipleship is the proper method for training . . . anyone . . . over against the academic method (which we adopted from the Greek academy)” (Adams 1979, 88; see also 169-72). Messer agrees: “The persistent criticism of much theological education is that it trains persons *for* the work rather than *in* the work” (Messer 1989, 157).

Perhaps, schools will inevitably train future academicians more so than practitioners (Frame 2001, 1, 2). Preparation in the work requires hands on training—something the academic method struggles to achieve (Frame 2001, 1, concurring with Gardiner Spring). Finally, though conceding the practicality of “solid doctrinal understanding,” Hull contends that seminaries are not built to fully equip graduates for the pastorate. Indeed, “the typical seminary graduate knows about 50 percent of what is required to pastor” (Hull 1988, 47). Vital knowledge, hard won in a classroom, is needed of the dangers that lurk within—temptations that can shape both paradigms and duties.

Character Flaws

Though all of the above factors donate to the disorder surrounding pastoral ministry, one other culprit demands mention—the sinful heart of man. Though perhaps this villain will be hard to prove, it is not without witness. None know the heart of men, but Charles Jefferson (in 1912) surmised a number of flaws within pastors that only add to role confusion. He decries that “many young men entering the ministry . . . openly [say] that they despise pastoral work” (Jefferson 2006, 24).

Study they enjoy, books they love, preaching they revel in. But as for shepherding the sheep, they hate it. They like to feel that they have special gifts for the pulpit. When their friends prophesy for them a glorious pulpit career, their heart sings Public worship is to them the be-all and end all of ministerial life. (Jefferson 2006, 24)

Jefferson offers, for his conclusions, the following grounds: (1) young men are more interested in ideas than people, (2) they like commendation and power—both of which more readily come from speaking roles, (3) individual soul care is “tedious and exhausting” (see also Tyng 2006, 43), and (4) young men lack sympathy for, and love of, the sheep gained only through experience by “slowly, and by patiently traveling the way of the cross” (Jefferson 2006, 24-27). He highlights an ever-present tension—the pull between preaching and pastoring. It is an example worth further, present examination—and an issue of particular, future research.

Preaching Versus Pastoring

An important example of paradigms in tension, that every pastor should consider while training for ministry, is the one between preaching and pastoring (James 2006, 66). Perhaps the strain comes from the two disciplines being “so separate and discriminate in their details, that it is by no means actually frequent that the same person becomes equally successful in both departments” (Tyng 2006, 4). Whatever the cause, the friction must be considered and, as far as possible, resolved.

One crucial component, rightly balanced and emphasized, is the ministry of proclamation (Messer 1989, 167). Unfortunately, even a correct view of proclamation is often not integrated with other aspects of ministry. “Fixed hours of the day (portioned with a due regard to all other Ministerial claims) should be devoted to it [pastoral work] with the same conscientious determination as to pulpit preparation” (Bridges 1967, 345-

46). Improper balance could lead the paradigm being defined by the task—a charge leveled against Martin Bucer: “Bucer falls prey to a kind of homiletical reductionism of pastoral care, *stressing pastoral work as proclamation*, teaching, and admonition to such an extent that it becomes preaching writ small” (Purves 2001, 94; italics added).

Public Ministry

A survey of commentators, on this one issue alone, reveals just how difficult it is to biblically construct a comprehensive and consistent paradigm of pastoral ministry. Too much emphasis on any one task, such as preaching, can “portray ministry as little more than the sum total of one’s roles, function, knowledge, or skills” (Messer 1989, 119). To be sure, biblical authors like Luke and Paul witness to the prominence of preaching—but is that one duty the sum total of biblical ministry?

Biblical Witness to Proclamation

When challenged to meet the physical needs of Hellenistic women within the church, Luke records the apostles abstained in order to meet a more essential (spiritual) need.

And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty [daily food distribution]. But we will devote ourselves to prayer and to the ministry of the word.” (Acts 6:2-4)

When faced with feeding the flock with food or the Word, the apostles chose the Word.

To be sure, men were appointed to meet the physical need, but the apostles felt no reluctance in ranking prayer and the ministry of the Word as *their* higher priority. Paul admonishes similarly.

When Paul charges Timothy to pastoral ministry, he broadcasts a clarion call to the ministry of proclamation:

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. (2 Tim 4:1-2)

Obviously this charge is serious. It is announced “in the presence of God and Christ Jesus.” Therefore, it is a charge not to be taken lightly—serious enough that similar commands are issued elsewhere (see e.g., 1 Tim 4:11-16; Titus 1:9, 2:15).

Moreover, when Paul seeks to commend his life of ministry to those under his charge he recounts declaring the “whole counsel of God” to them (Acts 20:27; see also 20:20 and 2 Cor 4:2). Paul believed the Word able to build up in godliness and able to acquire an eternal inheritance (Acts 20:32). Paul and the apostles took their cue from Jesus. He also modeled the priorities of preaching.

Jesus summons Peter three times to one pastoral duty: feed the flock (John 21:15-17; two different terms are used, *bosko* in vss. 15 and 17, *poimaino* in v. 16, for “stylistic reasons”; Carson 1991, 677). Peter must ensure he feeds the flock with the life giving and sustaining Word (Ps 23:2). Indeed, all the apostles, and by extension every Christian, are commanded by the Lord to proclaim the good news to the nations (Matt 28:19-20, Mark 16:15, and Luke 24:47). One must conclude preaching the Word a priority. Proclamation is undoubtedly a vital portion of pastoral ministry—a review of current literature trumpets the same.

Commentators on Proclamation

Arturo Azurdia, in his book *Spirit Empowered Preaching*, echoes a concern of this research endeavor: “What kind of priority did the original apostles give to the role of

preaching when the need for other ministries became apparent?” (Azurdia 2006, 87).

After also examining Acts 6:2-4, he concludes, “Preachers (and their congregations!) must understand that faithfulness to God’s methodology will, by necessity, exempt them from significant participation in most other ministry responsibilities” (Azurdia 2006, 87; Lloyd-Jones 1971, 23). One could infer from this statement that the pastor’s ministry to members is found in (1) private study, and then (2) public proclamation.

His proclamation paradigm may produce ministers who are largely preachers and not pastors. Other modern writers, perhaps, share similar prescriptions (Piper 1990, 59, 80; MacArthur 1992, 335-36, 348). Some seminaries, as well, may reflect comparable instruction (while others, of course, may overemphasize other aspects of pastoral ministry). Has the tension been maintained? Proclamation is a crucial part of pastoral ministry (Jefferson 2006, 54: “an indispensable part”)—but is it the *sum total* of pastoral ministry (Jefferson 2006, 29: “the twelve . . . were to do more than preach”)?

Private Ministry

Are there dissimilar views regarding the prominence of preaching in pastoral ministry—both biblical and exegetical? Does the view articulated above capture the matter in a *comprehensive, consistent, and coherent* manner? (Categories are from Bruce Ware 2003.) Theological truths in tension require, at least, two fixed poles.

Biblical Witness to Pastoral Care

Jesus made the twelve understand that “they were to do more than preach. . . . they were to preach *and* they were to deal with men one by one, casting out their evil spirits and healing their diseases” (Jefferson 2006, 29; italics added; see Matt 4:23 and Luke 5:17). Jesus’ understanding of His ministry included both ideas:

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor. (Luke 4:18-19)

The apostles got the message as they “departed and went through the villages, preaching the gospel and healing everywhere” (Luke 9:6). The call to individual soul care is so strong in the life of Jesus that “it is only by pastoral work [shepherding the multitudes individually] that the world can be saved” (Jefferson 2006, 29).

Moreover, Peter charges pastors to a shepherding role: “Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly” (1 Pet 5:2). The image of a shepherd conjures up more roles than solely speaking to the flock (Keller 1993, 28). Is the sum total of pastoral ministry shepherding—which might include both public and private ministry (cf. Acts 20:20)? At least one voice seems to answer no.

Commentators on Pastoral Care

One commentator muddies the water by insisting that Peter requires elders “to function as shepherds of God’s flock by preaching the gospel” (Schreiner 2003, 233). Shepherding by preaching is much different than shepherding by preaching *and* pastoring. Does one shepherd through preaching alone, a sort of *sola praedicere*, or through preaching and other acts of pastoring? Unfavorable to the rifting of pastoring and preaching, one author counters, “The pastor-shepherd-of-souls role has been sharply differentiated [wrongly] from the task of prophet” (Messer 1989, 117).

Ministry of the Word (Acts 6:4) is thought, by some, to be more than sermons. “Modern ministers sometimes misuse this statement [Acts 6:4] as a biblical warrant for refusal to do the mundane administrative tasks in the church” (Polhill 2001, 180). Others

wrongly use it to avoid the harder pastoral aspects of ministry (Armstrong 2002, 29). Jay Adams clearly understands “ministry of the Word” to be more general and broad in application than only sermonic functions: “Counseling, like preaching, is a ministry of the Word” (Adams 1979, 279; cf. 1970, 23, 37, 51).

Richard Baxter’s definitive work on pastoral ministry, *The Reformed Pastor*, challenges pastors who would neglect soul care.

There are some ministers who . . . are not able to do a quarter of the ministerial work, nor once in a year to deal personally with half their people for their instruction, and *yet they will content themselves with public preaching, as if that were all that was necessary*, and leave almost all of the rest undone, to the everlasting danger or damnation of multitudes. (Baxter 2001, 255; italics added)

He contends the neglect may be a matter of ease. “I must say, that I think it an easier matter by far to compose and preach a good sermon, than to deal rightly with an ignorant man for his instruction in the more essential principles of religion” (Baxter 2001, 237).

Is Baxter’s critique applicable today? Has the pendulum of preaching swung from disuse to overuse in recent days in response to a perceived corrupt culture (Jefferson 2006, 21)? Is there no enduring paradigm stable enough to withstand constant change? Is pastoral ministry held captive to current fads or overreactions? To be sure, assorted pressures are forcing pastors into very different models of public and private ministry.

Pressures

The four culprits of confusion, previously surveyed, are not the only pressures setting public and private ministry models at odds with each other. Ministry is not only generally confounded by “societal upheaval and church pressures [that] present many serious problems of role definition for pastors in every generation” (Means 1993, 79), but also the “elusive and complex nature of pastoral theology that makes the discipline hard

to define” (Stitzinger 1995, 36). More particularly, public and private ministry is befuddled by conflicting or overbearing exhortations.

Conflicting Exhortations

Azurdia, who has been shown clearly to advocate the ministry of proclamation over other duties, offers seemingly contrary advice elsewhere: “Seminaries, as well, have done little to convince theological students of the primacy of prayer in relation to pastoral ministry” (Azurdia 2001, 168). Which has primacy, preaching or praying? Even if one answers both, they would be no closer to knowing how to balance the two in practice. Moreover, Azurdia elsewhere teaches that one must forego pastoral ministry in favor of preaching (Azurdia 2006, 87). No wonder many men are confused or inadequately prepared for pastoral ministry.

Remaining faithful to the biblical witness requires deep thinking, great courage, and the ability to hold many facets of the same truth in tension. The apparent paradoxes have led some to advocate only generalities: “Scripture gives only a broad outline of pastoral work, leaving ample room for the great diversity of roles throughout history and in our contemporary world” (Means 1993, 80). How are seminarians to discover/decipher, or churches to determine, or pastors to discharge mandatory tasks if no paradigm prevails? Adding insult to injury, modern pressures have generated, perhaps, overreactions.

Overbearing Exhortations

Given the perpetual presence of worldliness and apathy for all things biblical in the church, pastors may be tempted to overreact. “The modern world has no need of a shepherd. . . . The world has outgrown the need of a shepherd. Education has fitted men

to think and act for themselves. Man is no longer a sheep. Every man is his own shepherd. Pastoral guidance is an impertinence” (Jefferson 2006, 57-58). Charles Spurgeon found much the same with regards to preaching:

I appeal to yourselves; a sermon is too long for you very often; the singing of God’s praises is dull, dry work; you think that going up to God’s house is very tedious. What will you do where they praise God day without night? If just a short discourse here is very wearying, what will you think of the eternal talkings of the redeemed through all ages of the wonders of redeeming love? (Spurgeon 1996, 218)

Any pastor serving such lethargy may be tempted to give more of what is rejected.

Additionally, some today perceive various assaults on the gospel from (1) liberals, (2) seeker-sensitive, church-growth advocates, (3) pragmatism, or (4) modern psychologies. It is no wonder, therefore, that many evangelicals have sought to reclaim expository preaching (Prime and Begg 2004, 124; MacArthur 1992, 30 anti liberalism; Wilson against seeker sensitive 67-83; Carroll 1991, 172-73 laments pragmatism; Purves 2001, 23, 70, 116 contra pastoral work “largely in terms of the social sciences”).

These four groups, in their own unique zeal, have perhaps eclipsed the pulpit through social works, seeker entertainments, modernity, and secular psychologies respectively. Others simply label their efforts as the sin of worldliness. The handmaiden to worldliness is false doctrine. They “*always* go hand in hand, with worldliness leading the way” (MacArthur 1993, 23; italics original). In reaction some have rallied by arguing for a more prominent place for preaching (e.g., see MacArthur 1993).

The question for some, however, is this: have they in their fervor to recover the rightful importance of preaching magnified it to the degree that it burns away all other ministry mandates (Jefferson 2006, 21)? “We still preach biblical sermons The problem is not in outright denial; it is in sheer neglect! We have, whether intentionally or not, neglected the tough issues of pastoral ministry” (Armstrong 2001, 29; see also James

1993, 165). Baxter reminds, “Public preaching is not enough. You may study long, but preach to little purpose, unless you also have a pastoral ministry” (Baxter 1978, 114).

One obvious place to investigate this potential overreaction is in seminaries. It is here that the content and methodology of ministry is explicitly taught.

The tone of the classrooms and teachers exerts profound effect on the tone of our pulpits. What teachers are passionate about will by and large be the passions of our younger pastors. What they neglect will likely be neglected in the pulpit. (Piper 2002, 261)

This study, however, will not research seminaries—that task will have to be realized by other researchers. Pastors will be the subjects of the current study.

What duties, and to what degree, are emphasized by Southern Baptist Convention (SBC) pastors? Though this study may not solve all efforts to balance properly and biblically the duties of pastoral ministry, it should enlighten one to the current state of understanding regarding pastoral duties. Perhaps, this research will shed some light on just how influential models can be on duties (Estep 2005, 50). The study could, potentially, greatly aide other persons and institutions as well.

Pastoral PIREPs

Planters gain knowledge of the land from pioneers. Pilots often give trailing aircraft PIREPs (pilot reports) of upcoming flight conditions. Knowing where to find the smoothest air contributes to passenger comfort and mission completion. Surveying pastor’s perceptions regarding pastoral ministry will be similarly helpful for seminaries to prepare future pastors as Russell Moore confirms (Robinson 2009).

The research might reveal either widespread confusion or consensus amongst pastors in their understanding of the roles of pastoral ministry. Either way, this discovery can prepare students to better understand the landscape of the world they will soon enter

and to better (and biblically) define pastoral priorities in their own minds by “disturbing our calm, culture-bound assumptions concerning ministry” (Purves 2001, 115; cf. Stitzinger 1995, 36, studying historical portraits of ministry can accomplish the same).

Secondly, students (and pastors) could be exposed to different paradigms regarding pastoral ministry *and* as such have more tools available for future service (Oberlechner and Mayer-Schönberger 2002, 171-72; Hull 1988, 48; Carroll 1991, 173). If one is forced to consider the world before it is experienced firsthand, they will be better equipped to handle the complexity by developing patterns to conquer the challenges (Oberlechner and Mayer-Schönberger 2002, 170). Additionally, data gathered in this study could lead to paradigm widening courses of study (cf. Estep 2005, 50). Widening paradigms gives greater power to solve more types of problems (Barker 1993, 45).

This study strives to be a catalyst for change as it uncovers values, priorities, and beliefs—a valuable aspect of all social science research (Leeman 2007, 9marks.html). Though it is to be seen as more an X-ray (descriptive) than a doctor’s order (prescriptive), these insights give “us models, tools for analysis, assistance in framing particular instances of practice, [and] help in seeing connections (differences and similarities) between this situation and another” (Carroll 1991, 173).

Problems arise where paradigms or priorities of duties are vastly different between pastor and parish. Thus, the use of this research is invaluable to seminaries and churches alike. Just knowing the different paradigms expected by congregations would benefit both pastor and parish. Moreover, this research could lay the foundation for an instrument that allowed pastors and congregations to better understand, and better align, ministerial paradigms. Widespread misunderstanding could be lessened. Finally, the

perplexity uncovered can become either the soil of *disaster* or *development*—depending largely upon the recognition of it.

“Sometimes leaders don’t act because they don’t know what to do” (Gangel 1997, 129). Positive growth out of confusion and chaos comes from critical reflection (Purves 2001, 119; Oberlechner and Mayer-Schönberger 2002, 171). Every pilot benefits from PIREPs. Information passed along from those who have “already been there” will go a long way in the attempt to cement correct paradigms.

Bringing Clarity to Confusion

The *oughtness* of pastoral ministry will have to be decided in other avenues. To be sure, God is “profoundly jealous over the life and ministry of the ministers that He gives to serve the church” (Armstrong 2001, 23). “I do not believe that God will set His seal to a ministry which does not aim at being strictly in accordance with the mind of Spirit. In proportion as a ministry is truthful, other things being equal, God can bless it” (Spurgeon 2000, 342). His jealousy would be expected to work itself out in clear principles, if not a full orb ed paradigm. That paradigm (take the issue of polity for example) has been hotly debated through the history of the church and will not be solved by this study. Moreover, it is beyond the scope of this study to determine causation. Any correlation between form and functions or between the perceptions of veteran pastors is simply a “signpost” (Leedy and Ormrod 2005, 267).

The task of this research is simply to discover, if as expected, whether there exists a discrepancy among what pastors know of pastoral ministry. Additionally, the existence of paradigms and their ability to correlate to subsequent ranked priorities of

pastoral functions will be discovered. For example, if one is taught the prominence of preaching over against other duties will a particular model be uncovered?

Regardless of which veterans are more correct in their understandings of pastoral duties, knowing a discrepancy exists can go far in better preparing other pastors, churches, and seminarians for what they will encounter (Estep 2005, 50).

Summary

In the absence of a unifying paradigm, a task (e.g., preaching) could become *the paradigm*. Indeed, preaching could exceed status as a *sine qua non* (an indispensable part; cf. Jefferson 2006, 54) of pastoral ministry to that of the *summum bonum* (the sum total; the highest good; cf. Bridges 1967, 190; Lloyd-Jones 1971, 9, 19, 23) of pastoral ministry. History confirms the possibility. Charles Jefferson, writing in 1912, clearly could be speaking of today:

Preacher is also a sectional title, confined to those areas of the Christian world in which preaching is considered the chief if not the only heaven-ordained work of an ambassador of Christ. The use of such a title implies that the head of a church is preeminently a speaker, and that in the act of speaking he is performing the crowning function of his office. (Jefferson 2006, 8)

With time constraints abounding, where are pastors to put their greatest time and energy?

Will preaching, alone, carry the day?

It may be found that many wholeheartedly extol preaching as a principle means: “Spiritual awakening is the sovereign work of God, to be sure. But he uses means, especially preaching” (Piper 1990, 81; Bridges 1967, 191). Others conclude oppositely. “Sermon preparation using a lectionary is *important*, but understanding the life of the people is *imperative*. Sitting back in one’s professional office waiting for

‘clients’ to come in is not the style of the good shepherd or the servant leader” (Messer 1989, 110; italics added). The disparity, though clear to each author, clouds readers.

Perhaps no one could more forcibly highlight the research problem than J. I. Packer. He is arguably one of the greatest theologians of our time and is more than qualified, professionally and practically to comment on all aspects of ministry. He concludes his introduction to Richard Baxter’s book *The Reformed Pastor* with the following insights and lasting query:

Therefore personal catechizing and counseling, *over and above preaching* is every minister’s duty: for this is the most rational course, the best means to the desired end. So it was in Baxter’s day. Is it not now? (Packer 2001, 18; italics added)

Indeed, “is it not now?” What voices are gaining pastors’ ears? Are they expected and/or wanting to preach and shepherd, or one to the exclusion of the other—and by these perceptions can future generations learn much?

Research Purpose

The purpose of this study is to explore potential confusion surrounding pastoral ministry. One path to complete that goal is to compare the perceptions of paradigms of pastoral ministry and particular duties (e.g., preaching over against other tasks in pastoral ministry) of SBC pastors. If differing paradigms correlate with dissimilar task priorities, uncertainty may be established. In order to accomplish the stated objective, a sample of SBC pastors will be surveyed to ascertain their perceptions of the paradigms of pastoral ministry and any concomitant duties. These perceptions will also be compared to selected screened variables to determine any other correlations that might point to divergent models of ministry.

Other studies have examined specific aspects of pastoral ministry; those will not be repeated here. Davis (Davis 2006) sought perceptions regarding leadership and authority. That study essentially sought perceptions about the *how* of pastoral ministry. The present study seeks any relationships regarding the *what* of ministry. Moreover, although Davis included the importance of metaphors, those chosen related more to leadership styles (military, sport, arts, machine, and religious; derived from Oberlechner and Mayer-Schönberger 2002) than leadership roles. Leadership Network has conducted a recent study of mega-church pastors (Bird 2009), though its population (pastors of churches with more than five hundred members) is different than the present study. Finally, Carroll's use (Carroll 2006) of the Pulpit and Pew study is much more comprehensive than the present endeavor. He reports on surveyed clergy across many denominations regarding many issues, not just pastoral roles. Where his research did study roles and priorities, helpful insights will be utilized.

The present study should shed light on whether the SBC is homogeneous in how pastors view their roles and responsibilities. Findings would then be available for both churches and seminaries. Churches could, conceivably, learn how a particular candidate would fit their culture. Seminaries, on the other hand, might consider the curriculum offered to seminarians. Perhaps, further courses of study might be deemed necessary to correct or expand pastoral paradigms. Seminarians would benefit from exposure to the breadth of pastoral ministry in both paradigms and duties.

At a minimum it would be extremely profitable for pastors (both in training and in practice) to wrestle with the following complexities:

1. Paradigms: (1) is the power of paradigms to define roles recognized, (2) are different paradigms more suitable for various situations, and thus (3) will knowledge of different paradigms prove crucial to pastoral effectiveness?
2. Orientation: Is ministry principally oriented to sheep (believers) or goats (nonbelievers)? Just what does it mean to fulfill the work of an evangelist? Additionally, is pastoral ministry towards the strong (Hull 1988) or the weak (Killinger 1985)?
3. Generalist/specialist: Must all duties of a pastor be discharged in order to be considered a pastor, or can one specialize in only a few (see Dever 2005a, 162)? What impact might one's answer have on any limitation to church size? Do pastors discharge duties most faithfully as specialists or generalists?
4. Effectiveness: Are Christians sanctified best through preaching, life-on-life discipling, or leadership? Are non-believers best brought under conviction through preaching or other means?
5. Ministry of the Word: Does this phrase include duties other than preaching? If so, must one engage in counseling, conflict resolution, and chasing wayward sheep? By preaching do New Testament writers mean primarily sermon preparation and delivery? How do teaching and preaching relate?
6. Balance: How does one balance speaking duties (e.g., sermons; 2 Tim 4:2), serving duties (e.g., pastoral soul care; 1 Pet 5:1-3), and overseeing duties (1 Pet 5:2)? Moreover, how does one fulfill both public and house-to-house ministry?
7. Structure: Should leadership within pastoral teams be established by position or gifts? Team: Should team pastoral ministry be more hierarchical (and delegated; rancher) or collegial (and shared; shepherd)? Should (can) all duties (e.g., preaching) be shared?

Whatever the global models of ministry and ranking of pastoral duties are found to be, churches, pastors, seminarians, and schools alike will gain through the perspectives of pastors.

Delimitations of the Study

This study will be limited to pastors currently serving in SBC churches.

Others have shown that differences in pastoral duties vary across denominations (Carroll 2006). Denominations may require particular ministry duties and thus would necessarily

skew the data. This survey is seeking only those pastors who, presumably, are required to perform in all possible roles.

Particular polities may also translate into very different forms of ministry. For example, a Presbyterian church may require pastors remain in the teaching or ruling arena (cf. Dickson 2004, 15). Thus those in one group will by necessity exclude the other; teaching elders would presumably have diminished ruling duties. Any such forced roles would necessarily cause the responder to put certain pastoral roles ahead of others.

Church size has also previously been shown to affect pastoral priorities (Carroll 2006, 112), thus church size will be the principal source of sample stratification. Finally, any preaching style (expositional, topical, or implicational) will not be included. This study *is not* trying to determine what type of preaching is valid. Thus the survey will not screen for any type of preaching.

Research Questions

The questions listed below will govern the collection and subsequent examination of the data required by the current research purpose.

1. What, if any, is the relationship between the paradigms of ministry and ranked priority of pastoral duties?
2. What, if any, is the relationship between the perceptions of SBC pastors regarding preaching and other pastoral duties?
3. What, if any, are the relationships of selected screened variables and the perceptions of pastors in regard to the paradigms and priorities of pastoral ministry?

Terminology

For the intentions of this study, and to avoid confusion, the following definitions will be used throughout the research collection and interpretation:

Elder, pastor, bishop. For this study, these three terms are considered synonymous (Jefferson 2006, 8). Merkle's dissertation definitively establishes the fact that these three terms are to be seen as one officer (Merkle 2000).

Paradigm. Terms considered sufficiently synonymous are *image, model, and form*. Barker's definition suffices: "A paradigm is a system of rules and regulations that does two things: First, some of the rules set limits or establish boundaries—just like a pattern sets the edges. Then, the rest of the rules offer you guidance on how to be successful by solving problems that exist inside those boundaries—in a sense, they offer you a model for problem solving. So a paradigm is a problem-solving system. And a paradigm shift is when you change from one set of rules to another" (Barker 2001, [paradigms.pdf](#); see also Barker 1993, 32).

Pastoral theology. All things pastoral are grounded in theology. Theology gives birth to methodologies. Thus, paradigms of ministry and priorities of duties find their root in theology. This term is necessarily broad for this study and includes actions from preaching to pastoral care.

Pastor. O'Brien makes a distinction between pastors and other leaders that will not be maintained in the study. He posits pastors are those "whose functions are similar to those of overseers (cf. Phil 1:1) and elders (cf. Acts 20:17, with 28; also 14:23; 1 Tim 4:14; 5:17, 19, etc.), [who] exercise through nurture and care of the congregation [and who] teach (since teaching is an essential part of pastoral ministry), but not all teachers are also pastors. The latter exercise their leadership role by feeding God's flock with his Word" (O'Brien 1999, 299-300). A pastor is an elder who oversees the flock.

Pastoral care. This term will be used to refer to those ministrations conducted in a private setting. Actions such as visitation, weddings, funerals, are all apprehended under this term. More intensive matters are differentiated as soul care, e.g., counseling, discipline, and conflict resolution.

Preaching. Expository preaching that considers the historical, grammatical, and author's intent may well be the only biblically faithful type of preaching (MacArthur 1992, 12-13). In this study to preach means to give a sermon. Though the Bible may imply a much broader definition, it is quite clear that for many authors preaching principally implies sermon preparation and delivery (cf. MacArthur 2005, 210-11; Carson 1993, 37; Lloyd-Jones 1971, 22).

Shepherding. Shepherding is necessarily broad (Jefferson 2006, 33). It is, in the research, to be seen as the sum total of all the acts of caring for the flock. Charles Spurgeon expounds the duties of the shepherd in Psalm 23 to be (1) rule, (2) guide, (3) feed, and (4) protect (Spurgeon 1990, 372). Because these actions describe God's shepherding of the redeemed, it will suffice for this study (Reeder 2008, 119).

Senior pastor and/or preaching pastor. The one who preaches the majority of sermons is the senior pastor (Merkle 2008, 57), whatever the given title. For purposes of this study, however, the term pastor means is general; it describes one who engages in all pastoral functions. Qualifiers, such as *the pastor*, will be utilized to denote senior, solo, teaching, or preaching pastor—titles that Merkle rejects (Merkle 2008, 57).

Procedural Overview

This study will principally be descriptive. Its design, then, is to describe a large population by surveying a sample of that population (Leedy and Ormrod 2005,

183). Though comparisons will be made, this study does not intend causality. On the other hand, the study is more than mere description. Gall, Gall, and Borg define descriptive research as “the collection and analysis of quantitative data in order to develop a precise description of a sample’s behavior or personal characteristics” (Gall, Gall, and Borg 2005, 180). The intent is to compare perceptions of pastors in order to confirm or deny clarity of models and roles in ministry. No attempt will be made to determine what a successful pastor is or what education best contributes to that end.

Initially, an expert panel will be asked to review the instrument developed from precedent literature and constructed with an eye towards previous surveys (Carroll 2006, Davis 2006, and Leadership Network 2009). The expert panel will help ensure validity and reliability (Gall, Gall, and Borg 2005, 136-42). Suggestions from the panel will be utilized to make the survey more useful.

After incorporation of their inputs, a convenience sample of current and past pastors will be given self-administered questionnaires as a field test. Six to eight pastors (cf. Fowler 2009, 117) within the Southern Baptist Convention will comprise the testing group. After questionnaire confidence has been established, sample churches from the population obtained through LifeWay Christian Resources (LCR) will be randomly selected for participation.

The single-stage sampling (Creswell 2005, 156) survey will require responders to rate various types of questions using a seven-point rating scale. These indicative statements and numerical response options are Likert-type, but yield interval data (Hayes, Sherbourne, Mazel 1995, 23). The traditional five scale system (*Strongly Disagree; Disagree; Undecided; Agree; Strongly Agree*; Gay and Airasian 2003, 131) will not

utilized as it is generally perceived to produce ordinal data. Moreover, it is believed pastors will know what they believe and thus will not be “undecided” about perceptions. The middle value of 4, representing a neutral position, is thus more desirable than an option of being undecided.

The question is whether pastors have decided the Bible is neutral, not undecided, on any subject. Thus a Likert-type, seven-point scale will be used. Pastors will be able to select a number value corresponding to their perceptions because it “is more useful when a behavior, attitude, or other phenomenon of interest needs to be evaluated on a continuum” (Leedy and Ormrod 2005, 185). The seven-point scale was chosen because it correlates to continuous scales (Hayes, Sherbourne, Mazel 1995, 23).

Research Assumptions

This study assumes a number of items:

1. Perceptions are assumed to be an appropriate approximation of reality. “It is perception that defines reality” (Birnbaum 1992, 16).
2. Accuracy in self-reported perceptions from research participants will be assumed.
3. Pastors will be expected to be able to infer (from previous experience in seminary, e.g., course offerings, course syllabi, books read, and lectures heard during their education) the learned and ideal ranked priority of roles in pastoral ministry.
4. Pastoral paradigms will affect the data (Estep 2005, 49-50). Moreover, one cannot escape these metaphors (McFague 1982, 16). “Images have a way of affecting human behavior at a deeper, subliminal level” (Messer 1989, 24). Thus, the paradigm under which one performs pastoral ministry will affect the roles assigned because paradigms define boundaries and establish accepted behaviors (Barker 1992, 31-32).
5. Church polity will also affect the data; it often determines functions. For example, Dickson, owing to his Presbyterian heritage (paradigm), understands a two-fold team to pastoral ministry: the minister and the elders (Dickson 2004, 15, 23). Thus polity applies pressure to duties. Unable to explicitly find roles for two classes of pastors, Dickson variously applies biblical passages to either category without justification (e.g., elders visit the sick at once in concert with James 5:14, but the

minister is merely “made aware,” 60. This fact is presumably because the minister is attending to study, sermon preparation, and systematic visitation of sick, 26-27). Kistemaker, another Presbyterian, displays the same rationale. He contends the elders should visit the sick, but [regrettably] that role is “usually assigned to the pastor” (Kistemaker 1996, 177). Is not a pastor an elder and vice versa? Again, Presbyterian brothers seem apt to make a special category of elder, namely pastor, and then variously assigned tasks to each category. All pastors (be they senior, associate, or specialized) will have perceptions about the roles of pastoral ministry.

6. Church size should also affect the data. Staff specialization may influence ministers to weight their “slice of the pie” greater than others. Though the bias is unavoidable, it will be accounted through demographic stratification.
7. The complexity and difficulty of pastoral work will influence responses. If, for example, Baxter’s words are true, “It is but the least part of a Minister’s work, which is done in the Pulpit” (Baxter quoted in Purves 2001, 95), then one would expect preaching may be more desired than exercising church discipline. “Pastoral discipline is potentially dangerous for everyone” (Purves 2001, 92). Respondents, therefore, may report those duties enjoyed (or preferred; cf. Estep 2005, 50) over against those demanded by Scripture. “For *the preacher’s delight* in proclaiming the glad tidings of the Gospel to his fellow-sinners is chastened with the heavy responsibility of *the watchman’s commission*” (Bridges 1967, 359; italics original).

CHAPTER 2

PRECEDENT LITERATURE

Though every pastor longs for the flock under their care, many dispute the best means to achieve the goal echoed from Charles Spurgeon: “Your longing is that your ministry should be the means of keeping them from stumbling, and holding them fast in the way of righteousness even to the end” (Spurgeon 2000, 326). “The missing dimension in the conversation about ministry is a theologically coherent understanding of the purpose of ministry that incorporates the numerous roles of the minister” (Thompson 2006, 9; see also Means 1993, 83). Which model(s) of pastoral ministry and duties prove most effective in presenting “everyone mature in Christ” (Col 1:28)?

Models of ministry are legion (Messer 1989, 19), but are they legitimate? For example, general descriptions of “all the important aspects of ministry” such as “preaching to pastoral care to worship” (Lutzer 2001, 15) challenge more narrow images.

One reason why pastoral work is frequently disparaged is because the conception of it has been unwarrantably narrowed. By robbing it of its breadth, it is easy to make it look insignificant. Pastoral dignity is inevitably lowered by every curtailment of the range of pastoral responsibility. (Jefferson 2006, 33; cf. Greenway 1987, vii, for damage done by “sharp theoretical lines” between pastoral care and evangelism)

Truncated paradigms may allow “a minister [to] skimp his pastoral work and still retain his position as the shepherd of the flock,” but “he cannot retain his robust position in God’s kingdom” (Jefferson 2006, 30).

Pastors, as Paul, long to be found faithful in their ministry (1 Cor 4:2) and hear from their Master “well done good and faithful servant” (Matt 25:21, 23). As the models

are introduced, various Scriptures will be surveyed germane to each particular assertion. A role so vital requires sufficient consideration of God's guidance (Armstrong 2001, 23).

Introduction

Paradigms define boundaries and set solutions to problems. The paradigm, under which a pastor serves, affects the duties discharged and their relative priority (Estep 2005, 50). Do pastors have the correct paradigm in mind as they serve the body of Christ? For example, Paul instructs Timothy to "fulfill his ministry" (2 Tim 4:5; cf. Col 4:17). Though Timothy knew both the *extent* and *end* behind that charge, how many pastors serving today also know what is required to be found faithful? (1 Cor 4:2).

The Difficulty of Pastoral Ministry

Before images and tasks of ministry can be surveyed, the nature of the work must be considered. There will be plenty of work delineating the different (and often competing) paradigms and pastoral duties (Messer 1989, 19), but a brief treatment of the difficulty of the work itself needs mention. Pastoral ministry is an incredibly thorny endeavor ("the government of souls is the art of arts," Gregory the Great 1978, 21). It is detective work on steroids.

Even the image of a crime scene investigation fails to completely grasp the complexity of pastoral ministry—precisely because pastoral ministry deals with people and not inanimate evidences (Purves 2001, 21; 73). With evidence there is a reasonable chance it will not mutate mid-stream, or purposefully hide, or fight the data collector (Gregory of Nazianzus calls this an "armed resistance"; in Purves 2001, 20). Yet, all of these complications (and frustrations) are part and parcel of pastoral ministry.

One and the same exhortation is not suited to all, because they are not compassed by the same quality of character. Often, for instance, what is profitable for some, harms others . . . the discourse of a teacher should be adapted to the character of the hearers, so as to be suited to the individual in his respective needs, and yet never deviate from the art of general edification. (Gregory 1978, 89)

So difficult is pastoral ministry that stalwarts have run from its demands, Gregory the Great, Gregory of Nazianzus, and John Chrysostom to name three. All three early writers testify to the “burdensome office of a bishop . . . [and of] the awesome character and difficulties of the office of the priesthood” (Davis 1978, 4).

Gregory of Nazianzus offers three obstacles to pastoral ministry: (1) the uniqueness of each person, (2) the need of personal piety, and (3) the complexities of understanding deep theological matters and their application to different individuals (Purves 2001, 20-23). Each individual does not require “the same remedies or the same kind of nursing” (Jefferson 2006, 44). Pastors must be pious and practicing theologians.

Individualized care is so challenging (Bridges 1967, 344) and demanding that many have avoided it. Various explanations are advanced for its neglect:

1. Pastors tend towards their “greatest aptitude and inclination” (Blaikie 2005, 181), or where more gifted (Jefferson 2006, 24). Some even maintain pastoral care is not the duty of pastors, but the body (Hull 1988, 88-90).
2. Pastors tend towards that which is more “delightful” (Bridges 1967, 359) or taught to be more excellent and esteemed (Bridges 1967, 190; Lloyd-Jones 1971, 9).
3. Pastors tend towards that which is easier (Baxter quoted in Purves 2001, 95); dealing with people “one at a time is tedious and exhausting” (Jefferson 2006, 25).
4. Pastors tend towards that which is more controllable. Ideas are more manageable than people (Blaikie 2005, 190; Jefferson 2006, 24). Moreover, large congregations pragmatically make house-to-house ministry impractical, if not impossible (Blaikie 2005, 189).
5. Pastors tend towards that which supplies accolades, yea even “a congregation hanging upon our lips” (Bridges 1967, 359; Jefferson 2006, 25-27). “We may gratify our vanity by preaching; but diligence in private can scarcely arise from any

thing but a sense of duty” (Witherspoon quoted in Bridges 1967, 359; cf. Prime and Begg 2004, 147).

6. Pastors tend towards that in which one is better trained (Blaikie 2005, 189; MacArthur 2005, 10), is more easily mastered (Jefferson 2006, 27), or is better defined (Prime and Begg 2004, 150).
7. Pastors tend towards that which is less “dangerous” (Purves 2001, 92). Malpractice litigation is a real possibility for those who practice intensive discipleship, counseling, or soul care (MacArthur 2005, 7).

None desires the ire of Charles Jefferson “Men shirk pastoral service not because they are strong, but because they are weak. . . . It is the weaklings and not the giants who neglect their people” (Jefferson 2006, 30-31). Thus pastors will be surveyed as to the possible reasons for neglecting the important work of individualized soul care.

Pastoral ministry, by any account, is extremely demanding work—no wonder defining models or tasks is so complex and fraught with competing agendas.

Except the Lord endow us with power from on high, our labour must be in vain, and our hopes must end in disappointment. . . . To call men out to real separation from the world, and a true union with Christ, apart from the power of God, is an utterly futile effort. . . . The weakest man here is not, in this business, really any weaker than the strongest man, since the whole affair is quite beyond us, and we must work miracles by Divine power, or else be total failures. (Spurgeon 2000, 322, 324, 328)

Pastoral ministry is difficult work (2 Cor 2:14-17). It is, at times, poorly defined as well.

Where no definitive “conception of ministry” exists “uncertainty about pastoral authority, vagueness about priorities, and a confusion of subroles” will emerge (Means 1993, 84). A model or paradigm of ministry must both constrain and empower tasks (Estep 2005, 49). It matters whether one starts with paradigms or duties.

Pastoral Ministry as Model or Duties

Donald Messer cautions those who would mine history for *the model* of ministry: “There have always been competing, conflicting, and complementing ways of

understanding Christian ministry” (Messer 1989, 19; Means 1993, 80). Others chronicle the historical pursuit of understanding pastoral ministry (Purves 2001, 5-6). One avenue details and discusses the various duties required of the ministry (cf. Messer 1989, 24). As needs arose various authors have written treatments on those tasks required. Another tactic has been to explore the very nature of pastoral ministry (see Messer 1989, 25ff.).

That ministry has been seen as *specific roles* and not *global metaphors* causes concern for numerous writers:

Arguably, the major problem that pastoral theology faces today is not the lack of skills, or even the lack of piety, among the clergy but the lack of an adequate theological foundation for pastoral ministry by which they can understand their work to be profoundly rooted in God’s redemptive and eschatological purpose. (Purves 2001, 47)

Ministerial images have been too often reduced to tasks—teaching, counseling, administrating, or preaching—eliminating the emotive and empowering portrait that feeds the functions. How you teach, counsel, administrate or preach is significantly affected by your own imagistic self-understanding, whether you see yourself as a “super saint” versus a “wounded healer” or as a “hired hand” versus a “political mystic”—just to cite a couple of options. (Messer 1989, 24)

How one chooses to describe himself in ministry is a reflection on his assumptions, expectations, and preferences. Metaphors influence how we conceive our ministries. They pose limiting factors and defining features . . . Perhaps recapturing the New Testament imagery of a ministry leader as pastor-shepherd, elder, overseer, slave-servant, helmsman, or steward should orient the younger members toward a more theologically informed understanding of the ministry. (Estep 2005, 50)

James Thompson would echo the preceding sentiments. He believes pastoral ministry has lost its theological moorings and in its place pragmatism reigns: “Without a theological foundation, the minister too easily becomes the one who ensures the church’s competitive edge in the marketplace of consumer religion” (Thompson 2006, 11). Thus he seeks to “move beyond the focus of the roles of the minister and the how-to literature of ministry in order to determine the ultimate aims of our work” (Thompson 2006, 11).

If pastoral ministry is compared to the hub and spokes of a wheel, then various options surface: (1) writings about the individual spokes, (2) attempts to define the hub (or central task), and (3) discussions that desire to see the entire wheel as a whole (see Lindgren and Shawchuck 1971, 137). Jim Means gives witness to the first class: “During the last half of the twentieth century, contemporary pastoral roles fall into a few broad categories, each excessively emphasizing certain appropriate subroles, while neglecting more primary functions” (Means 1993, 84). Andrew Purves details both the second and third groups. “Different epochs of the church’s life have emphasized one function as the organizing task around which the others revolved” (Purves 2001, 87-88; see also Means 1993, 80-81, and Clebsch and Jaekle 1983, 4, 11ff., and 32ff.). Purves later draws a contrast from individuals who paint in more global strokes. John Chrysostom, for example, is thought to have “had a larger vision that was in essence a unified practical theology in which preaching, evangelism, and teaching have a central place in the care of souls” (Purves 2001, 48). What is the landscape for current SBC pastors?

Do ministers prepare for and then discharge certain responsibilities (related or not), or do they prepare and pastor under a comprehensive paradigm that both empowers and constrains all ensuing tasks? Some of the literature simply treats individual charges that have fallen on hard times or need updating based upon current conditions (e.g., culture) which is itself a paradigm as well—a paradigm of parts so to speak (see Means 1993, 80). Everyone has a paradigm under which he labors (Colman 1993, 107). The question is one of intentionality. Does one seek to make the parts obey a paradigm or do the parts rule the day and, thus, become the paradigm?

Does Scripture simply detail roles, does it present a unified theology of pastoral ministry (Messer 1989, 30, “no”; Jefferson 2006, 17, “yes”), or does it emphasize a pastoral paradigm that allows for variation in the roles discharged (Best 1997, 177)? If Purves is correct to see pastoral ministry as the “art of arts” (Purves 2001, 119) then perhaps pastoral ministry is to be guided by a paradigm, say for example Thompson’s agent of community transformation (Thompson 2006), in which the individual tasks discharged would be flexible enough to accomplish that larger goal.

Do pastors serve the SBC conscious of an overarching model of ministry—an image capable of controlling particular mandates? Or, do they simply discharge the duties assigned by job descriptions? Are they aware of the power of paradigms?

The Power of Paradigms

Paradigms have the power to define duties (Estep 2005, 50) even at “subliminal” levels (Messer 1989, 24) because they define boundaries and establish successful behaviors (Barker 1993, 32). For example, a pastor who perceives himself to be a counselor over against another who sees himself as a professional will both discharge different duties and discharge similar duties differently. The paradigm of counselor imposes different “rules and regulations” (Barker 1993, 32) than that of the professional. Even if both complete the duty to confront error (Titus 1:9-11), the duty will be executed differently—fidelity to the same passage is determined dissimilarly.

Again, basketball and baseball players conceive of athletic and teammate functions in diverse ways. Bolman and Deal describe a basketball team as being “highly reciprocal” where “each player depends on the efforts of all others,” and where “every player may be involved with any of the other four.” Indeed, they even go so far as to say

that “anyone can handle the ball or attempt to score” (Bolman and Deal 1997, 90). Very different is a baseball team where “very little coordination is required” and can be described as “essentially a lonely game” (Bolman and Deal 1997, 89).

Paradigms are also predictive (Barker 1993, 31). In baseball, team members are highly specialized individuals. On the other hand, basketball teammates are more interchangeable. Pastors-as-basketball-teammates will perform all roles. Everyone would shoot, pass, and dribble (at times); but those more suited for ball handling would bear the lion’s share in that sphere (Driscoll 2008, 64). Pastors-as-baseball-teammates will, conversely, minister in niches and would rarely field other positions.

Pastors must wrestle with such matters. Paradigms shape what we see, define boundaries, and provide solutions to problems (Estep 2005, 50; Bolman and Deal 1997). Narrow paradigms provide a limited map to navigate through decision making (Barker 1993, 31). Crucial to good leadership is conscious control of operative images, intuition to change paradigms when required, and courage to lead in the shift (Barker 1993, 164).

Paradigm: Slave or Master

The way to escape a paradigm is to (1) know one’s own frame, (2) challenge that frame with contrary evidence, and (3) select the best conclusions (Russo and Shoemaker 1989). New categories from which to choose are needed (Langer 1989; Bennett 1993, 195; Barker 1993, 52)—categories that deepen understanding and widen vision of pastoral ministry (Greenway 1987, v).

New metaphors have the power to create new realities. Old images sometimes lose their capacity to empower or to transform because they have lost their original novelty and vitality due to trivialization, habitual use, or cultural acceptance and assimilation. (Messer 1989, 171)

Therefore, what follows are various paradigms of pastoral ministry from which to select the most biblical and best suited for contextual surroundings (Bredfeldt 2006, 152).

These paradigms leave questions unanswered—seven clusters of questions will follow.

Paradigm Formation

Possible paradigms to research can be constructed from various offerings, e.g., denominational, historical, or modern models. Though modern examples prove fruitful, a few passing words would be profitable for the former two.

Denominationally Determined

Jackson Carroll found that models of pastoral ministry are variously perceived across denominations (Carroll 1991, 53; Means 1993, 80 adds there has never been agreement). To the Reformed the pastor is the herald of the faith once for all delivered (Jude 3). Methodists covet a pastor who is skilled in interpersonal relationships (1 Thess 2:7-12). Southern Baptists, on the other hand, desire aggressive evangelists (Songer 1980, 266; Matt 28:18-20; 2 Tim 4:5). Finally, the Orthodox Church seeks pastors who are savvy in liturgical duties (Rom 12:1-2).

Messer offers a slightly different denominational schema. He writes of Roman Catholic, Orthodox, and Anglican “*priests*,” Lutheran “*pastors*,” Reformed “*ministers*,” and frontier American “*preachers*” (Messer 1989, 30; italics original). Thus, for a pastor to serve well in any of these denominations (the picture painted is overly broad) he would have to meet the expectations of that group (Carroll 1991, 53; cf. Birnbaum 1992, who found that college presidents were changed more by the culture than vice versa).

Regardless of their biblical fidelity, these images exert influence (Schuller, Brekke, and Strommen 1980). History provides equally compelling models.

Historical Images of Pastoral Ministry

The goal of this brief sketch is simply to highlight some of the major images brought to mind when others have thought about clergy. As has been shown, these central and controlling images have had vast impact on the roles discharged. Historical glances should allow current and future generations to escape the error of perceiving pastoral ministry anachronistically “by disturbing our calm, culture-bound assumptions concerning ministry” (Purves 2001, 115). Perhaps “there are truths to be regained and traditions to be recounted that can be creatively reappropriated in our contemporary understandings of the church, its ministry, and its mission” (Messer 1989, 33).

Authors debate the dominate image. Messer argues, “The paramount image of ministry through most of the centuries has been that of priest” (Messer 1989, 34), while Purves counters with the image of shepherd (Purves 2001). Means chronicles periodic overemphasis of one aspect of Jesus’ threefold model of ministry (Prophet, Priest, and King) to the detriment of the others (Means 1993, 81). For many, “Gregory’s *Pastoral Care* is the most influential book in the history of the pastoral tradition” (Purves 2001, 56, citing Oden 1984, 115; Clebsch and Jaekle 1994, 3 concur). It is even suggested that “in the history of the church Gregory’s is the most widely read book, after the Bible, on pastoral care” (Purves 2001, 56; Stitzinger 1995, 46). His model deserves further study.

The paradigm advocated by Gregory the Great is a shepherd who knows his sheep, sleeps among his sheep, and watches over their souls even as sin and Satan stubbornly corrupt every effort (see also Adams 1970, 66): “The pastor as shepherd of the people is Gregory’s central metaphor for pastoral work” (Purves 2001, 70; it is unfortunate that Gregory could not live out his own model; Stitzinger 1995, 46). His model was comprehensive, but has not been consistent followed. After he wrote his

treatise in 590 (the final form received in early 591; Davis in Gregory 1978, 9), his model of priestly-shepherd underwent continual change by the church until the priestly reigned supreme. The priestly portion continued, now in dominate fashion, until the sixteenth-century. It would not be until the Reformation that the shepherd side would revive.

Soul Care Shepherd

To be a shepherd, Gregory (1978), Richard Baxter (1974), and Martin Bucer (1974) demanded the pastoral care of souls—a duty more intensive than pastoral care. Shepherding in the classical tradition entailed individualized soul care (Means 1993, 82-83). “The classical tradition insists on congruence between doctrine and care, between pulpit and counseling room” (Purves 2001, 116). Thus the model of shepherd was one among the sheep—able to identify each voice of their flock (White 2004, 277).

James implies as much when he writes, “Is anyone among you sick? He should call for the elders of the church, and they should pray over him after anointing him with olive oil in the name of the Lord” (Jas 5:14). Three implications arise: (1) the one sick would be able to reach the elders, (2) the elders would intimately know the person who called upon them (cf. Van Neste 2003a), and (3) the elders would come and pray (Kistemaker 1996, 177: “the practice of calling the elders of the church to pray over the sick seems to belong to a bygone age”). Thus these men conceived pastoral ministry to be the hard work of knowing, leading, correcting, and loving individual souls in a myriad of particular duties (Means 1993, 82). Do current pastors/elders maintain similar ministries? Do the leaders (not lower levels) know the members individually?

The pastor was, therefore, neither perceived to be exclusively behind the altar (priestly model) or pulpit (prophet/preacher model). The latter model appears to come

into full bloom during the frontier days in the United States, though its roots trace to the reformation (Messer 1989, 37ff.). Indeed, Means contends during the reformation “it was recognized that the primary task was preaching,” but a balancing belief also existed; “public discourse was never enough” (Means 1993, 82). The priestly model, however, has a much longer history and will be introduced next.

Priestly Pastor

If the Roman Catholic tradition were allowed into the discussion the assertion that the *priest* model has been the most prominent in the history of the church may well be justified. The role of priest, however, took on new tones when the “communion table was transformed into an altar” (Messer 1989, 35). The priest “gained power and prestige” as he became increasingly conceived as the one who could command Christ down from heaven and into the Eucharist (Messer 1989, 35).

Eventually the priest became someone other than the people as seen in the clergy/laity division. Priests “mediated between God and humankind in offering Christ in the Eucharist” (Means 1993, 81). This elevated paradigm inevitably led to certain role expectations. Some believed the “chief work of a minister of Christ is to perform a ceremony” (Jefferson 2006, 21). The process of ordination only furthered the divide. It was not until the Reformation, and in particular Martin Luther, that the pastor was restored to the people. For most Protestants, the next model holds sway—even today.

Preaching Pastor

The Reformation changed the image of pastor from one who stands behind the altar (and between God and man) to one who stood behind the Bible. “The dominant ministerial images of the Reformation are those of the ‘preacher’ and the ‘pastor’”

(Messer 1989, 37; see also Jefferson 2006, 21). The recovery of the doctrine of the priesthood of all believers was crucial to the change. It led to a model of ministry “based more on the biblical teaching of spiritual giftedness and mutual ministry participation than on a hierarchy or corporate model” (Estep 2005, 51).

Reformation Root

“Instead of a priest behind an altar, the striking new image provided by the Reformation was that of a preacher behind a pulpit with a Bible in hand, proclaiming the word of God” (Messer 1989, 38). Power was shifted from the altar to the pulpit. Pastoral duties were bound to change as well as a result of the paradigm shift—a shift required because the old paradigm ceased being able to solve problems (Barker 1993, 52).

This pastor, though devoid of images and duties associated with the altar, retained the responsibilities of “preaching and pastoral care” which still included “notes of caring, discipling, and nurturing for the parish” (Messer 1989, 39). The pastor still did pastoral ministry as Purves (Purves 2001) clearly shows (cf. Means 1993, 82). Purves does add, though, that by the time of Bucer pastoral ministry was beginning to become “preaching writ small” (Purves 2001, 94). Much of the pastor-preacher image would change, however, with the rise of the saw dust preacher. It took the revival to complete the transfer and strip the office of pastor of soul care, leaving him principally a speaker (Pearcey 2005, 267-89). Jefferson warned, in advance, of what revivalism would do: “Just as the shepherd idea was swallowed up in the priest idea, causing a blight to fall upon the church, so a calamity of another sort is sure to overtake us if the shepherd idea is swallowed up in the preacher idea” (Jefferson 2006, 21).

Revivalist Fruit

In American revivalism much of the pastor *among the people* was lost to a model of pastor *celebrated by the people*. “The pastor was no longer a teacher who instructs a covenanted congregation, but a celebrity who is able to inspire mass audiences” (Pearcey 2005, 267; see Lloyd-Jones 1971, 13-15). Public preaching reigned supreme—and supreme power went to the most visible as well (Gangel 1997, 253). The reality of Acts 14:12 (Paul was thought to be Hermes because he was “the chief speaker” and Barnabas saw as Zeus because he was the leader) practically disappeared. Power and preaching collapsed into one. The speaker became *the default* leader (Pearcey 2005). To be sure, some denominations were affected more than others, but the impact was undoubtedly pervasive. For purposes of this study, it is helpful to note some of the changes brought into the local, autonomous churches—the soil from which the Southern Baptist Convention (evangelicalism; Lloyd-Jones 1971, 25) would sprout.

Pearcey’s critique is penetrating:

Increasingly, the populist preacher became a performer, stringing together stories and anecdotes, often from his own life. This method engaged the audience’s emotions, while subtly enhancing the speaker’s own image by highlighting his own ministry and spiritual experiences. The outcome of all this was the rise of the personality cults, the celebrity system that has often become so entrenched in evangelicalism. (Pearcey 2005, 287)

These pastors “built movements based on sheer personality—on their ability to move people and win their confidence” (Pearcey 2005, 287). “The star system prevailed in religion before it reached the theater” (Hofstadter 1966, 86). Another ill side effect of revivalism was anti-intellectualism. “Revivalism had wandered far from the way of Jonathan Edwards, who appealed to both the head and the heart. Now the preeminent American evangelist [Moody] dismissed intellectual ventures with ‘you call it

metaphysics, but I don't know what it is” (Martin 1984, 316). Iain Murray details an “impatience” and even boredom with doctrine as recent as the 1970s due to Billy Graham crusades and charismatic influences (Murray 2000, 135).

A minister's work was results—and thus the paradigm that reigned supreme was pragmatic (Pearcey 2005, 286; 289). Pragmatic fruit found a faithful ally in the revivalist root that grew in Southern Baptist life (see Iain H. Murray, *Revival and Revivalism*, 1994 and *Evangelicalism Divided*, 2000). Jackson Carroll confirms the rise of pragmatism on the heels of the revival. He recounts the changes in American history as follows: (1) the *Master* was mostly a cultured generalist, (2) the *Revivalist* or *Pulpiteer* “was not only a persuasive preacher but also knew well the psychology and techniques of evangelism,” (3) the *Builder* was an expert in administrating “large institutional churches and their diverse programs,” and (4) *Manager* who is believed to be dominate today and is expected to lead “efficient organizations” (Carroll 1991, 53; italics original).

SBC pastors serve in the shadow of this history. That shadow has proven shifty, transforming from (1) a priestly-shepherd, to (2) a priest, to (3) a pastor-preacher, to largely (4) a professional preacher, to (5) a manger, and now (6) a visionary leader. Moreover, certain manifestations have proven lamentable. Speaking of the priestly and preacher models one man remarked: “both men are alike in putting the supreme emphasis on public performance—the one on a ceremony, the other on a discourse. The one makes the altar, the other makes the pulpit, the holy of holies of the Christian church” (Jefferson 2006, 21; d. 1937). For him, anytime the church loses sight of the shepherd role both the pastors and the people suffer (Jefferson 2006, 22). What models exist for study today?

Modern Ministry and Minister

In modern times change has come more quickly. Images of pastoral ministry that used to hold sway for multiple centuries have come to change many times in just one. Constant and cavernous change leads to lament: “Previous generations probably had clearer conceptions of the pastoral role than exists in America today” (Means 1993, 83). Nailing down prevalent models for study proves to be a thorny endeavor.

Category Formation

Identifying paradigms for research can be challenging. One scheme is more a list of duties than images: “preaching, leading worship, teaching, providing pastoral care, and giving leadership” (Carroll 2006, 25). Another, though more paradigmatic, is overly traditional: “priest, preacher, pastor, prophet, shepherd, and evangelist” (Messer 1989, 45). A third offering, though termed “roles” by its author, is paradigmatic and present: (1) believer-saint, (2) biblical scholar, (3) preacher-teacher, (4) priest, (5) liturgist, (6) evangelist, (7) father-shepherd, and (8) disciple (Means 1993, 83). A fourth offers “other important images of ministry such as teacher, overseer, liturgist, elder, or priest” (Oden 1983, 312). Paradigms studied must be both broad and specific.

Paradigms must be broad enough to cover the gamut of pastoral duties, but be distinct enough to allow differentiation from other models. For example, one very broad model identifies a pastor as an agent of community transformation (Thompson 2006). This model allows little differentiation for study. Two final offerings follow. One aligns pastoral ministry under the threefold model of Jesus as Prophet, Priest, and King. Even though each aspect has, at various times, been over emphasized (Means 1993, 81) or significantly modified (Bergsma 1998; Driscoll 2008, 67), the model

still proves useful. The other distributes pastors among four paradigms: (1) existentialist/humanist, (2) pragmatism/progressive, (3) realist, and (4) idealist (Bredfeldt 2006, 138-46). Though the categories may be more closely identified with leadership styles (the how) as opposed to ministry roles (the what), the model includes both. All the preceding categories can be (and, in reality, are) combined for fruitful research.

Seven models emerge for research: the pastor as (1) prophet/preacher, (2) soul care shepherd, (3) visionary leader (4) coach/disciple maker, (5) evangelist, (6) manager/chaplain, and (7) teacher. Table 1 depicts various modern proposals from which the above seven categories are combined and created.

Table 1. Models of ministry

Messer (1989)	Means (1993)	Warren (1995)	Carroll (2006)	Bredfeldt (2006)	Leadership Network (2009)
Priest	Believer	Evangelist	Preaching	Humanist/Existentialist	Preacher/teacher
Preacher	Scholar	Worship Leader	Worship	Progressive/Pragmatic	Directional leader
Pastor	Priest	Chaplain	Teaching	Realist	Administrator
Prophet	Preacher-teacher	Instructor	Pastoral Care	Idealist	Pastor, shepherd, or spiritual guide
Shepherd	Liturgist	Reformer	Leadership		Evangelist
Evangelist	Evangelist	Equipper			Apostle starting new churches
	Father-shepherd				Prophet
	Disciple				Visionary
					Other

In many ways one would be justified in combining prophet/preacher, teacher, and evangelist. All are “great men” driven by virtues (Bredfeldt 2006, 138). Each discharges their speaking duties differently though. For research purposes, then, all three are distinct enough as paradigms (and in priority of functions) to warrant separate categories. Other models, though, are not retained.

Five lesser-advocated models (some in terms of volume, others in terms of validity) also exist: (1) priest, (2) king, (3) father figure, (4) theologian, and (5) therapist. None of these warrant inclusion in the present survey instrument, but are included in Appendix 1 for possible future research. All models surely look to Jesus himself for support. Jesus was (and is) The Evangelist, The Shepherd, The Priest, et cetera. Depending upon which facet is emphasized, however, very different roles and responsibilities result (Means 1993, 82).

Paradigms of Study

Thus the seven prominent models, or images, designated for research are: (1) preacher, (2) teacher, (3) evangelist, (4) visionary leader, (5) manager/chaplain, (6) coach/disciple-maker, and (7) shepherd. Distinctives of each model follow.

Pastor-as-Preacher

As briefly seen in chapter 1, this school of thought suffers not for adherents. Many modern examples of this school can be cited. Mark Dever (2000), John MacArthur (1992, 1995), Arturo Azurdia (2006), and John Piper (1990) are four prominent, modern proponents. Two historical figures of note are D. Martyn Lloyd-Jones (1971) and Charles Spurgeon (2000). This group falls under the label of a *virtues* driven minister. They are generally thought of as “Great Men” by those they lead (Bredfeldt 2006, 138-

39, 144). This camp boasts men of great charisma who thunder the Word of God. Because the gift of prophecy is so closely equated with preaching, the paradigm under which they serve can be seen as pastor-as-prophet or pastor-as-preacher (MacArthur 2005, 215; “[Prophecy] refers to the public proclamation of Scripture”). Perhaps the flagship verse for this paradigm is 2 Timothy 4:2 (along with John 21:15-17, Acts 6:2-4, and 1 Tim 4:13-16). Other biblical texts, speaking to the priority and prominence of preaching, abound.

The example of Paul testifies to the priority of preaching the gospel. It is the normal means through which sinners are saved (Rom 10:14; 1 Cor 1:21). Paul was appointed a preacher (1 Tim 2:7; 2 Tim 1:11; cf. 1 Cor 1:17; Eph 3:8)—a duty he was eager to discharge (Rom 1:15; 15:20, his “ambition”). Preaching the gospel manifests God’s eternal promises (Titus 1:3), saves sinners (1 Cor 15:2; 1 Pet 1:23-25), strengthens believers (Rom 16:25), and of which Paul is not ashamed (Rom 1:16). Paul simply followed the example of his Savior.

Jesus clearly declares, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose” (Luke 4:43). Therefore, he preached good news to the people (Luke 3:18; 7:22; 9:6) and in the synagogues (Luke 4:44; 20:1). Given the words and deeds of Christ, it is no wonder that Paul tells Timothy to “preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching” (2 Tim 4:2). The importance of preaching is clear.

Other aspects have not gained consensus. For example, (1) is preaching the sum total of Jesus’ or Pauline ministry, (2) do teaching and preaching differ, (3) is preaching a required duty of all pastors or a gift given only to some, (4) should preaching

be shared, and (5) does preaching consist of more than Sunday sermons? These questions, like those earlier (e.g., difficulty of soul care and the power of paradigms), will be examined later. In total, seven clusters of questions surface for discussion and research. The image of pastor-as-teacher provides the next fertile soil for dialogue.

Pastor-as-Teacher

Whether one views himself as a teacher or preacher is vital. Diverse actions are likely to follow—methods for preaching and teaching are worlds apart (see Lloyd-Jones 1971 for preaching; Richards and Bredfeldt 1998 for teaching). Whereas Paul is, perhaps, the patron saint of preachers, Jesus is the example par excellence of teachers (Pazmiño 2001b, 115). Paul preached; Jesus taught. Preachers are often measured by content (MacArthur 1995a, 253-57); teachers by the change in pupils (Bain 2004, 10).

Preaching and teaching are often portrayed as altogether different enterprises. When Jesus is viewed by preachers, He is preaching—even when teaching (MacArthur 1995a). When Jesus is studied by teachers, He is consistently portrayed as, and models, teaching (Pazmiño 2001b). When describing Matthew chapters 5 through 7, Hendriksen, contends Jesus *preached a sermon*, while Pazmiño believes He *delivered a discourse* (Hendriksen 1973, 259; Pazmiño 2001b, 115). Paul proclaimed in highly structured propositional, monological discourse; Jesus instructed through dialogue, parables, illustrations, and questions—inviting involvement (Richards and Bredfeldt 1998, 237).

Paul does, however, exhort Timothy and Titus to teach many times in the Pastoral Epistles (1 Tim 4:11, 13, 16; 6:2; 2 Tim 3:16; 4:2; Titus 2:1). Furthermore, Paul includes his call to teach (1 Tim 2:7; 2 Tim 1:11) and the requirement that elders must be able to teach (1 Tim 3:2; 5:17; 2 Tim 2:24; possibly 2 Tim 2:2; Titus 2:7, teach with

integrity; and 1 Tim 2:12, not permitted for women). There are also many references to either Paul's teaching or *The Teaching*, i.e., the Word (1 Tim 4:16; 6:1, 3; 2 Tim 3:10). Finally, Paul also speaks to the Ephesians about the gift given to the church, namely teachers (or teaching-pastors; Eph 4:11). In light of passages like these, authors have extolled the teaching task of pastoral ministry. "Teaching is, in fact, the foundational task of every Christian leader" (Bredfeldt 2006, 27). John Stott concurs, "First, pastors are essentially teachers" (Stott 2002, 104).

In contrast, some exalt the function of preaching over against teaching. "The preacher . . . goes beyond the work of a teacher, for preaching has as its ultimate goal redemptive penetration" (Ellsworth 2001, 115). The dissimilarity is curious because Paul only speaks of preaching six times in those same Pastoral Epistles (twice in regard to his call, 1 Tim 2:7 and 2 Tim 1:11; once as a command 2 Tim 4:2; once as an elder's duty, 1 Tim 5:17; and twice in reference as the method of proclaiming the gospel, 2 Tim 2:8, and Titus 1:3). Perhaps Ellsworth's comment is overstatement.

Is "redemptive penetration" achieved only from behind the pulpit by a sermon? Paul declares it is through the foolishness of *what* he preached (not *that* he preached) that God saves those who believe (1 Cor 1:21). The Scripture is what makes one wise for salvation (2 Tim 3:15) from which Timothy learned—and learning occurs in more settings than just lectures. Monologue has its limits: "You can impress people at a distance. But you can impact them only up close" (Hendricks 1987, 94). The gospel goes out in a variety of methods as Ellsworth admits.

As strange as it may seem, the problem [lack of Bible knowledge and theological understanding] partly is to be found in the emphasis on expository preaching that has so strongly marked America's more highly respected pulpits. . . . The human mind and heart longs for story so deeply that we love to hear stories and

enter into them even when we know they aren't true. . . . people are drawn to stories. (Ellsworth 2001, 126)

Should preaching and teaching be regarded as distinct as some have suggested (Prime and Begg 2004, 125; significantly so)? The goal of *teaching* is “to give people an understanding of God’s truth,” while *preaching* is making “an appeal to people’s wills, as well to their emotions, to respond to the Word that they have now understood through teaching” (Prime and Begg 2004, 125; cf. Parsons 2009, 39, “teaching” is the transfer of content, while “preaching” is exhortation and practical application). Teachers, on the other hand claim similar goals for teaching: “exhorting and complimenting, warning, reassuring, and supporting” (Ward 2001, 118). Moreover, if preaching must include “a balance between teaching and preaching” (Prime and Begg 2004, 126; cf. also MacArthur 1995, 257) how would one distinguish between the two? Surely this line of reasoning (that preaching includes both preaching and teaching) contributes to confusion and, perhaps, the eclipse of teaching by preaching.

Thus questions arise from the discussion of this paradigm as well. Some revolve around methodology: (1) are teachers and preachers two classes of elders or one, (2) must all pastors/elders teach, but only some preach, (3) is a pastor-teacher really a preacher, (4) is sanctification best achieved through preaching (monologue) or teaching (dialogue)? Other idealists (Bredfeldt 2006, 138), perhaps, perceive the biggest concern to be content: is the message (whether taught or preached) evangelistic?

Pastor-as-Evangelist

This paradigm measures its ministry by gospel results. “The ideal minister was the evangelist who was measured by his success in persuading large numbers of people to

become Christians” (Thompson 2006, 8). For many men, numbers equates to souls. An obviously important figure in this family is Billy Graham.

Urgency is an indispensable part of the work of an evangelist This call is an integral part of the evangelist’s responsibility; he does not merely preach truth but proclaims it with a view toward some of his hearers responding positively to the Gospel. (Graham 1984, 59)

Thus, the one who preaches truth is not a pastor *per se*, but an evangelist.

Important verses for this camp are 2 Timothy 4:5 and Matthew 28:18-20 (emphasizing the command to go and get decisions for Christ; Warren 1995, 123). Greenway expands the list of verses to the entire book of Acts: “There we find the paradigms from which all who bear office take their cue” (Greenway 1987, 5). In defense of issuing imperatives from a principally historical book, Greenway remarks, “Their [the apostles’] ministries as well as their words remain models for the church in all ages” (Greenway 1987, 5). Thus Acts 6:1-6 could presumably advance equally well the pastor-as-preacher or pastor-as-evangelist paradigms. The power of paradigms is on display once again as differing images of ministry can be found in the same text.

Not surprisingly the principal pastoral duty is witnessing. “Evangelism is not just one thing among many that a pastor does. It is the heart of everything a pastor does!” (Armstrong 1990, 13). It is the role: “Anything other than evangelism is relegated to a secondary role” (Warren 1995, 123) for these men. Though others concur with the outcome, they disagree nonetheless with the conclusion: “How to reach the so-called unchurched masses is to these ministers the only great problem” (Jefferson 2006, 48).

The work of evangelism makes dictates upon many pastoral functions—even the worship service is affected. Additional entreaties to respond to the gospel are often tacked onto the end of a service. “All sorts of devices are adopted to catch them [the

unchurched]” (Jefferson 2006, 48). In fact, some hold that the gospel has not been presented unless an altar call is issued. “Any sermon that does not include an invitation as well as a proclamation is not New Testament-style preaching” (Streett 1984, 37). The paradigm clearly predicts behaviors (Barker 1992, 32)—behaviors that if not followed might result in adverse reactions to a pastor.

With an expectation present, the pressure exerted on pastoral functions is intense. “If as it is represented, the appeal to come forward is the ‘climax’ of an evangelistic sermon, can churches which are evangelical be satisfied to remain without the practice?” (Murray 1998, 3). D. Martyn Lloyd-Jones is one witness to the demands:

People have at various times come to me at the close of a service and have chided me, indeed sometimes reprimanded me, because I have not made an appeal for immediate decisions. Some of them would go so far as to say that I had been guilty of sin . . . They have said, ‘I am quite sure that if you had only made an appeal you would have had a great response’—that kind of argument . . . I have been told by a number of ministers within the last ten years or so that they have been told by people at the end of a service that they had not preached the Gospel, simply because they had not made an appeal. (Lloyd-Jones 1971, 269)

If the role of the pastor is not simply to explain and apply the text, but also to induce a response, then the operating paradigm *not only defines the role, but also the result* (cf. Coleman in Streett 1984, 14: “the final test of any sermon is what people do about it”).

Thus many questions remain: (1) What are the functional demands upon pastors in terms of doing the work of an evangelist? (2) Is preaching the best means of fulfilling that charge? (3) Is evangelism a duty or gift given to some? These questions will be addressed and researched. In their zeal, these charismatic Great Men (Bredfeldt 2006, 144) may win many adherents. What is to be done with all of these people? The solution is often left to the visionary leader pastor.

Pastor-as-Visionary Leader

Henry Klopp addresses how pastoral ministry changes in response to growth:

Pastoral leadership, particularly in small rural areas, used to mean shepherding a small group of people, most of whom had direct contact with the pastor. Many churches carried this model into the urban environment. But nowadays in urban and suburban settings, the numbers of churchgoers are often too high for pastors to be in contact with everyone on a regular basis. Instead of shepherding everyone more or less individually, or at least family by family, pastors must shift their focus to a small core of leaders who do most of the individual ministering with church ministers. (Klopp 2002, 92; see Driscoll 2008, 61-62)

Why must pastors shift their focus? Was the rural model of ministry wrong? Are pastoral paradigms pragmatically determined? “Does the church need a CEO because the perception of the church as an institution has changed, or has the CEO molded the institution in his own image” (Means 1993, 88; Estep 2005, 37)? Apparently, the sheer size of many churches demands a new model of ministry (Anthony and Estep 2005, 11).

What determines an effective ministry may be evolving. In earlier generations pastors were judged by conversions. In another, by-gone time, pastors were evaluated by response to individual needs through therapy, pastoral care, and counseling (Thompson 2006, 8, referencing Hough and Cobb 1985). In the present era, however, “the minister is ultimately measured by the ability to organize, build, and manage a complex organization” (Thompson 2006, 9). This change has met resistance: “Once the elders of the church, teachers by their calling, become chief executive officers rather than teachers, the church is relegated to organizational status” (Bredfeldt 2006, 28). The paradigm adopted by the leaders captures the entire enterprise; a theory calls for a style which leads to certain techniques (Lindgren and Shawchuck 1971, 141).

Many today, would welcome and even recommend the business brand of pastoral ministry (Means 1993, 88). Complex organizations need leadership,

management (Lindgren and Shawchuck 1971; Means 1993, 89), and visionary deftness. These leaders fit well within the visionary camp (Bredfeldt 2006, 141). They see the value of mission and vision tasks in seeking/winning the lost and sanctifying the saints. Backers are Hybels (2002), Pope (2002), and perhaps Lindgren and Shawchuck (1971; Shawchuck, 1984, decries organization over against organism). The pastor must be a visionary leader much like a CEO of a business venture (cf. Estep 2005, 50, for caution).

The future is his domain—in particular a future of growth, both in terms of impact and influence. Visionary leadership is so important for some that it even outshines preaching:

Although many preaching-centered churches attract large crowds, their impact on the community is often negligible. The church is packed for an hour on Sunday, but empty during the week. Sermon junkies tend to stay in their comfortable pews, growing ever more knowledgeable while becoming ever less involved in the surrounding community. (Hybels 2002, 25)

Though Hybels assures readers it is not his goal to diminish “effective teaching and preaching,” he does intend to advance the idea that neither “ensure ministry vitality” (Hybels 2002, 25). Visionary leadership is the key that unlocks the door of impact.

Churches that flourish and impact communities are those led by “people who possess and deploy the spiritual gift of leadership” (Hybels 2002, 26). It is a compelling vision that pictures a possible future and generates the passion to see its completion (Hybels 2002, 31, 32). Thus pastors must principally be leaders who give themselves to vision casting and completing. After the vision is spread, the pastor recruits and trains like-minded people to join the endeavor. Leaders must continually guard against this vital task falling “to the bottom of the agenda” (Hybels 2002, 123). Formulating, casting, and accomplishing vision becomes the (senior) pastor’s primary interest.

In fact, Jesus is seen as the model of visionary leadership—both in His personal life and in His commitment to training others similarly (Hybels 2002, 126-27). For Hybels, Jesus considered His life to be about “a *business*” in which “He had a three-year strategic plan that included the selection and development of twelve disciples” (Hybels 2002, 71; italics original). If the model received from Jesus is one of strategic planning, under-shepherds must do no less. The apostle Paul got the message. He “was an entrepreneurial leader” himself (Hybels 2002, 152). The model then drives the mandates—once again, form defining function.

Important verses for this paradigm would be Romans 12:8 (on leadership side) and 1 Corinthians 12:28 (on the management side). Estep would hasten to add that administration “is a ministry in and of itself” (Estep 2005, 45). In other words, one does not do administration in order to do some other ministry, it is ministry. Even 1 Timothy 3:4-5 enters into the discussion as a concession to the need of managerial functions among pastors. “He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church?” (Means 1993, 91, though he does call it a “subrole”).

Others lament the confusion growth inevitability brings to already befuddled models of ministry: “The lack of a unifying center often drives ministers today to the brink of insanity. Pulled in fifty directions at once, it seems that many default into a managerial mode of a CEO” (McClane 2009, churchlink.php). Others decry the minimization of traditional pastoral roles such as preaching and teaching for business, marketing, and programming skills (Means 1993, 89; Driscoll 2008, 18).

In fact, Means derogatorily details many authors who openly advance business models of church leadership. Whether it is middle management (Gibbs 1981), pastors as presidents or CEOs (Schaller 1980), or “more management for the pastor and more ministry for the people” (Wagner 1984), Means mourns them all. His objection is that business-like ministry is directed away from people and towards the organization (Means 1993, 90-91; see Bredfeldt 2006, 28). Means maintains that much of the administrative aspects of ministry should be delegated away for weightier matters like “prayer, study, preaching-teaching, discipleship, and spiritual leadership” (Means 1993, 91).

Important tasks for this group are (from Klopp 2002): intentionality, goal setting, mission development and vision casting (cf. Pope 2002; Lindgren and Shawchuck 1971, 139); transforming and empowering people (cf. Hybels 2002; Lindgren and Shawchuck 1971, 139); involving others in ministry (cf. Tichy 2002); accountability of leaders (cf. Zenger and Folkman 2002); managing social impacts (cf. Lindgren and Shawchuck 1971, 139); and a willingness to evaluate progress (cf. Lindgren and Shawchuck 1971, 139). Ultimately the leader must take initiative (Klopp 2002, 94).

Thus a bounty of questions surface: (1) must a pastor adopt business minded models (and e.g., task specialization) to grow the church, (2) must a pastor adopt business minded models (and tasks) in response to growth, (3) is administration ministry, i.e., a duty of all pastors, (4) are pastors trained for such tasks, and (3) is leadership the key to kingdom effectiveness?

The above functions are grouped together because united they are more dynamic than the venture pastors (Bredfeldt 2006) or mere managers that follow. What

the visionary paradigm dislikes is the stagnation perhaps found in the next group—the caretakers (Klopp 2002, 93).

Pastor-as-Manager/Chaplain

Rick Warren describes a pastor in this category as one who is “highly relational, loves people, and spends most of his time caring for members” (Warren 1995, 123). Though Warren admits these men do not lead their churches to get much done, focus more on the gathering than any goals, and those churches under their care are not balanced, he speaks in gracious language (Warren 1995, 123-25). Henry Klopp, on the other hand is not so affirming.

Klopp contends that this paradigm is full of managers not leaders (cf. Kotter 1996, 25-30, most businesses are over-managed and under-led). Klopp posits four crucial assumptions for chaplains: (1) ministry is inside church, not outside, (2) the object of ministry is believers, not unbelievers, (3) ministry is focus of the clergy, not the laity, and (4) ministry is measured by pastoral satisfaction, not changed lives (Klopp 2002, 93). These realists are more interested in the venture of the local church than the mission of the global church (Bredfeldt 2006, 142-43). The model seeks the *status quo*, maintaining harmony in the fellowship (Warren 1995, 123). They are efficient at running programs and maintaining the culture of the church (many of which are small; Warren 1995, 123).

Bill Hull deems these men generic pastors who may agree with the disciple-making pastor (below) on tasks, but “differ radically in work behavior” (Hull 1988, 80).

The following characterizes the generic pastor:

1. He serves people rather than Christ and in so doing “instead of making disciples, the pastor produces dependent, parasitic believers” (Hull 1988, 81).

2. He lets the church set the agenda and thus “has fallen under the dictatorship of the disobedient” (Hull 1988, 81).
3. He allows the church to define roles; hence “finds himself running from committee meetings to hospital rooms to rewiring the sound system” (Hull 1988, 82).
4. “He responds to the environment rather than creating it” and thus ends up lost in the woods “preoccupied with individual trees” (Hull 1988, 82).

Though Hull believes these men to be “faithful, hardworking” men of God, they have lost the mandate to make disciples. Thus, caretaking-pastors plod along, all the while losing ground. Without intentionality in pastoral functions “ministry can sprawl out formlessly” (Dever 2005a, 93).

Others blame the slide into caretaking on paradigm blindness in the face of changing culture and/or pastoral landscape.

Unable to think in terms of new standards of ministry, these pastors—with honorable intentions—think in unpretentious terms of survival and maintenance, and seldom imagine penetrating their communities with the gospel of Jesus Christ. Consequently they struggle to maintain a status quo, a struggle many pastors are losing. Eighty percent of American churches have not grown or have declined in attendance during the 1980s. Business as usual may (or may not) ensure survival, but only a change in the pastoral role will create effectiveness in the coming years of pastoral ministry. (Means 1993, 80)

Thus whether one has forgotten their marching orders or has simply been unable to change with the times, these pastors are struggling and ineffective. Perhaps more are here than willing to admit—even on an anonymous survey. To do so may be more than conscience can bear.

Biblical support for this group is sparse, and perhaps, more in the negative.

Surely it is too strong to group these men with the faithless shepherds of Ezekiel’s day:

The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. (Ezek 34:4)

The model seeks just the opposite. They intend good to those for whom they care.

Harshness would never be a word openly used to describe their ministry.

Yet one who maintains the status quo, for whatever reason, has variously been critiqued as mean, even though very nice. Any pastor who fails to warn the sheep of the “great temptations of the ancient Enemy” and fails to “correct with severe and zealous asperity those evils in his subjects which cannot be treated with forbearance” is “guilty of all” (Gregory 1978, 83). Merely maintaining harmony may allow sheep to become prey (Ezek 34:7-10; Jefferson 2006, 37-38). A shepherd must actively provide soul care—even if it is disciplinary. “A pastor is a man who is given charge of souls. He is not merely a nice, pleasant man who visits people” (Lloyd-Jones 1980, 193). It is mean to not guard and protect.

Questions generated from a review of this paradigm would be: (1) which pastors are expected to regularly study the Bible, (2) is pastoral ministry geared more to internal or external constituents, (3) how different are the ideal and actual models of ministry in terms of administering programs, (4) is it important to maintain harmony (status quo) in the church, and (5) does the church, or job description, set my duties?

However variously critiqued, this paradigm is surely not known for preparing the next generation as intentionally and intensively as the next model.

Pastor-as-Coach/Disciple-maker

These men Bredfeldt would classify as humanists driven by values (Bredfeldt 2006, 140-41), namely the value of mentoring and training the next generation.

Proponents are Bill Hull (1988), LeRoy Eims (1978), and Robert Coleman (1993; see forewords written in books by Hull and Eims). Klopp (2002) would also fit in this camp.

He sees important tasks for this group to be: a commitment to train leaders (see also Finzel 2007; Tichy 2002), team development (see also Gangel 1997), multiplication of ministers, accountability (see also Zenger and Folkman 2002), excellence, and optimism. They value people and verses such as Ephesians 4:11-16 hold great weight.

For many the Ephesians pericope is *the* passage. “This text’s principles unlock the key to corporate maturity, effective evangelism, and a self-perpetuating growth” (Hull 1988, 83). Other important texts would be Matthew 28:18-20 (the disciple making aspect), Matthew 9:37-38 (gathering disciples), and Luke 6:16/9:1-6 (training the disciples). The role of the pastor is to train disciples for the work of ministry.

By ministry Hull envisions what is largely termed pastoral care. For him, shepherding is an optional gift, not an obligatory function (Hull 1988, 88). The leader must shape vision, teach, and train while pastoral care “is not a primary hands-on responsibility of the lead pastor” (Hull 1988, 88). For Hull, the pastor (at least the *senior* or *lead* pastor) is a specialist. What roles other pastors would fulfill are not addressed.

For senior pastors Hull concludes that a better image or model of their ministry (at least for the *senior* or *lead* pastor) is that of *coach* over against either *shepherd* or *pastor*. Others wholeheartedly concur:

The position that is now called “pastor” of a church will be redefined. Those who fill that position will function more like the coach of a sports team rather than the owner. (Bill Hamon, quoted in Klopp 2002, 95)

I think perhaps the best modern day idiom for pastor is “coach.” (Greg Ogden, quoted in Klopp 2002, 96)

Hull would advocate the leadership team’s image, not as a team of shepherds (whether they be conceived as baseball or basketball players), but as the coaches of the team. “The pastor is a player-coach” (Hull 1988, 91). Presumably then, he would be comfortable

with the pastoral staff being seen as assistant coaches, specializing much like offense and defense coordinators do in professional football.

As the head coach, the senior pastor must go beyond mere telling (i.e., preaching). He should show, train, and then release to works of service (Hull 1988, 95).

For this paradigm, preaching a message or two a week simply will not suffice (Eims 1978, 27). Preaching alone is not enough:

The most common myth is that effective preaching leads to effective ministry. Effective preaching is a good start to the process, but falls short of effective ministry. Over 90 percent of pastors must face the reality that preaching is not enough. It is not enough for the top 10 percent either, but they usually aren't required to confront their reality. Many pastors will agree that preaching is not enough, but they do not consider it their responsibility to fill in the gaps. They have been thoroughly schooled in the erroneous belief that their main role is to preach. This false notion is a clear example of reading cultural trends into Scripture. (Hull 1988, 95-96)

The goal is train the people to become self-feeders (Eims 1978, 53; Hull 1988, 92).

Table 2 chronicles various disciple making methodologies.

Table 2. Disciple making methodologies

Coleman (1993; first pub. 1963)	Eims (1978)	Hendricks (1987)	Hull (1988)
Selection	Evangelize	Telling	Tell them why
Association	Establish	Showing	Tell them what
Consecration	Equip	Doing (role-play)	Show them how
Impartation		Doing (real-life)	Do it with them
Demonstration			Let them do it
Delegation			Deploy them
Supervision			
Reproduction			

The pastor-as-coach is compelled to roll up his sleeves and get deep (intentionally) with individuals. One implication is that only a limited number can be engaged at a time (even Jesus principally had only twelve). In fact, pastor-as-disciple-maker proponents advanced the idea of selectivity. Disciple making pastors should concentrate on the strong of the flock. Thus a coach finds the most motivated spiritual athletes (Eims 1978, 89), then equips them both to do the work of ministry and to train others likewise (2 Tim 2:2). Once trained these leaders then become the ones to administer pastoral care to the flock. It would be wrong for pastors to spend their time with the weak, frail, or fringe members of the body.

Not every author holds to the principle of selectivity. John Killinger contends it is on the edge that pastoral oversight is needed the most: “It is the ones on the periphery who need the most care The artful pastor, said Phillip Brooks, will track the edges like a sheep dog, herding the strays in toward center” (Killinger 1985, 14). Killinger holds this position so strongly that he makes its completion third in his ten commandments of pastoral ministry (Killinger 1985, 202).

Surely Hull and other disciple making pastors would contend that they seek the good of the fringe as well—it is through the strong, though, that the edge will be patrolled (Hull 1988; 2 Tim 2:2). The difference is in the fact that Killinger calls the pastor to the fringe, not a second generation of leaders (cf. Ezek 34:4). He laments that the temptation is to minister among the “attractive and amiable people” who are “the most likely judges and rewarders of our performance” (Killinger 1985, 202).

Thus pastors need to be queried: (1) is pastoral ministry focused on discipling the strong or the weak, (2) are saints best sanctified through preaching or discipleship, (3)

is pastoral care a duty for all pastors, or a gift given to some, (4) is pastoral care best accomplished by pastors or members, and (5) should pastors shepherd the entire flock or ranch a herd through levels of leadership? The final paradigm would emphatically require pastors to shepherd every member of the flock.

Pastor-as-Shepherd

This paradigm expounds general duties for pastors. The Shepherd in Psalm 23 serves as the model for pastors to follow in (1) ruling, (2) guiding, (3) feeding, and (4) protecting (Spurgeon 1990, 372). Because these actions are God's toward the redeemed, no less is expected from His under-shepherds (cf. Reeder 2008, 119). He "is deeply concerned about who directs his ministry endeavors and how these efforts are conducted. . . . God is jealous of his reputation and does not hesitate to intervene in the lives of those who are self-appointed prophets" (Anthony 2005a, 24). After all, God is the perfect shepherd in the person of Jesus—the Shepherd and Overseer of souls (1 Pet 1:25).

Foundational verses for this paradigm are Acts 20:11-35, Colossians 1:28-29, 1 Timothy 3:5:17, James 5:14, and 1 Peter 5:1-3. Van Neste (2003b, [ministry.htm](#)), for one, sees Colossians 1:25, 28-29 as a helpful summary of pastoral ministry:

Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God. . . . And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me. (Col 1:25, 28-29)

From the pen of Peter come the tasks of feeding, protecting, and leading (1 Pet 5:1-4).

Luke's record of Paul's address to the Ephesian elders (Acts 20:28-32) provides a comprehensive model of the duties to guard, keep watch, and shepherd the church (Newton 2005, 72).

One must be careful, however, to not take the shepherding image too far. Because paradigms set boundaries (Bennett 1993, 199), one may be hindered from seeing people as more than sheep. People are not sheep even if they share some characteristics at times due to sin or frailty (cf. Jefferson 2006, 35-56). “Shepherds are human, sheep are animals. The relationship is unequal at all points” (Purves 2001, 44; Ezek 34:31, *adam*, thus “human sheep,” ESV). Moreover, leaders must know that they too are sheep. “The single most important lesson for a leader to learn is that he/she is first a sheep, not a shepherd” (Means 1993, 193-94). Finally, Chrysostom adds, “You cannot treat men with the same authority which a shepherd treats a sheep [because] it is necessary to make a man better not by force but by persuasion” (quoted in Purves 2001, 44). The model, as an analogy, has limits and must be held in tension with other truths.

For some, the model is so antiquated that it ceases to be fruitful in its ability to describe either the shepherd or the sheep (Hull 1988, 87). Though Bennett concedes the point, he cautions one against underestimating “people’s ability to grasp and to apply a biblical image once they know they have understood its background.” Moreover, he argues that “the images themselves are part of the inspired text” (Bennett 1993, 196). Support and caution thus noted Spurgeon’s general duties will guide the discussion.

General Duties

Proponents attempt, in many ways, to integrate all of the various duties of pastoral ministry and hold them in balance to one another. The pastor-as-shepherd paradigm is one without a dominant task. Shepherding is portrayed in general terms—performed by a generalist. “Elders are to be shepherds and guardians of the flock. Their function covers a broad range from ruling to ministering to the sick” (Glasscock 1987,

77). Those general duties include ruling, ministering (caring), and guarding (instructing).

Specifics under those general functions are as follows (Glasscock 1987, 77-78):

1. Ruling: “The elders should guide the church through controversy and normal growth problems by offering sound biblical judgment” (1 Tim 5:17).
2. Caring: “The purpose in summoning the elders is to involve them as spiritual leaders in the physical needs of the flock. They are to deal with any potential sin and pray with the sick” (Acts 20:28 and Jas 5:14).
3. Instructing: “Paul expected them to ‘hold fast’ the Word of truth, that is, defend the truth, not compromising the Scriptures. This involves exhorting believers through sound doctrinal teaching or counseling, as well as refuting error” (Titus 1:9-11).

Even general duties have wide ranging sub roles: “The guardian function also includes that of severely reprimanding, admonishing, and disciplining church members when their sins begin to dominate them or produce relational difficulties” (Elliff 2001, 162). Table 3 contains proposals for a shepherd’s work (Spurgeon wrote circa 1885; Jefferson in 1912).

Table 3. Concomitant duties under shepherding model

Categories	Spurgeon (1990)	Jefferson (2006)	Glasscock (1987)	Strauch (1995)	Ascol (2001)	Newton (2005)
Guarding	Protect	Watch		Protect	Protect	
		Guard				
Leading/ Ruling	Rule	Guide	Rule	Lead	Lead	Direction
Caring	Guide	Heal	Care	Care	Care	
		Rescue				Discipline
Feeding	Feed	Feed	Instruct	Feed	Feed	Doctrine
		Love				
Modeling						Distinction

Proper Paradigm

Though there is general consensus concerning the roles of a shepherd, there are various models of shepherding ministry. One model for example understands the chief metaphor for pastoral ministry to be oversight, or guarding of souls (Van Neste 2003b, ministry.htm; Heb 13:17; Acts 20:28; the imagery contained in the words ‘pastor’ and ‘overseer’). For him, all other tasks of pastors come under this aim and are controlled by it—paradigms of ministry control component duties. Another model sees shepherding not as the overarching model, but as one of two principal aspects of ministry, the other being preaching. Often, shepherding is presented alongside preaching as one of two complimentary overarching *duties* of ministry. For example, Ryken’s work (2003) has separate chapters devoted to preaching and shepherding (cf. Prime and Begg 2004 for same construction). In yet another model, Thompson (2006), every pastor must function as an agent of community transformation.

Generally speaking, shepherd (pastor) is the overarching term under which preaching is but a prominent part (Jefferson 2006; Lloyd-Jones 1980, 193). Preaching’s twin is pastoral, or better, soul care. “*Let the preacher be a pastor and the flock will strengthen itself and increase*” (Wiersbe 2006, 5; italics original). “The concept of ‘pastor,’ based on the shepherding analogy, is the unifying biblical image of ministry” (Oden 1983, 312; Tyng 2006, 5: “the Christian pastor is the generic office . . . the Christian preacher is this pastor in the exercise of a single gift, in the fulfillment of a single office”). Thus every pastor must fulfill all of the duties required to discharge that duty (feeding, guarding, guiding, and ruling). Thomas Oden gives just such an example as he places under the shepherding paradigm roles such as proclaiming the word,

administering the sacraments, guiding, and nurturing the Christian community (Oden 1983, 312). Richard Baxter (1974) would be another example from this camp.

Baxter emphasized preaching, but not to the exclusion of other duties.

Preaching is important, but this paradigm is also concerned for the totality of pastoral ministry. “I must say, that I think it an easier matter by far to compose and preach a good sermon, than to deal rightly with an ignorant man for his instruction in the more essential principles of religion” (Baxter 1974, 237). Shepherding is the governing paradigm under which preaching-teaching, ruling, guiding, and protecting reside.

Many questions emerge that need further research such as (1) is shepherding the best paradigm of pastoral ministry, (2) should shepherds be generalists, (3) will a generalist model influence church size, (4) should every pastor be involved in preaching and pastoring, (5) should all pastors be involved in counseling, conflict resolution, and chasing wayward saints, (6) should, and if so how can, duties be shared, and (7) how does one balance speaking and soul care duties? A prime implication of this paradigm is the need for plural, broad leadership.

The preceding sketch of pastoral paradigms and concomitant duties uncovered a number of research avenues. Generally, these questions can be grouped into seven clusters as follows: (1) paradigms, (2) orientation, (3) generalist/specialist, (4) effectiveness, (5) structure, (6) ministry of the Word, and (7) balance. A review of precedent literature reveals dissimilarity with respect to these seven categories. The differences provide fertile soil for confusion. These seven clusters, then, become the seed bed to research the relationship between paradigms and priorities of duties, with an emphasis upon preaching.

Seven Clusters of Consideration

The following seven clusters of questions will serve as the guide from which specific research questions are drawn. The answers to these questions fulfill the research objectives of determining any relationship between paradigms of pastoral ministry and priorities of duties (with an emphasis on how preaching correlates). Answers might also reveal any confusion present. The questions are:

1. Paradigms: (1) is the power of paradigms to define roles recognized, (2) are different paradigms more suitable for various situations, and thus (3) will knowledge of different paradigms prove crucial to pastoral effectiveness?
2. Orientation: Is ministry principally oriented to sheep (believers) or goats (nonbelievers)? Just what does it mean to fulfill the work of an evangelist? Additionally, is pastoral ministry towards the strong (Hull 1988) or the weak (Killinger 1985)?
3. Generalist/specialist: Must all duties of a pastor be discharged in order to be considered a pastor, or can one specialize in only a few (see Dever 2005a, 162)? What impact might one's answer have on any limitation to church size? Do pastors discharge duties most faithfully as specialists or generalists?
4. Effectiveness: Are Christians sanctified best through preaching, life-on-life discipling, or leadership? Are non-believers best brought under conviction through preaching or other means?
5. Ministry of the Word: Does this phrase include duties other than preaching? If so, must one engage in counseling, conflict resolution, and chasing wayward sheep? By preaching do New Testament writers mean primarily sermon preparation and delivery? How do teaching and preaching relate?
6. Balance: How does one balance speaking duties (e.g., sermons; 2 Tim 4:2), serving duties (e.g., pastoral soul care; 1 Pet 5:1-3), and overseeing duties (1 Pet 5:2)? Moreover, how does one fulfill both public and house-to-house ministry?
7. Structure: Should leadership within pastoral teams be established by position or gifts? Team: Should team pastoral ministry be more hierarchical (and delegated; rancher) or collegial (and shared; shepherd)? Should (can) all duties (e.g., preaching) be shared?

Expanded discussion of these seven follows below.

Paradigms

Much has already been written on the influence of paradigms (see 34-38), thus little will be added here. Suffice to say how one teaches, counsels, administrates or preaches “is significantly affected by your own imagistic self-understanding, whether you see yourself as a ‘super saint’ versus a ‘wounded healer’ or as a ‘hired hand’ versus a ‘political mystic’—just to cite a couple of options” (Messer 1989, 24). Thus pastors will be surveyed about their perceptions regarding taught, ideal, and actual paradigms used in ministry. These self-identified paradigms will be examined with duties to confirm any relationship. At least one author is confident a clear connection will be found. “How one chooses to describe himself in ministry is a reflection on his assumptions, expectations, and preferences. Metaphors influence how we conceive our ministries. They pose limiting factors and defining features” (Estep 2005, 50).

Orientation

If chaplain/managers serve the saved, evangelists search for the lost. Solving this first issue of focus only opens up two others.

Evangelist’s Work

Pastors who perceive their work is principally that of an evangelist are no further along in understanding duties. Even though the command is seen (see Greenway 1987, v, 6), there is no consensus as to what doing “the work of an evangelist” (2 Tim 4:5) entails. Some clearly hold it to be a duty of any pastor to evangelize.

I believe the gospel is (or should be) *the unifying theme and the integrative principle for all ministry*. To the extent that we do as pastors is not related to, reflective of, consistent with, guided by, focused on, or directed toward the gospel, it ceases to be Christian ministry. (Armstrong 1990, 13; italics added)

“Fulfill thy ministry,” said the apostle to his son in the Gospel. Many things enter into the pastor’s ministry. He must be a student, he must be a preacher, he must be a teacher and a citizen, but everything that he does is of value only as it makes possible the one thing [evangelizing the lost] for which he is in the ministry. Even preaching, which is doubtless the highest function of the ministry, is only a means to an end. If the great end is not accomplished, how futile becomes the means! (Goodell 1922, vii)

Greenway maintains that in 2 Timothy 4:5 Paul is “saying, Timothy, your pastoral work should be evangelistic in character throughout. You are never a pastor without being an evangelist [and this mindset is to be woven] into the entire fabric of the one hat he is to wear all the time” (Greenway 1987, 7).

In contrast, three other options are advanced. First, William Mounce understands Paul’s admonition to Timothy to be a charge to use his “spiritual gift,” not a command to discharge a mandatory duty. “The emphasis of the word is on the task of one so gifted; it does not describe a church office” (Mounce 2000, 576; cf. Prime and Begg 2004, 61 also consider it more a gift than an obligation). The differences are tremendous—what Armstrong would consider defection, namely failing to accomplish outreach (Armstrong 1990, 14, and training others similarly, 16) is at the deference of perceived giftedness in Mounce’s model.

Second, John Calvin argues that the gifted evangelist in Ephesians 4:11 is not a permanent office and thus obviously not mandated (Lloyd-Jones 1980, 183, 191, concurs). He does recognize periods in which God does raise up evangelists, but by and large they have gone the way of apostles and prophets (Calvin 1960, 1057-58). Lloyd-Jones puts Timothy and Titus into this category—they occupied a transitional office between the apostles and the pastors/elders (Lloyd-Jones 1980, 183-91). Thus the evangelist was a transitory office.

Finally, some hold to the notion that doing the work of an evangelist is essentially discharged in the normal (expository) preaching of the Word (Still 2001, 3-6; though he does hold evangelists as “a separate gift”). R. Schippers believes the verb, *fulfill*, “means to carry out the ministry of preaching” (Schippers 1971, 735). In other words, by preaching the Word (2 Tim 4:1-4), Timothy fulfills his ministry and does the work of an evangelist (2 Tim 4:5; Ryken 2003, 46-47): “This is the work of pastor, teacher, and evangelist, combined” (Still 2001, 4). Thus the work of an evangelist is fulfilled in the transmission of Word. “A minister who preaches the Word will do the work of an evangelist and thereby fulfill his ministry” (Marcellino 2001, 136). Table 4 displays the four alternatives.

Table 4. The work of an evangelist

	Armstrong (1990)	Mounce (2000)	Calvin (1960)	Still (2001)
Doing the work of an evangelist	Task	Talent	Transitory Office	Transmission of gospel in preaching

A pastor must understand (1) the orientation of his ministry (internal/external). If he leans externally, he must (2) decide between four alternatives of the meaning of doing the work of an evangelist. If he focuses internally he must know (3) whether he should disciple principally the strong (Hull 1988) or the weak (Killinger 1985). One must know alternatives and be aware of confining paradigms to answer these questions.

Generalist/Specialist

Whether every pastor should discharge all pastoral duties is a contested question with adherents on both extremes. “Pastors are by the nature of their calling generalists; presumably, pastoral theologians, too, may be allowed that special grace to know a little about a lot, rather than a lot about less and less” (Purves 2001, 8). This view captures older, classical writers as well such as Gregory the Great, Chrysostom, Richard Baxter, and Martin Bucer (Purves 2001; though Lloyd-Jones believes the Puritans allowed “lecturers,” without a pastoral charge, 1980, 193).

At the other end is Hull, who advocates “that the pastor is a specialist, primarily a teacher/equiper” (Hull 1988, 74, 88, 123). Moreover, Hull goes so far as to assert that general pastors are the curse of the church. “The obstacle [to preparing God’s people for the works of service] here is that the pastor is seen as a generalist” (Hull 1988, 36, see also 184-86). Hull appears to reject what some deem a “fragmented generalist,” those overwhelmed by ministry (Means 1993, 84). Others caution against any extreme. Too much generalist can lead to a confused caretaker (Dever 2005a, 93), while too much specialist can yield something less than a pastor (Dever 2005a, 161). The implications for the people can be equally risky.

When ministry is taken out of the hands of the ministers (Eph 4:11) and relinquished to specialists, pastors (and people) are made to feel inadequate for such a specialized task (MacArthur 2005, 10). Moreover, specialized ministries tend to truncate the “congregation’s idea of Christian maturity” (Dever 2005a, 163). Christian maturity is broad, affecting all of life, not just one specialized function a niche minister performs well. Finally, Jefferson suggests that “pastoral dignity is inevitably lowered by every curtailment” of its scope (Jefferson 2006, 33).

Lastly, if one questions the validity of pastoral specialization, will church size necessarily be curtailed? It is almost obvious that as church size increases, specialization, team ministry, and delegation tend to follow suit (Dever 2005a, 161; Driscoll 2008, 62). Specialization has become its own paradigm because it solves problems (Barker 1993, 44) associated with growth. A pastor as generalist model thus typically puts limits on church size (Reeder 2008, 117):

No man can truly be the pastor of more than a few hundred people, and yet churches roll up their membership sometimes to a thousand while that one man is expected to go on doing all the work of the church. The result is he can do nothing well. He is a failure as a pastor, and sooner or later he breaks down as a preacher. (Jefferson 2006, 22; written in 1912)

Appendix 1 details more literature on specialization, generalization, and delegation.

If holds to a pastor-as-generalist model church size will be affected. Thus, pastors must consider (1) whether they should be generalists or specialist, (2) if generalist is chosen, how will it affect potential numerical growth, and (3) if specialist is preferred, how will it influence perceptions of ministerial competence or Christian maturity?

Effectiveness

No general consensus exists as to the most effective means of sanctifying the saints. Those in the pastor-as-preacher paradigm find preaching to be every effective. In fact, they would extol the image of pastor as prophet (or preacher) precisely because they perceive it to be the highest good of faithful ministry. Charles Spurgeon, regarded by many as the Prince of Preachers, obviously concurs:

Do not regard preparation for the pulpit as a trifling thing; and do not rush upon your holy duties without devout preparation for the hallowed service. (Spurgeon 2000, 336)

Have faith, not only in its [the Word of God] truth, but in its power; faith in the absolute certainty that, if it be preached, it will produce glorious results. (Spurgeon 2000, 344)

Various contemporaries of Spurgeon concur: Preaching is “the most excellent work bishops and presbyters are able to do in the service of God.” Indeed, sermons are to be esteemed “as the blessed ordinance of God—sermons [are] the keys to the kingdom of heaven” (Bridges 1967, 190). Individualized, pastoral soul-care “is obviously to be regarded at the same time as a duty inferior to that of the pulpit” (Blaikie 2005, 189; see Lloyd-Jones 1971, 21). A number of modern writers echo similar thoughts.

John Piper extols preaching as *a principle means*: “Spiritual awakening is the sovereign work of God, to be sure. But he uses means, especially preaching” (Piper 1990, 81). Phillip Graham Ryken concurs: “the sermon is a divinely ordained means for bringing sinners to Christ” (Ryken 2003, 36). John MacArthur goes even further in declaring preaching to be *the means*: “The God-ordained means to save, sanctify, and strengthen His church is preaching” (MacArthur 1995a, 250).

In some quarters it appears that preaching has become so prevalent that it is, not just as an indispensable component, but the highest good (or sum total) of pastoral ministry. “While the duties of the pastorate are many and varied . . . *none is more important than preaching*. . . . The faithful preaching of the Word is *the most important* element of pastoral ministry” (MacArthur 1995a, 250; 251; italics added; see also Dever 2005a, 88-89). Others are not so convinced.

The following remarks bear witness to some who believe preaching (and its preparation), *though essential, is not sufficient* for sanctifying the redeemed:

1. “The most common myth is that effective preaching leads to effective ministry. Effective preaching is a good start to the process, but falls short of effective ministry” (Hull 1988, 95; italics original).

2. “These cases [individual cases of sin] cannot, in all their minute and diversified forms, be fully treated in the pulpit” (Bridges 1967, 344).
3. “Paul is not so foolish as to assume that the work of presenting people perfect in Christ is accomplished while incessantly relaxing in the study” (Elliff 2001, 163).
4. “We still preach biblical sermons The problem is not in outright denial; it is in sheer neglect! We have, whether intentionally or not, neglected the tough issues of pastoral ministry” (Armstrong 2001, 29).
5. “Public preaching is not enough. You may study long, but preach to little purpose, unless you also have a pastoral ministry” (Baxter 1974, 114).
6. “They are not the great preachers in our Church who are the most useful to us, but the faithful, earnest pastors. Our revivals come more from prayer and private exhortation than from public preaching” (Tyng 2006, 6).

These men believe preaching is but one arm of the shepherd. The other, equally essential, arm is that of pastoral soul-care. Before the balancing act of these two duties is detailed there are many questions surrounding ministry of the Word (Acts 6:4).

Ministry of the Word

First if all pastors/elders are required to teach, and teaching is roughly equated to preaching, should all pastors discharge the duty of preaching? Secondly, should the duty deemed preaching be seen narrowly as sermon delivery, or should it be conceived more broadly? Finally, should “preaching the Word of God” in Acts 6:2 control the meaning of “ministry of the Word” in Acts 6:4? In other words, is ministry of the Word the overarching term under which preaching resides as an essential component?

Able to Teach

Authors at times appear to equate teaching and preaching, while in one particular passage the two seem worlds apart. For example, the pastor-teacher of Ephesians 4:11 is generally perceived to be a preacher (Lloyd-Jones 1980, 193). On the other hand, the “ability to teach” in 1 Timothy 3:2 is not thought to include preaching.

Some elders had special responsibility for preaching or teaching (1 Tim 5:17). All elders are to be “able to teach” (*didaktikon*, 3:2), which probably refers to instructing individuals in doctrine, but 5:17 seems to imply a more formal type of public exhortation not expected of all the elders. (Glasscock 1987, 78)

If all elders must be able to teach, but only one preaches, then the ability to teach must be something other than preaching, in this case “instructing in doctrine” (though one other curiously describes the ability, not as an ability, but as “a character quality”; Getz 2003, 195). Mounce envisions the ability to teach as skill to refute error and teach the true gospel (Mounce 2000, 174). Teaching can, presumably then, be delegated for other leaders (cf. Oden 1983, 141; offers for example: laity or specialized staff). A second conundrum is also introduced in the above quotation.

Not only is the ability to teach distinct from preaching, but 1 Timothy 5:17 is held to show that *only some* elders engaged in “preaching or teaching.” This view is based upon the word *malista* being translated correctly as “especially.” At least two disagree, contending the word would be better translated as “namely” (Mounce 2000, 308; Merkle 2008, 87). In that case Paul’s words would read, “Let the elders who rule well be considered worthy of double honor, *namely* those who labor in preaching and teaching” (1 Tim 5:17; italics added). If correct, elders who rule well do so through their collective teaching *and* preaching (Merkle 2008, 87). Once it is determined what all pastors must be able to do, defining that task proves problematic.

Preaching Sermons

Authors abound who suggest preaching the Word, even in biblical times, looked a lot like modern day Sunday morning sermons. One details Peter’s visit to Cornelius’ home as “one of the clearest examples” of preaching the Word in the Bible (Dever 2005b, 137-38). Even though the event is also described as sharing (as does Acts

10:27), elsewhere the clear impression is that Peter preached (a sermon) to Cornelius: “Cornelius needed to have the Word preached to him in order to gain saving faith” (Dever 2005b, 138; see also 137). Another removes any doubt, describing the event as a “sermon” twice (Polhill 2001, 260; see Lloyd-Jones 1971, 24). Finally, a “lengthy word” from Silas and Judas to the brothers, in Acts 15:32, has been equated to a sermon even though two spoke (MacArthur 2005, 216). Events, seemingly better explained by other terms, have been interpreted as sermons (Ryken 2003, 36 and MacArthur 2005, 210-11).

Some lament what they perceive to be too narrow of a definition which then defines ensuing duties (Jefferson 2006, 24). Martin Bucer is thought guilty of the same:

Bucer’s concept of pastoral work is rooted in the proclamation of the gospel . . . [so much so that] Bucer falls prey to a kind of homiletical reductionism of pastoral care, stressing pastoral work as proclamation, teaching, and admonition to such an extent that *it becomes preaching writ small*. (Purves 2001, 94; italics added)

Others simply offer a grounded caution:

Granted that “preaching” or “proclaiming” in the Scriptures is not restricted to something done behind a wooden pulpit between 11:00 and 12:00 on Sunday mornings, it is nevertheless hard to avoid the strength of this emphasis on proclamation in the New Testament. The reason for the emphasis lies in the message itself. God has taken the action, and the good news is announced, it is proclaimed. God is not negotiating; he is both announcing and confronting Thus preaching mediates God himself. (Carson 1993, 37)

If Paul’s concern in Corinth (1 Cor 1:21) lay with the content, i.e., “the foolishness of what was preached,” not the act of preaching, per se, as suggested by the King James text, i.e., “the foolishness of preaching” (Carson 1993, 13-14), then perhaps the message allows various methods of delivery. If a pastor concludes preaching is broader than sermons (1 Cor 11:26 suggests the Lord’s Supper “proclaims” as well), he still must consider what Luke meant by “ministry of the Word” (Acts 6:4).

Public and Private Ministry

Many hold Luke's term, "ministry of the Word" (Acts 6:4) to be the general term under which preaching, prayer, and other aspects of pastoral ministry would fall. For example, one argues that pastoral ministry must be conducted publicly, privately (or personally), and by personal example (Van Neste 2003b, ministry.htm). "The pastoral work is the personal application of the pulpit" (Bridges 1967, 344). Jay Adams clearly understands "ministry of the Word" to be more general and broad in application than only sermonic functions: "Counseling, like preaching, is a ministry of the Word" (Adams 1979, 279; see also 1970, 23, 37, 51).

That some conceive of ministry of the Word as little more than preaching is deduced from several authors. "Modern ministers sometimes misuse this statement [Acts 6:4] as a biblical warrant for refusal to do the mundane administrative tasks in the church" (Polhill 2001, 180). Others use it to avoid the harder pastoral aspects of ministry (Armstrong 2002, 29). If ministry of the Word is broad, what are the other aspects?

The public ministry of the Word may be considered preaching, but the private aspect is akin to what was previously known as the *cure of souls* (Adams 1970, 42; Tyng 2006, 4 holds preaching the public, while pastoring the private). "The cure of souls," is a "phrase which comprehends far more than the preaching of sermons, and the duties of the Sabbath and the sanctuary, however well preformed" (James 2007, 73). David Powlison explains, "Counseling is the private ministry of the Word of God, tailored specifically to the individuals involved. The differences between preaching and counseling are not conceptual but only methodological" (Powlison 2005, 29). Particular aspects of soul care (e.g., counseling, correcting, and chasing) are detailed further in Appendix 1.

Balance

No one person could ever hope to accomplish all that ministry demands (Gangel 1997; Jefferson 2006, 22; Means 1993, 84), much less run a large organization (Zenger and Folkman 2002) that many churches have become. Therefore, pastors must seek balance between all their ministerial duties—pastoring, preaching, and processing.

The reward and need of balancing both private and public aspects of ministry are well attested. “The same man can be both, and can be better in each when they are properly united than when purposely giving his whole mind and attention exclusively or mainly to either part” (Tyng 2006, 4). Regardless of the terms used, the pastor must be at least two in one. “The Pastor unites in himself the offices of Watchman and Evangelist” (Bridges 1967, 344). Scripture certainly pulls a pastor in many directions.

By example, pastors/elders discharge (Calvin 2003, 396, “what was given to the apostles . . . is now exercised by the apostles of the church”) or model (Van Neste 2003b, [ministry.htm](#), because the Apostles were acting in pastoral roles modeling ministry after them is warranted) devotion to prayer (Acts 6:4), preaching (Acts 6:2), delivering relief (Acts 11:30), overseeing and shepherding all the flock (Acts 20:28; 1 Pet 5:2-3), managing both family and flock (1 Tim 3:5), public reading of Scripture, exhortation, and teaching (1 Tim 4:13), and of course, preaching (2 Tim 4:2).

Particular interest must be made of managerial duties—of which many concerns are expressed: (1) managerial functions take too much time, (2) pastors feel poorly trained in managerial responsibilities (Anthony and Estep 2005, 10, concur), (3) most pastors do not enjoy this aspect of ministry and would prefer others functions (Means 1993, 91; Lindgren and Shawchuck 1971, 135 advance the third point as well; Anthony and Estep 2005, use the word “scorn” to describe how many pastors view

administration), and (4) “Vocational ministry in the church is not just another secular profession” (Dever 2005a, 162).

Advocates, on the other hand, see the need to plan, organize, staff, lead, direct, and evaluate their ministries to advance the Kingdom (Anthony and Estep 2005, 10-11).

Consciously or unconsciously, a church will move in some direction, make decisions, and carry out programs. We strongly urge that the role of pastor-as-manager or administrator be intentionally assumed, its needed skills acquired, and its functions performed effectively. (Lindgren and Shawchuck 1971, 135)

For Lindgren and Shawchuck, the church has always borrowed business or secular models so much so that “there is nothing divine or uniquely religious about any of the structure we now have” (Lindgren and Shawchuck 1971, 136; Estep 2005, 37, “pragmatic or business models of administration dominate the church’s approach to ministry”). They are quick to add, however, that uncritically adopting effective secular procedures is often wrong for churches due to their unique mission (Lindgren and Shawchuck 1971, 137). It appears they are fighting for room at the table of pastoral ministry. Because “priestly and prophetic roles are perceived as being more central to the core of the gospel” others functions are left to starve; these “kingly” functions must recover their rightful place at the banquet (Lindgren and Shawchuck 1971, 137, 138).

Anthony and Estep add another three reasons to balance administration into ministry. First management allows pastors to “serve people more efficiently.” Second, though the church is an organism, and not an organization, it does gather as a “corporate body with a corporate life and mission.” Finally, coordinated effort is required to accomplish any mission (Anthony and Estep 2005, 10-11). Though theological models of administration are healthy, Estep recommends “recapturing the New Testament

imagery of a ministry leader as pastor-shepherd, elder, overseer, slave-servant, helmsman, or steward” (Estep 2005, 50). Paradigms control tasks.

If the voices above are correct, then a pastor must be involved in all duties related to transformation. One cannot simply ignore those disliked (e.g., discipline; see Elliff 2001, or pastoral care; see Jefferson 2006, 25) for those loved (study, preaching; see Messer 1989 and Jefferson 2006, 24-31). The demands could drive any pastor to extremes—unless he strives for balance (Warren 1995, 124). Thus he must consider how to balance public, private, and processing aspects of ministry.

Structure

As overarching illustrations of what pastors are to do, some have offered the paradigms of shepherds or ranchers. Perhaps neither alone captures the entire landscape. Nevertheless, the two poles do give one a better understanding of just how divergent models of ministry can become. Moreover, should these shepherds (or ranchers) be organized around gift sets or position? If established as a team should they be hierarchically or collegially arranged? Finally, should they share or delegate duties?

Shepherds and Ranchers

A shepherd is thought to be one who pastors the flock individually (though see Luke 2:8-9 for example of multiple shepherds and one flock) until the flock grows too large. After the threshold of around two hundred people is reached (cf. Warren 1995, 123), a pastor must transition to the role of a rancher and then pastor the leaders, not the individual members. “Lyle Schaller made distinctions between pastors who are shepherds (the small church), those who are ranchers (the middle-sized church), and

those who must be presidents or CEOs (the large church)” (Means 1993, 89).

Presumably the additional layer of leaders is then to shepherd the masses.

The Scriptures appear to point in a different direction in terms of duties and image. It is the pastors/elders who are to teach publicly and privately (Acts 20:20), labor among and over the brothers in admonishment (1 Thess 5:12), keep watch over souls (Heb 13:17), pray over and anoint the sick (Jas 5:14). These verses speak of pastors who intimately know their flock (Oden 1983, 51). Secondly, though both images may need to be explained for modern man, are each equally faithful to the text?

Bennett contends that even the biblical images are “part of the inspired text” and thus one should strive “to stay close to the biblical images” (Bennett 1993, 196). Another concurs. The image one selects “matters a lot if you’re a Christian leader.” He goes on to explain why: “Ranchers drive herds and shepherds lead flocks. It’s that simple. Ranchers crack the whip and create fear. Shepherds call the sheep by name and set the pace” (Reeder 2008, 115; Oden 1983, 51, also highlights the shepherds role to lead from out in front). Instead of organizing leadership around size of the flock, some contend the giftedness of each individual should dictate structure (Bredfeldt 2006, 131).

Gifted Ministry

Paul’s argument to the Church in Corinth appears to be that the unity believers have in Christ does not obliterate the need for their diverse giftedness (cf. 1 Cor 12-14). Some would even go so far as to say that churches are impoverished if ministry is limited “to men of a single type.” Indeed, “each one [of many pastors] ought to do the things he can do the best” (Jefferson 2006, 22).

Models generally require a plural number of pastors/elders (Van Neste 2003b, ministry.htm). Are these men assembled as a hierarchical or collegial team?

Team Ministry

In the magnificent work of redemption, the Trinity functions (economically, Grudem 1994, 248-49) as a team:

God the Father *planned* redemption and sent his Son into the world (John 3:16; Gal 4:4; Eph 1:9-10). The Son obeyed the Father and *accomplished* redemption for us (John 6:38; Heb 10:5-7; et al.). . . . Then, after Jesus ascended back into heaven, the Holy Spirit was sent by the Father and the Son to *apply* redemption to us. . . . In general, the work of the Holy Spirit seems to be to bring to completion the work that has been planned by God the Father and begun by God the Son. (Grudem 1994, 249; italics added)

A team is clearly at work: The Father plans, the Son accomplishes, and the Spirit applies (or completes; Banks and Ledbetter 2004, 86). The Trinity is devoid of a Lone Ranger—should under-shepherds be, or act as, less? Many would emphatically answer in the negative (Reeder 2008, 126).

For many, to be a biblical pastor is to pastor as a team. The question remains, however, what type of team. Against the hierarchical model is James Garrett: “Large urban Baptist churches today, which have gathered a body or ‘staff’ of full-time specialized ministers under the leadership of a pastor, are not following the mandated polity because all ministers do not have equal authority in all matters” (Garrett 2004, 286). Thus one end is decried. The other extreme receives equal disdain.

Opposing the confusion of no leadership is Daniel Akin: “I note that Adrian Rogers . . . states . . . , ‘Anything without a head is dead. Anything with several heads is a freak.’ That is simply a colorful way of recognizing the fact that someone has to lead” (Akin 2004, 72). Between these two a middle ground appears from other voices.

Banks and Ledbetter offer the following methodology that begins in a theology. In other words, the nature of the Trinity gives witness to the biblical nature of teams. “The nature of God, expressed in the Trinity, offers a superb representation of unity within diversity, community, freedom, and a collegial approach [to leadership] that is nonhierarchical” (Banks and Ledbetter 2004, 87; cf. Messer 1989, 182: “Ministry is always collegial and not individualistic”). In the end, “Leadership begins to take place through more than one person . . . [and] rotates according to whoever is pointing the best way forward at a particular time” (Banks and Ledbetter 2004, 85).

Biblical, team-leadership then is presented as one in which the team collectively works for a goal larger than the individual members, namely God’s glory and the flock’s good. “Good leaders get people to work for them. Great leaders get people to work for a cause greater than any one of them—and then for one another in service to that cause” (Pearce 2003, 45, quoted in Bredfeldt 2006, 29). Kenneth Gangel staunchly supports team leadership—so much so that for him “anything less than team spirit denies the emphasis of Scripture” (Gangel 1997, 175). If Gangel is correct in advocating “the biblical reality of team leadership” (Gangel 1997, 74), then one may not be too far from assuming that biblical pastoral ministry *demands* a team. Therefore, those engaging solo ministry would be doing so at fault. Further discussion pertaining to polity of pastoral teams can be found in Appendix 1.

Shared Ministry

Purves has declared pastoral ministry to be that of a generalist and not a specialist (Purves 2001). Thus all pastors must be able to teach (preach) and fulfill all of the other duties. Scott Davis makes just such a recommendation in his dissertation

(Davis 2006, 46), but modern authors apparently dismiss or disregard any such suggestion (see Hybels 2002, 242, for one who has done it). Richard Baxter, however, hints at a shared pulpit in his treatise (first published in 1656) concerning pastoral ministry and laments the pride that prevents it (Baxter 1974, 139-40).

Scriptural portraits of plural preaching ministries abound:

1. But we will devote ourselves to prayer and to the ministry of the word (Acts 6:4).
2. But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also (Acts 15:35).
3. For when one says, 'I follow Paul,' and another, 'I follow Apollos,' are you not being merely human? (1 Cor 3:4; see also 1 Cor 1:12-13; 3:21-23)
4. For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes (2 Cor 1:19).
5. Let the elders who rule well be considered worthy of double honor, especially those [plural] who labor in preaching and teaching (1 Tim 5:17).
6. We had boldness in our God to declare to you the gospel of God (1 Thess 2:2: see also 2:4, 9, and 12)

All of the verses above point to a plurality in the preaching ministry. The biblical tenor seems to be a harmony of voices, not a solo performance. This harmony, even unity, should not rule out diversity however.

A number of questions follow: (1) is delegating away duties beneficial, (2) are staff pastors afforded growth opportunities, (3) what duty is the last/least delegated, and (4) what are the implications of a hierarchical leadership over against a collegial team?

Summary

The quest to uncover *the paradigm* of pastoral ministry and all concomitant duties continues to be complex. One would perhaps think *the what* of ministry would certainly be more settled than, say, *the how*. How one leads, what leadership style, is full

of a plethora of personality issues—but what one should do in pastoral ministry is, perhaps, not expected to be so complicated. Moreover, every pastor has an authoritative manual.

The role of many secular occupations can be determined by pragmatic concerns. Pastors, on the other hand, are not equally free to mold their ministry to cultural dictates (Dever 2005a, 162). Perhaps the mind of God is to leave the model ministry one of principles, not prescriptions. Perhaps pastors must be principally flexible (Carson 1993) like Paul—able to adapt their paradigm to situational factors while remaining faithful to the model established by Jesus (all the while recognizing the methods are not neutral; cf. 2 Cor 4:2).

These issues must be investigated. Pastors must wrestle with the complexities and distinctions uncovered in scholars, theologians, and pastors “because both the reputation of the gospel in the community and the health of the church are contingent upon godly, qualified men who keep in step with Jesus and who can lead the church to likewise” (Driscoll 2008, 18). Critical reflection is crucial in the endeavor (Purves 2001). If change is required, previously held convictions must be exposed to new ways of thinking (Bain 2004, 51). May this study engender just that endeavor.

CHAPTER 3

METHODOLOGICAL DESIGN

This chapter describes the methods and procedures that were used in this study to describe any congruence between the perceptions of pastors regarding paradigms of pastoral ministry and the ranked priority of various pastoral duties. Additionally, the study sought to determine any correlation between selected demographic variables and the duties of pastoral ministry. Disparities in these relationships could uncover a lack of clarity regarding pastoral ministry.

Precedent literature has identified several models of ministry. Moreover, these paradigms have been found to influence what tasks will be tackled *and* in what order. One particular duty, namely preaching, rises or falls notably under certain paradigms. Thus the paradigm under which pastors serve will, in substantial ways, determine the duties discharged. Are the paradigms of SBC pastors congruent across the denomination, or across differences in church size? Are there any correlations in perceptions of the forms and functions of pastoral ministry?

Answers to these questions can immensely help other pastors currently engaged in ministry. Exposure to other paradigms tends to encourage examination of current models. Pastors may be persuaded to reexamine biblical data in order to formulate better images of ministry. Moreover, their view of ministry may be expanded to the degree that they will have more tools in the toolbox for use in the variability

ministry brings. Much like learning a second language, pastors who critically reflect upon alternative models of ministry will be able to speak a different language when necessary.

Furthermore, seminaries could be better equipped to prepare students for what they will actually encounter upon entrance into gospel ministry. Seminarians could also better understand how various images of pastoral ministry will affect the tasks executed. Finally, churches could benefit by knowing what to expect from prospective candidates.

Research Question Synopsis

The following questions guided the collection and analysis of the data for this research project:

1. What, if any, is the relationship between the paradigms of ministry and ranked priority of pastoral duties?
2. What, if any, is the relationship between the perceptions of SBC pastors regarding preaching and other pastoral duties?
3. What, if any, are the relationships of selected screened variables and the perceptions of pastors in regard to the paradigms and priorities of pastoral ministry?

Research Design Overview

This study is designed to determine if there is any relationship between various forms (paradigms) of pastoral ministry and subsequent functions (tasks) among SBC pastors. One item of particular interest is the task of preaching. The extent of these relationships could provide consensus or conflicting views on pastoral ministry in the SBC. Due to research limitations, another issue of interest was largely ignored, namely how various images of team ministry may also affect tasks discharged. Precedent literature betrays a kaleidoscope of possibilities. One extreme argues for pastors to be

principally involved in pastoral care while the other end argues for the priority of preaching. Depending on who is consulted, biblical analysis could yield yet another model ministry best described as shepherding. Under the shepherding umbrella, preaching and soul care are equally valued. The research compared the perceptions of pastors as to what duties they perceive to be most important. Moreover, whether any paradigm was found to be a reliable predictor of a particular ranked priority of component tasks was also studied.

The study, then, can be broadly categorized as descriptive, quantitative research (Gall, Gall, and Borg 2005, 179). In particular, the study investigated whether any correlation exists between self-identified ministry paradigms and subsequent ranked priority of component duties. The study could be more narrowly labeled as correlational research because it explored “possible correlations among two or more phenomena” (Leedy and Ormrod 2005, 179, 180). Because only selected data was studied for correlations, the broader category of descriptive research was retained in titles.

Leedy and Ormrod list three ways in which statistics might be used to describe a set of data. Data can be examined for:

1. “Points of central tendency” (Leedy and Ormrod 2005, 257)
2. “Amount of variability” (Leedy and Ormrod 2005, 257)
3. “Extent to which different variables are related to one another” (Leedy and Ormrod 2005, 257)

All three descriptors were employed in this research project. Pastor’s perceptions of paradigms and component tasks were studied for central tendency, variability, and relationships.

Moreover, data on dependent variables (models and tasks) was gathered and analyzed to see if any relationship exists across distinct categorical differences (Leedy and Ormrod 2005, 254) in independent variables (demographics). All research questions allowed correlational studies because each seeks to “discover the direction and degree of relationship among variables, including those that can be scored on a dimension from high to low” (Gall, Gall, and Borg 2005, 190).

There was no categorical difference within the population surveyed, however. The only type of individual surveyed was that of pastor. It needs mention though, that pastors of different titles may be in reality, different populations. Principally, senior, solo, or preaching pastors were the target population, but assistant or associate pastor responses were also obtained. Enough responses were not received, however, from the assistant, associate, or staff positions to make meaningful comparisons. Creating the instrument for the study required both an expert panel and field testing.

Expert Panel and Field Testing

The expert panel consisted of Alan Wilson, Ray Van Neste, and Brian Richardson. These three men brought both pastoral and educational experience to the table. Alan Wilson has been pastoring in the SBC for more than thirty years. He served in multiple roles: from college pastor, to assistant pastor, to pastor of education, to senior pastor. He has also served as a church planter. Wilson brings many fruitful years of pastoral service to the panel. Ray Van Neste brought a wealth of expertise in both theology and pastoral ministry. Not only did he earn a doctor of philosophy studying the Pastoral Epistles under I. Howard Marshall, he has written on those epistles for numerous publications (e.g., the study notes on the Pastoral Epistles for both the ESV Study Bible

and the Holman Christian Standard Study Bible). Van Neste is currently serving as Co-Pastor of an SBC church in Jackson, Tennessee. His unpublished description of shepherding enhanced the literature review. Finally, Brian Richardson brought a lifetime of actual pastoral ministry and service in higher education. He received his Doctor of Philosophy degree from Southwestern Seminary and has over thirty-eight years of pastoral ministry experience in many roles (youth, education, interim, teaching, and senior) within the SBC. These men speak authoritatively to both what pastoring is and should be and how future pastors should be equipped to discharge those duties.

The panel reviewed the pastoral paradigms and duties, drawn from the precedent literature, for adherence to both Scripture and experience. Suggestions were incorporated to ensure the instrument was understandable and faithful to scriptural revelation. The instrument was then field tested on a convenience sample of known pastors either currently serving SBC churches or those with previous pastoral experience.

Floyd Fowler suggests that these groups “are best with six to eight people” (Fowler 2009, 117). Participation in the field test was voluntary and provided the researcher invaluable insights as to the possible ways questions were understood as written (Fowler 2009, 116). Suggestions for wording and additional question(s) were also solicited by those field-testing the instrument. The final instrument was submitted to the Research Doctoral Studies Ethics Committee of Southern Seminary for approval.

Population

The population consisted of SBC pastors. Given the number of SBC Churches (approximately 37,000), the number of pastors available from which to draw a sample was legion. The population displayed demographics that could have required sampling

by stratum. The stratum considered most significant was church size. Leadership Network (2009) has already found that “megachurch [senior] pastors are not likely to see themselves as that—pastors. They’re more likely to view their role as preacher or teacher” (Barrick 2009, [surveymegachurch.html](#)). Even the smallest of the mega-church senior pastors considered themselves more a preacher/teacher than a pastor (87% in the 500 to 999 member range). Thus church size was an indicator of paradigms of pastoral ministry.

Jackson Carroll describes similar findings uncovered in the 2001 Pulpit and Pew research project (Carroll 2006, 122). The median weekly hours spent in preaching duties increased from 10 to 18 hours as church size grew from less than 100 to more than 1,000 (Bird 2009, [teacherfirst.pdf](#); shows the increase to be 19 hours for all categories over 2,000 members). The data, however, did not report a uniform increase. A drop from 12 hours (101-350 weekly attendance) to 11 hours in church size of 351-1000 members was recorded (a drop of 1 hour). Nonetheless, church size was considered a stratum for sampling. Additional strata used during analysis (e.g., church location) will be shown in chapter 4.

Even if it was found that size drives specialization/delegation of duties and these latter two factors are better predictors of pastoral paradigms, church size is still a legitimate demographic to have been considered for stratification. In churches with over 500 members (Bird 2009, [teacherfirst.pdf](#)) studies have already shown size of attendance correlates with perceptions of pastoral roles. Because many churches in the SBC are below the 500 attendance mark (approximately 80%), it was feasible that church size would not correlate as strongly. Chapter 4 reports actual findings.

Another possible stratum could be inerrancy. The conservative resurgence has brought a renewed prominence of the Word.

Where the Bible is esteemed as the inspired and inerrant Word of God, preaching can flourish. But where the Bible is treated merely as a record of valuable insight, preaching dies. But it is not automatic that preaching will flourish where the Bible is believed to be inerrant. (Piper 1990, 40)

Where the Word is elevated, the preaching of the Word should also increase. These pastors might subsequently display elevated paradigms of pastor-as-preacher.

Other studies will have to investigate that claim, however. This study is purposefully broad, avoiding such issues as types of preaching or views on inerrancy. Initially, then, the only stratum used in sampling was that of church size.

Samples and Delimitations

Samples from the population were chosen at random. Because the *population* of pastors exceeded 5,000, the *sample* required was nearly 400 pastors. Authors suggest a sample size around 400 for populations exceeding 5,000 units (Leedy and Ormrod 2005, 207, citing Gay and Airasian 2003, 113, for the upper limit. Gay and Airasian, in turn, refer to Krejcie and Morgan 1970, 608).

Gay and Airasian add that the numbers generated by Krejcie and Morgan “suggest some general rules of thumb” and the conclusions drawn (by Gay and Airasian) are “suggested minimums” (Gay and Airasian 2003, 112-13). For the purposes of this study the desired sample size was calculated to be 381 respondents (based upon an alpha of 0.05, a margin of error +/- 5%, and a population of 37,102).

Because church size was deemed an important subgroup of the population, it was vital to “provide a minimally adequate sample of these small subgroups” (Fowler 2009, 45; Gay and Airasian 2003, 112). Jackson Carroll recommends “stratified random

sampling [be] used to insure representation of important subgroups” for those researching within a single denomination (Carroll 2006, 239). Thus, the population of 37,102 churches reporting at least 1 member was broken into 6 equal subgroups. Random sampling within each subgroup ensured all were represented in the study. In particular, it was vital that the 200 attendee mark be roughly maintained. Below 200 members pastors might act as shepherds, but above as ranchers (Warren 1995, 123).

Church size routinely determines staff size and resultant specialization of (pastoral) personnel. Pastors who minister in churches with multiple staff personnel might hold different perceptions of the relative priority of duties over against pastors of smaller numbers. Typically many, if not all but one, pastoral duties are delegated in large churches. The one task normally residing with the senior pastor is preaching. It is expected that samples from this stratum would yield higher than average scores on the priority of preaching (see Leadership Network’s study in 2009). Churches that have only one pastor, however, might respond differently as he will be required to perform many functions, preaching being only one.

In settings where one man discharges the full spectrum of pastoral duties, one might expect to find the task of preaching to yield a lower average. Too many respondents from either category might skew the overall statistics. Therefore, results from within each of these strata was analyzed separately and near equal numbers used when studied jointly.

Finally, other demographics such as age and education may also play a role; thus they were studied also. In fact, Jackson Carroll (2006) found just this case. Because

these demographics have already been linked with pastoral duties, they were included in the survey instrument and were compared across paradigms and duties.

Limitations of Generalizations

Given the intentional delimitations of this research study in terms of population and samples therein, a number of limits to generalize exist. The following groups might not necessarily infer similar findings: non-Southern Baptist churches, pastors, seminaries, or seminarians. Theology affects methodology—thus those with differing doctrines will necessarily employ differing practices.

Instrumentation

The instrument developed for this study was named the Models and Mandates of Ministry Questionnaire (M³Q). The M³Q instrument surveyed basic demographic material (such as church staff size, term of service, educational level, age, etc.) and two sets of data: (1) paradigms of pastoral ministry, and (2) component tasks of pastoral ministry (with special focus on the priority of preaching amongst those duties). Due to the nature of subjective data, ordinal or nominal data are commonly collected (Fowler 2009, 100). That fact does not rule out, however, interval data.

Types of Data

Because Likert-type responses were used to collect data, a treatment of data types is warranted. Nominal data identifies different categories of description. Nominal data would be collected by asking, “What category best describes your perceptions?” (Fowler 2009, 100; Leedy and Ormrod 2005, 254). Ordinal scales, on the other hand, deal with “order or sequence” (Leedy and Ormrod 2005, 254). Questions seeking

ordinal data are similar to “Where do paradigms of ministry rank?” Interval data is like ordinal data, but the scales reflect “equal units of measure” (Leedy and Ormrod 2005, 254). Non-parametric statistics are standard for both ordinal and nominal data, whereas parametric tests are routinely utilized for interval data (Leedy and Ormrod 2005, 257). Types of data scales, and thus types of statistics, used is a matter of further discussion.

Likert Scales

Likert scales have been used to yield interval data, but some research supports otherwise. Goldstein and Hersen summarize the dissenting opinion clearly:

The level of scaling obtained from the Likert procedure is rather difficult to determine. The scale is clearly at least ordinal. Those persons with the higher level properties in the natural variable are expected to get higher scores than those persons from lower properties. . . In order to achieve an interval scale, the properties on the scale variable have to correspond to differences in the trait on the natural variable. Since it seems unlikely that the categories formed by the misalignment of the five responses will all be equal, the interval scale assumption seems unlikely. (Goldstein and Hersen 1984, 52)

Jamieson concurs, “The average of ‘fair’ and ‘good’ is not ‘fair-and-a-half’; this is true even when one assigns integers to represent ‘fair’ and ‘good’” (Jamieson 2004, 1218).

Therefore, Likert scales are generally held to yield either nominal or ordinal data. Non-parametric statistics would then be required. Nonparametric statistics, however, are not as powerful as those of parametric design.

Statistics

Parametric statistics assume a number of items: (1) the data reflect either an interval or a ratio scale, (2) the data fall in a normal distribution (Leedy and Ormrod 2005, 257), and (3) selection of participants is independent (Gay and Airasian 2003, 456). Though random sampling satisfies the third assumption, neither ordinal nor nominal meet

the first criterion. Thus nonparametric statistics would be primarily required (“usually used,” Gay and Airasian 2003, 456). It could be considered a drawback if nonparametric statistics were required for a number of reasons.

First, nonparametric statistics “are, by and large, appropriate only for relatively simple analyses” (Leedy and Ormrod 2005, 257; though some statistical analyses are valid even when the assumptions are not met). Secondly, parametric tests are more powerful than those of nonparametric type. For example, nonparametric tests are more difficult to reject a null hypothesis than parametric varieties and nonparametric tests usually require a larger sample size to reach similar levels of significance (Gay and Airasian 2003, 456; though how much bigger the sample should be is not detailed).

Finally, “only comparative statements (or statements about relationships) are justifiable when one is using ordinal measures” (Fowler 2009, 103). Thus, Jamieson advises only the use of median or mode for central tendency when using ordinal data. Ordinal data “may be described using frequency/percentages of response in each category” (Jamieson 2004, 1217). Gay and Airasian, however, do hold out some hope that parametric tests can often be used even when there is “moderate assumption violation” (Gay and Airasian 2003, 457). Another possibility exists for scales that yield interval data.

Interval Data

There is precedent for interval data to be produced from Likert-*type* scales. Instead of using ranked categories (*strongly agree, agree, etc.*), one can utilize a numbered rating scale. Fowler acknowledges that even though subjective states are most often measured in nominal or ordinal terms, attempts have been made to “assign numbers

to subjective states that met the assumptions of interval and ratio data” (Fowler 2009, 100; Kemp and Grace, ordinal.pdf, 1173). Others, however, question even the possibility of obtaining ordinal data without an interval scale: “Ordinal utility is difficult to attain unless interval-scaled utility is also attainable” (Kemp and Grace, ordinal.pdf, 1176).

The rationale for the conclusion is that rank ordering has been shown to be a more difficult cognitive task than rating. In other words, putting ten items in rank order is more difficult than rating ten items individually.

Ranking items is reported to be harder and requires more time than rating, a process which involves assigning numbers to the items and then treating these numbers as having interval scale properties. (Kemp and Grace, ordinal.pdf, 1175, citing Alwin and Krosnick 1985)

In the end, then, people potentially rate items *before* they rank them. Moreover, people find ranking more than 10 items quite difficult (Kemp and Grace, ordinal.pdf, 1175).

Therefore, a numbered rating scale were created in the instrument. For example, two statement/ response scale pairs were:

1. Bible college/Seminary prepared me for preaching: 1 2 3 4 5 6 7
2. Preparing people for ministry is a primary task: 1 2 3 4 5 6 7

As to the size of the scale (5, 7, or more), further discussion is required.

A Rand medical study has advanced the position that “five to seven well-chosen categories” provide all the reliability required. In fact, there is evidence that reliability plateaus around a 5-point scale and that the same scale closely approximates “more continuous response data” (Hays, Sherbourne, and Mazel 1995, 22; Dawes 1977, has demonstrated a 0.94 correlation between actual height and a 6-point rating scale measuring perceptions of the same). Moreover, the Rand study references other studies (Osgood, Suci, and Tannenbaum 1957) that suggest people are generally unable to

differentiate perceptions beyond a 7-point scale. Finally, these ratings scales yield near interval data and thus any correlations can be studied with parametric statistics.

The strong association between responses obtained from rating scale data and more continuous response scales indicates that rating scales often yield approximately interval-level data and can be analyzed using parametric statistics. (Hays, Sherbourne, and Mazel 1995, 23)

Therefore, a 7-point rating scale was deemed viable and able to yield data usable in parametric tests. The initial survey developed required massive changes.

The initial survey developed was well over 100 questions and included both rankings and Likert (categorical) responses. The ranking questions (some over 10 items) alone could have required many minutes to complete. The goal, however, was to produce a survey that took approximately 10 to 15 minutes to complete (in its entirety) in order to increase response rate.

Therefore, two major changes were required. First, the instrument was converted entirely into rating scales (except demographics). Secondly, many items had to be removed (e.g., most of the team ministry questions). The focus was narrowed to those questions addressing perceptions of the seven crucial tensions found in pastoral ministry (introduced in chapter 1). The 7-point rating was used to yield data considered interval. In turn, parametric statistics were run on the data obtained. The survey instrument is included in Appendix 2. Validity and reliability were also crucial to instrument design.

Validity and Reliability

Given that the instrument sought to measure subjective entities (e.g., perceptions of paradigms and tasks), neither validity nor bias could be observed directly. Validity is concerned with how well the “answers reflect the construct they are designed to measure.” Validity is determined from “how answers are related to other similar

measures” (Fowler 2009, 16). Bias, “the degree to which answers systematically differ from a true score in one direction,” cannot be directly measured either because one cannot determine the true value of a subjective state (Fowler 2009, 16).

Because the instrument sought to measure subjective states, feelings, attitudes, and opinions, the validity (extent to which the “answers correspond to what they are intended to measure,” Fowler 209, 87) could not be confirmed objectively. “The meaning of answers must be inferred from patterns of associations” (Fowler 2009, 99). That being said, there were measures by which the validity could be improved. One such action was to ask closed questions. Closed questions provided the respondent a set of answers from which to choose.

Validity

Validity is improved because of the following (Fowler 2009, 101):

1. Respondents more reliably answer the question (see below as well)
2. The researcher is also more reliable in interpreting the data
3. Open-ended questions often produce “answers that are not analytically useful”
4. Computer assisted instruments are enhanced by checking responses
5. Ordinal data requires categories be made known to the respondent

The internal validity (and reliability) of the instrument was also enhanced through the judgment of an expert panel (Leedy and Ormrod 2005, 93). Gall, Gall, and Borg bear witness to this time-honored method of evaluation (Gall, Gall, and Borg 1996, 709). The issues attempted to be avoided are as follows (Fowler 2009, 105):

1. Respondents who do not understand the question
2. Respondents who do not know the answer (eliminated by closed questions)
3. Respondents who cannot recall (reduced by closed questions)

4. Respondents who do not want to report the answer

Issues 2 and 3 were reduced or eliminated by utilizing closed questions. Concern number 4 was addressed by assurance of anonymity in answering. The first potential problem was tackled through the use of an expert panel and field testing.

Validity of subjective measures is helped in three ways (Fowler 2009, 110):

1. Making sure the questions mean the same thing to all respondents
2. Providing more categories than fewer
3. Asking multiple questions (in different forms) that measure the same subjective state

Again, the expert panel and field testing improved the instrument by making the questions more clear through the use of common language or explanation. The instrument itself was designed with suggestions two and three in mind.

The panel helped confirm the most prevalent paradigms of pastoral ministry and subsequent component tasks. Moreover, they facilitated in clearing up any confusion over what the questions were asking. The survey was also field tested upon a small number of pastors. Gall, Gall, and Borg establish the validity of using a small test group when the participants are homogeneous (Gall, Gall, and Borg 1996, 298). Pastors were asked to identify any questions where doubt surfaced as to what the question sought to investigate. Moreover, any further questions or lines of inquiry generated by the test group were considered for inclusion in the final instrument.

Reliability

In order to increase the *reliability* (consistency) of the instrument, Fowler suggests the following in question construction (Fowler 2009, 89):

1. The question, as written, should fully prepare a respondent to answer

2. The question should mean the same to all respondents
3. The kinds of answers that are deemed sufficient are known to all respondents

Recommendations one and three were achieved through the use of a written survey with closed questions (those that have a list of acceptable answers, Fowler 2009, 97). Every respondent received the same instrument. The second proposition was addressed in question development, expert panel review, and field testing.

Previous Studies

One final aspect of question design needs mention. Three previous studies were fertile ground for question development. Scott Davis (Davis 2004), Jackson Carroll (Carroll 2006), and Leadership Network (Bird 2009) have instruments that surveyed pastors regarding aspects of pastoral ministry germane to this study. Willmington offers another list of pastoral duties as follows (Willmington 1987, 230-31):

1. To administer the ordinances: Matthew 28:19-20
2. To be a man of prayer: 1 Timothy 2:1
3. To warn his flock: 1 Timothy 4:1, 6
4. To study the Word: 2 Timothy 2:15
5. To preach the Word: 2 Timothy 4:2; Acts 6:2-4
6. To exhort and rebuke: 1 Thessalonians 5:12; Titus 2:15
7. To watch over souls, his own and those of others: Acts 20:28-31; Colossians 4:17; 1 Timothy 4:6; 6:11; Hebrews 13:17
8. To feed and lead his flock: Acts 20:28; 1 Peter 5:2
9. To be an example to all: 1 Corinthians 11:1; 4:16; Philippians 3:17; 2 Thessalonians 3:9; 1 Timothy 4:12; Hebrews 13:7; 1 Peter 5:3 (Willmington 1987, 230-31)

All three surveys query pastors regarding models of ministry and/or concomitant duties. Leadership Network studied *paradigms*, Davis studies *both* and

Carroll *tasks*. The final instrument (Appendix 2) was then submitted to the doctoral supervisor for approval. Upon supervisor concurrence, the Research Doctoral Studies Ethics Committee provided final consent for the survey to be distributed to potential participants. Table 5 summarizes these categories.

Table 5. Categories of paradigms and duties

Scott Davis (2006: Paradigms)	Scott Davis (2006: Duties)	Jackson Carroll (2006: Duties)	Leadership Network (2009: Paradigms)
Shepherd	Preaching	Preaching	Preacher/teacher
Preacher	Worship	Worship and Sacramental	Directional leader
Teacher	Teaching	Teaching	Administrator
Worship Leader	Evangelism	Training	Pastor, shepherd, or spiritual guide
Evangelist	Providing Care	Personal Evangelism	Evangelist
Equipper/Discipler	Counseling	Counseling	Apostle launching new churches
Chaplain	Leadership Development	Visiting members and sick	Prophet
Administrator/ Planner	Personal Discipleship	Administration	Visionary
Manager of church business	Planning	Attending Meetings	Other
Prophet		Vision Promotion	
General Practitioner		Denominational affairs	
		Community affairs	
		Other	

All lists were helpful and were used to construct questions in the instrument.

Procedures

The population of pastors for possible study was found through LifeWay Christian Resources (LCR) in Nashville, Tennessee. From the parameters provided, LCR generated an EXCEL spreadsheet from their Annual Church Profile. From this list, an equal number of strata were established by church size. The 37,102 churches reporting at least 1 member were divided into 6 strata. The strata used, based upon ACP reported membership, were (1) 0-65, (2) 66-125, (3) 126-206, (4), 207-330, (5) 331-588, and (6) 589 plus. The survey asked *not* for membership, but for attendance. The differences are significant. LCR reported a 25% drop between total and resident membership in 2007. Each church within a stratum was already assigned a number via its position on the ACP EXCEL spreadsheet obtained from LCR. Through a random number generator, 1,200 churches (or 200 per stratum) were initially selected.

After the sample was determined e-mail addresses for each pastor was searched through the Southern Baptist Convention website, SBC.net. Churches not reporting an e-mail address were included through the land mail address listed in the ACP. Six hundred e-mail and 300 land mail addresses were found and used of the initial 1,200. Each pastor (or church clerk depending on whose address the ACP reported) was sent the survey and instructions for completion. Invalid or undeliverable e-mail addresses were replaced by randomly selecting additional churches from the ACP with e-mail addresses listed on SBC.net. The survey was initially open for two weeks.

Mail surveys often have low return rates—as low as 50% (Fowler 2009, 76). To combat this trend, a cover letter was sent (via e-mail or land mail), introducing the pastors to the survey and its value. Moreover, the cover letter informed the pastors of a gift card drawing for completed surveys. Five gift cards were purchased (one worth 100

dollars and four worth 50 dollars each). After the survey was completed a random drawing was conducted and the gift cards delivered. The quantity of 900 was deemed sufficient to ensure a return of at least 381 responses. Though the effects of non-response are not known, higher response rates were sought for credibility (Fowler 2009, 66-67).

Those pastors with internet connectivity were encouraged to complete the survey on-line. Though e-mail may not be appropriate for every population, Fowler identifies a number of groups where electronic means “may be a good idea” (Fowler 2009, 71). Because SBC pastors can be considered members of a “professional organization” (i.e., the SBC), and given that internet availability was expected in most, if not all of those sampled, electronic media (e-mail, internet survey) was the primary means of data collection. Fowler recommends the following strategies to increase response rates: (1) enlist an identifiable sponsor for the study, (2) design the instrument well, (3) offer financial incentives, and (4) persistent follow-up.

All four lines of advice were heeded—some stronger than others. The only sponsor used was an apt quote from a pastor. The subject alone was perceived to be a strong incentive. Secondly, Survey Monkey provided a clean, clear, and well designed platform to make the survey. Though the paper copies were not as colorful as the on-line version, it was still designed well. Thirdly, gift cards were offered and delivered. Finally, every pastor e-mailed did receive a reminder to complete the survey. There was not enough time to offer the reminder for paper copy recipients. Pastors without web access were included to avoid a type of sampling error.

Bias could be introduced if the only method of response was through internet access. Therefore, those pastors randomly selected without internet access were sent a

paper copy of the survey along with a stamped, return envelope. Because of time limits, a deadline of 20 January 2010 was initially established. Paper copies proved to be too costly, too few in return, and too slow in response that subsequent samples were selected randomly from those with e-mail addresses. Moreover, response rates on-line dropped off as the first few days of collection passed. Thus, a second wave of e-mail addresses was again randomly obtained from the ACP and SBC.net. Three hundred additional invitations were sent electronically, bringing the number to more than 1,200.

After the survey closed, on 20 January 2010, fewer than 381 complete responses had been obtained. Though Survey Monkey reported over 400 responses, the number contained everyone who finished page 1, but not necessarily all pages. The survey was opened for another week and a third set of invitations was sent out. In total 1,395 e-mails were sent. Of the 332 paper copies sent, 4 were returned to sender. Thus, in total 1,723 invitations were sent. Pastors were also invited to share the survey with any other SBC pastors. Some of the e-mail addresses obtained from the SBC website (the ACP lacked most e-mail addresses) were general boxes, and some of the land mail addresses were of church clerks, not individual pastors. In the end, there is no firm way of knowing just how many surveys actually found their way to pastors. The percentage of surveys begun was 31%, while 77% of those surveys begun were completed.

The data obtained, already coded by Survey Monkey, was downloaded in EXCEL format. It was then uploaded into Statistical Package for the Social Sciences (SPSS) for analysis. Any relationships between and among the data will be analyzed and presented in chapter 4 of this study.

Measures of Relationship

Gay and Airasian report statistical tests frequently used to measure relationships (not causal) between ranked data are “the rank difference correlation coefficient” (Spearman rho) and “the product moment correlation coefficient” (Pearson r) (Gay and Airasian 2003, 425). The Spearman rho test is appropriate to correlate to sets of ordinal (ranked) data. On the other hand the Pearson r test is more suited for interval or ratio data (Gay and Airasian 2003, 426). Questions in the instrument yielded interval data (other than nominal demographic responses); therefore, the Pearson r test was appropriate for correlations. Other statistical tests were also administered.

When means were compared either a paired sample t -tests or analysis of variance (ANOVA) tests were used. The paired sampled t -test was adequate to compare the means of taught, ideal, and actual paradigms because two pairs of continuous data were compared. When more than two pairs were analyzed (e.g., numerous categories of demographics across continuous data sets from paradigms or duties), the ANOVA test and associated *post hoc* tests were more appropriate.

Multiple (R_{1-23}) regressions were run on the various paradigms of ministry and subsequent duties in order to predict values of the latter. Multiple regression calculations were used to compute a variable’s “*combined*” relationship with others (Leedy and Ormrod 2005, 266).

CHAPTER 4

ANALYSIS OF FINDINGS

The comparisons almost appear endless. Not only can the data be sifted through by paradigm, but a plethora of additional comparisons could also be made. In order to run through the study in a systematic fashion the three research questions will guide the presentation and analysis of the data for this research project:

1. What, if any, is the relationship between the paradigms of ministry and ranked priority of pastoral duties?
2. What, if any, is the relationship between the perceptions of SBC pastors regarding preaching and other pastoral duties?
3. What, if any, are the relationships of selected screened variables and the perceptions of pastors in regard to the paradigms and priorities of pastoral ministry?

Research question 1 seeks to uncover any relationship between form and function. The literature clearly and comprehensively supports the assertion that paradigms influence component duties. Thus it might be expected that self identified disciple-making pastors will rank the duty of the same name very high—quite possibly even higher than others. The data will be analyzed to see if this expectation exists.

Research question 2 highlights a specific emphasis of this study. Is there any relationship between preaching, governing paradigms, and other pastoral duties? A number of competing interpretations were discovered and detailed in chapter 2 regarding how preaching relates to other functions of pastoral ministry.

Question 3 will be presented along demographic lines. For example, how does education relate to duties? It has been shown that church size relates to paradigms (Leadership Network 2009). Will churches below the 500-member mark follow suit?

The seven clusters of questions detailed in chapter 2 provide many lines of research. Tensions discovered gave rise to more questions (e.g., if one holds to a pastor-as-generalist model, will they also seek to share preaching duties?). These seven questions are integral to all three research questions.

1. Paradigms: (1) is the power of paradigms to define roles recognized, (2) are different paradigms more suitable for various situations, and thus (3) will knowledge of different paradigms prove crucial to pastoral effectiveness?
2. Orientation: Is ministry principally oriented to sheep (believers) or goats (nonbelievers)? Just what does it mean to fulfill the work of an evangelist? Additionally, is pastoral ministry towards the strong (Hull 1988) or the weak (Killinger 1985)?
3. Generalist/specialist: Must all duties of a pastor be discharged in order to be considered a pastor, or can one specialize in only a few (see Dever 2005a, 162)? What impact might one's answer have on any limitation to church size? Do pastors discharge duties most faithfully as specialists or generalists?
4. Effectiveness: Are Christians sanctified best through preaching, life-on-life discipling, or leadership? Are non-believers best brought under conviction through preaching or other means?
5. Ministry of the Word: Does this phrase include duties other than preaching? If so, must one engage in counseling, conflict resolution, and chasing wayward sheep? By preaching do New Testament writers mean primarily sermon preparation and delivery? How do teaching and preaching relate?
6. Balance: How does one balance speaking duties (e.g., sermons; 2 Tim 4:2), serving duties (e.g., pastoral soul care; 1 Pet 5:1-3), and overseeing duties (1 Pet 5:2)? Moreover, how does one fulfill both public and house-to-house ministry?
7. Structure: Should leadership within pastoral teams be established by position or gifts? Team: Should team pastoral ministry be more hierarchical (and delegated; rancher) or collegial (and shared; shepherd)? Should (can) all duties (e.g., preaching) be shared?

Due to the number of possible findings, only those found significant will be reported.

Compilation Protocol

Data collection was accomplished by means of a survey instrument (M³Q) self-administered to a random sample of SBC pastors. The sample of pastors was randomly selected from the ACP provided by the research arm of LCR. The ACP included over 38,786 church listings, of which only 37,102 reported at least one member.

Data from the instrument was already coded into numerical values through use of an on-line survey program, Survey Monkey. Those instruments gathered via hard copy were entered, by hand, on-line as well. The results were downloaded in Microsoft EXCEL format and then uploaded into SPSS statistical program for analysis.

The level of significance for the study was set at an alpha (α) value of 0.05. Thus, there is a 5% probability of making a Type I error, namely rejecting a true null hypothesis. The null hypothesis is simply that there is no significance between the means of two sets of data (Gay and Airasian 2003, 448-49). An example of the null hypothesis would be as follows: *there is no significant difference between the paradigms and duties*. An alpha (α) of 0.05 is the commonly used level (Gay and Airasian 2003, 451, 453).

In order to achieve a confidence level of 95% and a margin of error of 5%, 381 serviceable responses are required. Of the 534 total surveys begun (combining both on-line and paper copies entered into on-line survey by hand), just over 400 were completely finished (drop offs after page, 1:53; 2:44; 3:24). Thus, 413 respondents finished all pages. Furthermore, due to a design error, a few questions were allowed to be skipped. Thus, slight variation exists in numbers of responses for a few questions. SPSS dropped missing responses; therefore, only complete data sets were used to compute inferential statistics.

Findings and Displays

Demographic data will be displayed first by simple percentages. For example, the percentages of pastors of various education levels will be displayed in pie charts. Responses reported as *agreed* or *disagreed* include numerical equivalents of 5 through 7 and 1 through 3 respectively. *Strongly agree/disagree* equates to 6 and 7, or 1 and 2. *Most* and *least agree* correspond to numerical values of 7 and 1. Actual numbers of responses are shown on all statistical reports in tables and figures.

Demographic Data

The following figures display demographic data pertaining to average weekly worship service(s) attendance (Figure 1), church location (Figure 2), church polity (Figure 3), pastoral position (Figure 4), age (Figure 5), education (Figure 6), staff size (Figure 7), tenure at current church (Figure 8), cumulative years of pastoral experience (Figure 9), and approximate number of sermons preached in the last year (Figure 10). The same six groups used to draw the sample are reported below. The entire population of 37,102 churches, ordered by membership levels, was equally divided into six strata. As the churches were counted off, roughly by 6,180 (multiple churches fell at same value of memberships), the six ranges emerged.

The 2007 ACP reported a 25% difference between median total and resident membership numbers (lifewayresearch.com, ACP summary). The six equal sample strata displayed similar decreases (near 30%). Therefore, the sample is deemed to be a fair representative of the population. Moreover, the sample matched actual data on pastors' age closely. Fifty-four percent of the sample was age 50 or below, while the population displays 54% age 50 or older (lifewayresearch.com, charts). Finally, though the entire

sample of those who began the survey ($n = 534$) is captured on Figure 1, the group percentages are nearly identical to those who completed ($n = 413$) the entire survey—the only two differences being one percentage point loss for the smallest group and one percentage point gain for the second largest.

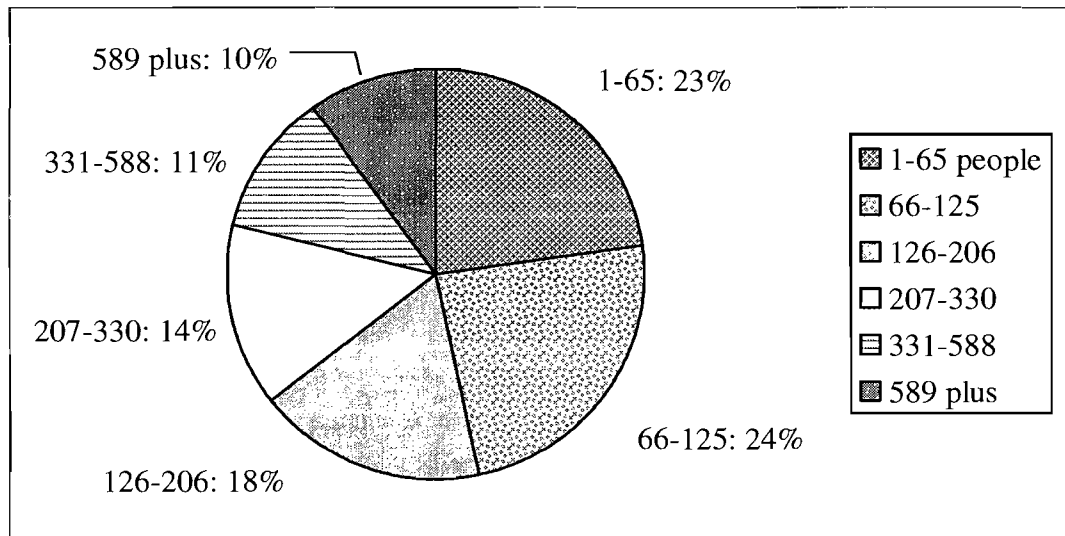


Figure 1. Sample by average weekly worship service(s) attendance

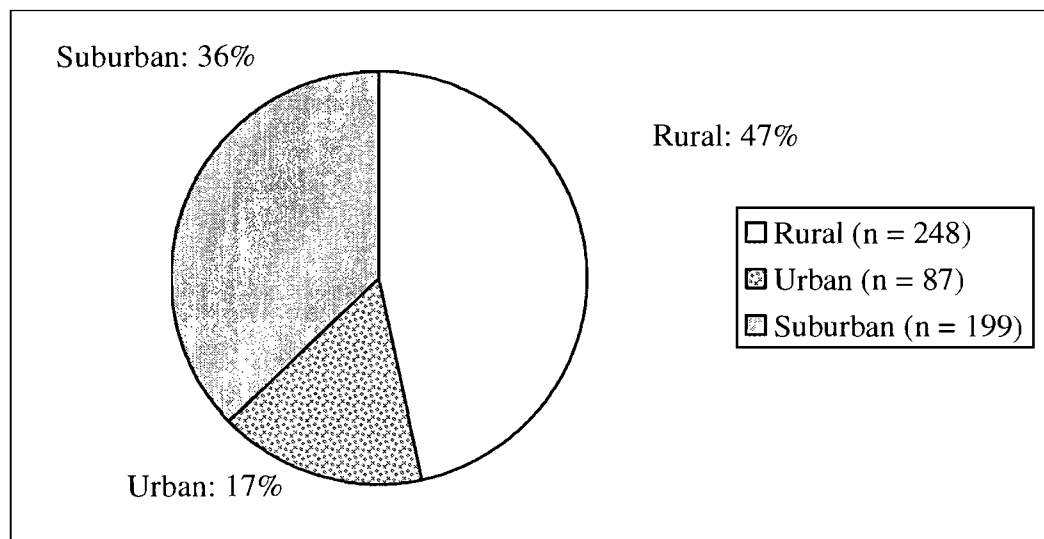


Figure 2. Sample by geographical setting

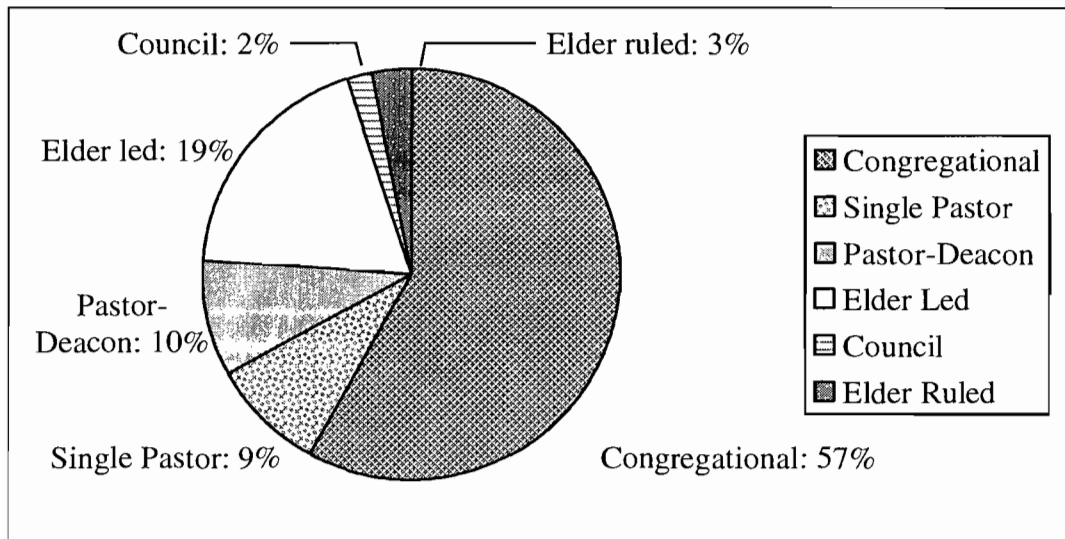


Figure 3. Sample by church polity

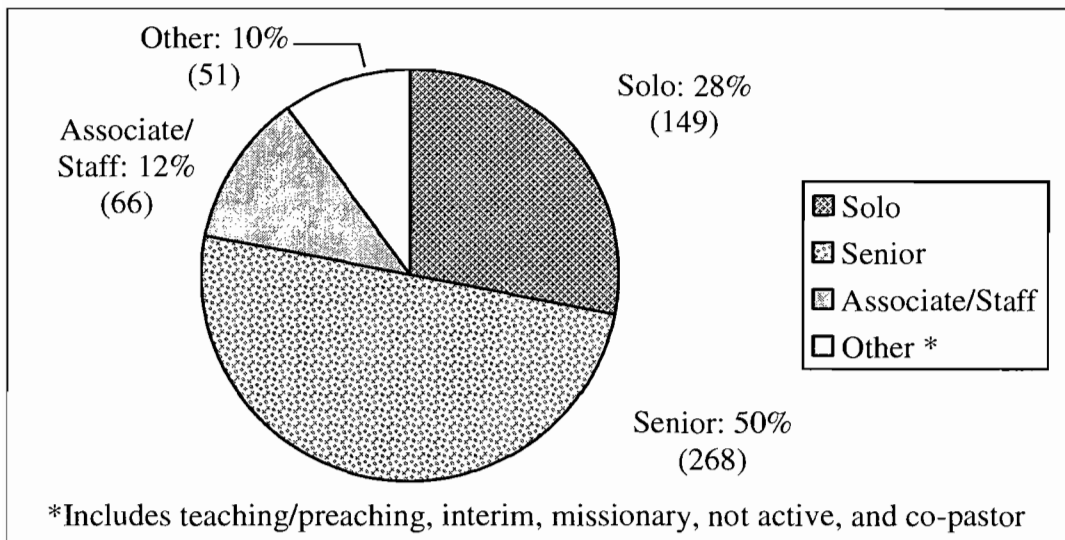


Figure 4. Sample by pastor's position

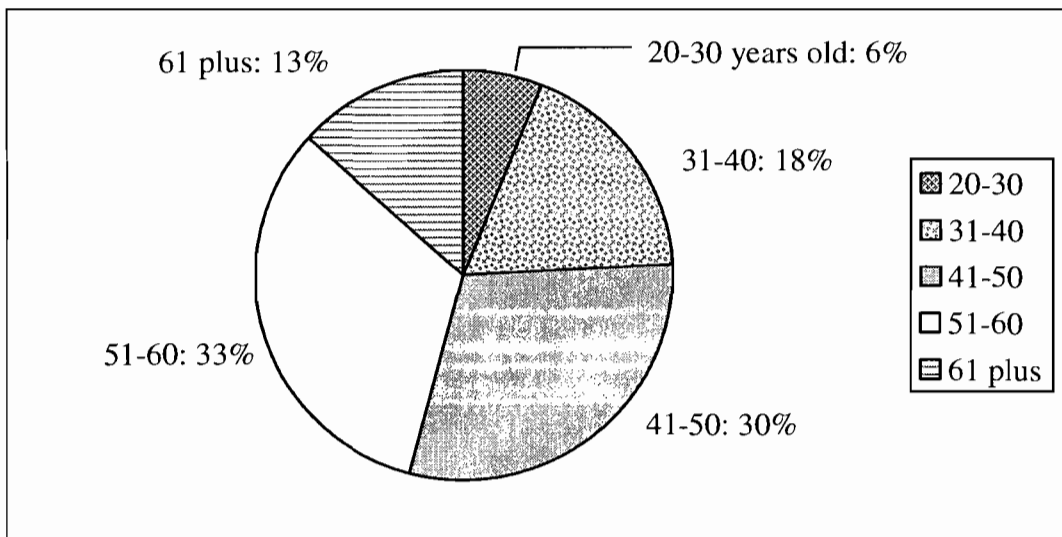


Figure 5. Sample by pastor's age

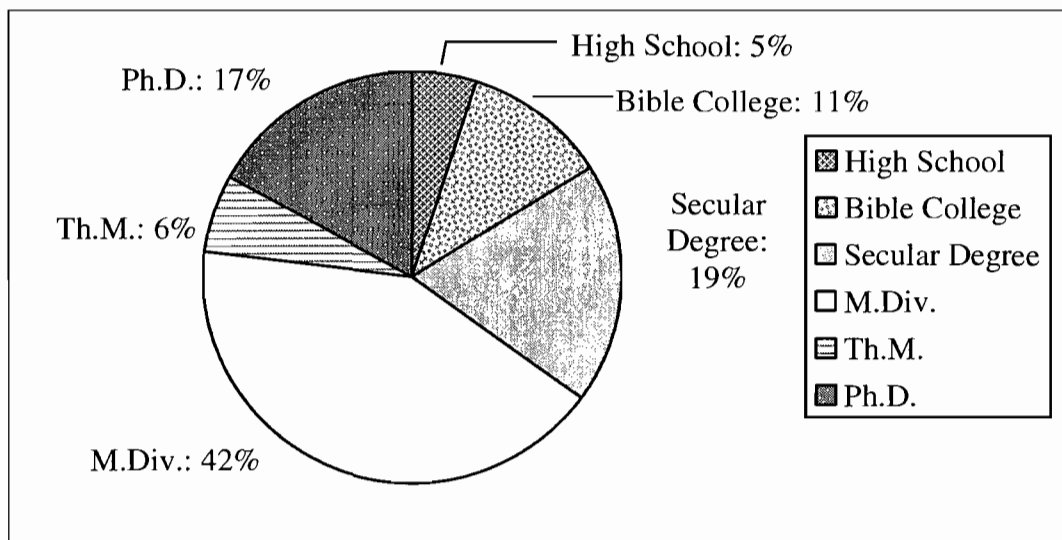


Figure 6. Sample by pastoral education

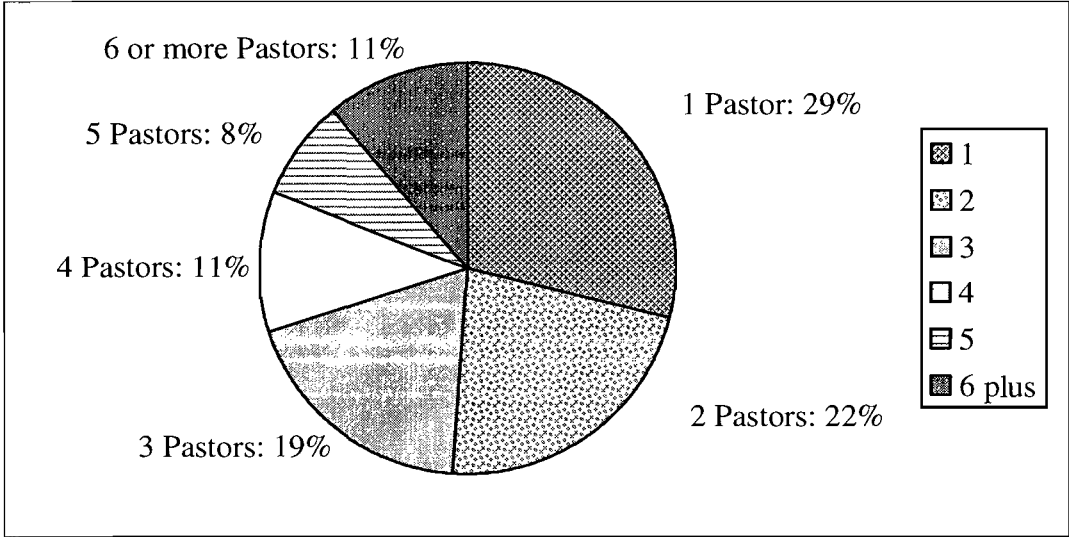


Figure 7. Sample by pastoral staff size

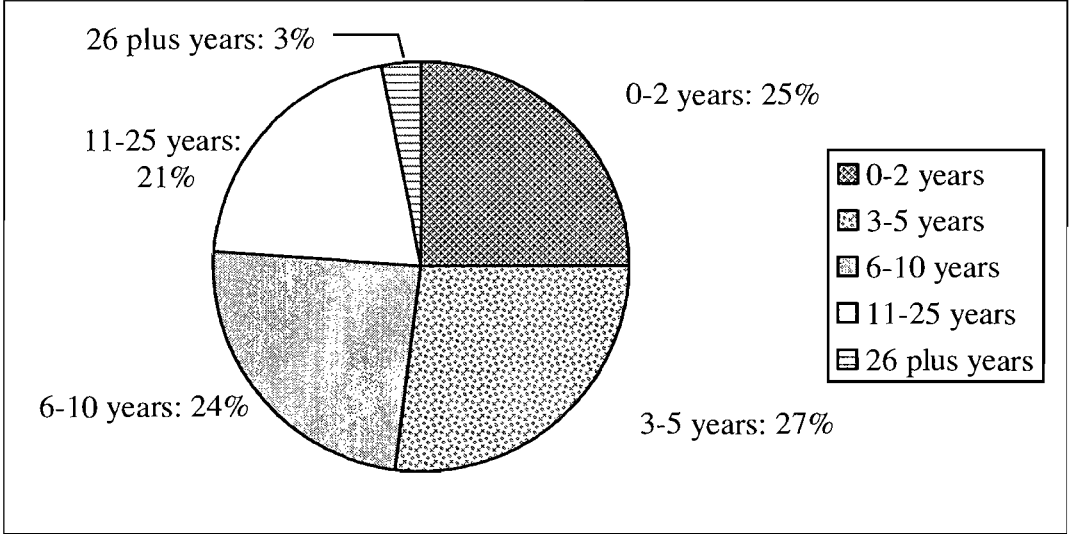


Figure 8. Sample by tenure at current church

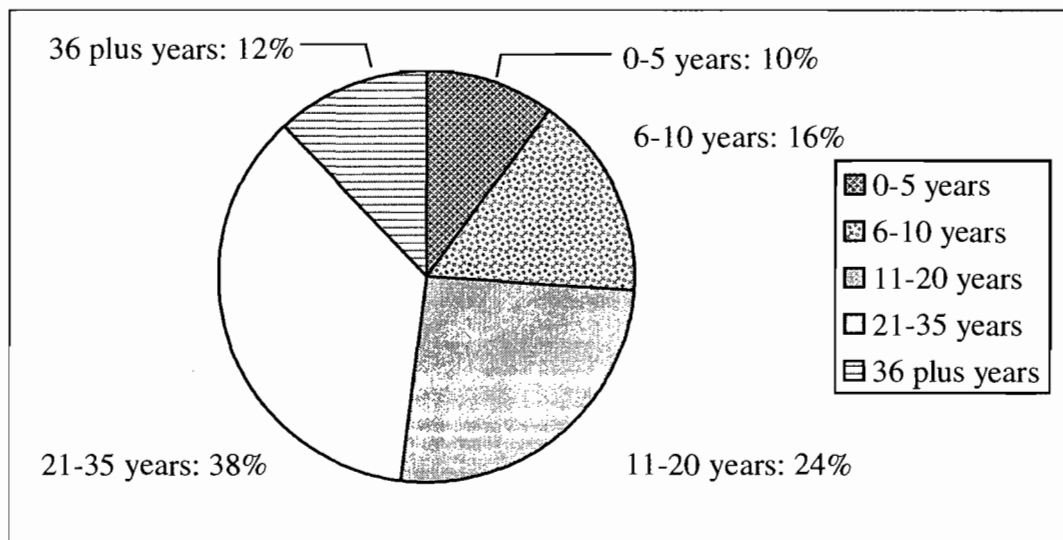


Figure 9. Sample by cumulative pastoral experience

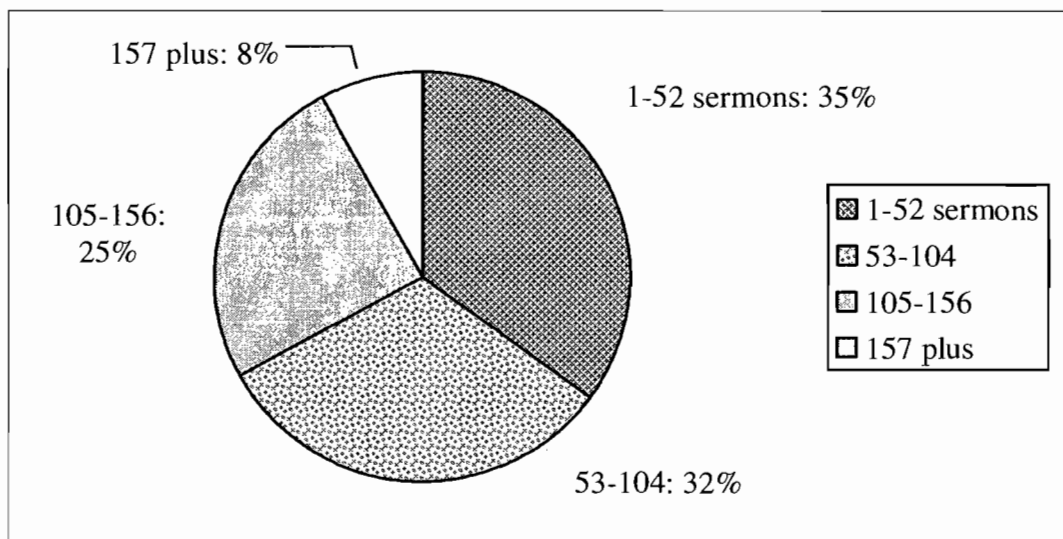


Figure 10. Sample by sermons preached in last year

Research Question 1

Paradigms define boundaries and provide equations to solve problems.

Knowing a paradigm should predict specific priorities of duties (Barker 1993, 31-32).

Pastors agreed. To the statement “Paradigm of ministry will affect priorities of duties,”

84% of pastors responded with a 5, 6, or 7 on a 7-point rating scale ($n = 413$, $\bar{x} = 5.69$).

Perceptions of paradigms are displayed across three categories: taught, ideal, and actual.

The data is organized by formation in Figure 11 and by paradigm in Figure 12.

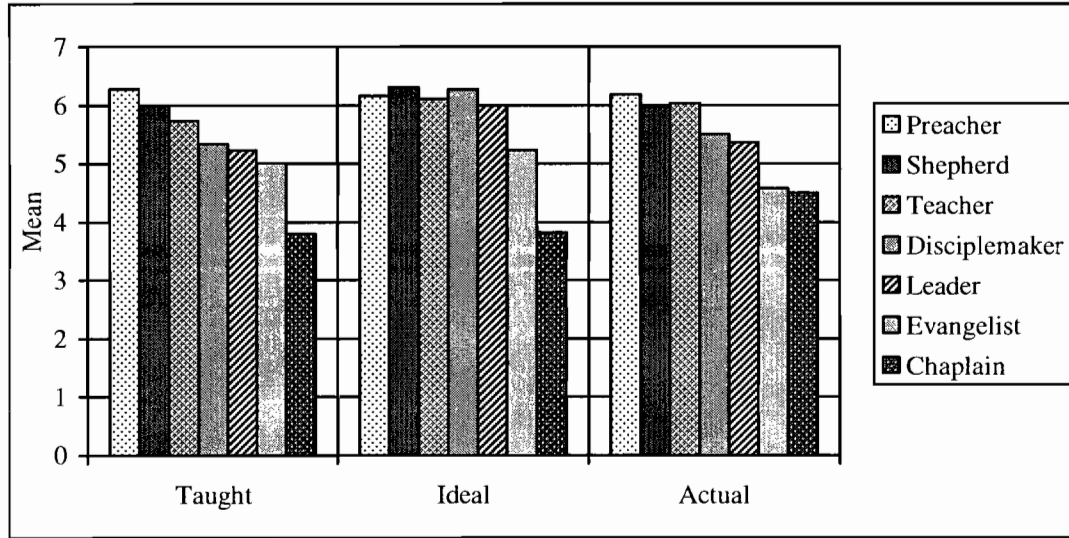


Figure 11. Paradigms by taught, ideal, and actual perceptions

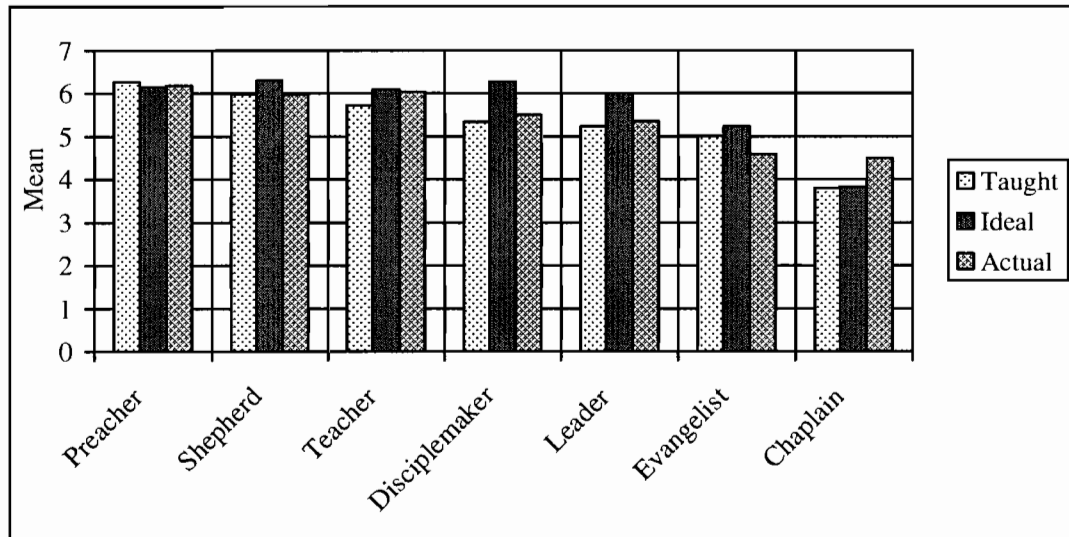


Figure 12. Taught, ideal, and actual perceptions by paradigms

Paradigms are not formed in a vacuum. Though one may teach to an ideal, ideals are apparently formed outside the classroom. In every case, *except preaching*, the ideal exceeded the taught paradigm. Thus, pastors perceive only the preaching paradigm to be taught above its ideal value. The paradigm where taught importance most nearly matched the ideal was the manager/chaplain model. However ideals are formed, reality has a way of changing expectations. Sample means of all paradigms are seen in Table 6.

Table 6. Sample paradigm means (\bar{x})

	Preacher	Shepherd	Teacher	Disciple maker	Leader	Evangelist	Manager/Chaplain
Taught	6.28	5.99	5.73	5.34	5.23	5.01	3.80
	<i>n</i> 466	<i>n</i> 469	<i>n</i> 460	<i>n</i> 471	<i>n</i> 465	<i>n</i> 465	<i>n</i> 455
Ideal	6.16	6.30	6.10	6.27	6.00	5.23	3.82
	<i>n</i> 457	<i>n</i> 468	<i>n</i> 456	<i>n</i> 471	<i>n</i> 464	<i>n</i> 454	<i>n</i> 452
Actual	6.18	5.97	6.03	5.50	5.36	4.58	4.5
	<i>n</i> 463	<i>n</i> 464	<i>n</i> 463	<i>n</i> 464	<i>n</i> 459	<i>n</i> 455	<i>n</i> 457

In reality, pastors do not match their own ideals in all cases *except two*, preaching and managing. Actual perceptions of preaching and managing exceeded their ideals. Thus, pastors perceive that they act as a preacher and a manager/chaplain more the ideal—but are these three unexpected exceptions significantly different?

In order to test the differences between the three highlighted means (taught preacher, ideal preacher; ideal preacher, actual preacher; ideal manager, actual manager), three *t*-tests of the paired-samples were run. The *t*-test, *t*(451), for the pair pastor-as-preacher (taught) and pastor-as-preacher (ideal) yielded a *p*-value of 0.026. Because the *p*-value is less than the set α -value of 0.05, the result is deemed significant. The null

hypothesis (differences in taught and ideal means are a result of chance) is rejected. Thus, pastors perceive the pastor-as-preacher paradigm is significantly taught above its ideal.

Not only were *t*-tests run for the two other unexpected responses (between ideal and actual paradigms), all three pairs of means in the groups were also compared. Table 7 reports the *t*-test results (because SPSS rounds, *p*-values depicted as 0.000 are displayed as 0.001).

Table 7. Results of *t*-tests for taught, ideal, and actual paradigms

Taught vs. Ideal	<i>p</i> -value	Taught vs. Actual	<i>p</i> -value	Ideal vs. Actual	<i>p</i> -value
Preacher	0.026	Preacher	0.120	Preacher	0.712
Shepherd	0.001	Shepherd	0.802	Shepherd	0.001
Teacher	0.001	Teacher	0.001	Teacher	0.099
Disciple-maker	0.001	Disciple-maker	0.035	Disciple-maker	0.001
Leader	0.001	Leader	0.251	Leader	0.001
Evangelist	0.002	Evangelist	0.001	Evangelist	0.001
Chaplain	0.935	Chaplain	0.001	Chaplain	0.001

The increase in actual manager/chaplain paradigm, over against ideal, is significant, $t(445) = 7.239$, $p = 0.001$, while the same for preacher is not, $t(451) = 0.370$, $p = 0.712$. The only two *insignificant* changes between ideal and actual are with the preacher and teacher paradigms. In reality, pastors function *significantly less* as shepherds, disciple makers, visionary leaders, and evangelists, *significantly more* as managers/chaplains, and *statistically the same* as preachers and teachers.

As far as the differences between taught and actual paradigms, four significant differences are noteworthy. Pastors perceived that they were taught significantly lower in the paradigms of teacher, disciple maker, and manager/chaplain than that which they

actually experience. Contrarily, taught perceptions of pastor-as-evangelist significantly exceeded actual practice. In actual practice pastors act *much less as evangelists*, but *much more as teachers, disciple makers, and chaplain/manager* than what was taught.

Ideal Paradigm

When asked to respond to the separate individual statement, “Shepherding is the best overall paradigm under which preaching (public) and soul care (private) ministry coexist,” 78% agreed ($n = 413$, $\bar{x} = 5.47$). When placed alongside other paradigms, shepherding also ranked the highest ideal, but the question of significance remains.

Another t -test was run comparing shepherding against the other six paradigms in the ideal category. It ranked significantly higher than all except one, pastor-as-disciple maker. Compared with disciple-maker, the p -value for $t(458)$ was 0.520, thus $p > 0.05$ and regarded insignificant. Table 8 displays the results of t -tests in descending pairs (rank ordered by means) within each category.

Table 8. Results of t -tests within taught, ideal, and actual paradigms

Taught		Ideal		Actual	
Preacher/Shepherd	$p = 0.001$	Shepherd/Discipler	$p = 0.520$	Preacher/Teacher	$p = 0.016$
Shepherd/Teacher	$p = 0.001$	Discipler/Preacher	$p = 0.135$	Teacher/Shepherd	$p = 0.236$
Teacher/Discipler	$p = 0.001$	Preacher/Teacher	$p = 0.288$	Shepherd/Discipler	$p = 0.001$
Discipler/Leader	$p = 0.320$	Teacher/Leader	$p = 0.135$	Discipler/Leader	$p = 0.097$
Leader/Evangelist	$p = 0.012$	Leader/Evangelist	$p = 0.001$	Leader/Evangelist	$p = 0.001$
Evangelist/Manager Chaplain	$p = 0.001$	Evangelist/Manager Chaplain	$p = 0.001$	Evangelist/Manager Chaplain	$p = 0.361$

Even though shepherding was not significantly above disciple-maker, and disciple-maker was not significantly above preacher ($p = 0.135$) in the ideal group, there was a significant difference between shepherding and preaching: $t(454) = 2.29$, $p = 0.022$. Thus shepherding might be considered ideal paradigm 1A, while disciple-maker 1B.

Placing pastor-as-disciple-maker *just* below shepherd in the ideal category is further supported by the responses to the statement “The saints are best equipped through individualized discipleship.” Only 69% of pastors agreed ($n = 413$, $\bar{x} = 5.13$), much less than the 78% reported for agreement that pastor-as-shepherd is the best overall paradigm. The t -test of the difference between these two means was significant, $t(413) = 3.94$, $p = 0.001$. Thus, shepherding and disciple-making tentatively share the pinnacle as ideal pastoral paradigms for ministry.

Unexpectedly however, pastors overwhelmingly rejected any notion of a generalist ministry. To the statement “All pastors should be generalists (performing all duties),” 57% did not agree ($n = 413$, $\bar{x} = 3.15$). Even though some advocates of a shepherding model demand a generalist model (Jefferson 2006, 33) and actual paradigms betrayed a general model of ministry, pastors rejected the generalist model as viable.

Expected duties, however, almost pointed to a general ministry of all pastors. To the remark “Counseling/Soul care is a duty of all pastors,” 66% agreed ($n = 413$, $\bar{x} = 5.04$). To the expectation that it is a duty for all pastors to evangelize, 92% concurred ($n = 413$, $\bar{x} = 6.16$). Soul care duties, such as seeking wayward sheep and knowing members individually, also all ranked high in agreement: 80% and 60% respectively ($n = 413$ for both, $\bar{x} = 5.44$ and 4.66). Finally, equipping the saints for the work of ministry also yielded high concurrence, 69% ($n = 413$, $\bar{x} = 5.13$). Perhaps pastors rejected a

generalist model because they believe it would limit church growth (63% agreed; $n = 413$, $\bar{x} = 4.90$). Whatever the reason, pastors require many duties of their profession—so many so that if all were performed he would look a lot like a generalist. If the preferred model of ministry is that of shepherd, the preferred duty might be preaching.

Priorities of Duties

The mean of each duty ($n = 437$) is found in Figure 13.

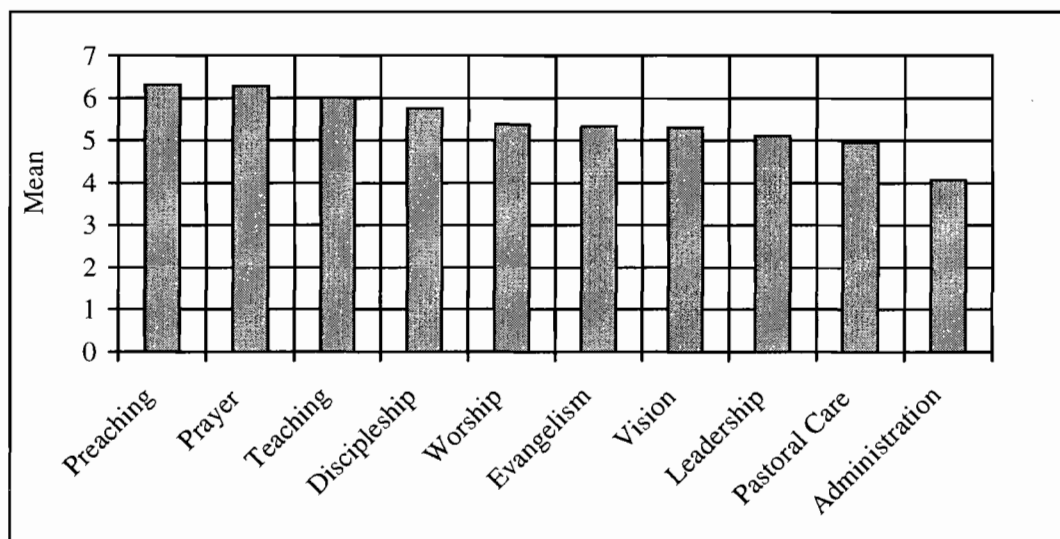


Figure 13. Sample means of pastoral duties

The *only* duty not significantly rated below preaching is prayer. In fact, the difference between the means of prayer and preaching is insignificant: $t(437) = -0.65$, $p = 0.516$. Even teaching, though it correlates very well with preaching, $r(437) = 0.573$, $p = 0.001$, was rated far enough below preaching to be a statistically significant decrease, $t(437) = 6.79$, $p = 0.001$. In fact, every other duty also received a p -value of 0.001 when compared to preaching; thus, every duty save prayer is perceived to have a significantly

lower priority than preaching. Table 9 contains the *t*-test results for each descending pairs of means.

Table 9. Results of *t*-tests for descending pairs of duty means

	<i>t</i> value	df	<i>p</i> value
Preaching / Prayer	0.65	436	0.516
Prayer / Teaching	4.73	436	0.001
Teaching / Discipleship	4.13	436	0.001
Discipleship / Worship	4.41	436	0.001
Worship / Evangelism	0.66	436	0.509
Evangelism / Vision	0.46	436	0.647
Vision / Leadership	3.01	436	0.002
Leadership / Pastoral Care	1.69	436	0.092
Pastoral Care / Administration	10.50	436	0.001

Every lower mean is significantly so except for the following four pairs: preaching/prayer, worship/evangelism, evangelism/vision creation and casting, and leadership development/pastoral care (The difference across three sequential means, worship, evangelism, and vision, is not significant either, $t(436) = 1.01, p = 0.272$.). Thus, preaching and prayer are significantly higher than teaching, which is significantly higher than discipleship, which is significantly higher than the next three (worship, evangelism, and vision), and those three are significantly above leadership and pastoral care, and finally those two are significantly higher than administration. (The difference between preaching and administration is staggering, $t(436) = 29.736, p = 0.001$.)

How the duties correlated to one another displays far more diversity. The two highest significant Pearson's r correlations are found in Table 10.

Table 10. Significant correlations among duties

	Highest Significant Correlation	Next Highest Significant Correlation
Preaching	Teaching: $r(437) = 0.573, p = 0.001$	Prayer: $r(437) = 0.434, p = 0.001$
Teaching	Preaching: $r(437) = 0.573, p = 0.001$	Prayer: $r(437) = 0.329, p = 0.001$
Prayer	Preaching: $r(437) = 0.434, p = 0.001$	Evangelism: $r(437) = 0.401, p = 0.001$
Worship	Vision: $r(437) = 0.367, p = 0.001$	Preaching: $r(437) = 0.346, p = 0.001$
Evangelism	Leadership: $r(437) = 0.418, p = 0.001$	Prayer: $r(437) = 0.401, p = 0.001$
Vision	Leadership: $r(437) = 0.559, p = 0.001$	Administration: $r(437) = 0.410, p = 0.001$
Administration	Leadership: $r(437) = 0.446, p = 0.001$	Vision: $r(437) = 0.410, p = 0.001$
Leadership	Vision: $r(437) = 0.559, p = 0.001$	Administration: $r(437) = 0.446, p = 0.001$
Discipleship	Evangelism: $r(437) = 0.323, p = 0.001$	Leadership: $r(437) = 0.278, p = 0.001$
Pastoral Care	Evangelism: $r(437) = 0.302, p = 0.001$	Prayer: $r(437) = 0.241, p = 0.001$

There were no negative correlations and only 11 insignificant correlations (out of 90). The two overall highest correlations exist between preaching/teaching and leadership development/vision creation and casting. Pastoral care (counseling, visitation, and sick calls) had the lowest correlations when compared to all other duties. Finally, leadership development, vision creation and casting, and administration correlated

highest among the three. Paradigms and duties have been explored within their categories; a comparison between the two is required next.

Paradigms and Duties

Research question 1 seeks any relationships between paradigms and duties. If any relationship exists, and if there are significant differences between paradigms, a general discrepancy between priorities of duties would be established—and a lack of clarity regarding pastoral ministry confirmed.

Multiple regression tests were run holding each duty separately as a dependent variable and all seven paradigms as independent variables. The regression will allow one to predict values (y-axis intercept and slope) for each dependent variable from variance in independent values.

Initially, the general diversity stands out. Different, self-identified, paradigms predict different priorities of duties. If one sees himself as a preacher, he is more likely to rate preaching and teaching higher than all other duties. Though all 7 paradigms appear on the table, 2 only appear once as first or second highest predictor (disciple-maker and manager/chaplain). The most frequently occurring paradigm is visionary leader. Five times it is found in the highest column and one time as the second highest—though in this case it is a negative predictor (as visionary leader paradigm increases, disciple making duties decrease). The shepherding paradigm only positively predicts the duty of soul care, while it negatively predicts two duties (vision creation/casting and leadership development). Strikingly, the duty of evangelism is only significantly predicted by its namesake paradigm. Finally, those paradigms that generally correspond, by name, to a particular duty tended to predict that duty significantly (e.g., preacher predicts preaching,

teacher predicts teaching, disciple-maker predicts discipleship, etc.). Significant predictors (paradigms) are reported in Table 11 for each dependent variable (duties).

Table 11. Multiple regressions of duties (DV) and paradigms (IV)

	Highest Significant Paradigm Predictor	Next Highest Significant Paradigm Predictor
Prayer	Evangelist: $t(406) = 2.59, p = 0.010$	Preacher: $t(406) = 2.48, p = 0.014$
Preaching	Preacher: $t(406) = 6.74, p = 0.001$	Teacher: $t(406) = 4.28, p = 0.001$
Teaching	Teacher: $t(406) = 8.66, p = 0.001$	Preacher: $t(406) = 2.45, p = 0.015$
Worship	Visionary Leader: $t(406) = 3.08, p = 0.002$	Evangelist: $t(406) = 2.15, p = 0.032$
Evangelism	Evangelist: $t(406) = 9.38, p = 0.001$	None
Vision	Visionary Leader: $t(406) = 11.78, p = 0.001$	Shepherd: $t(406) = -2.51, p = 0.012$
Administration	Visionary Leader: $t(406) = 4.63, p = 0.001$	Manager/Chaplain: $t(406) = 3.49, p = 0.001$
Leadership	Visionary Leader: $t(406) = 6.31, p = 0.001$	Shepherd: $t(406) = -2.65, p = 0.008$
Discipleship	Disciple Maker: $t(406) = 7.64, p = 0.001$	Visionary Leader: $t(406) = -2.91, p = 0.004$
Pastoral Care	Shepherd: $t(406) = 8.60, p = 0.001$	Evangelist: $t(406) = 3.13, p = 0.002$

One of the paradigm/duty pairs worthy of further notice is that of evangelist and evangelism. First, the duty of evangelism has only one significant predictor among the paradigms, namely evangelist. Second, pastors rated the paradigm of evangelism much higher ideally than in actuality. Third, the duty of evangelism only ranked in the middle of all other duties (5 above, 4 below). Fourth, the verse selected second most

important to understanding pastoral ministry was The Great Commission, Matthew 28:18-20 (238 selections; 11.3%), and the third highest response on significant authors was a known evangelist, Billy Graham (181 selections; 12.5%). Perhaps confusion is revealed in the responses.

Finally, when asked particularly about Paul's exhortation to Timothy to do the work of evangelist, pastors strongly agreed evangelism was a duty, while being generally less sure whether it was a gift, and strongly disagreeing that it is either a transitory office or principally accomplished through preaching. Figure 14 depicts the mean responses to the category of statements regarding 2 Timothy 4:5, to "do the work of an evangelist."

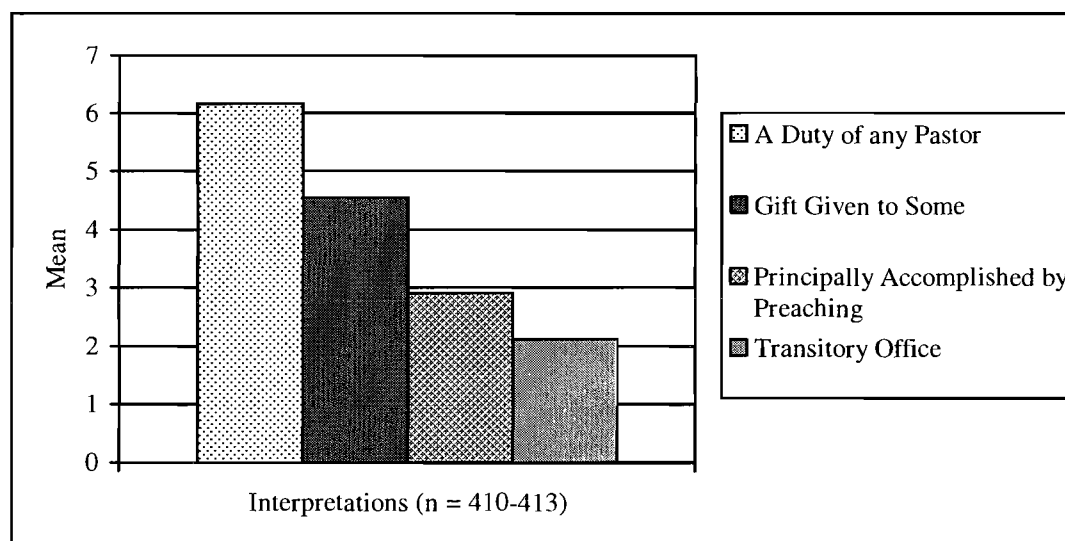


Figure 14. The work of an evangelist

If pastors are required to be evangelists then one wonders why that duty ranked only significantly above leadership, pastoral care, and administration (see Table 9).

The fact that shepherding, the highest statistically significant ideal paradigm (along with disciple-maker), positively predicts only one duty, namely soul care, might indicate a general lack of clarity between paradigms and duties. Moreover, 72% of responses agreed that shepherding is more often avoided than preaching ($n = 413$, $\bar{x} = 5.15$). The highest paradigm positively predicts only its corresponding duty (the second lowest duty in terms of priority) which is often avoided for the highest priority duty, preaching. Preaching, it appears, occupies pastors' energies the most—hence the need for research question two.

Research Question 2

Research question 2 seeks to find any relationships between preaching and other duties. If one holds that Peter requires elders “to function as shepherds of God’s flock by preaching the gospel” (Schreiner 2003, 233), it should follow suit that preaching would dominate pastoral duties. Much of the data obtained to answer this question has already been displayed. Figure 13 graphically displayed the means of all duties. Table 9 reported *t*-tests for descending pairs of duty means, and Table 10 annotated significant correlations between duties.

From these three reports, the duty of preaching was shown to be a significantly higher priority than other duties, save prayer. Moreover, preaching only correlates highly (or moderately depending on scheme) with teaching, though it does moderately (or lowly) correlate with prayer, worship, and evangelism. In fact, preaching and teaching are the two highest correlated duties (second being vision creation and casting with leadership development; see Table 10). Table 12 shows how preaching correlates with all duties.

Table 12. Correlation of preaching and other duties

	<i>n</i>	Pearson's <i>r</i>	<i>p</i> -value
Teaching	437	0.573	0.001
Prayer	437	0.434	0.001
Worship	437	0.346	0.001
Evangelism	437	0.316	0.001
Vision	437	0.212	0.001
Pastoral Care	437	0.192	0.001
Administration	437	0.160	0.001
Leadership	437	0.151	0.002
Discipleship	437	0.083	0.083

Even though some of the correlations are small (vision, pastoral care, administration, and leadership), none are a result of chance at a 0.05 alpha value. Preaching correlates significantly so with all duties save discipleship. Interestingly, in response to the statement, "Preaching is the best method of making mature disciples," pastors were generally undecided ($n = 413$, $\bar{x} = 3.86$), while the statement "A pastor is principally required to equip the saints to do ministry drew 92% approval ($n = 413$, $\bar{x} = 5.98$). So preaching neither correlates with discipleship (any relationship is probably a result of chance), nor is it perceived to be the method to accomplish the task.

The best method of equipping the saints for ministry, a sure mark of maturity, is perceived to be individualized discipleship (69% agreed; $n = 413$, $\bar{x} = 5.13$). Thus, the perceived best method of making disciples (individualized discipleship) is forsaken for one not perceived to be the best process, i.e., preaching. Why would the best method not rank as the highest priority? Preaching is deemed insufficient for two other duties also.

When asked to respond to two remarks about preaching's effectiveness on evangelism and counseling, responses clearly showed a lack of perceived impact ($n =$

412, $\bar{x} = 2.91$; $n = 413$, $\bar{x} = 2.42$, respectively). Preaching ranks above general shepherding duties as well. Figure 15 displays the means of responses as to why shepherding might be avoided over against preaching.

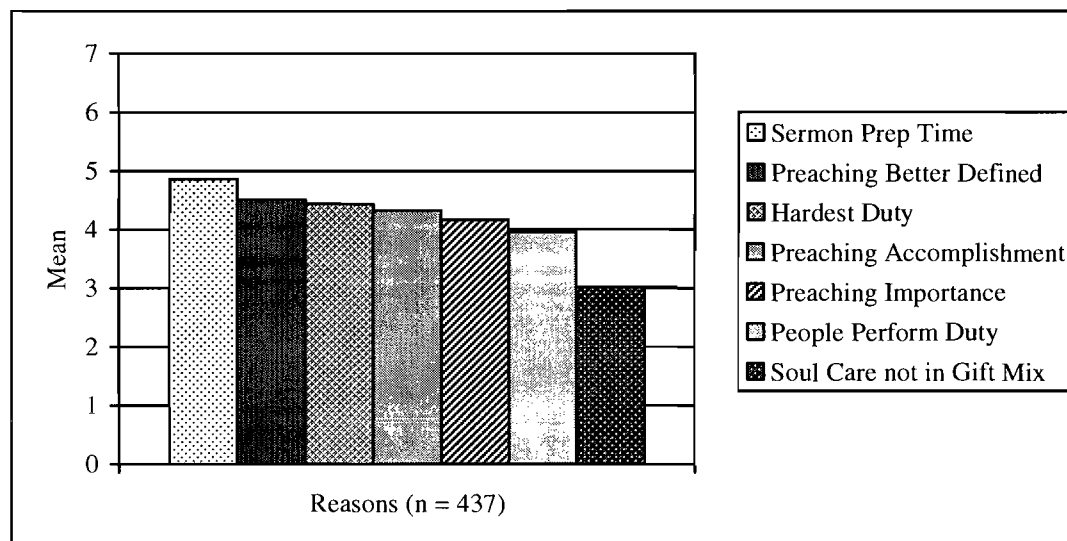


Figure 15. Why soul care might be avoided

So, if preaching is perceived to lack value in regards to disciple making, evangelism, counseling, and shepherding, why is it the duty with the highest priority?

Should there not be more balance then among all the duties if more than preaching is required to shepherd the flock or win the lost? Of all possible reasons that preaching might take precedence over shepherding (soul care) activities, time allotment significantly rates highest, $t(436) = 3.89$, $p = 0.001$ when compared with the second highest, “Preaching tasks are better defined.” What if preaching was shared—would other essential duties receive needed attention? Pastors were asked to respond to several

statements as to why preaching is not shared. Figure 16 graphically portrays the means of the responses.

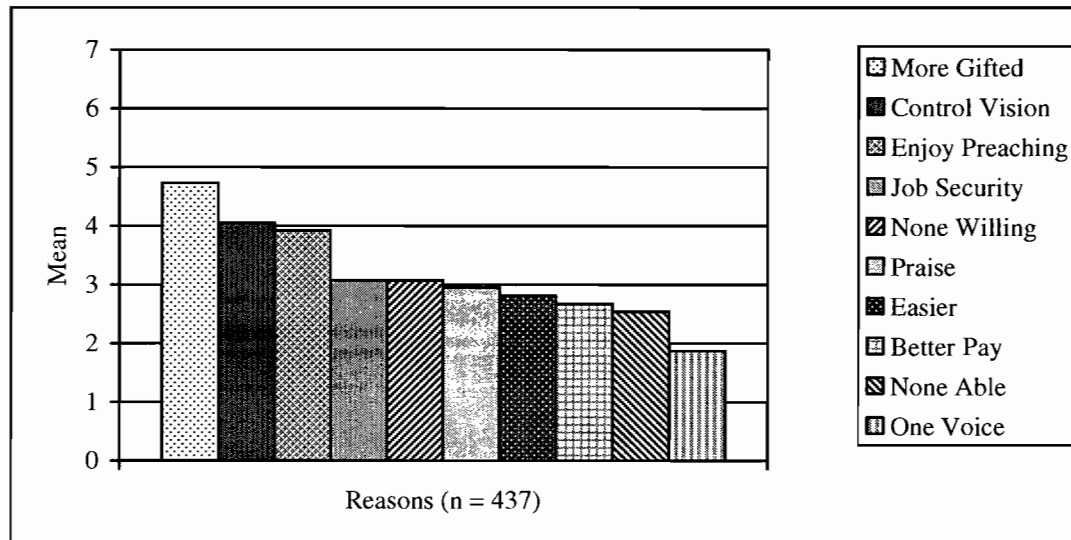


Figure 16. Why preaching is not shared

Giftedness is perceived to be the strongest reason why preaching is not shared—significantly so, $t(436) = 6.28, p = 0.001$, when compared to the next highest reason. It should be noted, however, that all means are relatively low. Even the perception that pastors are more gifted at preaching, and thus do not share it, boasts only mild agreement (64%; $n = 437, \bar{x} = 4.73$). Thus, the reported best methods of maturing the saints (individualized discipleship) and winning the lost (evangelism) are slightly replaced by perceived inferior actions (preaching) because of giftedness. Finally, pastors perceive there are others able to preach, evidenced by rating “none other able” second to least ($n = 437, \bar{x} = 2.54$).

In apparent contrast, the remark, “All elders/pastors must be able to preach” did not receive strong affirmation ($n = 411$, $\bar{x} = 4.25$). On the other hand, the comment, “All elders/pastors must be able to teach” did obtain strong avowal ($n = 413$, $\bar{x} = 6.14$) with 80% strongly agreeing. The discrepancy between preaching and teaching follows the general perceptions that preaching and teaching are not the same activity ($n = 412$, $\bar{x} = 5.45$) or that preaching is an ability given to some pastors ($n = 410$, $\bar{x} = 4.92$). Figure 17 displays particulars regarding preaching, teaching, and ministry of the Word.

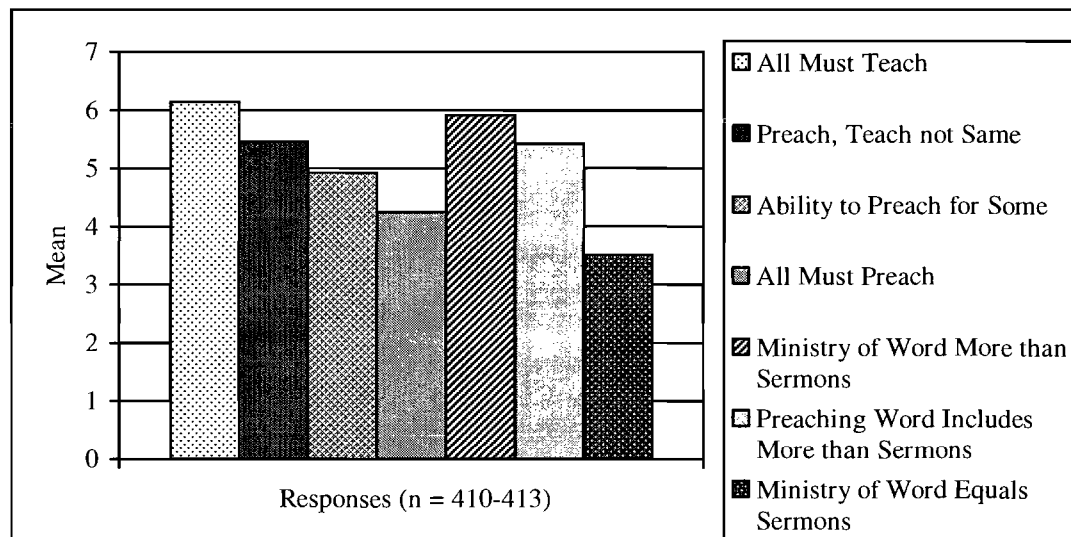


Figure 17. Preaching, teaching, and ministry of Word

The disparity between preaching and teaching is fascinating given the fact that preaching and teaching correlated higher (Table 10) with each other than any other pair of duties. Moreover, the pastor-as-preacher paradigm predicted (Table 11) teaching as a duty second only to preaching. The same is true of the pastor-as-teacher paradigm. It predicted, via multiple regressions, teaching first and preaching second.

When pastors perceive their ministries, preaching and teaching appear to go hand-in-hand; but when thinking of other elders/pastors, the duties seem disjointed. In other words, when *the* pastor is involved preaching and teaching are nearly synonymous, but for other leaders, preaching is not the same as teaching. Once again, preaching is perceived to be an ability *given only to some pastors* (66% agree; $n = 410$, $\bar{x} = 4.92$) and only 47% agree *all elders/pastors must be able to preach* ($n = 411$, $\bar{x} = 4.25$).

Finally, although pastors generally agree that ministry of the Word includes more (e.g., pastoral care) than sermons alone (88%, $n = 412$, $\bar{x} = 5.91$), and that biblical accounts of preaching are broader than sermons (77%, $n = 412$, $\bar{x} = 5.42$), preaching sermons occupy the highest priority in terms of duties, while pastoral care rates second to last among duties (see Table 9).

A general lack of clarity has been seen in how different paradigms and duties relate with one another, and in particular how preaching relates with other duties. What can be said of selected demographic variables? Are there relationships present that also expose disparity between roles and responsibilities?

Research Question 3

Research question 3 is the broadest of all three. It seeks any relationships between selected demographical data and perceptions of paradigms and/or priorities of duties. Beyond the pure demographical data presented in Figures 1 through 10, four others will be included (preparation for ministry, influential authors, spiritual gift sets, and important verses to understand pastoral ministry). The possibilities of comparison seem endless; thus truly only a few will actually be selected. How pastors were prepared by Bible College and/or Seminary appears first in Figure 18.

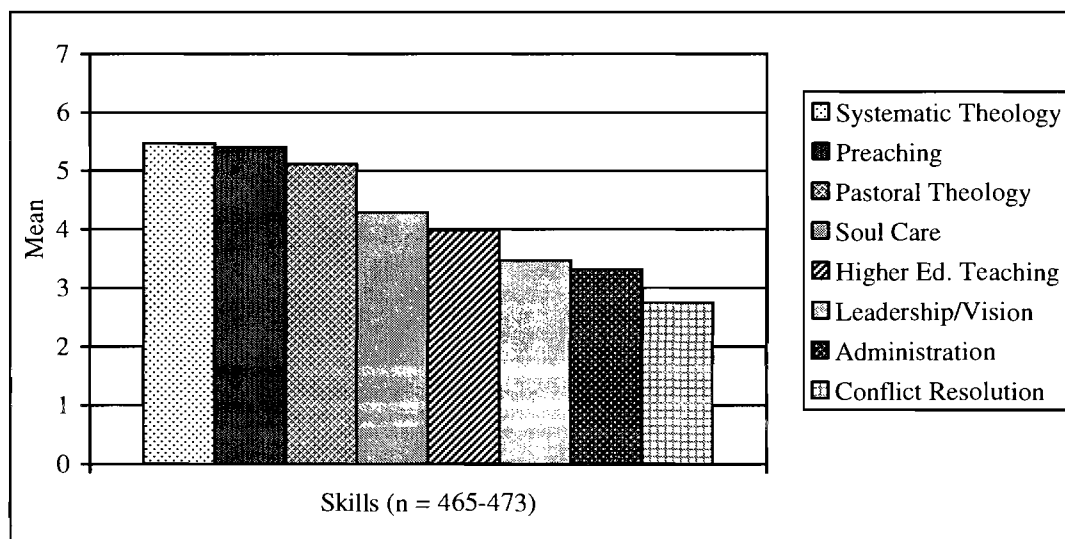


Figure 18. Bible college and/or seminary preparation

The high mean of preaching and the low mean of conflict resolution surface. Pastors perceive that they were well prepared for preaching, but poorly trained for conflict resolution. In fact, every mean of descending pairs is significant, except two: systematic theology/preaching and leadership/administration, $t(464) = 0.961$, $p = 0.337$, and $t(456) = 1.72$, $p = 0.086$, respectively at the 0.05 level. Thus, the mean score of preaching is significantly higher than every other (except systematic theology) prepared skill—and the difference is not due to chance (null hypothesis rejected). Finally, by the time one gets to leadership/vision, administration, and conflict resolution, pastor's perceptions generally agree that their training was inadequate (51%, 57%, and 70% correspondingly). Does preparation correlate into priorities of duties?

In order to examine whether perceptions of adequate preparation in a particular duty correlates with reported priorities of duties, bivariate Pearson's r correlations were run. Table 13 reports selected results.

Table 13. Significant correlations between preparation and duties

	Highest Significant Correlation	Next Highest Significant Correlation
Systematic Theology	Preaching: $r(430) = 0.179, p = 0.001$	Teaching: $r(430) = 0.161, p = 0.001$
Pastoral Theology	Leadership: $r(432) = 0.180, p = 0.001$	Evangelism: $r(432) = 0.173, p = 0.001$
Preaching	Preaching: $r(432) = 0.199, p = 0.001$	Pastoral Care: $r(432) = 0.180, p = 0.001$
Conflict Resolution	Pastoral Care: $r(431) = 0.218, p = 0.001$	Administration: $r(431) = 0.190, p = 0.001$
Leadership / Vision	Administration: $r(424) = 0.234, p = 0.001$	Leadership: $r(424) = 0.210, p = 0.001$
Most influential authors	Administration: $r(429) = 0.218, p = 0.001$	Leadership: $r(429) = 0.179, p = 0.001$
Higher Ed. Teaching	Leadership: $r(428) = 0.199, p = 0.001$	Discipleship: $r(428) = 0.142, p = 0.003$
Soul Care	Pastoral Care: $r(425) = 0.244, p = 0.001$	Evangelism: $r(425) = 0.168, p = 0.001$

Although none of the significant correlations are strong, it is noteworthy that preparation for preaching correlated highest with its companion duty, preaching. The highest correlation exists between preparation for soul care and the duty of pastoral care. Generally it correlates in the low range that for what one is well prepared, one will discharge. Preparation for ministry is not the only factor in determining paradigms and priorities of duties.

Pastors were also asked to pick the three most influential authors in the formation of their image of pastoral ministry out of a list of eighteen with works on pastoral ministry. Responses were received from 481 pastors. After they selected three

authors a total of 1443 choices were recorded. Figure 19 shows the eight most selected authors of influence.

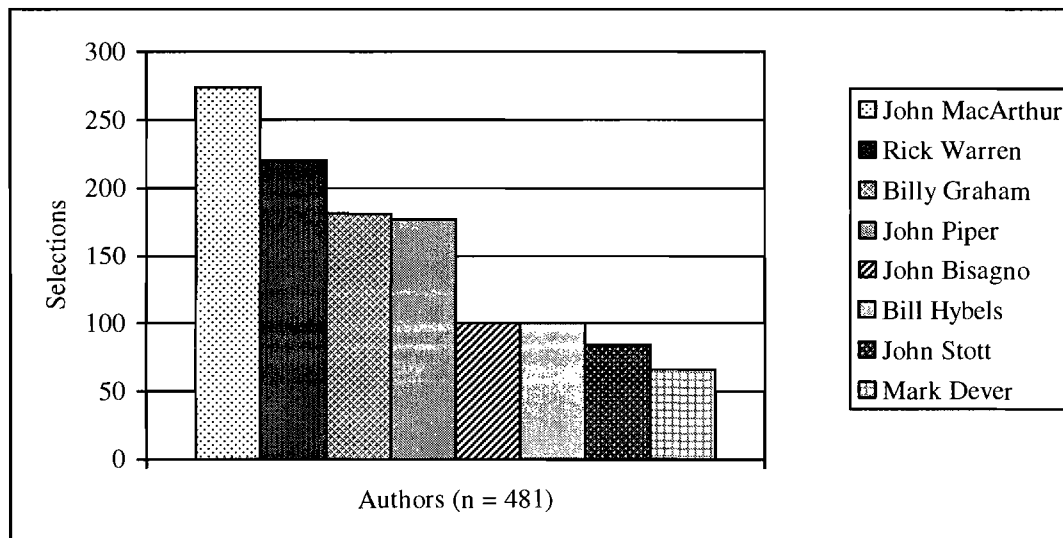


Figure 19. Significant authors in paradigm formation

What is noteworthy is not seen. First, three influential authors of previous periods barely registered. Gregory the Great, Martin Bucer, and Richard Baxter combined for only 52 selections (Gregory: 3; Bucer: 4; Baxter: 45). Gregory's book was the most influential pastoral work for a thousand years—now it is largely unknown. Secondly, Bill Hull and Robert Coleman (advocates of disciple making paradigms) only received 20 and 51 marks respectively. The five remaining not displayed are, with selections: D. A. Carson (53), Mark Driscoll (37), James L. Garrett (14), Alexander Strauch (12), and Jim Belcher (2). What is also surprising is who was chosen most.

John MacArthur is not a Southern Baptist; yet he was, by far-and-away, picked as the most influential author (274 selections; 19%). Four SBC authors did, however

make the top eight: Rick Warren, Billy Graham, John Bisagno, and Mark Dever. Even though MacArthur is the most influential author, pastors strongly disagreed with his position on preaching and counseling. MacArthur holds that expository preaching can eliminate the need for counseling (MacArthur 2005, 211; Lloyd-Jones 1971, 17); yet, more than 75% of the pastors surveyed disagreed with the statement, “Preaching can eliminate the need of counseling” ($n = 413$, $\bar{x} = 2.42$).

Another interesting finding is that though Bill Hybels shares fifth most selection (with John Bisagno), pastors disagreed with one of his positions as well. Hybels believes strong leadership, over against preaching, to be the greatest need in advancing the kingdom of God (Hybels 2002, 25). To the contrary, pastors slightly disagreed to the statement, “Leadership is more crucial in fulfilling the Great Commission than preaching” (47%, $n = 413$, $\bar{x} = 3.66$).

Figure 20 graphically displays pastors’ perceptions of their gift mix.

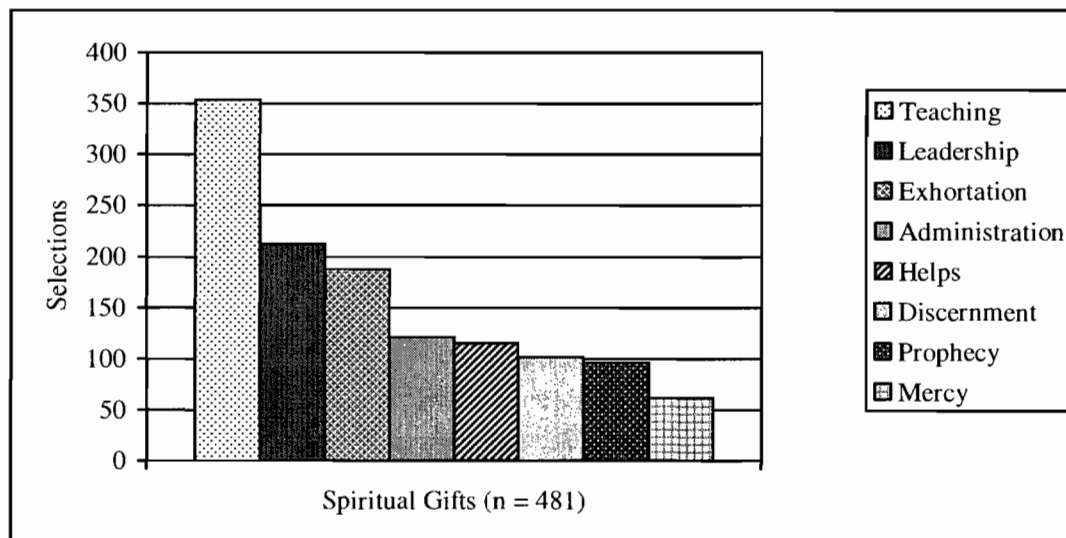


Figure 20. Spiritual gifts

Out of sixteen gifts, pastors were instructed to choose their top three. The gift of teaching outshines every other gift with 354 selections (leadership was next highest with 212). Given that elsewhere (see Figure 17) pastors reported that preaching and teaching were different abilities, more research is required to determine if the gift of teaching is perceived to be synonymous with the gift of exhortation.

The last additional demographic is introduced in Figure 21, important verses to understanding pastoral ministry.

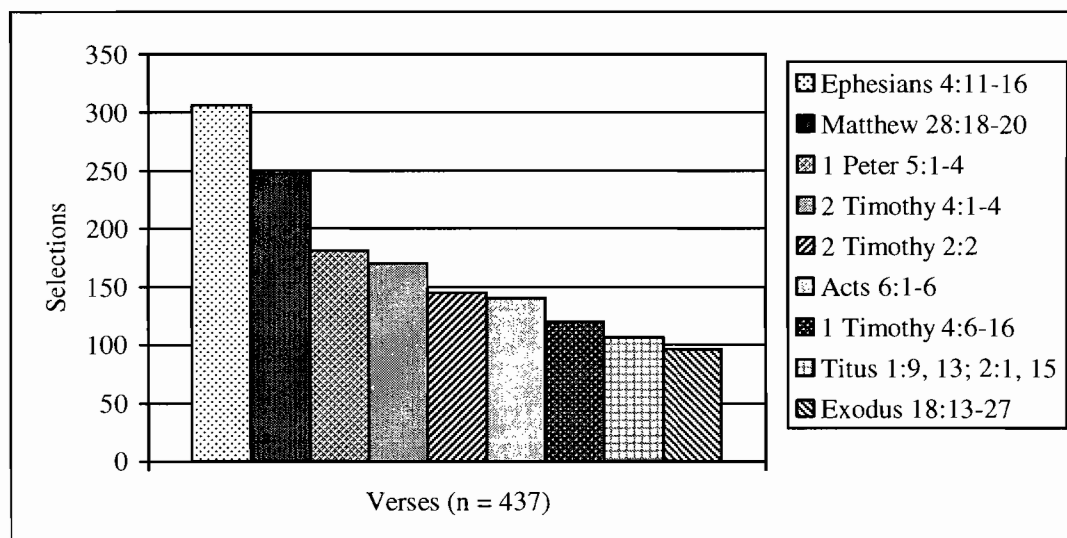


Figure 21. Important verses to understand pastoral ministry

Almost contrary to much other data the three pericopes perceived to be most important in understanding pastoral ministry do not directly address preaching or teaching. The greatest selection (Eph 4:11-16; 306 marks) focuses on equipping the saints for the work of ministry. The Great Commission ranked second with 247 selections. Finally, 1 Peter 5:1-4 speaks to shepherding and was chosen 181 times.

Finally, with the fourth most popular choice (170 checks) comes the first group of verses addressing preaching (2 Tim 4:1-4). With as much emphasis on verses addressing discipleship, evangelism/discipleship, and shepherding one might expect correspondingly high emphasis on similar duties. Almost the opposite, however, was found.

The relatively low emphasis on paradigms and duties of disciple making and evangelism needs mention in regards to shepherding. Advocates of a shepherding paradigm generally support pastoral duties such as counseling, conflict resolution, and chasing wayward sheep as well as preaching (e.g., Elliff 2001 and Glasscock 1987). Pastors were asked their perceptions of these duties. Figure 22 shows their responses.

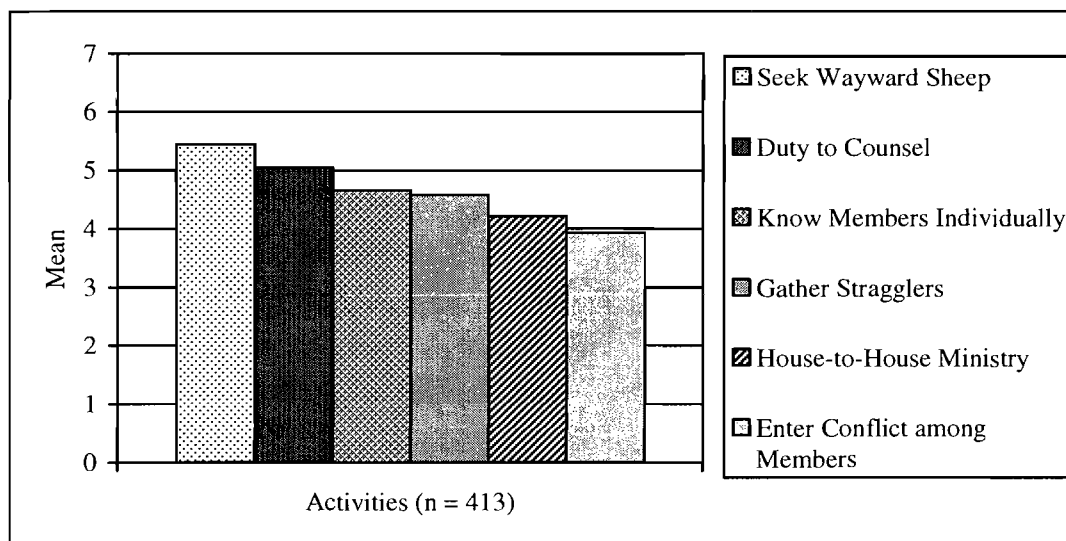


Figure 22. Shepherding activities

When these specific soul care duties are compared to preaching individually, or when combined under the single heading soul care and compared, a different picture emerges. Figure 23 adds the duties preaching and pastoral/soul care.

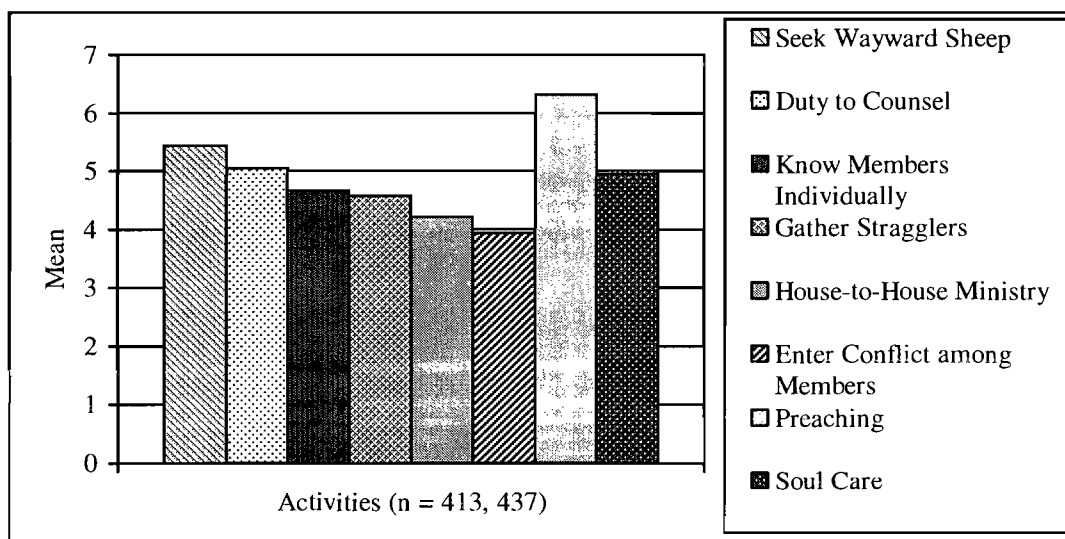


Figure 23. Shepherding activities with preaching and soul care duty

It has already been shown that preaching is perceived to be significantly higher in priority than soul care. It is also true that the mean rating of preaching is significantly higher than any of the particular duties associated with soul care—the closest being seeking wayward sheep: $t(412) = 11.785, p = 0.001$. Finally, pastors are undecided as to whether or not they should enter conflict among members (37% disagree, 36% agree; $n = 413, \bar{x} = 3.93$). How can strong influence from a shepherding passage result in such low consensus about actual shepherding?

Another aspect of pastoral ministry needs to be explored, namely how pastoral teams are organized, led, and grown. All seven clusters of questions have been touched upon in the findings thus far save clusters three and seven which asks questions surrounding ministry roles and responsibilities among a team of pastors. Will the team be collegial or hierarchical, how will duties be distributed, and how will junior members

be developed are all questions within these two clusters. Figure 24 shows aspects of specialization, generalization, and delegation.

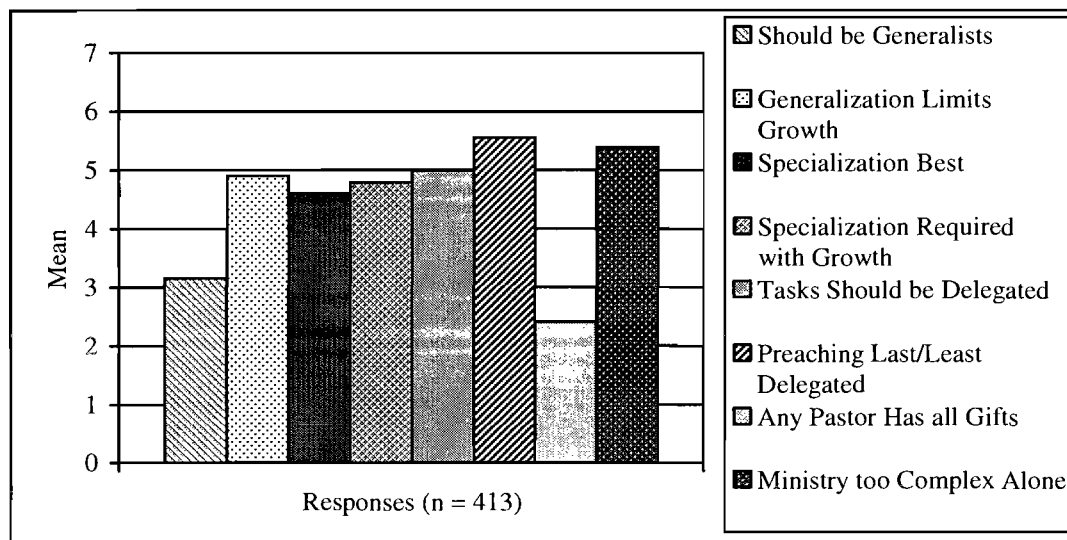


Figure 24. Specialization, generalization, and delegation

Pastors perceive ministry to be a task too complex to do alone (75% agree; $n = 413$, $\bar{x} = 5.38$), disagreeing that any one pastor has all the gifts to shepherd alone (76% disagree; $n = 413$, $\bar{x} = 2.41$). If ministry is too complex to do alone and no individual has all of gifts necessary to shepherd the flock, how will the multiplicity of pastors organize?

Pastors responding to this survey perceive specialization (pastors performing specialized duties) superior (55% agree, $n = 413$, $\bar{x} = 4.60$) to generalization (pastors performing all duties; 56% disagree with generalization)—significantly so: $t(412) = 11.259$, $p = 0.001$. Generalization is perceived to limit growth (63% agree), while specialization is perceived to be required because of numerical growth (63% agree). Finally, the distribution of tasks should be by delegation to other pastoral staff (64%

agree), implying a hierarchy, and the task perceived to be least delegated is preaching (81% agree). If an overwhelming percentage of pastors believe preaching to be the least or last delegated duty, what are the growth opportunities in the craft for junior team members? Figure 25 displays various aspects of team development.

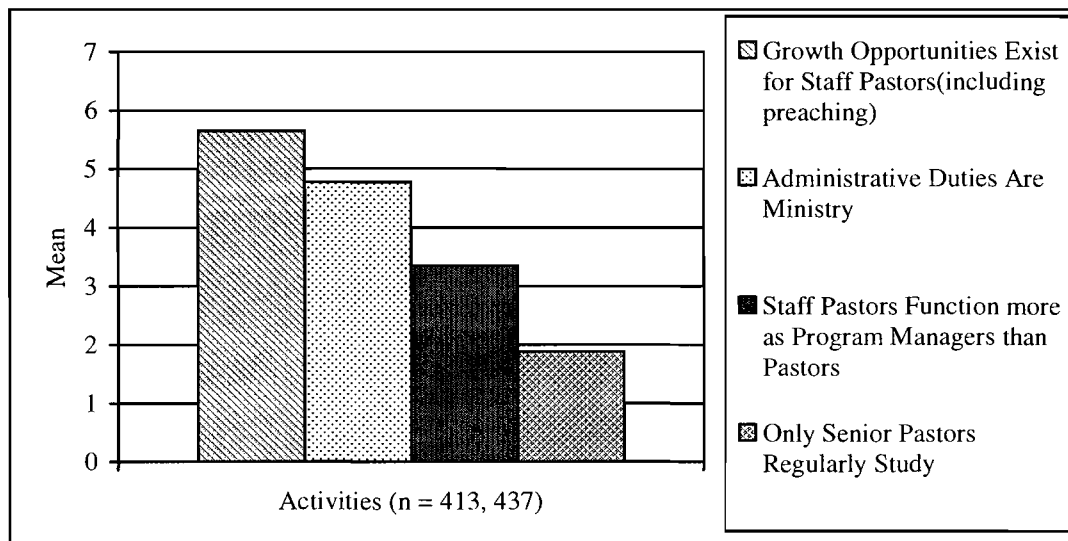


Figure 25. Team development

A number of ANOVA tests were run on the variance of more traditional demographic variables against paradigms and duties. The six treatments used are: age, educational level, church size, church location, total years of pastoral service, and polity. Three of these independent variables were not initially grouped: age, church size, and total years of experience. Pastors wrote in actual values for those questions. Six near-equal groups were formed for comparison. Those demographics found to have significant *p*-values when compared to paradigms are found in Table 14, while Table 15 shows significant results compared with duties.

Table 14. Significant demographic categories across paradigms

	Paradigm	ANOVA	Post Hoc test	Categories / <i>p</i> -value
Ed. Level	Evangelist	$f(5, 449) = 2.40, p = 0.036$	Tukey	n/a 4v2: $p = 0.066$
	Visionary Leader	$f(5, 449) = 2.98, p = 0.012$	Tukey	4v3: $p = 0.043$ 4v6: $p = 0.031$
Church Size	Preacher	$f(5, 456) = 4.30, p = 0.001$	Tamhane	6v1: $p = 0.011$ 5v3: $p = 0.050$ 6v3: $p = 0.002$
	Visionary Leader	$f(5, 452) = 2.67, p = 0.013$	Tamhane	2v6: $p = 0.014$
Church Location	Preacher	$f(2, 460) = 3.16, p = 0.044$	Tamhane	n/a
	Evangelist	$f(2, 452) = 3.52, p = 0.030$	Tukey	3v2: $p = 0.030$
	Visionary Leader	$f(2, 456) = 5.93, p = 0.003$	Tamhane	1v2: $p = 0.005$ 1v3: $p = 0.036$
Pastoral Exp.	Visionary Leader	$f(5, 453) = 2.18, p = 0.056$	Tukey	1v4: $p = 0.049$
Polity	Visionary Leader	$f(5, 453) = 3.85, p = 0.002$	Tamhane	1v2: $p = 0.001$ 3v2: $p = 0.015$
	Disciple-maker	$f(5, 458) = 4.14, p = 0.001$	Tukey	6v1: $p = 0.006$ 6v2: $p = 0.001$ 6v4: $p = 0.003$
	Teacher	$f(5, 457) = 5.30, p = 0.001$	Tukey	6 vs. field: $p = 0.001-0.002$

Table 14 contains an enormous amount of information. Moving left to right are columns displaying selected demographical variables (independent), each having more than one category within the group (e.g., there are three church locations). The second column shows the actual paradigms (dependent variables) that had significant variation across the various categories of demographic treatments. Third, the ANOVA statistic is reported along with the probability value. Those *p*-values below 0.05 are

considered significant and the null hypothesis is rejected. The ANOVA value reports variation of means across the entire set of demographic categories (groups or treatments) and paradigms (condition). The fourth column reports the *post hoc* test employed to determine any significant variations across pairs of treatments and conditions. The label Tukey alerts one to the fact that the variance across group/condition was homogenous. The Tamhane test was used where the group/condition variance was significantly different. Finally, the last column shows what, if any, pairs of categories/paradigms were significantly different from each other. The numbers represent a distinct category; those numbers listed first were the smaller of the two means. The first row is instructive.

The ANOVA test of row one revealed a significant difference across the means of educational levels in the pastor-as-evangelist paradigm. The individual group/condition means were not significantly different so a Tukey test could be run to determine if any particular pairs were significantly variant from one another. In this case, there were no significant group differences to report. The difference between the means of groups 4 (M.Div.) and 2 (Bible College) was the closest to being significant with a *p*-value of 0.066. Thus, even though there was significant variation in the pastor-as-evangelist paradigm as educational levels varied; there were no particular pairs significantly different. A general summary of Table 14 yields the following:

1. Not only did pastor-as-visionary leader significantly vary across educational degrees as a whole (ANOVA test), but both secular degrees (group 3) and Ph.D. holders (group 6) were significantly above those with a Masters of Divinity (group 4).
2. The pastor-as-preacher paradigm was significantly different across different sizes of churches. The Tamhane test revealed differences between larger churches, groups 5 (226-400) and 6 (401 plus), and those reporting between 91 and 150 (group 3). Group 6 also differed from those with 55 or fewer attendees (group 1). In both cases, as one increased in church size, pastor-as-preacher paradigm lessened.

3. Pastors in churches between 56 and 90 attendees rated the visionary leader paradigm significantly lower than those with more than 400 attending Sunday services.
4. Church location had significant variation in pastors' perceptions of the degree to which pastor-as-preacher described their actual paradigm, but no pairs were significantly different.
5. On the other hand, the pastor-as-evangelist paradigm did significantly vary between suburban (group 3) and urban (group 2) settings, with urban being much higher. Urban pastors reported that they actually spend more time in the evangelist paradigm when compared to suburban pastors.
6. Lastly in the church location demographic, both urban and suburban pastors were significantly above rural pastors (group 1) in their perceptions of actual ministry in the visionary leader paradigm.
7. The only significant difference across total years of pastoral experience was found between pastors with eight or less years (group 1) and those between 21 and 26 years (group 4) even though there was not a significant difference in the demographic as a whole ($p = 0.056$). Those with more experience rated visionary leader significantly higher.
8. Finally, polity and paradigms were compared. Visionary leader was significantly higher for single pastor forms of government (group 2; closest to CEO model: staff serves at his discretion and pastor reports to neither boards nor councils) than for either congregational or pastor-deacon forms of government (groups 1 and 3). Results for group six (plural elder-ruled) had only 13 respondents as thus will not be reported as significant.

Generally, as church size increases pastor-as-preacher decreases while pastor-as-visionary leader increases. In fact, for pastor-as-preacher there were three distinct subgroups, the largest three, the smallest four, and roughly the middle four. The three groups rated preacher distinctly different from the other two. For the pastor-as-visionary leader paradigm, attendance categories 2 (56-90) and 6 (401 plus) were so disparate that two subgroups are formed by the combination of each category, separate from each other, and the other four. Finally, it is a general trend that as education, church size, population, and experience increase, so does the visionary leader paradigm. Table 15 accomplishes the same, but with demographics and duties.

Table 15. Significant demographic categories across duties

	Duties	ANOVA	Post Hoc test	Categories / <i>p</i> -value
Age	Worship	$f(5, 431) = 4.78, p = 0.001$	Tamhane	1v6: $p = 0.001$ 2v6: $p = 0.002$ 3v6: $p = 0.037$
	Admin	$f(5, 431) = 2.25, p = 0.048$	Tukey	1v6: $p = 0.023$
	Pastoral Care	$f(5, 431) = 3.32, p = 0.006$	Tukey	1v6: $p = 0.030$
Ed. Level	Prayer	$f(5, 431) = 2.50, p = 0.030$	Tamhane	6v2: $p = 0.037$
	Vision	$f(5, 431) = 3.52, p = 0.004$	Tamhane	4v6: $p = 0.001$
	Disciple-ship	$f(5, 431) = 2.12, p = 0.063$	Tamhane	6v1: $p = 0.029$
	Pastoral Care	$f(5, 431) = 2.78, p = 0.017$	Tukey	n/a
Church Size	Vision	$f(5, 430) = 4.30, p = 0.001$	Tukey	2v5: $p = 0.022$ 2v6: $p = 0.001$
	Admin	$f(5, 430) = 2.67, p = 0.022$	Tukey	2v3: $p = 0.036$ 2v6: $p = 0.043$
	Leadership	$f(5, 430) = 5.82, p = 0.001$	Tamhane	1v6: $p = 0.001$ 2v5: $p = 0.046$ 2v6: $p = 0.001$ 4v6: $p = 0.015$
Church Location	Worship	$f(2, 434) = 3.74, p = 0.024$	Tukey	1v2: $p = 0.035$ 3v2: $p = 0.029$
	Vision	$f(2, 434) = 3.79, p = 0.023$	Tukey	n/a
	Pastoral Care	$f(2, 434) = 5.13, p = 0.006$	Tukey	3v1: $p = 0.004$
Pastoral Exp.	Worship	$f(5, 431) = 4.68, p = 0.001$	Tukey	1v4: $p = 0.017$ 1v6: $p = 0.001$ 2v6: $p = 0.023$
	Admin	$f(5, 431) = 2.22, p = 0.052$	Tukey	1v6: $p = 0.027$
Polity	Leadership	$f(5, 431) = 2.81, p = 0.017$	Tukey	n/a

From Table 15 the following significant results were found:

1. As age increased, generally so did the duties of worship, administration, and pastoral care. Those 36 and younger (group 1) were significantly lower than those 60 and over (group 6) in all three duties. In fact, those over 60 rated worship significantly higher than groups 1 (36 and under), 2 (37-44), and 3 (45-50).
2. As education increased, prayer and discipleship decreased. Those with a Ph.D. were lower than Bible College (group 2) pastors in the duty of prayer and lower than those with just a high school education (group 1) in discipleship. On the other hand, a Ph.D. recipient was significantly higher than a M.Div. holder in the duty of vision casting and creation.
3. Those in churches with Sunday attendance between 56 and 90 people (group 2) were significantly lower than larger churches in vision (groups 5, 226-400, and 6, 400 plus), administration (groups 3, 91-150, and 6), and leadership (groups 5 and 6) duties. Moreover, the largest attendance churches were also higher than groups 1 (0-55) and 4 (151-226) in leadership development duties.
4. Pastors in urban churches (group 2) were significantly higher in worship duties than both rural (group 1) and suburban (group 3) pastors. Also rural pastors rated pastoral care significantly higher than did suburban churches.
5. Generally speaking, more experience in pastoral ministry results in more time in the duties of worship and administration than for less veteran pastors. Those with more than 33 years of experience (group 6) were higher than the two least experienced groups: 1 (less than 8) and 2 (9-13) years. Most experienced pastors (group 6) rated administration higher than the least experienced (group 1).

Though important duties like preaching remained consistent across the demographic categories, others (worship, administration, vision, and pastoral care) generally tended to increase as age, education, church size, and experience increased. Polity yielded no significant pairs even though the ANOVA test showed significant variance across the entire group/condition set.

Evaluation of the Research Design

Hindsight truly has 20/20 vision. Having completed the process, changes and corrections to any future research design would certainly be made. Perhaps the largest, fundamental modification would entail having specific ends in mind before ever

beginning. A laser focus on what will be measured—and why— will go a long way in determining research questions, literature review, instrument design, and statistical tests required. Even such detail as knowing the statistical tests required before beginning the literature review would be profitable. Secondly, focus on outcomes would tend to reduce off course excursions into interesting information found in the literature review. Finally, focus limits the amount of data sought, shortening the instrument, and reducing the amount of data to compare. That being said, a number of specific strengths and weaknesses need to be addressed.

Strengths

The work displays a number of essential strengths. Not least of which is the passion inherent in the subject. Pastoral ministry is vital to the church and her leaders.

Abundant Literature

Although there are copious amounts of literature on pastoral ministry, much of it is not focused on paradigms and duties as such. Quite often the subjects studied deal more with leadership traits or characteristics (the *how* of leading) instead of the duties of pastoral leaders (the *what* of leading). On the other hand, because much of what defines pastoral ministry is in the Scriptures, there are plenty of resources for researching descriptions of, and exhortations to, pastoral ministry. In fact, many seemingly tangential studies yield profitable avenues of research.

For example, 1 Thessalonians 2:1-12 is rarely treated as a section about pastoral ministry (though see Bucer 2009, 175-83). It is principally seen as missionary ministry over against pastoral. When it is handled as a pastoral passage, Paul is often considered the only pastor in action—forgetting Silas (and possibly Timothy). What

would happen if instead, the passage was seen as an example of a shared ministry—a ministry where both pastoral and preaching duties were shared? Another fruitful study would be to consider if Paul’s letters to Timothy and Titus were meant to guide modern pastoral ministry. In other words, is there a one-for-one correspondence between what Timothy/Titus and subsequent generations of pastors were commissioned to perform? Moreover, if Timothy knew of Paul’s shared ministry in Thessalonica, in what light would he receive the exhortations in the letters that bear his name?

In an age of ever-increasing specialization, traditional pastoral roles are fading into omission. Just what a pastor is supposed to do is being defined more and more by job titles and experience than ever before. Even the word pastor must now be clearly defined. The new world needs careful consideration.

Pioneering Study

This research opens the lines of communication on a subject that has lost clear definitions. It is breaking new ground that is not really new, but has become lost under modern models of ministry. The complexity of larger churches, dispersed congregations, and specialized ministry calls for studies that help reduce confusion while bringing clarity. Who is studying roles and responsibilities—highlighting not only possible confusion, but also calling ministers back to the Bible? Just because one carries the title pastor does not guarantee his ministry has anything in common with the biblical portrait of pastoral ministry. This study enters that conversation. It is needed. Moreover, the study is robust.

The survey was long enough to cover the full gamut of pastoral paradigms and duties, paying particular attention to the duty of preaching. Moreover, the on-line survey

contained no essay questions that would have required extensive time completing or excessive time coding. Closed-ended questions quickly guided one through the survey and made data transformation quick process. Thus, enough data was received to research many avenues of study. There was no want of findings. The findings are also robust.

Strength of Statistical Tests

Though a case could have been made for an alpha level of 0.10, a much tighter value of 0.05 was selected. Because the consequences of rejecting a true null hypothesis (Type I error) are not much greater than accepting a false one (Type II error) a larger alpha value could have been defended. Both the Bible and the literature support the idea that form (paradigms) influence functions (duties). Thus, if the null hypothesis is really true (i.e., there is a no significant difference in responses not due to chance) and the study rejects it, no harm would be done and further research will be conducted. Further research is profitable. In the end, though, the standard level of 0.05 was selected as it is the *standard*, acceptance of findings is deemed valuable, and the study will only suffer a one in twenty chance of rejecting a true null hypothesis. Therefore, where significance is found (many findings would even meet an alpha of 0.01) the probability is that 95% of the time the difference is not due to chance.

Not only was alpha robust, but the data is vigorous as well. Three of four types of data were collected, nominal (e.g., church location), ordinal (e.g., church size), and interval (e.g., perceptions on a one to seven continuum). Continuous data allowed parametric statistics to be used in a number of tests. Pearson's r , paired t -test, ANOVA, Tukey/Tamhane, and multiple regressions were utilized to compare correlations, means (of pairs and multiple groups), and predict linear relationships. The sample size (413 at

its minimum) exceeded the required value of 381 for a population of 37,102, a confidence level of 95% and a margin of error of +/- 5%. Where significance was found, one can be confident of the findings. Moreover, the findings are significant for real world applications.

Practical Implications

This study could be used immediately in a number of manners. Any pastoral staff could administer the survey to its members, thereby uncovering any differences between the pastors. With some staff sizes exceeding ten, surely there are differences worth uncovering. A group of pastors better aligned in their understanding of ministry will work together more effectively (Driscoll 2008, 61, 64).

Secondly, any pastor could take each paradigm individually as a profitable study. What does the Bible say in regards to balancing preaching and pastoring duties? As each of the seven clusters is reviewed, a more comprehensive understanding of pastoral ministry would emerge. Moreover, the survey and precedent literature could serve as a pastor training program. Indeed, it would serve very well in Bible College or Seminary level education on pastoral ministry. The survey could be administered at the beginning of the semester in order to give the students an overview of the semester's material and it could give the professor a snapshot of where the students are in their understanding of ministry. The seven clusters could serve as weekly topics until the survey is administered again at the end of the semester. Changes could be measured. As good as the research proved to be, there are a number of changes that would be made.

Weaknesses

The strength of passion is also a weakness. Having a passion on a subject may lead to energy, but it may also cause a lack of focus.

Instrument Design

The overall length of the instrument may have been a weakness. Although only 413 of 534 respondents finished the survey, most of the absences were on the first three pages. In fact, 53 only completed the first page—a page of 10 demographic questions. Another 44 finished the second, but not the third page, leaving 24 who did not finish the fourth and last page. The fewest dropouts occurred on the last page, whereas the greatest before finishing the second page. Those early dropouts could have left the survey uncompleted for length, but if five minutes was the maximum allowed survey length not much data could be obtained. The on-line survey was prepared precisely because it was quicker to complete than paper copies.

Paper versus Electronic

In order to avoid unnecessary bias, paper copies of the survey were also constructed in case e-mail addresses could not be obtained for the random sample. Initially, 332 e-mail addresses could not be found in the nine hundred pastor random sample. With a cost of almost six hundred dollars and a return rate of useable paper surveys less than 10%, the paper copy route was far too costly. At least with the on-line survey responders could be forced to answer the questions and Survey Monkey charged reasonable monthly membership fees. Moreover, when additional pastors had to be chosen and invited to complete the survey in order to obtain enough responses, land mail was simply not a timely option. Finally, a large number of physical mail addresses held

in the ACP are not to churches or pastors, but to church clerks. There is no way of telling how many paper surveys made it to the clerk, but not the pastor. Even though many e-mail addresses were not individual persons, and were very time consuming to obtain (the ACP had less than 10% e-mail addresses listed), e-mail invites were cheaper and faster. Because e-mails sent out were simply invitations, care is required in their construction.

Cover Letter

The cover letter used for the first rounds of invitations did not include telling the pastors how many on-line pages were awaiting them, or how important it is was to obtain complete surveys. It was not obvious from summative pages on Survey Monkey how many responders had begun the survey versus how many had completed the survey. Because the researcher did not want to knock anyone off of survey while taking it, no analysis of results was conducted until after the survey closed. It was at that time it was realized that more had begun the survey than completed it. The subsequent cover letter included explicit information that the survey was four on-line pages and all need to be complete for the research to be fulfilled. Telling the pastors how long the survey was in advance gained greater commitment.

Survey Monkey

Along the lines of gaining commitment the *progress bar* Survey Monkey provided was somewhat confusing. When placed at the bottom of the screen it failed to alert the pastors to how much would be complete when that page was finished. Thus, it looked as though many more questions were left. When the progress bar was moved to the top it gave a better idea of how much been completed when the page was begun. Gaining commitment to completion of the entire survey was not the only concern,

designing the survey so that pastors would not skip individual questions proved difficult indeed.

Skipped Questions

Enough choices exist per question that not every one was properly handled. One mistake was allowing pastors to not annotate perceptions to every statement within a block. For example, pastors were asked to rate (not rank) seven individual paradigms from least agree (numerically coded a one) to most agree (numerically coded a seven). Thus, all seven paradigms should have been rated on the continuum one to seven. A couple of the blocks of questions, however, were designed to require only one response per row. Therefore, a number of times, pastors answered each block (required to move forward), but missed a few statements within the block. More than enough responses were obtained even with the design flaw. Making the questions closed-ended shortened the time required to take the survey, but it also limited the amount of choices.

Limited Choices

Eighteen authors were offered from which pastors were instructed to choose three of influence. The eighteen were carefully selected (and field tested for obvious omissions) from various schools of pastoral ministry. Nonetheless, a few pastors expressed dissatisfaction with being forced to choose three or because one was missing. The only name one felt should have been present was W. A. Criswell. If redesigned, the survey would include options to choose up to three and a choice of *none*, or *not applicable*. The only other reported omission was Doctor of Ministry (D.Min.) from educational level. It is a degree gaining recipients and should be included in all further studies containing demographics about levels of education.

CHAPTER 5

CONCLUSIONS

Drawing conclusions from survey research must be cautiously undertaken. Though cause and effects relationships can never be inferred “on the basis of correlation alone” (Leedy and Ormrod 2005, 182), empirical research is profitable when it accurately describes. Vibrant depictions can draw observers into discovery. For example, if this research project has shown pastoral ministry to a knot of ministry models it will serve a valuable goal. If the portrait compels an observer to stop and ponder if pastoral ministry should be as it is currently perceived in the SBC, then the task has triumphed.

Research Purpose and Questions

The purpose of this study was to explore potential confusion surrounding pastoral ministry. One path to complete that goal was to compare the perceptions of paradigms of pastoral ministry and particular duties (e.g., preaching over against other tasks in pastoral ministry) of SBC pastors. If differing paradigms correlate with dissimilar task priorities, uncertainty may be established. In order to accomplish the stated objective, a sample of SBC pastors was surveyed to ascertain their perceptions of the paradigms of pastoral ministry and any concomitant duties. Those perceptions were compared to selected screened variables to determine any other correlations that might point to divergent models of ministry.

The research questions listed below governed the collection and subsequent examination of the data required by the current research purpose.

1. What, if any, is the relationship between the paradigms of ministry and ranked priority of pastoral duties?
2. What, if any, is the relationship between the perceptions of SBC pastors regarding preaching and other pastoral duties?
3. What, if any, are the relationships of selected screened variables and the perceptions of pastors in regard to the paradigms and priorities of pastoral ministry?

Copious amounts of data were obtained through the M³Q instrument.

Significant findings were presented in chapter 4. Although identifying an exact nature of any causal bond between the findings is “beyond the scope of a simple correlational study” (Leedy and Ormrod 2005, 182), some cautious conclusions must be made.

Analysis and Interpretation

Overall the research questions led to data that reveals confusion over against clarity. To be sure, there may be a level of consensus on a number of matters. For example, pastors generally agree that the paradigm of manager/chaplain occupies more of their ministry than it ideally should. One author reports that more than 60% of the pastors' week was taken up by “institutional chores” (Belcher 2009, 161). The word “chores” implies activities other than essential. Pastoral perceptions in the SBC apparently agree as administration was far-and-away the duty assigned the least priority.

To the contrary, however, 61% of pastors agreed that administrative duties were not just preparation for ministry, but actual ministry. Unfortunately, administrative duties are also those for which pastors perceive themselves to be second least prepared. Conceivably this fact, at least partially, explains why pastors age 60 and over and those with the most experience (more than 33 years) rated administrative duties significantly

above the youngest age group (36 and younger). If administration is ministry and most veteran pastors perceive a higher importance for it, perhaps confusion exists as to whether *chore* is the best label. Enough conflicting data suggests clarity does not exist in this aspect of ministry. Research questions yielded similar results.

Research Question 1

What, if any, is the relationship between the paradigms of ministry and ranked priority of pastoral duties?

Pastors agreed (84%) that paradigms will affect priorities of duties. The paradigms, however, did not display consensus. Though the shepherding and disciple-maker paradigms shared the highest ranking in the ideal category (shepherding is given position 1A, while disciple-maker 1B by the researcher), neither was close to the pastor-as-preacher paradigm in actual practice. This finding alone signals to a lack of clarity regarding pastoral ministry.

There were significant differences between and within categories (taught, ideal, and actual). Every correspondent comparison (taught teacher versus ideal teacher, etc.) between the taught and ideal was significantly dissimilar save one, pastor-as-manager/chaplain. Moreover, every paradigm was lower in the taught category than its twin in the ideal category save preaching, which was perceived to be taught higher than the ideal. Finally, every paradigm in the actual grouping was also significantly different than its ideal counterpart save preaching and teaching. Every actual paradigm was lower than its ideal except preaching and manager/chaplain.

Preacher and Teacher

Even two paradigms/duties (preaching and teaching) so closely related that the U.S. Congregational Life survey did not include both because they believed one would not discriminate from the other (Carroll 2006, 119, n. 12), displayed disparity. Clearly teaching and preaching are perceived to be different duties by pastors when other pastors/elders are involved. Even though all pastors/elders must be able to teach was affirmed (80%), less than half perceive that all pastors/elders must be able to preach (47%). Predictably then, most agreed that preaching is only given to some pastors (66%).

On the other hand, when pastors contemplate their ministry preaching and teaching are more closely aligned. Although the pastor-as-preacher paradigm was significantly higher than the pastor-as-teacher paradigm in both taught and actual categories, the two were not significantly different in the ideal group (teacher fell third in taught and second in actual models). Secondly, preaching and teaching correlated highest with each other *and* were the two highest correlated duties of any pair. Finally, the preacher and teacher paradigms predicted first their namesake duty and then the other's namesake duty. Clearly then, pastors see preaching and teaching similarly when thinking of their ministry, but differently if others in their churches are involved.

The reason for the contradiction is unknown. Therefore, what follows must be offered with caution and received with the same. Perhaps pastors read into the word "teach" the meaning "preach" in almost all occasions. In a defense of *preaching*, John MacArthur offers verses that command *teaching alone* (1 Tim 3:2; 4:11), *teaching alongside exhortation* (1 Tim 6:2), or *teaching with preaching* (1 Tim 5:17) (MacArthur 1995, 251-52). Clearly, for this author, when Paul speaks of teaching he means preaching. Moreover, it has already been shown that preaching the Word is, at times and

by some, seen as delivering a sermon (Polhill 2001, 260; see also Ryken 2003, 36 and MacArthur 2005, 210-11). Given that many pastors regard MacArthur as influential, it is not inconceivable that they too regard *their* teaching as preaching and vice versa.

In regard to other elders/pastors, however, there is more at stake. If SBC pastors concluded with MacArthur that “an overseer must be . . . able to teach” (1 Tim 3:2) means that a pastor/elder to be able to teach *and* preach (MacArthur 1995, 252), then what do they do with personnel who bear the name pastor but do not preach. In other words, having pastors who do not preach requires the word “teach” not to mean “preach”; otherwise, all pastors would have to preach. Because one pastor principally preaches, other pastors must merely teach—but when the preaching pastor teaches, he is preaching.

Though a statement was excluded for the survey, due to length, it was initially included to get at this very point. The remark was this: “When a pastor teaches the gospel it is considered preaching, but if a deacon teaches the same it would be judged teaching.” Whatever the case, confusion is evident for if *teach* equals *preach* then all pastors must be able to preach—and then, either all must preach or all, but one, must lose the title pastor. As revealing to the lack of clarity as the pastor-teacher conundrum is, another may be more still.

Pastor as Evangelist

Others have reported Southern Baptists’ proclivity for “aggressive evangelism” in years past (Carroll 1991, 53; referencing study of Schuller, Brekke, and Strommen 1980). One would expect then, a similar finding in SBC pastors of this era. To the contrary, however, pastor-as-evangelist was the *second to last* rated paradigm in all three categories. In fact, there is not a statistically significant difference between pastor-as-

evangelist and pastor-as-manager/chaplain in the actual grouping. Essentially SBC pastors perceive their least actual model of ministry to be that of evangelist or manager/chaplain. Though pastors were nearly taught the ideal pastor-as-evangelist model, they are nowhere near living up to that ideal. Even though pastors selected the Great Commission (Matt 28:18-20) as the second most important verse to understand pastoral ministry, the duty of evangelism ranked only in the middle of all duties (5 above, 4 below). The only four duties below evangelism were vision creation/casting, leadership, pastoral care, and administration.

These results are truly remarkable, especially given pastors perceptions of Paul's admonition to Timothy to "do the work of an evangelist" (2 Tim 4:5). To this statement pastors overwhelmingly agreed (92%) that it was a duty of any pastor over against three other possibilities: (1) it is a gift given only to some pastors (58%), (2) it is principally accomplished by preaching (17%), or (3) it is a transitory office (10%). Though many perceive evangelism to be a duty, far fewer rate it high as a paradigm of ministry or as a duty when compared to other duties.

Finally, the paradigm of pastor-as-evangelist only significantly predicted one duty (other paradigms highly predicted many duties), namely evangelism, while the duty only moderately correlated with two other duties (with significance): leadership and prayer—and leadership is a duty below evangelism in priority. As a pastor increases the rating of the evangelist paradigm only one duty can be predicted with significance. All other duties vary randomly. What these findings suggest is that evangelism, as a duty and a paradigm, is becoming a niche ministry.

It appears that evangelism is not currently highly valued among SBC pastors. The reasons are unknown and beyond the scope of this research. What is important, however, is the fact that confusion is rampant. How can pastors agree (92%) evangelism is a duty, but rate that duty significantly below many others (prayer, preaching, teaching, discipleship, and worship)—especially so when the instrument allowed the possibility of all duties receiving equally high selections? It might be understood if more pastors thought preaching could accomplish evangelism, but SBC pastors generally do not. A pastor would be wise to align his understanding of evangelism with that of the church he serves. One suspects many SBC churches may be dissimilar to current pastors in their views of evangelism. Though pastor-as-evangelist only predicted one duty, other paradigms predicted several.

Paradigms and Duties

Different paradigms predicted different duties. Paradigms do, in fact, affect duties. Paradigms predicted analogous duties highest. For example, the duty of preaching was best predicted by the pastor-as-preacher paradigm, teaching was best predicted by the pastor-as-teacher model, and pastor-as-visionary leader best predicted the duty of vision creation/casting. Several paradigms are striking in their negative predictions though.

Shepherding negatively predicts vision creation/casting and leadership development, while the visionary leader paradigm negatively predicts the duties of discipleship. Thus, as pastors increasingly see themselves as shepherds, vision creation/casting and leadership development duties decrease in importance. Similarly, as

the visionary leader model increases disciple making duties decrease. Again paradigms matter—and here they negatively matter.

What is it about the shepherding paradigm that would bring it into conflict with duties such as vision creation/casting and leadership development? Perhaps pastors who see themselves as shepherds envision a world before modernity—a world without vision and mission statements. Perhaps the paradigm and skills call forth different types of leaders. Self-identified shepherds clearly prefer those duties related to pastoral care (counseling, visitation, and sick calls). It appears then, they like duties around and with people and dislike anything that perhaps sounds akin to big business. Whatever the reason, it is crucial for pastors to wrestle with the implications and then for pastors and churches to align expectations.

The visionary leader paradigm is a prime example of the need to align expectations. If a pastor self-identifies as a visionary leader he is significantly more likely to focus on four duties: worship, vision creation/casting, administration, and leadership development. On the contrary he is not likely to be heavily involved in discipleship activities. A church who has read Robert Colman, Bill Hull, or LeRoy Eims and wants a man who will be a disciple-maker may want to consider a pastor who *does not* describe himself as a visionary leader. Paradigms certainly predict diverse duties—so knowing a pastor's paradigm will go a long way in knowing which duties will receive his highest priority. There are also correlations between the duties themselves.

Correlations of Duties

A number of significant correlations existed between duties—duties that tended to follow other duties in priority. Bearing in mind that strength of correlation is

subjective and the ranges offered are diverse, none of the significant correlations were in the high range (0.70-0.89). Most significant correlations were in the low range (0.30-0.49). Only two pairs fell in the moderate range (0.50-0.69): preaching/teaching and vision activities/leadership. If a pastor preaches he will customarily teach as well. Preaching and teaching account for 33% of the variability of the other. Out of nine duties, finding one that accounts for a third of the change in the other is important. Generally speaking, pastors who preach will also teach. On the other hand, the pastor who rates vision creation/casting high will also engage in many leadership activities. Essentially the pastor that preaches looks different from the pastor that develops leaders.

Without casting judgment upon either set of pastors, the difference alone is important. Even if one is satisfied that God equips each pastor uniquely and that the differences in priorities of duties are beneficial, the differences still remain. A pastor gifted in leadership development will not serve well under one who is low in leadership giftedness (even if he is the default leader because he is gifted in preaching duties). When the preacher becomes the default leader both he and those under his charge may suffer. Even if “teaching is an enormously powerful means of leading” (Bredfeldt 2006, 28), it appears that those who teach do not correlate with either vision or leadership at a significant level. Perhaps pastoral teams organized around giftedness would help.

Pastors agreed (75%) that “pastoral ministry is too complex and challenging to do alone.” Perhaps what are needed are teams where pastors are uniquely gifted and allowed to lead where gifted. Bredfeldt suggests four reasons to empower teams around members’ giftedness. Increases will be seen in (1) joy of work, (2) dedication to task, (3) individual initiative, and (4) support of team processes (Bredfeldt 2006, 131).

In order for this to work two crucial components must be present. First, all would have to be able to preach and teach. Leadership authority is derived through teaching: “the essence of Christian leadership is teaching” (Mohler 2006, 8). Secondly, pastors would have to then actually lead where gifted—and the others follow where not. This solution assumes the variability in correlations of duties to be good and necessary. One may, on the other hand, argue for an approved list of duties of any and every pastor.

The trouble with an approved set of duty priorities is that only one pastor per church would ever be able to attain it. Presumably every set of priorities would place preaching at the top. The SBC pastors surveyed here did—significantly so. Preaching was rated higher than every other duty save prayer. Having only one set of duty priorities would mean that only one pastor would attain the goal, namely the preacher. In that case each church would have only one pastor regardless of the titles conferred.

These, however, are just suggestions drawn from the differences between correlations of duties, predictability of paradigms and duties, and differences between ideal and actual models of ministry. Pastors in training must know, in advance, that reality will look vastly different than both what they were taught and the ideal—except it appears, in all cases save one, namely, preaching.

Research Question 2

What, if any, is the relationship between the perceptions of SBC pastors regarding preaching and other pastoral duties?

The pastor-as-preacher model dominates perceptions among SBC pastors. Preaching, as a paradigm, not only was the lone paradigm *taught above the ideal*, it was the only positively regarded paradigm where *the actual also exceeded the ideal*.

Preaching not only reigned supreme as a paradigm, it also ranked significantly higher than every other duty save prayer in terms of priority. Thus, pastors reported their highest priority of any duty to be preaching and the paradigm that best describes their actual ministry to be preaching.

Finally, the suspicion that Leadership Network's results would not be found in churches fewer than 500 was largely rejected. The pastor-as-preacher paradigm was greater in churches reporting between 91 and 150 attendees than in either groups 5 (226-400) or 6 (401 plus) and greater for those below 55 attendees than in churches with 401 or more. Why churches between 151 and 225 did not follow suit is unknown. Moreover, how one might explain all these findings regarding preaching is difficult.

It is not surprising that time spent as manager/chaplain would exceed the ideal because administration and maintenance are generally perceived to be “chores” instead of passions (Belcher 2009, 161). Activities one does not like to do can often exceed the ideal, but how can a desired duty surpass the summit—a sort of ideal exceeding the ideal?

Even though actual paradigm of pastor-as-preacher did not significantly go beyond its ideal, it is momentous that it is *not* significantly below the ideal—just like every other positively regarded paradigm except teaching. Every paradigm in the ideal category had a mean above 6 save two, evangelist at 5.23 and manager/chaplain at 3.82. The fact that the actual exceeded the ideal is even more striking when all of the ideals were notably higher (except teaching and manager/chaplain). In light of the suspicion that many paradigms were “firewalled” (i.e., scored near maximum) in the ideal category, the fact that any *positive* model would in reality exceed the ideal is perplexing.

Preaching is clearly positively regarded; so how can it be taught *significantly above* and actually discharged *slightly above* the ideal? Perhaps professors and pastors like preaching so much that both groups allow it to exceed the ideal. It is even conceivable that, in some quarters, it has become a problem. Charles Jefferson might be correct in assessing preaching to be easier and more enjoyable because it entails working with ideas instead of people (Jefferson 2006, 24-27). His critique bears repeating:

Study they enjoy, books they love, preaching they revel in. But as for shepherding the sheep, they hate it. They like to feel that they have special gifts for the pulpit. When their friends prophesy for them a glorious pulpit career, their heart sings Public worship is to them the be-all and end all of ministerial life. (Jefferson 2006, 24)

An answer to the question, “When can a good outpace the ideal?” is possibly found in the desires of man. Something is happening in the hearts of pastors that would cause them to so protect preaching that no other demand would cause its neglect.

Perhaps this critique has gone too far. If preaching is as powerful and vital as some claim, one should be praised for protecting a duty as vital as preaching just as Azurdia has done (Azurdia 2006, 87; see also Lloyd-Jones 1971). Contrary to Azurdia, however, SBC pastors do not perceive preaching the best method of making disciples; nor do they perceive preaching able to eliminate the need for counseling as does, apparently, John MacArthur (MacArthur 2005, 211; Lloyd-Jones 1971, 17). SBC pastors perceive individualized discipleship to be the best method of equipping the saints (69% agreed) and see equipping to be what a pastor is principally required to do (92% agreed).

If one believed preaching to be the best method of sanctifying the saints, then it would be no surprise to find preaching the highest priority duty. On the other hand, if preaching is not believed to be the best method then why does it occupy the place of

primacy? It appears either SBC pastors are wrong about the power of preaching, or they are wrong about its priority. Bill Hull's critique seems prophetic.

The most common myth is that effective preaching leads to effective ministry. Effective preaching is a good start to the process, but falls short of effective ministry. Over 90 percent of pastors must face the reality that preaching is not enough. It is not enough for the top 10 percent either, but they usually aren't required to confront their reality. Many pastors will agree that preaching is not enough, but they do not consider it their responsibility to fill in the gaps. They have been thoroughly schooled in the erroneous belief that their main role is to preach. This false notion is a clear example of reading cultural trends into Scripture. (Hull 1988, 95-96)

Perhaps there is, yet another explanation.

Preaching is the one duty weekly on display—public display. It is the one duty, perhaps, highly expected by the congregation. So even though pastors believe it not to be the best method of evangelism, discipleship, or counseling it is the one duty that *must* get done. Pastors do agree (67%) that preaching places time constraints upon other duties, like soul-care shepherding. Moreover, they overwhelmingly agree (81%) that preaching is the least/last duty delegated—thus it is generally their burden alone to carry. In fact, 72% agree that shepherding duties are “more often avoided than preaching.” So perhaps it is the congregation's expectation surrounding preaching that causes pastors to protect sermon preparation time to the detriment of other duties?

To the exact contrary, however, pastors strongly disagreed (56% responded with a 1 or 2; with 3 included the percentage jumps to 70%) that “the church or job description determines my duties.” Perhaps then it is the pastors' own expectations that drive the priority of preaching. It could be that those expectations are driven by desires. Respondents, therefore, may report those duties enjoyed (or preferred; cf. Estep 2005, 50) over against a balancing of all duties as demanded by Scripture.

Whatever the reason, it is a conversation worth having. At a minimum these findings and analyses—if even partially correct—call pastors to continually evaluate their motives. “For *the preacher’s delight* in proclaiming the glad tidings of the Gospel to his fellow-sinners is chastened with the heavy responsibility of *the watchman’s commission*” (Bridges 1967, 359; italics original).

Research Question 3

What, if any, are the relationships of selected screened variables and the perceptions of pastors in regard to the paradigms and priorities of pastoral ministry?

Being the most broad, research question 3 could lead one in seemingly innumerable directions. Therefore, only a few significant results will be analyzed—enough to confirm a growing trend, namely that there is no clear consensus regarding pastoral ministry in the SBC. The first area of analysis is that of preparation for ministry.

Ministry Preparation

Generally speaking, SBC pastors perceive their preparation for ministry to be lacking in leadership/vision activities (51%), administration (57%), and conflict resolution (70%)—the last one extremely so. On the other hand, seminary well prepared pastors for systematic theology, preaching, and pastoral theology. Pastors were generally undecided about preparation for soul care and teaching in higher educational settings. Seminary, it appears, prepares pastors to work well with ideas, not people.

Theology is not being translated into methodologies. These findings generally confirm the concerns raised by John Frame (Frame 2001, 1) and Bill Hull: “The typical seminary graduate knows about 50 percent of what is required to pastor” (Hull 1988, 47). Indeed, these findings seem to support Hull’s contention that seminary prepares pastors

principally to preach (Hull 1988, 95-96). Moreover, those duties for which a pastor was well prepared correlate with analogous duties in terms of priorities in actual practice.

Though the correlations are low, perceptions of training do correlate into priorities placed upon duties. Thus, as preparation for preaching goes, so does priority of preaching. The highest correlation is between preparation for soul care and the duty of pastoral care. Seminaries and Bible Colleges have a crucial role and do exert influence on the future ministry of pastors. Educational settings must expand the paradigms of pastors, giving them more tools from which to draw. Finally, seminary, perhaps, cannot ever fully prepare pastors for the myriad of settings—and concomitant expectations.

Ministry Setting

A number of significant differences were confirmed between rural, urban, and suburban settings. Though the pastor-as-preacher paradigm displayed significant variation across the three groups as whole, no individual pairs were significantly different. Evangelist and visionary leader models both did, on the other hand, have important variations. Urban pastors perceive the evangelist paradigm to be significantly higher than suburban pastors and see visionary leader higher than both rural and suburban counterparts. Duties also displayed differences across settings.

Urban pastors, once again, were significantly higher than both counterparts in their priority of worship duties, while rural pastors were significantly higher than suburban pastors in pastoral care duties. Again, no one ministry paradigm fits all—there is diversity in ministry that can lead to confusion. Pastors who would enter these settings must know that the expectations will be different.

Ministerial Experience

Generally speaking, pastors with the greatest education and experience were much more likely to value models of ministry and duties associated with leadership and vision, while simultaneously devaluing discipleship activities and prayer when compared to the least educated and youngest. Additionally, those with greatest experience and age showed an increased priority for worship, administration, and pastoral care over against the most junior. It could be that knowledge tends to diminish dependence upon God.

Without judging correctness, pastors can surely benefit from wrestling with the potential reasons for the differences. These differences translate into implications.

Research Implications

The three research questions led to still further questions. Seven categorical clusters of questions were deemed significant from the precedent literature review and for the design of the survey instrument. The seven clusters are repeated below:

1. Paradigms: (1) is the power of paradigms to define roles recognized, (2) are different paradigms more suitable for various situations, and thus (3) will knowledge of different paradigms prove crucial to pastoral effectiveness?
2. Orientation: Is ministry principally oriented to sheep (believers) or goats (nonbelievers)? Just what does it mean to fulfill the work of an evangelist? Additionally, is pastoral ministry towards the strong (Hull 1988) or the weak (Killinger 1985)?
3. Generalist/specialist: Must all duties of a pastor be discharged in order to be considered a pastor, or can one specialize in only a few (see Dever 2005a, 162)? What impact might one's answer have on any limitation to church size? Do pastors discharge duties most faithfully as specialists or generalists?
4. Effectiveness: Are Christians sanctified best through preaching, life-on-life discipling, or leadership? Are non-believers best brought under conviction through preaching or other means?
5. Ministry of the Word: Does this phrase include duties other than preaching? If so, must one engage in counseling, conflict resolution, and chasing wayward sheep?

By preaching do New Testament writers mean primarily sermon preparation and delivery? How do teaching and preaching relate?

6. **Balance:** How does one balance speaking duties (e.g., sermons; 2 Tim 4:2), serving duties (e.g., pastoral soul care; 1 Pet 5:1-3), and overseeing duties (1 Pet 5:2)? Moreover, how does one fulfill both public and house-to-house ministry?
7. **Structure:** Should leadership within pastoral teams be established by position or gifts? **Team:** Should team pastoral ministry be more hierarchical (and delegated; rancher) or collegial (and shared; shepherd)? Should (can) all duties (e.g., preaching) be shared?

Implications from these questions alone are significant. Depending on how one falls on these issues, vastly different models of ministry will emerge. There are implications for the church, the pastor, and even how one views God.

Church

Models of ministry will affect the church. Shepherding models may limit size because every pastor must be involved in all aspects of transforming lives into the image of Christ (Thompson 2006, 154-55; Strauch 1995, 195). Shepherding (or disciple making) cannot be accomplished in large settings; too much personal interaction is required. Large churches must opt for models more closely aligned with that of visionaries or leaders. This line of reasoning has uncovered the need to consider context.

Contextualized ministry has able proponents (Bredfeldt 2006, 151; cf. Muller 1991 and Messer 1989). Pastors driven by virtues (preachers, teachers, and evangelists) are seen as Great Men—best suited for churches that emphasize public proclamation. Manager/Chaplains, on the other hand, are best suited for programmatic churches. Their venture driven nature is suited for maintaining stability and the *status quo*. The more vision minded ministers (visionary leader section above) are well suited for pragmatic, market driven settings. Finally, the values driven, person centered aspects of the

coach/disciple making pastor would find a happy home in pluralistic (not in any heretical sense) congregations (Bredfeldt 2006, 163-73).

Context is crucial as Birnbaum (1992) has demonstrated. He studied the impact college presidents have in their schools. He found that the best presidents adapted their style to the already existing culture (Stott 2002, 113, cautions against models of leadership “shaped more by culture than Christ”). If the same holds true for pastors, then the best pastors would be those suited to the paradigm of the church, not the paradigm of their own (assuming, of course, both paradigms are biblical). One other lesson for the church comes to her institutions of ministerial training.

Seminaries must be thoughtful about models of ministry presented to their students (and future pastors). A wider range of paradigms could be offered (James 2007). If many models are not evaluated and examined, then the real possibility exists that graduates will be trapped in limited frames (Langer 1989; Russo and Shoemaker 1989; Estep 2005a; Stott 2002, 113). Once trapped, pastors might not see difficulties as their own doing, but instead blame the very people they swore to serve. Pastors have lessons to learn as well. Those who believe preaching to be the highest good (and not just a *sine qua non*) might need to consider how to balance public duties with private duties. These pastors must “cultivate other aspects of ministry besides preaching, such as pastoral care, evangelistic outreach, and personal relationships” (Bredfeldt 2006, 165).

Pastor

If pastoring is shepherding (and thus a job for generalists; cf. Purves 2001) then more shared models of ministry must be sought over against specialized versions. If it is true that all twelve apostles engaged in preaching and prayer (Acts 6:2, 4), that Paul,

Barnabas, and many others preached in Antioch (Acts 15:35), and that Paul, Timothy, and Silvanus all preached in Corinth (2 Cor 1:19; cf. 1 Thess 2:1-12), then more thought must be given to a shared, collegial ministry (to include a shared pulpit).

This implication does not deny the need for pastors to lead in areas of giftedness (Gangel 1997, 63-64; Zenger and Folkman 2002, 20), but it does call into question the modern reality that the preacher is the default leader in all situations (Gangel 1997, 56). This phenomenon is problematic for all involved (cf. Grudem 1994, 930-31). Hierarchical teams, for example, often have little accountability at the top (Akin 2004, 68-69; Gangel 1997, 125; Zenger and Folkman 2002, 226-35; Carson 1984, 250). Strauch readily admits (Strauch 1995, 35-45) that shared ministry is tough because more accountability is demanded—but he rejoices at the glory of God *and* his good in it.

On the other hand, if one posits ministry is best accomplished by specialization then he must act accordingly. Mark Driscoll paints pastoral ministry as a solo decathlete in small churches and then as a golf game, a basketball team, and finally into a football team as growth occurs (Driscoll 2008, 63-64). Knowing the model is crucial for “the threat to unity in a church comes when the leaders and teams do not know and accept what game they are playing” (Driscoll 2008, 64). For Driscoll, the Bible allows all variations of teams; the key is to know which game is being played.

If the Trinity is, however, more collegial than hierarchical (Banks and Ledbetter 2002, 87), then pastoral teams should become similar in form (less specialization; equality in position). Equality among team members could provide much needed accountability and balance to charismatic leaders (Strauch 1995, 40-41; Bredfeldt

2006, 194-95). More could be said, but one significant implication must be voiced on behalf of God. Models of ministry always speak volumes about God.

God

God is serious about protecting the honor of His name (Isa 43). He is always against the robbing of the same (cf. Lev 10:1-3). God is single-focused. Pastors speak about God in how they model their ministry. For example, Jay Adams contends that the nature of the Trinity demands intentional discipleship (Adams 1979, 88). He desires glory upon His son by many being transformed into Jesus' likeness (Rom 8:28-29).

Pastoral duties that overemphasize the crises of faith (justification) to the detriment of the progress of faith (sanctification) are problematic (Thompson 2006, 13-20). If God truly desires men and women to be made more like His Son, then pastors must be about that transformation—in all required forms. Conflict (Van Yperen 2002) and discipline (Strauch 1995, 158) cannot be ignored. Finally, God is both transcendent and immanent. Duties that highlight one aspect (e.g., preaching and transcendence) must not diminish the other (e.g., counseling and immanence).

Summary

Pastoral ministry is incredibly difficult (Purves 2001). It is not for the faint of heart (Bredfeldt 2006, 24). Moreover, the inherent difficulties are hard enough without heaping on troubles resulting from underdeveloped or un-contextualized paradigms of pastoral ministry. Pastors and churches must be more comprehensive, coherent, and consistent to employ biblical paradigms that flow to better practices. Literally, the glory of God and the good of His people hang in the balance.

Research Applications

Perhaps the two largest applications are for pastors and their places of training. A third consideration would be for pastors' places of ministry, namely the church.

Pastor

Ministry is truly a minefield. Knowing the lay of the land, potential dangers, and tools to avoid or address the problems will go a long way in increasing effectiveness and faithfulness. To escape paradigm blindness one must know their frame, know alternatives, and then choose the most appropriate solution (Russo and Shoemaker 1989). Freedom from one paradigm begins with exposure to others. Taking the survey can fulfill just that role (Leeman 2007, 9marks.html).

Pastors, and especially pastoral teams, could learn much from taking the survey and then wrestling with the seven clusters of questions. Jesus routinely engaged His hearers with questions that sparked interest and challenged deep seated assumptions (Richards and Bredfeldt 1998, 237). Pastoral retreats could be organized for paid and non-paid elders to have conversations about paradigms and duties of ministry. Conversations could clear up dissimilar expectations and solidify others.

The survey and literature review would also make a great training course for future leaders and/or pastors. The survey and clusters of questions would act as a master teacher, who puts "students in compelling situations in which their existing models would not work" (Bain 2004, 51). It is the tension that new models are formed. Moreover, pastors would clearly spot differences in future staff members or elders. Churches are not the only training ground suitable for the survey and literature review. Seminary or Bible College curriculum could be developed as well.

Curriculum

Bill Hull has been shown to be mildly critical of seminary education. Jay Adams (1979, 88, 169-72) would be another. Neither stops however with critique, they offer solutions. The third, of Hull's threefold suggestion, bears mention. Hull recommends "an entire course of study" that exposes students to (1) not just what the church *is*, but what the church *does*, (2) frameworks for making disciples and, (3) the role of the pastor. Adams advocates discipleship over lecture (Adams 1979, 169-72).

The roles of being a pastor must be clearly explicated. Purves concurs: "Seminaries . . . have an institutional responsibility . . . to equip them [students] to discern the nature of their responsibilities and what these demand personally from and of the pastor" (Purves 2001, 119). Expanding students' awareness of the power of paradigms and all necessary pastoral duties could significantly establish a better prepared pastorate. The threefold office of Jesus, Prophet, Priest, and King, would make both a broad and comprehensive starting point. Duties demanded of all three would be taught.

In fact, the seven clusters of questions would make a profitable fourteen week semester of study. Each week students would wrestle with individual clusters—crosschecking the Scriptures and thinking through implications. The final exam could require each pastor to develop a paradigm and subsequent duties that are faithful to Scripture and profitable for the setting of service. The literature available today has not accomplished this goal entirely—perhaps no single book could.

Thomas Oden posits that "no systematic, scripturally grounded pastoral theology has been written for an English-speaking ecumenical audience since Washington Gladden's *The Christian Pastor* (1898)" (Oden 1983, 9). Since Oden wrote that claim in 1983, many treatments of pastoral ministry have been written, but many of

those works only serve to confound pastors. Using the seven clusters would systematically guide pastors from ideas and to practical applications in the churches.

Church

Finally, churches would greatly benefit from this research. A church could administer the survey (or a shortened version of the same) to pastoral candidates. The responses would quickly alert the church to what type of paradigm and what priorities of under which duties the pastor would serve. Moreover, churches and pastors could better align in their expectations of one another, reducing confusion and conflict. Applications are numerous, as are avenues of additional research.

Further Research

Research initially contemplated here, but abandoned due to scope and supervision, was to compare veteran pastors perceptions against those still in seminary. The findings presented here show perceptions of ministry among pastors in the field. It is conceivable that these perceptions are vastly different than those still in training. One could take essentially the same instrument and seek results from among seminarians for comparison. Moreover, the SBC boasts six seminaries. One could survey across those seminaries to see if pastors are being prepared for divergent models of ministries in each.

Secondly, a massive implication of the precedent literature has to do with team ministry. There are vast differences between a *hierarchical* pastoral team and a *collegial* pastoral team. It is expected to find an enormous majority of churches practicing the former in lieu of the latter. Not enough churches with multiple staff personnel, or the staff pastors themselves were surveyed. Because dynamics change drastically with multiple leaders, more research is required. Team ministry demands more discussion.

The benefits of shared, collegial, gift-based, team ministry could be profound—and largely unknown without further research.

There is almost enough information in surrounding team ministry alone for another complete dissertation. Almost all of the questions surrounding team ministry were left out of the instrument and thus not studied. Concerns remain, however, and the solutions are untested. A robust research study could take the material presented, expand the literature review, write a focused survey instrument, and find productive results pertaining to numerous aspects of team ministry.

Another avenue of exploration would be the changes the emerging and emergent churches are ushering into the mix. Jim Belcher has identified a *new* business model entering ministry models. The new model is “enamored with leaderless groups and shared authority and decision making” (Belcher 2009, 171; see Bredfeldt 2006, 131). Comparing these trends in emerging and/or emergent churches over against traditional models of ministry might prove profitable for the church, the Bride of Christ.

Pastoral ministry, it appears, will have to be re-learned by every successive generation. Though the difficulties are constant—particularly the difficulty of working with saints yet glorified—and the paradigms established, pastors need the principled flexibility to apply a differing balance of paradigms as the needs dictate. Working through the complexities in a peace time setting (like seminary) could go a long way in preventing unnecessary casualties in the heat of the battle (like actual ministry).

APPENDIX 1

SUPPLEMENTAL LITERATURE

Appendix 1 contains additional literature on subjects that variously deserve further treatment. The subjects are (1) second tier models, (2) specialization, generalization, and delegation, (3) the cure of souls, and (4) pastoral polity. Though the paradigms deemed second tier were not researched in this SBC setting, other settings may warrant their inclusion. The remaining three are matters deserving expanded discussion and additional study because of their paradigmatic power. Moreover, all three present near polar opposites in terms of both support and influence; Specialization is vastly different than generalization, the cure of souls is worlds apart from pastoral care, and a hierarchical team bears little resemblance to an egalitarian one.

Second Tier Models

Though not surveyed, the following paradigms are also represented in the literature. Not all of the following would be considered aberrant (as Means judges the therapist), just absent from wide treatment. That being said, there may be a day when those models make a move to more prominence. Therefore, they will be briefly detailed should another researcher chose further avenues of study.

Pastor-as-Prophet, Priest, King

A variation of the model built after the historic roles of Christ (cf. Lindgren and Shawchuck 1971, 137) comes from Derek Bergsma. He holds that the preaching pastor is modeled after the speaking roles of the prophets, while the service function of the deacons follow the roles of the priests, and the ruling elders are patterned after the kings of Israel. He views a structure of pastors, elders, and deacons corresponding to three roles of Jesus as prophet, king, and priest (Bergsma 1998, 126-30). Bergsma's view is not without detractors, however. D. A. Carson disagrees. He sees the OT prophet in the NT apostle, not pastor (Carson 1984, 228).

Mark Driscoll also separates the threefold office—not by office, but by personality. So prophets are “strong at vision, study, preaching, [and] teaching,” while priests are apt in understanding “human suffering” and applying compassion, and finally kings, who excel at “systems, polices, procedures, planning, [and] team building” (Driscoll 2008, 67). Because one man rarely has “a high capacity in every area” a team is required (Driscoll 2008, 68). Whether Jesus' roles should translate into personality driven roles, or required roles regardless of personality, is in a question for another arena.

While there may be many concerns with either model, it does raise the good question of why ministry (and seminary courses) does not follow the threefold roles of Christ? Some have written on individual pieces in recent times; e.g., Flatt (2001) has written on kingly forms and functions (such as discipline; as has Baxter 1974). Important verses for the kingly aspect of pastoral ministry come from Titus 1:9-11 and 2:15.

Pastor-as-Therapist

In this paradigm, ministry shifted from restoring a relationship with God to addressing interpersonal difficulties (Means 1993, 86). Thompson notes,

Congregational expectations for the minister shifted from outreach to nurturing the congregation and responding to the needs of individuals. In this era, ministers learned the techniques of the therapist and placed considerable value on pastoral care and counseling. (Thompson 2006, 8)

Some may argue that a denomination (or theological bent, e.g., liberal) had more to do with the rise of this model than any previous era (Means 1993, 86 lays blame first on the people and then “theological seminaries that rushed to fill a perceived vacuum”), but nonetheless the influence felt from this paradigm was (and continues to be) vast in some circles (Ascol 2001, 3).

Biblical and theological perspectives, however, no longer shape the practice of much pastoral work. The modern pastoral care movement within the North American Protestant theological academy by and large revolves around psychological categories regarding human experience and symbolic interpretations about God. (Purves 2001, 3)

Thus these men ministered more in the realm of social work than in the realm of salvation. Pastoral care has been high jacked by moralistic, therapeutic, deists. God is not near, being good (happy and whole) are the goals, and God is available to help one become all he or she can be on earth. Finally, Means notes that this paradigm necessarily disparaged preaching making it subordinate to “helping people cope with their

circumstances and helping them feel better about themselves” (Means 1993, 87). Again, theological paradigms govern tasks. Soul care must be reclaimed. The next model, however, would never be blamed for a lack of theological acumen—theology is their life.

Pastor-as-Theologian

“The reformers understood that thinking about God is a profoundly practical and pastoral matter . . . all dogmatic theology is inevitably pastoral theology” (Purves 2001, 6). Another author ably argues for the recovery of theological and practical concerns (Ascol 2001). Because the church is the “pillar and ground of the truth” (1 Tim 3:15), Ascol reasons a model of ministry where the pastor will be “responsible for doing the work of theology-studying, proclaiming and applying God’s Word” (Ascol 2001, 2). Though this model fights to regain prominence, one model that may unduly frighten Protestant people is that of priest. The name creates images of Roman Catholicism.

Pastor-as-Priest

Perhaps there is a baby, albeit dirty, in the bathwater worth saving. A number of authors attest to the priestly aspects of pastoral ministry that are thoroughly biblical, needed, and unfortunately often wanting. Azurdia writes, “Rather than expecting a priest-prophet whose primary concern is to develop a life of prayer among the people of God, the tacit implication is that a pastor will be hired to serve as the moral errand-boy of the congregation, performing those good deeds the parishioners deem appropriate but have little time to undertake” (Azurdia 2001, 168). Relating to God, then, is more than doing church. It involves relationships mediated by a Great High Priest (Heb 4:14-16).

Jesus is our Shepherd and Overseer of our souls (1 Pet 2:25). Moreover, He is the one mediator between God and man (1 Tim 2:3). Without denying the priest-hood of

all believers, pastors must be incarnational (lowercase “i”) ministers. They should routinely bring the cares of the congregation before the throne of grace in prayer (Acts 6:4). Thus prayer is part and parcel of pastoral ministry. “Part of our problem is that we view prayer as an appendix to our work rather than as our work” (Beeke 2001, 70).

Prayer, then, is more than a duty among many—it is of prime importance.

We must understand that a pastor’s fitness to lead Christ’s church does not begin and end with his primary duties of the pulpit and in overseeing the flock, but rather manifests itself in many of the secondary areas of his ministerial responsibilities, and chief among them is his leadership role in the weekly planning of God-centered worship services. (Marcellino 2001, 134-35; cf. The Cambridge Declaration, “Pastors have neglected their rightful oversight of worship, including the doctrinal content of the music,” signed by R. Albert Mohler)

Prayer is not the only priestly function described in the literature. Though perhaps more at home in Presbyterian circles than Baptist, the sacraments (ordinances) surely require pastoral attention.

Sacraments

Some have wondered why the preaching of the Word has overshadowed other ministries. Jesus appears to assign both (teaching and baptizing) an equal priority: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt 28:19-20). “Here the sacrament of *baptism is placed alongside the ministry of the Word as supreme importance* for building the church” (Moore 2001, 207; italics added). If both are of supreme importance, one wonders why the former is often “relegated to a quarterly observance” (Moore 2001, 206), while the latter receives daily preparation and weekly (sometimes three times a week) proclamation.

The same can be said of the Supper. Paul declares that as often as it is observed, “you proclaim the Lord’s death until he comes” (1 Cor 11:26). “Clearly, in Jesus’ mind one of the distinguishing marks of the community He would bring into existence was faithful and careful obedience in carrying out these commands” (Moore 2001, 207). Are pastors equally prepared to present the Word in ordinances as they are in proclamation?

Some authors are crystal clear in their response. “The sacraments are as important as any of these [preaching, hymn-singing, and corporate worship] and should be given greater frequency in the life of the local church” (Moore 2001, 215). Perhaps ministry of the Word (Acts 6:4) should be enlarged to include activities other than just preaching sermons.

Pastor-as-Father Figure

Perhaps it is best to see the elders as similar to the role of the father within a family. The father is the leader. The wife (church) willingly, joyfully, and intelligently submits to his leadership (Eph 5:22-24; 1 Pet 3:1-6). He, in turn, continually seeks her input, wisdom, support, and good (Eph 5:25-31; 1 Pet 3:7). Pastors should be more like fathers and take active roles in each member’s (child’s) life to shape and nurture their growth.

The true portrait of a Christian Pastor, is that of a Parent walking among his children—maintaining indeed the authority and reverence, but carefully securing along with it the love and confidence, that belongs to this endearing relation. He always to be found in his own house, or met with among the folds of his flock. (Bridges 1967, 360)

Paul commends the same of his ministry: “For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to

walk in a manner worthy of God, who calls you into his own kingdom and glory” (1 Thess 2:11-12; cf. the motherly tenderness as well, vv. 2:7-8).

God has thus called the wife (church) to trust her husband (elders) in the advancement of her good. Poythress exhorts to this greater vision:

Many evangelical churches today are seen primarily as lecture halls or preaching stations Such a view impoverishes our communal life as Christians. Certainly monologue sermons are important, since they are one means of bringing God’s Word to bear on the church. But God intends the church [and leaders] to be much more. (Poythress 1991, 242)

Because Poythress sees leaders in the church modeled after fathers, he wonders how any father would think it profitable in leading his family to gather them once a week for lecture and then rarely interact the rest of the time until gathered again.

The father must be intimately involved in the shepherding of the family— involvement that includes not only telling, but showing, modeling, and correcting. The father model raises a number of intriguing questions: (1) if pastors are like fathers, how many children can be effectively parented, (2) are other leaders (elders, council, and staff members) required to shepherd lives, and (3) are leaders less like fathers if they do not get involved in lives? In other words, are they more likely to make decrees from on high if not involved—or, are they more humble for shepherding? The images of ministry are comprehensive, complex, and at times confusing.

Specialization, Generalization, and Delegation

No one person could ever hope to accomplish all that ministry demands (Gangel 1997; Jefferson 2006, 22; Means 1993, 84), much less run a large organization (Zenger and Folkman 2002). Therefore, delegation and staff specialization are virtually, or pragmatically, mandatory (cf. MacNair 1999 and Dever 2005a, 165). Gone are the

days of generalist pastors. Tasks of pastoral ministry may begin to surpass a theology of ministry. Others, however, attempt to show pragmatism is not the only concern.

James Means contends history has often recorded ministers with specialized roles: “Richard Baxter was a catechist; Charles Spurgeon was a preacher; George Whitfield was an evangelist; and so forth” (Means 1993, 85). He then advances the idea that these men were particularly useful to the Master precisely because they “knew in what they wanted to excel and they concentrated their energies on these areas” (Means 1993, 85). It remains unproven, however, whether any of these men *intentionally* set out to be specialists as Means suggests. Baxter, it appears sought a well-rounded ministry and Spurgeon wrote a book entitled *An All Round Ministry*. Perhaps history, more than any intentionality on their parts, has led to these men being labeled specialists.

Means offers a principled reason, over against any pragmatic one, as to why specialization is necessary. When pastors try to do too many tasks they do nothing well (Means 1993, 85). Thus those who are effective “define their roles carefully, decide to achieve competence in limited areas of ministry, discipline themselves accordingly, and delegate responsibilities to others” (Means 1993, 86). Means does not address whether growth of the ministry required the specialization, or if the minister deliberately made such designs. Even Means admits that small church pastors start as generalists (Means 1993, 85). It is, perhaps, in the soil of growth that specialization and delegation sprout.

Is the problem, then, in the *scope* of ministry or *size* of the church? Charles Jefferson would vehemently disagree with James Means.

One reason why pastoral work is frequently disparaged is because the conception of it has been unwarrantably narrowed. By robbing it of its breadth, it is easy to make it look insignificant. Pastoral dignity is inevitably lowered by every curtailment of the range of pastoral responsibility. (Jefferson 2006, 33)

The question becomes one of assigning blame. Is the idea of specialization wrong (Dever 2005a, 162, “there is nothing necessarily wrong with [specialization]”), or is it the ever increasing size of the church, or both? Moreover, there tends to be an overemphasis on tasks when specialization occurs. Again Jefferson guides:

His sermons, he knows, have been up to a high-water mark. The Word of God has been faithfully preached. He has never been more faithful in his study, so that there can be no shortcoming in him. If sheep ramble off, it is because of their own folly; if they straggle behind, it is because they are not worth saving. Many a minister comforts himself in this way. (Jefferson 2006, 48-49)

Subtle, but strong, is the force to switch from serving people to slavery under the task. “The niche minister is encouraged to confine his sphere of influence and service to specialized niche for which he was hired” (Dever 2005a, 163).

Conceivably this trend can be seen when a pastor asks the church to pray for his sermon preparation instead of the pastor praying (and studying) up a message for the people. *Specialization tends towards tasks, not people.* Pastors must be queried on all three subjects: specialization, generalization, and delegation.

The Cure of Souls

The cure of souls is a term that calls pastors to certain priorities. The priority is the souls of the sheep. It is also a call to a priority of duties. Those duties entail more than what is termed, pastoral care. Soul care is active, and if necessary confrontational out of concern for change. Jim Elliff is an apt, modern elucidator of this old concept:

By *cure of souls* it is generally meant that there is a pastoral responsibility outside of preaching. We may and should argue that preaching or “feeding the sheep” is essential for the sheep’s health and therefore should be included in the term *cure of souls*. It is true that such a separation of concepts may cause people to say, “He is not a preacher, but he is a fine pastor.” In my view one cannot be a fine pastor without first being a fine preacher. Whatever may be said for the reasonableness of including or excluding preaching under the concept of curing souls, we are here going to take the word in its typical usage as indicating such

responsibilities as fall to the pastor when he works with individuals or small groups outside of the preaching task. (Elliff 2001, 151-52; italics original)

The pastor “may be concerned for truth; he may be concerned for preaching; he may be concerned for growth; he may be concerned for evangelism. But if he is not concerned about the sheep, he is only a hireling” (Elliff 2001, 148).

Thus every shepherd must make the people, not their pulpit the focus of their ministry. Even the pulpit is for the glory of God and the good of the people. The finest beginning point for ministry to the soul is prayer. Pastors must be men of prayer.

They guard the souls of the people by interceding for each one individually on a regular basis, praying for spiritual health and growth. In this they imitate the Chief Shepherd who said to Peter, “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail” (Luke 22:31-32). (Van Neste 2003b, ministry.htm)

One should not get the impression that other models do not emphasize prayer. That conclusion would be a mistake. The reason prayer is singled out here is because it is expressly not allowed to be out shined by other tasks, even preaching. “The eternal destinies of our hearers hang not only upon our sermons but upon our prayers; we carry out the purposes of our mission, not only in the pulpit—but in the closet” (James 2007, 136). Others echo the sentiment: “Perhaps the most important responsibility elders have is to pray for those they give oversight to” (Kreider et al. 2004, 38).

Shepherds are to be lovers of the flock—intimately involved with each person on individual levels. Ed Glasscock recounts sage advice from Polycarp: “The presbyters also must be compassionate, merciful towards all men, turning back the sheep that are gone astray, visiting all the infirm.” Therefore, Glasscock concludes, “elders are to be compassionate, being involved with the flock personally” (Glasscock 1987, 78).

In a difference of degree, Roger Greenway sees Paul's ministry as blended with "evangelism, pastoral care, and theological instruction" (Greenway 1987, 5). He even goes as far as to hint that Paul's "teaching you in public and from house to house" (Acts 20:20) is somewhat akin to modern evangelistic enterprises by referring to it as "house visitation" (1987, 6). Paul, however, seems to be addressing members of the congregation at Ephesus ("you"), not those outside the fellowship (cf. Polhill 2001, 424, where he deems "house to house" to infer "house-church meetings of the Ephesian Christians"). That caution being stated, Van Neste (2003b, [ministry.htm](#)) concurs that private instruction is not only beneficial for teaching, correcting, rebuking, and instructing believers (2 Tim 3:16), it is also the most effective evangelistic ministry of the Word. A number of aspects of caring for souls deserve fuller treatment.

Counseling

If ministry of the Word includes individualized attention (Powlison 2005, 25) it may better be conceived of as the hub of all ministries, while the other duties would be the spokes (cf. Armstrong 2001). All are necessary for the wheel to roll. The spokes of the wheel are over, under, yea all around the hub. They receive strength and moorings from the hub, but they keep the hub in touch with the rubber—the part that meets the road.

J. I. Packer goes so far as to contend that catechizing and counseling (over and above) preaching must define pastoral ministry. By counseling, proponents of the shepherd model do not mean therapy. David Powlison defines counseling as "intentionally helpful conversations" (Powlison 2003, 1). What is intended is instruction in how one is made right and then lives out life under the glorious gospel.

There are, of course other who offer different positions. John MacArthur, an advocate of both the preaching and shepherding paradigms in theory, practices ministry by preaching. A chapter dedicated to the sufficiency of Scripture subtly becomes a plea for preaching. What started out as a defense of “biblical sufficiency” (MacArthur 2005, 206, 210) ends in a call to expository sermons, “The preacher’s task is to proclaim the all-sufficient Word of God” (MacArthur 2005, 210; see also Lloyd-Jones 1971, 13).

What is missed in the discussion is whether or not the sufficiency of Scripture is only discharged by pulpit preaching: “Paul reminded Timothy that preaching the Word of God is *the only reliable guide* for teaching, reproof, rebuking, or exhorting people” (MacArthur 2005, 211; italics added). If sermons are the means of teaching and correcting, it is no wonder that preaching is expected to diminish the very need for intensive discipleship: “The crisis and the controversy church counseling today would soon fade away if preachers obeyed this simple directive [to] . . . ‘preach the word’” (MacArthur 2005, 211).

Questions surface: (1) does preaching remove the need for counseling (intensive discipleship), (2) is counseling a duty for any pastor, and (3) is counseling a specialized function outside the domain of pastoral ministry? If one does engage in personal instruction, sin, confusion, ignorance, and conflict are bound to be revealed. Pastors-as-shepherds must not shirk from addressing these matters directly and quickly.

Conflict

Under this category fall those most undesirable functions of authority and discipline. These roles are often the first to be abandoned (Prime and Begg 2004, 150) for a number of reasons. First, many have been taught they are unfit for personal conflict

(Adams 1970, 12). Moreover, engaging in conflict may reduce the member roles (Flatt 2001, 234). Finally, this aspect of ministry is extremely difficult and could be avoided as voices from the past confirm:

I must say, that I think it an easier matter by far to compose and preach a good sermon, than to deal rightly with an ignorant man for his instruction in the more essential principles of religion. (Baxter 1974, 237)

To preach the sacred Word in public, with a few prepared sermons, is easy and pleasant, and scarce involves any anxiety. To deal alone with individuals—awakened, anxious, suffering souls—demands a wisdom and discernment which will rarely be found in the young man’s work in this important ministry. (Tyng 2006, 43)

The biblical expectation is captured poignantly in the book of Hebrews: “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you” (Heb 13:17). Keeping watch over souls includes “severely reprimanding, admonishing, and disciplining church members when their sins begin to dominate them or produce relational difficulties” (Elliff 2001, 162).

The elders are responsible for taking an active part in judging matters that affect the lives of the flock. They must decide for the good of the congregation in matters of doctrine, personal conflicts, and moral and ethical dilemmas, as well as direct the overall plans and programs of the church. (Glasscock 1987, 77)

Flatt makes clear the importance of preparation for this role: “Disaster awaits the church that has the theory down but botches the real-life application!” (Flatt 2001, 223). If the practice is so important one wonders if pastors are adequately prepared for this role (Flatt implies the lack of preparation, 2001, 232). In other words, if discipline is both biblical and necessary, and if its execution is both hard and hazardous, then when are pastors prepared for its toils if so much of their time in training, appears to be, spent on the role of preaching (Hull 1988)?

For Ed Glasscock, the elders (pastors) must get involved in the lives of those they shepherd. A pastor must actively engage, not passively observe, even in the dirty duty of personal conflict. “The early episcopacy, where it existed, as we see from the Epistles of Ignatius, was valued as a means of preventing division and preserving order” (Glasscock 1987, 78). Thus a pastor must never advance the erroneous idea that a problem avoided is a problem solved (Kreider et al. 2004, 37). God indicts false shepherds who ignore breaches in lives of the flock (Septuagint, *poimnia*) settling instead to plaster over, or whitewash, the cracks (Ezek 13:5ff.).

Pastors must not declare peace where none exists (Ezek 13:10, 16). Moreover, they must not “dishearten the righteous” nor “encourage the wicked” (Ezek 13:22). Problems must not be avoided, but met head on with courage and compassion. “Most problems that require confrontation do not go away. They are infections: if we ignore them, they get worse. Soon that nagging pain in one toe becomes blood poisoning” (Brown 1995, 92). Ignoring the pain could lead to disaster for both person and pastor.

Every shepherd will give an account for the souls under his care (Heb 13:17).

A minister may be a good sermonizer, he may preside at weddings with grace and officiate at funerals with dignity; but he is not a good pastor if he maintains an unruffled mind when a solitary member of his flock wanders away. (Jefferson 2006, 50)

Many of us, who would be ashamed to omit preaching or praying half so much, have little considered what we are doing, while living in the willful neglect of this duty and other parts of discipline, so long as we have done. (Baxter 1974, 105)

John Stott adds a helpful correction. For him, the pastors’ role is to be more like a father in parental *love*, than in *authority*. Though the role of discipline must still be discharged, the paradigm must be one of “loving fathers” over against “strict disciplinarians” (Stott 2002, 110-11). Thus, questions need answer: (1) must a pastor actively seek sheep

caught in sin, and (2) must a pastor actively enter into the personal conflicts of parishioners? Personal counsel (discipleship) and interpersonal conflict are not the only difficult duties. Shepherds are compelled to chase after even one wayward sheep.

Chasing

Jesus, The Shepherd, clearly implies those who would follow his lead should seek even one sheep that has lost its way (cf. Bridges 1967, 346).

What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, "Rejoice with me, for I have found my sheep that was lost." (Luke 15:4-6)

Important questions must be addressed, but clearly shepherds are to leave the safety of the study and pursue the flock.

Jay Adams agrees. "By definition, a pastor (i.e., shepherd) cares for worn, weary, discouraged sheep. . . . *They cannot delegate this responsibility* . . . [S]eeking the hundredth sheep . . . [is] an essential part of his pastoral ministry" (Adams 1970, 66-67; italics added). A pastor must then go after the one sheep (believer) that has become discouraged and wandered away from the fold (see also Tyng 2006, 66 and Dever 2005a, 94). Others concur that the pastor must seek, but differ as to whom is sought.

Greenway offers the following general duties and support: (1) care for congregation (Acts 20:28; 1 Pet 5:2-4), (2) seek the lost (Matt 18:12-14; Luke 11:23), and (3) defend believers from heresy (Acts 20:29ff.) (Greenway 1987, 8). Importantly, he sees the parallel passage to Luke 15, above, namely Matthew 18:12-14 as commanding the pastor to seek the lost, not a straying believer. D. A. Carson offers sage conclusions.

Carson remarks that Matthew is “not concerned with ‘faithful pastorship in the community’ but . . . with . . . the Father’s concern that none of ‘these little ones’ be lost” (Carson 1984b, 400). Importantly, though, is Carson’s conviction the passage deals with those (children) who will see God’s face after they die. Indeed, it is “their destiny” to be in heaven on account of “God’s preservation of his own” (Carson 1984b, 401). The wandering sheep then is a believer to whom a pastor must do nothing to cause them to wander. The same verse is used to bolster two distinct roles. The paradigm of each camp (Greenway writes largely in the pastor-as-evangelist model) drives the role expectation.

These messy mandates for pastors-as-shepherds proponents call for a balanced ministry—indeed, an intentionally balanced ministry. One must seek to continually engage where one least desires (Newton 2005, 74-76).

Pastoral Polity

Another important aspect of pastoral ministry is the “first among equals” model. Though its history will briefly be detailed, the importance lies in the fact that a first among equals model impacts task distribution. It is a paradigm within a paradigm.

First among Equals: The Rise of Hierarchy

Ignatius (second century) is an early witness to a hierarchy of bishops, elders, and deacons:

All of you follow the bishop as Jesus Christ followed the Father, and follow the presbytery [elders] as the Apostles; and respect the deacons as the commandment of God. Let no man perform anything pertaining to the church without the bishop. Let that be considered a valid Eucharist over which the bishop presides, or one to whom he commits it. Wherever the bishop appears, there let the people be, just as, wheresoever [sic] Christ Jesus is, there is the Catholic Church. It is not permitted either to baptize or hold a love-feast apart from the bishop. But whatever he may approve, that is well-pleasing to God, that everything you do may be sound and valid. (Ignatius 1999, 69)

Whatever the need that birthed the model, there is a more fundamental question that needs answer: Is this three-fold structure (bishop, elder, deacons) correct? Modern writers are all over the map in response. Glasscock is representative of those that favor a threefold model (see also Messer 1989, 31):

This writer believes a distinction is to be made between the office of elder and that of pastor-teacher (or perhaps better simply “teacher”). *Their functions and responsibilities, however, are similar and they share certain duties.* Thus the suggested organizational structure of a New Testament church is teacher, elders, deacons. (Glasscock 1987, 75-76; italics added)

The above quote is important. In it Glasscock shows how structure affects functions.

Once one allows a separate class of elder (senior pastor, pastor-teacher, preaching pastor, etc. over against elder) into the equation, dispersion of duties is soon to follow.

MacArthur, Hull, nor Dever supports a threefold composition exactly, but *all seemingly promote a bishop-like figure within the elders* (e.g., senior pastor). MacArthur advocates a “special leader” within the elders from two facts. Peter’s name is always listed first among the disciples and even though “Peter was present, yet James was in charge” during the Jerusalem council (MacArthur 1991, 196-97). Hull lists three reasons: (1) single leadership is vital, (2) biblical examples (though no concrete examples are given), and (3) historically, hierarchy happened (Hull 1988, 78-80).

Bill Hybels emphatically echoes thoughts similar to Hull’s first point:

I’ve never been impressed with the advice of those who suggest that teams can be self-directed or led by rotating leaders. I side strongly with those who believe that the most crucial factor in a team’s performance is the effectiveness of its clearly defined leader. (Hybels 2002, 86)

Dever, states his position in a bit more cautious tone:

“Does the Bible teach that there is to be a Senior Pastor-figure alongside, or inside the eldership?” I think the answer to that question is “No, not directly.” Having said that, I do think that we can discern a distinct role among the elders for the one who is the primary public teacher of the church. (Dever 2001, 23)

Dever's support for this conclusion comes from the fact that (1) Timothy came from the outside, (2) some pastors were supported full-time, (3) Paul wrote to Timothy even though there were elders present, and (4) Jesus addresses the messenger (singular) of the seven churches in Revelation (Dever 2001, 23-24). Table A1 depicts justifications for a first among equals.

Table A1. First among equals model justified

Bill Hull (1988)	John MacArthur (1991)	Mark Dever (2001)	Gene Getz (2003)	Daniel Akin (2006)
Single, ultimate leader is vital	Peter's name is listed first	Timothy from outside church	Focus on Peter	Pastor-teacher of Eph 4:11
Biblical example (though none given)	James in charge during Jerusalem council	Some pastors are supported full time	Examples from Acts (Paul, Barnabas, John Mark, and James)	A teacher held leadership in synagogue
Historically hierarchy arose		Timothy addressed when elders present	Timothy and Titus "apostolic representatives"	Pattern of a plurality with single leader
		Jesus addresses singular messengers of churches	Shepherds need a shepherd	

A number of critiques need voice. Dever's second position is unconvincing—whether one is paid or not should have little bearing on a man becoming first in authority. Also, Mounce has argued well that the "double honor" (pay) of 1 Timothy 5:17 is intended for well ruling elders, namely those who labor in preaching and teaching (Mounce 2000, 307-08). Arguments one and three focus on the unique role of Timothy

(and Titus) and will be addressed below. The final idea is debunked adequately by Wayne Grudem and hence interested readers are directed to his work (Grudem 1994, 930-31).

As for the primacy of Peter, Carson offers an explanation different than Getz or MacArthur. Though Matthew 16:13-20 “establishes a unique role for Peter,” namely “his salvation-historical primacy,” it “does not establish him in a position of ruling authority over other apostles” (Carson 1991, 678; cf. Carson 1984b, 364). Thus, though Peter is afforded some primacy in terms of the history of salvation, he is not endowed with more authority “than other ‘shepherds’ of the flock of God” (Carson 1991, 678).

Carson applies this same interpretive grid for those passages that call Peter “first,” *protos* (Matt 10:2; Carson 1984b, 364). Thus, in terms of salvation history Peter was the first disciple called (Matt 4:18-20), and the first to confess Jesus’ true identity (Matt 16:16). If Peter was truly “a fellow elder” (1 Pet 5:1) in terms of authority, one wonders the legitimacy of many first among equals models.

A final question must be raised pertaining to Getz’s last assertion, namely that every shepherd needs a shepherd. An immediate question is simply this: “Does not the shepherd of shepherds also need a shepherd?” Getz advances Peter as the leader among the apostles: “Clearly, Jesus focused on equipping Peter to be the primary leader. Furthermore, he focused next on John who was to be his associate” (evidence for this assertion is offered in two tables of statistics, detailing the number of times names and events occur; Getz 2003, 219). Getz goes so far to describe “Peter’s first task” of leadership was to replace Judas (Getz 2003, 348).

What is undeniable is that Getz believes Peters to be, not only the “CEO of the Zebedee’s fishing business,” but also “a shepherd to the other apostles” (Getz 2003, 151). Curiously enough he failed to ever mention the heinous hypocrisy Peter committed in Antioch (Gal 2:11-14). Peter did, in fact, need another pastor—in this case Paul. Indeed, every shepherd does need a shepherd and thus by his own admission, no pastor should be above the rest. Those below do not challenge those above (cf. Gangel 1997, 125). Questions surface: (1) is a first among equals model soundly biblical, (2) does a first among equals tend towards a first over non-equals, (3) does every pastor need a pastor, and (4) if so, who provides that function in a hierarchy?

David Miller disagrees with the threefold division (and any variation seen above): “The NT local church has a simple two-level organizational structure of a plurality of elders and a plurality of deacons” (Miller 1985, 322; see Mounce 200, 188). It is noteworthy, also, that though Glasscock supports a hierarchy he tempers that thought elsewhere: “His [the elder’s] authority never extends beyond the Word of God and he is to work as a member of a team, not as an independent ruler” (Glasscock 1987, 78). One wonders how any three tiered system could lead to anything but elders (or the teacher) ruling over those below.

The same question could be asked of a one-fold structure, namely a senior pastor plus staff model. Though Hull concedes “the modern-day version of the pastor is not found in Scripture,” he continues, “the position we call senior pastor of a local church is not clearly presented but is there by implication” (Hull 1988, 78). Another author strongly asserts “the one-pastor church is a violation of this [biblical] norm” (Small 1981, 35). It may even be posited that when one elder rises above the rest in all areas he

becomes the bishop. The church, then, would have in effect a “one-pastor” model even if it purported a three-tiered system. Again, Gerald Small has a strong word of warning:

“There is really no biblical justification for a one-pastor church” (Small 1981, 36).

Questions arise: (1) is the senior pastor model clearly biblical, (2) does the senior pastor plus staff model undo any equality among pastors, and (3) is the senior pastor always the default leader of the elders as one author contends (Driscoll 2008, 68)?

Finally, some have wondered how anyone “on another’s staff” (consequently evaluated by and ultimately subject to that “boss”) would not find it difficult to “work as a member of a team” (Strauch 1995, 41; cf. Gangel 1997, 125 for “commandment” nine of The American Management Association’s good organizations: “No executive or employee should ever be required, or expected, to be at the same time an assistant to, and a critic of, another”). Thus a question surfaces: Can any associate or assistant pastor hold the senior pastor accountable?

Timothy and Titus: Job Title?

What can be said of Timothy and Titus? Were they bishops over groups of elders or elders of a local church? Moreover, if they were not bishops or pastors, as such, are the charges issued to them still in effect today? Perhaps, these questions cannot be answered to every desire, but some points are clear.

Timothy is never referred to as an elder. Yet, he is never called a bishop (or pastor) either. Ben Merkle notes that his authority was temporary and adds, “That Paul instructs Timothy and Titus to return to him also demonstrates that they do not possess a permanent ecclesiastical position but are apostolic delegates (2 Tim 4:9, Titus 3:12)” (Merkle 2000, 182). Thus, neither Timothy nor Titus can be classified as bishops or

elders per se. Mounce concludes a discussion of these issues by writing, “Timothy and Titus are never pictured as the bishops of the Ephesian and Cretan churches (neither the title nor the function is applied to them). They are apostolic delegates, exercising Paul’s authority over the churches, standing outside the formal structure of the church” (Mounce 2001, 187; see also Merkle 2008, 101-05).

Carson concurs, “Episcopacy makes disjunctions between bishop and elder that cannot be defended from the NT, and therefore appeals to Timothy and Titus as paradigms are futile, not least because their functions are best explained on other lines (and in any case they are not called ‘bishops’ over against some lesser clergy status)” (Carson 1984, 230). They are distinct and therefore one would be unwise to build a very exacting structure around them. It seems best then to avoid appeals to these men as some sort of bishop amongst the elders. What about the Presbyterian propensity to see two classes within the ranks of elders that inevitably distributes functions arbitrarily?

Two Classes of Elders?

First Timothy 5:17 reads, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.” This verse has been consistently employed to build a distinct position within the ranks of the elders.

Decker, however, closes the door forcefully:

There are no ruling elders distinct from teaching elders in the biblical sense, though unfortunately this has been assumed in many churches. The terms “teaching elder” and “ruling elder” do not appear historically until Calvin. 1 Tim 5:17 refers to elders who are ruling well—not to a class of “ruling elders.” The noun is οἱ πρεσβύτεροι, modified by the participle προεστωτες, which is further qualified by the adjective καλως. It is thus the “well-ruling elders,” not the “good, ruling-elders.” (Decker 1988, 274-75)

MacArthur agrees: “Bishops and pastors are not distinct from elders,” but confuses the issue by insisting upon a “special leader” within the ranks of elders (MacArthur 1991, 185). Perhaps better, are Carson’s unqualified conclusions: “the elders, almost certainly the same as those also labeled bishops (overseers) and pastors (Acts 20:17-28; cf. Eph 4:11; 1 Tim 3:1-7; Titus 1:5, 7; 1 Peter 5:1-2)” (Carson 1984, 229).

As expected, however, some writers patently disagree: “the gift of teaching distinguishes pastors and teachers from other church elders with whom they share ruling authority in the church” (Clowney 1995, 212). In the end, there appears to be no grounds to see differences between an elder, a bishop, or a pastor-teacher (Merkle 2008, 84-88).

No matter how much one may protest that all elders are equal in position even though one does all of the preaching, history has proven that power flows to the most prominent (and highest paid). Compare Kenneth Gangel’s words, “Power also flows to the more visible, a strong argument for the appearing of numerous lay leaders on the platform Sunday after Sunday. What Christian leaders do in developing new leaders is to unleash and liberate the power and skills people already have” (Gangel 1997, 253). Thus, could it be that when one man dominates the preaching role, he becomes, by default, more than simply a first among equals. He becomes a first above equals.

APPENDIX 2

M³Q INSTRUMENT

The Models and Mandates of Ministry Questionnaire (M³Q) instrument was initially far larger than what was sent out and presented below. The instrument sought demographic data and perceptions regarding paradigms and duties of pastoral ministry. The seven clusters of questions served to focus the instrument from its initial length. Almost all of the material relating to team ministry was removed. The principle purpose for this study was to investigate whether paradigms and duties are related. Moreover, would any discernable relationship point to a confused model of ministry in the SBC?

Each of the statements can be traced to various assertions by authors pertaining to pastoral ministry. Some authors detest general pastors, while others lament specialists. These differences are reflected in the questions themselves. The survey is still robust and covers a gamut of issues surrounding pastoral ministry. The instrument grows out of and complements the seven clusters of questions.

MODELS AND MANDATES OF MINISTRY QUESTIONNAIRE

Please mark your level of agreement with each of the following statements. Mark least agreeable with a "1," while most agreeable with a "7." Please avoid extremes unless perceptions are that strong.

Demographic

Unless specified, please answer all questions as of 1 Jan 2010

1. The title that best describes current Church position
 - a. Solo pastor (only pastor)
 - b. Senior pastor
 - c. Teaching/preaching pastor
 - d. Associate or Assistant Pastor
 - e. Staff Pastor (youth, worship, education, etc.)
 - f. Co-Pastor or one of many pastors
 - g. Interim
 - h. Not currently in full-time ministry (answer from previous experience)
 - i. Missionary

2. Age on last birthday: _____

3. Highest educational level completed: _____

4. Church size: Total average attendance in Sunday morning worship service(s): _____

5. Staff Size: *Including yourself*, number of paid pastoral positions at your church: _____

6. Church location: Which best describes the community surrounding your church:
 - a. Rural
 - b. Urban
 - c. Suburban

7. Length of years at current church: _____

8. Pastoral experience: Cumulative number of years in vocational ministry: _____

9. Polity: What form of church government best describes your church?
 - a. Congregational (Majority rule through democratic vote)
 - b. Single Pastor (Staff pastors serve at Senior Pastor's pleasure)
 - c. Pastor-Deacon (Senior Pastor and Deacons share authority)
 - d. Plural Elder led (Pastor(s)/elders share authority with congregational approval)
 - e. Council or Board (Pastor may be member of board, but serves at council's pleasure)
 - f. Plural Elder ruled (Pastor(s)/elders share authority without congregational approval)

10. Approximate number of sermons preached last year: _____

Paradigms and Duties Please indicate level of agreement with each of the following statements

1. The paradigm of pastoral ministry that describes *what I was taught* is:

	Least					Most	
Pastor as Preacher	1	2	3	4	5	6	7
Pastor as Evangelist	1	2	3	4	5	6	7
Pastor as Visionary Leader	1	2	3	4	5	6	7
Pastor as Disciple Maker	1	2	3	4	5	6	7
Pastor as Chaplain	1	2	3	4	5	6	7
Pastor as Shepherd	1	2	3	4	5	6	7
Pastor as Teacher	1	2	3	4	5	6	7

2. The *ideal* paradigm of pastoral ministry is:

	Least					Most	
Pastor as Preacher	1	2	3	4	5	6	7
Pastor as Evangelist	1	2	3	4	5	6	7
Pastor as Visionary Leader	1	2	3	4	5	6	7
Pastor as Disciple Maker	1	2	3	4	5	6	7
Pastor as Chaplain	1	2	3	4	5	6	7
Pastor as Shepherd	1	2	3	4	5	6	7
Pastor as Teacher	1	2	3	4	5	6	7

3. The paradigm that describes *my actual* pastoral ministry is:

	Least					Most	
Pastor as Preacher	1	2	3	4	5	6	7
Pastor as Evangelist	1	2	3	4	5	6	7
Pastor as Visionary Leader	1	2	3	4	5	6	7
Pastor as Disciple Maker	1	2	3	4	5	6	7
Pastor as Chaplain	1	2	3	4	5	6	7
Pastor as Shepherd	1	2	3	4	5	6	7
Pastor as Teacher	1	2	3	4	5	6	7

4. Bible College/Seminary prepared me for:

	Least					Most	
Systematic Theology	1	2	3	4	5	6	7
Pastoral Theology	1	2	3	4	5	6	7
Preaching	1	2	3	4	5	6	7
Conflict resolution	1	2	3	4	5	6	7
Leadership, Vision casting	1	2	3	4	5	6	7
Administration, programming	1	2	3	4	5	6	7
Teaching in Higher Education (Scholar, Professor)	1	2	3	4	5	6	7
Soul Care (pastoral care, counseling, visitation)	1	2	3	4	5	6	7

5. What **three (3)** authors have most influenced your image of pastoral ministry?

- | | | |
|----------------------|---------------------|----------------------|
| a. Gregory the Great | b. James L. Garrett | c. D. A. Carson |
| d. Martin Bucer | e. Richard Baxter | f. Bill Hull |
| g. Billy Graham | h. John MacArthur | i. Rick Warren |
| j. John Piper | k. Robert Coleman | m. Alexander Strauch |
| n. Mark Dever | o. John Bisagno | p. Bill Hybels |
| q. Jim Belcher | r. Mark Driscoll | s. John Stott |

6. Select your **top three (3)** gifts

- | | | |
|------------------------------|-------------|--------------------------|
| a. Leadership | b. Prophecy | c. Serving Gifts (helps) |
| d. Healing gifts | e. Faith | f. Working of miracles |
| g. Knowledge | h. Teaching | i. Administration |
| j. Interpretation of tongues | k. Tongues | m. Discernment |
| n. Exhortation | o. Giving | p. Mercy |
| q. Wisdom | | |

7. From your perspective, shepherding (pastoral care) might be avoided because:

	Least				Most		
It is hardest duty	1	2	3	4	5	6	7
Pastoral care is not in gift mix	1	2	3	4	5	6	7
Preaching is more important	1	2	3	4	5	6	7
Sermon preparation takes majority of time	1	2	3	4	5	6	7
Shepherding/pastoral care is for body to accomplish	1	2	3	4	5	6	7
Preaching tasks are better defined	1	2	3	4	5	6	7
Preaching gives sense of achievement/accomplishment	1	2	3	4	5	6	7

8. From your perspective, the pastoral duty with the highest priority:

	Least				Most		
Prayer (personal and/or corporate)	1	2	3	4	5	6	7
Preaching	1	2	3	4	5	6	7
Teaching	1	2	3	4	5	6	7
Worship	1	2	3	4	5	6	7
Evangelism (personal and/or corporate)	1	2	3	4	5	6	7
Vision Promotion	1	2	3	4	5	6	7
Management/Administration/Programming	1	2	3	4	5	6	7
Leadership/Team Development (staff, elders, etc.)	1	2	3	4	5	6	7
Discipleship (life on life)	1	2	3	4	5	6	7
Pastoral Care (counseling, visitation, sick calls)	1	2	3	4	5	6	7

9. From your perspective, preaching is rarely intentionally, systematically, or routinely shared because

	Least				Most		
More job security for preaching position	1	2	3	4	5	6	7
People can only learn from one voice	1	2	3	4	5	6	7
Better pay for one who primarily preaches	1	2	3	4	5	6	7
Preaching affords more accolades/praise	1	2	3	4	5	6	7
Only one able to correctly divide Word	1	2	3	4	5	6	7
Easier than other aspects of ministry	1	2	3	4	5	6	7
Studying and speaking are more fun than other duties	1	2	3	4	5	6	7
More gifted at preaching	1	2	3	4	5	6	7
Need to control vision/direction	1	2	3	4	5	6	7
None other willing	1	2	3	4	5	6	7

10. Please mark the *five (5)* most vital biblical passages to understand pastoral ministry:

- _____ Exodus 18:13-27 (Jethro's advice to Moses to delegate)
- _____ Psalm 23 (God as Shepherd: guard, feed, train)
- _____ Ezekiel 33:1-9; 34:1-10 (Watchman and Shepherd)
- _____ Matthew 28:18-20 (Make Disciples, Baptize, Teach, Train)
- _____ Luke 4:17-19 (Proclaim, Release, Heal)
- _____ Luke 10:1-24 (Train, Send, Train)
- _____ Luke 15:3-7 (Reclaim)
- _____ John 10:1-18 (Shepherd: lead, protect, and gather)
- _____ John 21:15-19 (Feed)
- _____ Acts 6:1-6 (Prayer and Ministry of Word)
- _____ Acts 20:17-35 (Public & House to House: teach, watch, shepherd, and guard)
- _____ Romans 10:14-15 (Preaching)
- _____ 1 Corinthians 1:18-21; 2:1-5 (Preaching)
- _____ 2 Corinthians 1:3-11 (Comforting)
- _____ Ephesians 4:11-16 (Equip for Ministry)
- _____ Colossians 1:25, 28-29 (Present Mature; proclaiming, warning, and teaching)
- _____ 1 Thessalonians 2:1-13 (Shared Preaching and Pastoral Care)
- _____ 1 Thessalonians 5:12-13 (Rule, Admonishing)
- _____ 1 Timothy 4:6-16 (Train, Teach, Rule, Watch)
- _____ 2 Timothy 2:2 (Disciple faithful men)
- _____ 2 Timothy 4:1-4 (Preach)
- _____ 2 Timothy 4:5 (Work of Evangelist)
- _____ Titus 1:9, 13; 2:1, 15 (Instruct, Refute, Rebuke, Declare, and Exhort)
- _____ Hebrews 12:5-11 (Discipline)
- _____ Hebrews 13:7, 17 (Model; Soul Watch)
- _____ James 5:14 (Pray over, Anoint sick)
- _____ 1 Peter 5:1-4 (Shepherd, Oversee, Model)

Least	Most	
1 2 3 4 5 6 7		Paradigms of ministry will affect priorities of duties/tasks
1 2 3 4 5 6 7		Of all pastoral tasks, preaching is last/least delegated
1 2 3 4 5 6 7		Shepherding is more often avoided than preaching
1 2 3 4 5 6 7		All pastors should be generalists (performing all duties)
1 2 3 4 5 6 7		The pastor-as-generalist model limits church growth
1 2 3 4 5 6 7		Preaching can eliminate the need of counseling
1 2 3 4 5 6 7		Counseling/soul care is a duty of all pastors
1 2 3 4 5 6 7		A pastor must enter into conflict among members
1 2 3 4 5 6 7		A pastor must seek wayward (sinning) sheep
1 2 3 4 5 6 7		A pastor gives better soul care than the laity
1 2 3 4 5 6 7		Pastoral Care is a gift given to some pastors
1 2 3 4 5 6 7		1 Thess 2:1-13 better describes missionary work than pastoral work
1 2 3 4 5 6 7		Fulfilling the work of an evangelist (2 Tim 4:5) <i>is a gift</i>
1 2 3 4 5 6 7		Fulfilling the work of an evangelist (2 Tim 4:5) <i>is a duty</i>
1 2 3 4 5 6 7		All elders/pastors must be able to teach (1 Tm 3:2)
1 2 3 4 5 6 7		Able to teach is not the same as able to preach
1 2 3 4 5 6 7		Any one pastor has all necessary gifts to shepherd any flock
1 2 3 4 5 6 7		Pastoral ministry is too complex and challenging to do alone
1 2 3 4 5 6 7		Pastoral ministry is best done through specialization of duties
1 2 3 4 5 6 7		Specialization of pastoral duties is required due to growth
1 2 3 4 5 6 7		All elders/pastors must be able to preach
1 2 3 4 5 6 7		Ministry of the Word (Acts 6:4) is synonymous to preaching sermons
1 2 3 4 5 6 7		Ability to preach is a gift given to some pastors
1 2 3 4 5 6 7		Pastoral tasks should be delegated to other pastoral staff

Least	Most	
1 2 3 4 5 6 7		Preaching is the best method of making mature disciples
1 2 3 4 5 6 7		All pastors must engage in individualized ministry (house to house)
1 2 3 4 5 6 7		The saints are best equipped through individualized discipleship
1 2 3 4 5 6 7		Only senior/preaching pastors regularly engage in biblical studies
1 2 3 4 5 6 7		It is best to disciple the mature (who then care for the weak)
1 2 3 4 5 6 7		Ministry of the Word is more than sermons (ordinances, pastoral care)
1 2 3 4 5 6 7		A “first among equals” model among leaders influences task distribution
1 2 3 4 5 6 7		Pastoral duties are towards the church (internal), not external constituents
1 2 3 4 5 6 7		Counseling is a specialized duty outside the domain of pastoral ministry
1 2 3 4 5 6 7		Pastors/elders (not lower leadership) must know members individually
1 2 3 4 5 6 7		Leadership is more crucial in fulfilling Great Commission than preaching
1 2 3 4 5 6 7		Administrative duties are not just preparing for, they are ministry
1 2 3 4 5 6 7		A pastor must principally equip the saints (Eph 4:11) to do ministry
1 2 3 4 5 6 7		Pastors must gather the peripheral stragglers (baby Christians)
1 2 3 4 5 6 7		Growth prospects exist for staff pastors in all duties (incl. preaching)
1 2 3 4 5 6 7		The work of an evangelist (2 Tim 4:5) <i>is chiefly realized by preaching</i>
1 2 3 4 5 6 7		The church or job description determines my duties
1 2 3 4 5 6 7		A pastor must adopt business principles in response to growth
1 2 3 4 5 6 7		Pastors should adopt business principles to grow church
1 2 3 4 5 6 7		Shepherding is the best paradigm under which preaching (public) and soul care (private) ministry coexist
1 2 3 4 5 6 7		The work of an evangelist (2 Tim 4:5) <i>is no longer binding because evangelist was a transitory office</i>
1 2 3 4 5 6 7		Biblical accounts of preaching the Word included presentations other than sermons (dialogues, sharing, teaching, etc.)
1 2 3 4 5 6 7		Staff pastors function more as program managers (task focus) than pastors (study, teach, soul care)

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ABSTRACT

A DESCRIPTIVE ANALYSIS OF THE RELATIONSHIP BETWEEN PARADIGMS AND DUTIES OF PASTORAL MINISTRY

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This study examined perceptions of paradigms and duties in pastoral ministry. In particular, the imperative to preach the Word was researched to ascertain its priority among other duties. The research focused on duties (the *what*) of ministry over against style (the *how*) ultimately to determine if clarity or confusion exists.

From a population of over 37,000 Southern Baptist Convention churches, more than 400 pastors (principally senior or solo pastors) were sampled. Respondents self-identified paradigms previously taught, ideally desired, and currently used. They also rated the importance of 10 pastoral duties and other aspects of ministry via a rating scale.

Data were analyzed to describe current perceptions of pastoral ministry. Though perceptions on paradigms and duties did differ, preaching was consistently rated the most prominent; actual practice, however, trailed taught expectations. Perceptions are invaluable for (1) seminaries in curriculum development, (2) seminarians in paradigm formation, (3) leaders in contextualization, and (4) churches in ministry alignment.

Key words: Paradigms, pastoral ministry, pastoral duties, pastoral tasks, ministry models.

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