

THE HEALTHY PASTOR:  
A HOLISTIC APPROACH TO PASTORAL TRAINING

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## ABSTRACT

This thesis will attempt to present a model of training that will equip the pastor and play to the strengths of both the Church and the seminary. Recently, many have questioned the necessity of seminary.<sup>1</sup> Can it really meet the demands of an ever-changing world, and does it provide the training that a pastor will actually need? Perhaps a better question to ask is how can the church and the seminary work in greater unison together? The contention of this paper is that both units need to be seriously involved in pastoral training.

This thesis proposes a new paradigm that more adequately prepares the pastor for what he will face in ministry in the 21<sup>st</sup> century. While there are many models for pastoral training, healthy ministry happens when the pastor is equipped in four areas: personal soul care, emotional intelligence, ministry education, and leadership. This work will examine how this can transpire when the church and seminary are working together.

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<sup>1</sup> For two recent examples see Jethani, Skye, “Do We Still Need Seminaries?” Christianitytoday.com <http://www.christianitytoday.com/parse/2013/april/do-we-still-need-seminaries.html?start=1> (accessed May 23, 2014) or Groeschel, Craig, “How Important is Seminary?” <http://swerve.lifechurch.tv/2009/08/17/how-important-is-seminary/> (accessed May 23, 2014)

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## CHAPTER 1

### INTRODUCTION

It takes little effort to point out the elephant in the room, but it takes energy and determination to figure out how to get him out. A survey done by the Schaeffer Institute stated that eighty percent of pastors feel unqualified for ministry.<sup>2</sup> The demands of the pastoral office are rigorous, and many pastors feel that they are not properly equipped. Being a pastor is a high calling, and it can be a place of great pleasure as one feels the wind of the Spirit in their work; however, it can also be a place of deep sorrow. People are messy, and ministry requires that pastors get their hands dirty. The work is complex, and the pastor learns to wear many different hats. All of these responsibilities often lead to exhausting days because the work is never truly done. This can lead to the pastor asking, “What did I get myself into?”

Despite this bleak outlook there is hope. If this issue is to be solved, then pastoral training must be reevaluated. Churches evolve over time; for many years it was unheard of to hear a guitar echoing through the sanctuary on a Sunday morning, to read from anything other than the “Kings” Bible, or—God forbid—to preach in jeans. But as the great theologian Bob Dylan once said: *The times they are a-changin’*. Seminaries and Bible colleges must likewise evolve. Though they are commissioned by God to stand firm in the truth of scripture and be unwavering beacons of orthodox doctrine, it is clear that a budding pastor needs more

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<sup>2</sup> Richard Krejcir, “Statistics on Pastors.” Intothyword.com  
<http://www.intothyword.org/apps/articles/default.asp?articleid=36562> (accessed May 22, 2014)

than good theology to thrive in pastoral work.

Pastoral work is not done in a theological vacuum. Paul David Tripp points out that young pastors tend to allow their biblical literacy and theological knowledge to define their maturity.<sup>3</sup> This is not to say that theology is unimportant. It is critical for surgeons of the soul to have strong doctrine--how can you offer lasting help if your theology is as shallow as a kiddie pool? Yet, this is not the definitive mark of maturity for a pastor. A boat that is too heavy on one side will surely tip; likewise, to face ministry a pastor needs to be balanced and well rounded.

The aim of this work is to present a more holistic approach to pastoral training. This thesis wholeheartedly agrees with the declaration found in 1<sup>st</sup> Timothy 3:1: “If anyone aspires to the office of overseer, he desires a noble task.”<sup>4</sup> As Timothy tells us, it is “noble work,” and for the pastor to thrive he must be healthy. Health goes beyond our physical bodies: the pastor must be healthy and balanced in his soul, emotions, approach to ministry, his leadership and theology. The ministry is a sacred craft, and pastors are the main leaders shaping the spiritual climate of their cities. God in His sovereign wisdom has chosen to use the church as the vehicle to see the advancement of His kingdom in the world; it is a great privilege for pastors to be at the forefront of God’s mission, and to lead well they must be sturdy and unimpaired.

This work is not offering the end all answer for pastoral training, because training will always need to be reevaluated and adjusted to meet the demands of the present day. Rather, the hope of this thesis is to present a model that can suit the needs and requirements of ministry in the 21<sup>st</sup> century.

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<sup>3</sup> Paul Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Wheaton: Crossway Publishing, 2012), 25.

<sup>4</sup> The *English Standard Version* will be the translation used unless specified otherwise.

A survey of pastoral training throughout the centuries will serve as the starting point for this work. In planning for the future, it is always helpful to look into the past to get a full-orbed view: not only to see what was done wrong, but also what was done right. This work will look at the patristic period up to the 21<sup>st</sup> century to evaluate the process of pastoral training and to examine where it took place. This will be followed by a brief examination of the two key pastoral texts found in 1 Timothy 3:1-7 and Titus 1:5-9, respectively. These texts will be studied to see their exegetical and theological implications for pastoral training. From there it will be helpful to look at Jesus' approach to training and to ask the question: What level of continuity or discontinuity should there be between how Jesus trained his disciples and how to train pastors in the 21<sup>st</sup> century? At this point the work will be ready to offer an alternative to pastoral training which presents a holistic model that features four cornerstones: personal soul care, emotional intelligence, ministry education, and leadership. This work will end by outlining how the Church and seminary can work together in greater unison.

## CHAPTER 2

### HISTORY OF PASTORAL TRAINING

It would be foolish to put forward a model for pastoral training without first looking at its history. The walls of Church history are lined with invaluable information that give caution to patterns and practices that lead to a dead end.<sup>5</sup> By looking at the past one is able to have a clearer picture of the future. This section will provide a firm foundation to build the rest of the work on by surveying the history of pastoral training from the early Church into the 21<sup>st</sup> century. For the sake of time and brevity this survey will remain brief. Therefore, not every detail will be covered, but only the ones that are significant to the work at hand.

Looking back into history there will be several questions that will be guiding the uncovering of each era. These questions are going to be in two categories. The first category will be a historical analysis asking two distinctive questions: What did pastoral training look like? What challenges did they face? The second category will be a practical analysis, which will also ask two questions: What is the benefit to their methods? What is the drawback to their methods? These historical and practical questions will cast the past landscape of pastoral training and will help to give clarity in marching towards the future. Looking at history protects the church from falling into the trap of trendiness--trends will come and go, but weaved in the ebb and flow of history are fundamental truths and practices that every pastor needs.

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<sup>5</sup> Wayne G. Strickland, "Seminary Education: A Philosophical Paradigm Shift in Process." *JETS* 32 (June 1989), 234.

### Patristic Period (A.D. 100-430)

The Church leaders of the Patristic period could be compared to the likes of Christopher Columbus, Ferdinand Magellan, and Vasco da Gama because they too were explorers. What they explored though was not new lands, but the frontier of life after Christ. McGrath calls this era one of the most exciting and creative periods in the history of Christian thought.<sup>6</sup> These thinkers were frontiersman as they began to survey the landscape of culture and religion and uncover what it meant to live for Christ during this time.

Rowdon notes that there is surprisingly little evidence of concern for anything like formal training during this period.<sup>7</sup> Part of this reason stems from the setting in which the early Church leaders found themselves. The early Church was cast against the shadow of the ancient Roman World; Christians were a persecuted minority. Rowdon believes that one reason why there was no formal training was because of the charismatic nature of the “apostles, prophets, and teachers” ministry. This ministry outlasted the apostolic age and he believes that it hardly needs formal training.<sup>8</sup> Though this is perhaps a possible answer, as this era develops, a formal education for the clergy begins to take place. Looking at the work of the Apostles when they left a particular Church, we find that they left Presbyters or Bishops<sup>9</sup> to carry on the work of that Church. Over time these Presbyters and Bishops began to raise up young men to assist them in ministry.

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<sup>6</sup> Alister McGrath, *Historical Theology: An Introduction to the History of Christian Thought* (Malden: Blackwell Publishing, 1998), 17.

<sup>7</sup> Harold H. Rowdon, “Theological Education in Historical Perspective” *Vox Evangelica* 7 (1971), 75.

<sup>8</sup> *Ibid.*, 75.

<sup>9</sup> The terms Presbyter and Bishop denote in the New Testament one and the same office, the only difference is that the first is borrowed from the Synagogue and the second from the Greek communities. It is beginning in the second century that the two terms are distinguishing and designating two distinct offices. Philip Schaff, *History of the Christian Church: Volume I, Apostolic Christianity* (New York: Charles Scribner’s Son’s, 1910), 491.

Starting in the first part of the second century as the Church began to grow and flourish, and there was a need for more ecclesiastical structure. Two systems emerged, one was centered in the Church, and the second was centered in schools. We will look first at the Church based system and then at the school based system. As the Church began to grow the role of bishop and elder were split. The bishop's role was now to focus on the Church's local unity, and he was over different elders and deacons.<sup>10</sup> The first century bishop had to learn to work in a multitude of functions; part of his role was the close supervision and guidance of the young presbyters/elders. Thus, much of pastoral training in the patristic period, to use today's language, was mentor-driven. The young, budding pastors would have close personal association with the bishop that was over him. A clear example of such training is found in the work of Augustine where he gathered a group of clergy to be developed under him in the early fifth century.<sup>11</sup>

Over time two schools for clerical education<sup>12</sup> developed, the Catechetical school of Alexandria and the school of Antioch. The Catechetical school of Alexandria was founded by Bishop Demetrius and grew to its greatest heights under the leadership of Origen.<sup>13</sup> Some of the well-known proponents of the Antioch school were John Chrysostom and Nestorius.<sup>14</sup> To use the Alexandria school as a further example, the students would meet in the master's (who was appointed by the Bishop) house and then the master would provide a great portion of the teaching.<sup>15</sup> It was not only a teaching center, but there was a focus on Christian character and

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<sup>10</sup> Rowdon, 75.

<sup>11</sup> Ibid.

<sup>12</sup> For the sake of time this thesis will not get into the theological differences between the two schools.

<sup>13</sup> Rowdon, 76.

<sup>14</sup> F.L. Cross & E.A. Livingstone, *The Oxford dictionary of the Christian Church* (New York: Oxford University Press, 2005), 79.

<sup>15</sup> Rowdon, 76.

behavior formation. This master was not a lecturer who appeared from time to time but he was a master and tutor who lived constantly with his disciples.<sup>16</sup>

Pastoral training has continually strived to meet the needs of the context it finds itself in, and this is precisely why pastoral training must be reevaluated. So what challenges did the Church face during the patristic period? In looking at this period, it is important to ask this question as the answer helps bring clarity to the reason why the early Church trained the way they did. The first challenge that the early church faced was that they were still in their infancy; they were learning to walk theologically. The early church fathers were trying to map out a clear understanding of doctrine, they were trying to canonize the Holy Scriptures, these church fathers were not reformulating old ideas, but creating new ones. Culturally they lived with the threat of death; the empire was often against their monotheistic religion. The early Church Fathers did not have the luxury of doing theology in an ivory tower--they were theologians on the front line.

The benefits of this era are as follows: first, there was close, intimate training between older and younger pastors. These young elders were developed both theologically and as a whole person. Secondly, there was a strong emphasis on devotion to Christ<sup>17</sup> and not just knowledge of Him, because for these early church fathers, spirituality was interwoven with theology.<sup>18</sup> The drawback of this discipleship method was that these young pastors tended to have their primary discipleship come from one person. If the teacher had a heretical piece of doctrine, then more often than not, the student followed suit. Overall this era teaches the

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<sup>16</sup> Ibid.

<sup>17</sup> An example from this era is found in John Chrysostom's book "On the Priesthood" specifically his chapter titled "The Character and Temptations of a Bishop" outlines the emphasis of devotion to Christ. John Chrysostom, *On the Priesthood*. (Crestwood: St. Vladimir's Seminary Press, 1964), 80-89.

<sup>18</sup> Examples of this are the writings of Clement of Alexandria, Tertullian, Origen, Ambrose and Augustine. William P. Clemmons, "Spiritual Formation in Seminary Education" *Review & Expositor* 101 (Winter 2004), 42.

importance of developing the whole pastor, and that this happens when leaders and pastors are involved with young apprentices.

### Medieval Period (A.D. 430-1500)

According to historian Alister McGrath, the fall of Rome sent shock waves throughout the Mediterranean region and was of major significance for the development of Christian theology.<sup>19</sup> The empire fell because of the attack of the “barbarians,” and so different tribes now controlled large parts of the empire. As the socio-political climate changed, so did the climate of pastoral training. This era can be divided into two distinct parts: the early medieval period (430-1000) and the late medieval period (1000-1500). Because of the uniqueness of both of these periods, they will be looked at individually.

In the early medieval period the Church was thrown into a difficult situation. They faced wave after wave of barbarian invaders and also the rise of the Islamic force as it began to march westward. In such circumstances it is not surprising that pastoral training found refuge in the relative safety of the monasteries.<sup>20</sup> The monasteries preserved Christian community, academic pursuits, and ministry service.<sup>21</sup> They were beacons of hope during the turbulent season of the early medieval age. As the monasteries grew and developed, they became important centers of theological and spiritual activity. McGrath notes that many of the Christian theologians of importance were members of monastic communities or had close links with them.<sup>22</sup> Within these communities, an emphasis emerged: separation from the world and consecration to the kingdom of God. Schaff describes this monkish sanctity as a

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<sup>19</sup> McGrath, 94.

<sup>20</sup> Rowdon, 77.

<sup>21</sup> Walter C. Jackson, “A Brief History of Theological Education” *Review and Expositor*. 94 (1997), 507.

<sup>22</sup> Some of the examples he gives are Anselm, of Canterbury, Hugh of St Victor, Thomas Aquinas and Bonaventure. McGrath, 96.

flight from the world rather than a victory over the world.<sup>23</sup> This would present one of the greatest challenges that the monastic communities had to face: were they fulfilling the Great Commission?

At the same time, the tradition of episcopal training did not die out. An example of this is found in Bishop Germanus of Auxweew in Gaul, the man to whom Patrick went for training before he was called back to Ireland.<sup>24</sup> Another training center was the School of Canterbury developed by Theodore of Tarsus.<sup>25</sup> The curriculum of these schools included the interpretation of scripture as well teaching in Greek and Latin.

The situation in the later part of the Middle Ages (1000-1500) was starkly different from the early Middle Ages. In the latter part of this period, Europe had now become, in some forms, Christianized, and the Pope and Emperor assumed final responsibility for affairs of Church and State, respectively.<sup>26</sup> The monasteries were still a place of pastoral development--though they weaned a bit as the Middle Ages progressed due to some of their radical emphases.

The outstanding development of this period was the emergence of the university. The university was a Christian invention that evolved from cathedral schools established to train monks and priests.<sup>27</sup> In the high Middle Ages, the great universities of Europe dominated the educational world, and for centuries, ecclesiastical scholars held honored professorships.<sup>28</sup> The university was something new under the sun—an institution devoted exclusively to

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<sup>23</sup> Philip Schaff, *History of the Christian Church: Volume 4: History of the Christian Church*. (New York: Charles Scribner's Son's, 1910), 363.

<sup>24</sup> Rowdon, 78.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> Stark, Rodney Stark, *For the Glory of God*. (Princeton: Princeton University Press, 2003), 62.

<sup>28</sup> Jackson, 508.

“higher learning.”<sup>29</sup> This marks a turning point in pastoral training. In history past the focal point was on devotion to Christ and piety, but now the focal point becomes cognitive growth—the mind over the heart.

Pastoral training evolved through the Middle Ages because of the unique challenges that it faced. The Church felt the pressure of the Barbarian invasions, and it was still developing their theology and ecclesiology. It is in this context that monasteries and universities began to rise to prominence. The training of pastors begins to become more specialized; it leaves the organic nature of the patristic period where the formative development came from the church and starts the process of becoming institutionalized through the university.

The benefits of this era in regards to pastoral training are as follows: the monasteries offered a safe place to work out one’s devotion to God, and the universities offered a learning center like the world had never seen before. The drawbacks to both areas are that in the monasteries you began to have ministers who were enamored with mysticism, and in the university you had the pervasive impact of humanism that infiltrated academia. Overall, this era teaches the importance of devotion to Christ (monasteries) and the significance of cognitive education (universities).

### The Reformation Period (A.D. 1500-1650)

The age of the Reformation bears a similar resemblance to the first century. Schaff says that both are rich beyond any other period in great men, important facts, and permanent

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<sup>29</sup> Stark, 63.

results.<sup>30</sup> The Reformation took place against two distinctly different backdrops: one was cultural (the Renaissance), and the other religious (the Roman Catholic Church). It is in between these two that pastoral training continues to develop.

The mantra of the renaissance was *Ad Fontes*, or “back to the sources”. University faculty began to expose the falsity of documents, e.g. the Donation of Constantine, which had been used to buttress papal claims.<sup>31</sup> These scholars also began to study the scriptures in the original languages, which marked a change from the allegorical interpretation to a historical-grammatical interpretation.

Because of the work of Luther, the religious authority of the Roman Catholic Church was cast off. In place of the authority of the pope came the authority of the Scriptures.<sup>32</sup> During the reformation pastoral training was largely led by university-trained men like Martin Luther and John Calvin. Both of these men held university degrees, and Mohler notes they were at home in the university environment.<sup>33</sup> During the reformation Luther appointed supervisors to travel among the churches to provide education in every pastoral area from interpretation of the bible and sacraments to preaching and pastoralia.<sup>34</sup> For Calvin, his influence came from establishing an academy for preachers in Geneva.

Following Melancthon at Wittenberg and Calvin at Geneva, there rose up numerous centers of training throughout the Netherlands, Scotland, and eventually North America.<sup>35</sup> Having a similar ethos to the Geneva school, these training centers had a firm basis in

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<sup>30</sup> Philip Schaff, *History of the Christian Church: Volume 7: Modern Christianity. The German Reformation.* (New York: Charles Scribner’s Son’s, 1910)

<sup>31</sup> Rowdon, 80.

<sup>32</sup> Jackson, 508.

<sup>33</sup> Al Mohler, “Training Pastors in the Church” Ligonier.org <http://www.ligonier.org/learn/articles/training-pastors-church/> (accessed May 27, 2014)

<sup>34</sup> Jackson, 509.

<sup>35</sup> Rowdon, 81.

exegesis of the Scriptures in the original languages. Looking back at the school in Geneva, there was also a focus on practical experience. Rowdon notes that attention is often drawn to the stream of men coming, fully trained, from Calvin's Academy.<sup>36</sup> During the reformational period, most ministerial training happened in the universities because at the time they were largely under the control of the Churches and training centers.<sup>37</sup>

One large exemption from what has been described above would be the radical reformation, which includes groups such as the Hussites, Moravians, Anabaptists, and Mennonites. Because these groups were persecuted by Catholic, Lutheran, and reformed Churches, they developed a form of training that was reminiscent of the Church in the first two centuries.<sup>38</sup> They would meet in secluded places in small groups and used the Bible as their main textbook. There was a high value on personal conversion, and they followed strict rules in regards to Church discipline. Having a developed theological education was a challenge for them, because of the persecution they faced.

The greatest challenge that the reformers faced was dealing with the Roman Catholic Church. The reformers were attempting to distant themselves from what they saw as a false Christianity. After the break from the Catholic Church, the reformers began to develop what they thought theology and ecclesiology should look like in light of the Bible. This was an exciting period, as the reformers were attempting to develop a faith that was more aligned with the Holy Scriptures.

The benefits of this era are as follows: first, there is a focus and return to the Scriptures. Studying the Bible in its original languages was foundational for the reformers.

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<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Jackson, 509.

Secondly, the reformers began to develop training centers that equip young pastors for more than just scholarly work; they began training pastors on the practical level as well. The greatest drawback in regards to pastoral training was the lack of ecumenical grace. The reformers joined in with the Catholic Church in the persecution and death of many people who were a part of the radical reformation.

The reformation period presents a key turning point in pastoral training. Much of what Calvin and Luther were doing in their training centers set the precedent for seminaries today. The reformation was forming the foundation for what pastoral training would look like for the next 400 years.

#### Modern Era (A.D. 1650 – Present)

During this post-reformational period the universities continued to be a primary place of training for the ministry. Out of the reformation grew different denominations, and as these groups expanded, universities and seminaries were created that matched the distinctiveness of these particular denominations. During the eighteenth and nineteenth century small schools for the education of ministers began to appear in Europe and North America, and from these beginnings, the Protestant seminary movement began.<sup>39</sup>

As the Protestant denominations became able to do so, they began to produce their own colleges, universities, and seminaries. These schools largely imitated the educational patterns of the other universities of their culture.<sup>40</sup> The development of the intellect began to dominate the learning of the students. As a result, for many of these schools there was not a heavy emphasis on the practical side of ministry. Jackson says that these practical ministry

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<sup>39</sup> Jackson, 511.

<sup>40</sup> Ibid.

skills were either perceived to be God-given gifts, or were so easy to learn they were taken for granted.<sup>41</sup>

The development of the theological schools in America represents an adaptation of the older British and European models.<sup>42</sup> Many of the early American universities were established for the training of pastors, such as Harvard, Yale, Princeton, Queen’s College, and many others.<sup>43</sup> Over time these universities began to fall into the temptation of secularization and thus specialized schools for training pastors began to emerge.

By the 20<sup>th</sup> century, the seminary was where most budding pastors went to receive a theological education.<sup>44</sup> There they would be trained in exegesis, theology, homiletics, hermeneutics, and other aspects of the seminaries curriculum. Most seminaries were specific to a certain denomination—Presbyterian, Baptist, Methodist, and so on. Typically, the path a pastor would take would be to go to one of his denomination’s seminaries for training and then after a few years be placed in a church upon graduation.

There are two challenges that the modern period had to face with pastoral training. The first challenge had a theological nature—liberalism. Many of the universities and seminaries that were founded on Orthodox principles over time crumbled at the feet of liberalism. A second challenge that the seminary faced has been institutionalism. The early

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<sup>41</sup> Walter Jackson, “An Introduction to Theological Field Education,” in *Experiencing Ministry Supervision. A Field Based Approach*, ed. William T. Pile and Mary Alice Seals, (Nashville: Broadman and Holman, 1995), 5.

<sup>42</sup> Mohler, 1.

<sup>43</sup> Earl West, “Ministerial Education in America: a Survey” *Restoration Quarterly*, 17 (1974), 67.

<sup>44</sup> Though the seminary was primary there were still forms of apprenticeship and mentoring done for clergy education. Toward the middle of the eighteenth century Congregationalist, Presbyterians, and Methodists would take pastors into their homes or ministry. E.g. John Wesley would train lay preachers ‘on the job’. From time to time, he would meet with groups of them to give lectures on everything from theology, logic and pastoralia. Wesley insisted that they be dedicated to the study of books and dedicated to itinerant preaching. John Telford, *The Life of John Wesley*. (New York: Eaton & Maine Publishing, 1898), 225. Another example is Joseph Bellamy who trained over one hundred candidates for ministry from his home; he was particularly focused on developing a high tone of spiritual feeling and character. William Sprague, *Annals of the American Pulpit*. (New York: Carter and Bros., 1857),1:405.

Protestant pastors in Colonial America such as William Tennent and his Log College saw the goal of education as the comprehensive formation of character. It was *paideia*.<sup>45</sup> The early forms of college and seminary in the modern period emphasized not only theological development but also spiritual development; the Church and the seminary were inseparable. Over time however, the seminary evolved and became “academic” in character. Frame notes that the development was necessary if seminaries were to maintain their academic respectability in a world of rising academic standards.<sup>46</sup>

This era had both benefits and drawbacks. For the benefits, first, the budding pastor was exposed to a wealth of scholarship; instead of having one pastor mentoring and teaching him, a young pastor had specialized professors pour into him. Second, with the advancement of universities and seminaries the young pastor had access to books and materials like no other pastor before him. The drawback of this era is that in many ways the process of pastoral training has become systematized, and there were tendencies to put a greater focus on a young pastor filling a curriculum quota rather than building his character. A young pastor is being development in his mind, but at times his heart is left out of the equation. This does not mean that there are not seminaries and colleges that are developing the full pastor, but by and large there is an over emphasis on academics and under emphasis on the devotion that the young pastor has to Christ.

### Concluding Thoughts

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<sup>45</sup> Gilpin W. Clark, “The Seminary Ideal in American Protestant Ministerial Education, 1700-1808” *Theological Education*, 20 (Spring 1984), 85.

<sup>46</sup> John Frame, “Proposal For a New Seminary” *Journal of Pastoral Practice*, 2 (Winter 1978), 10.

This survey of the history of pastoral training is a broad stroke of the brush. It is not intended to cover every detail but rather give a brief assessment of what training has looked like over the history of the Church. The focus has been on the protestant stream. Thus, much of the Roman Catholic, Greek Orthodox, and others have purposely been left out. What this survey reveals is that pastoral training has taken many different shapes and forms throughout history. Every era has benefits and drawbacks in their form of training. The aim of this work is to take the benefits from history and to see how they could be applied to pastoral training in the 21<sup>st</sup> century.

## CHAPTER 3

### ANALYSIS OF PASTORAL TEXTS

The Scriptures were given to man not for information, but for formation. The Bible is the foundational text for the shaping of a Christian's life. It is also the primary resource for pastoral training. In the Pastoral Epistles there are two passages that have been used throughout the ages as a metric for what a pastor should look like: 1<sup>st</sup> Timothy 3:1-7 and Titus 1:5-9. Before moving forward and introducing a new paradigm for pastoral training it will be helpful to first evaluate these texts, which contain numerous amounts of valuable information. The aim of this chapter is to only look at the exegetical and theological implications that they both have for pastoral training. Therefore, some of the nuances will not be dealt with so that the work can stay sharply aimed at the goal at hand.

#### 1 Timothy 3:1-7

Starting in chapter three of 1<sup>st</sup> Timothy, the apostle Paul is setting forth the qualifications for the office of elder.<sup>47</sup> The terms overseer, elder, and pastor are used throughout the New Testament and all refer to the same office.<sup>48</sup> 1<sup>st</sup> Timothy 3:1-7 gives God's profile for what a pastor should look like.

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<sup>47</sup> Gordon Fee, *1 and 2 Timothy, Titus* (Understanding the Bible Commentary Series) (Grand Rapids: Baker Publishing Group, 1984), 78.

<sup>48</sup> Daniel M. Doriani, "The Profile of a Pastor: A Sermon Based on 1 Timothy 3:1-7" *Presbyterion*, 19 (Fall 1993), 69-70.

## Exegetical Implications

1The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. 2Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, 3not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4He must manage his own household well, with all dignity keeping his children submissive, 5for if someone does not know how to manage his own household, how will he care for God's church? 6He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. (1 Timothy 3:1-7)

This passage begins with the statement “the saying is trustworthy.” This is the second time in the book that Paul has said this; (see 1:15) more than likely Paul is using this as a kind of reinforcement: “what am I saying is very important.”<sup>49</sup> Starting in v. 2 Paul lists the qualities that should be possessed by an overseer, and the first thing mentioned stands as the title for the rest<sup>50</sup> when Paul says that a pastor must be above reproach. The word reproach in the Greek is the word ἀνεπίλημτος<sup>51</sup> and it has to do with irreproachable observable conduct—it should be evident to all that the overseer is not like everyone else. A pastor must be cut differently; there is too much on the line, Paul is saying, for a pastor not to be living a clearly honorable life.

Following the opening charge, the specifics for a pastor are then delineated. Knight notes that, “The items focus on two areas: (1) personal self-discipline and maturity, and (2) ability to relate well to others and to teach and care for them.”<sup>52</sup> Paul goes on to list fifteen things over the next six verses, the characteristics of what a pastor should be. It is interesting to note that the following list actually has more in common with pagan virtue lists than with

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<sup>49</sup> Fee, 79.

<sup>50</sup> William Mounce, *Pastoral Epistles* (WBC) Nashville; Tennessee: Thomas Nelson Publishers, 2000. 152.

<sup>51</sup> J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.) (Oak Harbor: Logos Research Systems, Inc. 1997)

<sup>52</sup> Knight, George W Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (NIGTC) (Grand Rapids: 1992), 156.

the virtue lists of the New Testament. Doriani notes that “Of the nine-part fruit of the Spirit list found in Galatians 5:22-23, only peace and patience also appear in Timothy 3.”<sup>53</sup> The reason this passage shares much in common with pagan virtues is because Paul is missionally driven, he wants his elders to at least meet the valid pagan standards of the day. Doriani says that, “the public conduct of Christian leaders must be acceptable to sound pagan judgment.”<sup>54</sup>

There seems to be no special reason for the order of the qualities that Paul offers, a lack of system also pervaded Hellenistic lists at the time.<sup>55</sup> After giving his charge that the elders must be above reproach, the next characteristic he lists is that an elder must be the husband of one wife.<sup>56</sup> Doriani believes the focus here is on marital fidelity.<sup>57</sup> Following Paul’s word on marriage, he lists three interpersonal characteristics. In today’s language these three attributes fall under the category of emotional intelligence. First, the elder must be sober-minded. This particular idea of sober-minded could mean sobriety as in the consumption of wine, but Strauch believes it denotes balanced judgment and freedom from rash behavior.<sup>58</sup> Second is the idea of self-control, and it relates to exercising good judgment, being sensible, and able to keep a good perspective in the heat of things.<sup>59</sup> Finally, the last word listed is respectable, and it conveys someone who has prudence. After the interpersonal qualities, it is said that the leader must be “hospitable.” In the Greco-Roman culture,

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<sup>53</sup> Doriani, 70.

<sup>54</sup> Doriani, 71.

<sup>55</sup> Donald Guthrie, *The Pastoral Epistles* (TNTC) (Grand Rapids: Wm. B. Eerdmans, 1990), 92.

<sup>56</sup> Historically there has been some controversy over what Paul is actually saying here. There are four options that have been presented; (1) Paul requires marriage (2) Elders may marry only once in a lifetime (3) Paul requires monogamy (4) Paul urges a marital fidelity, Doriani, 72.

<sup>57</sup> Ibid.

<sup>58</sup> Alexander Strauch, *Biblical Eldership* (Colorado Springs: Lewis and Roth Publishers, 1995), 192.

<sup>59</sup> Strauch, 192.

practicing hospitality was a matter of honor.<sup>60</sup> In the first century this was of necessity given the dangers of living under the shadow of the Roman Empire, but contextually the same principle of hospitality applies today. The sixth quality that is listed is skill in teaching, and this is the only ministry expertise that is listed in the pastoral profile.<sup>61</sup>

Starting in v. 3 there is a move from positive to negative; a move from what a pastor should do to what he should not do. The four negative qualities that a pastor must avoid are drunkenness, violence, quarrelsomeness, and being a lover of money. These characteristics diametrically oppose what the spiritual life of a pastor should look like. By purging himself of these characteristics the pastor protects himself and the church from irrationalism (violence), contentiousness (quarrelsome), and a devotion to materialism (money).<sup>62</sup>

The next two verses (v. 4-5) deal with how the pastor manages his own household. The word manage here is the Greek word *προϊσταμαι*,<sup>63</sup> and it means to manage, guide, direct, and to lead. This serves as a litmus test for how a man would lead the Church. If a man cannot lead his own family, then he is not prepared or equipped for the challenges of pastoral ministry. This verse serves well to remind us that being a pastor requires leadership skills. Not only should one be an excellent exegete, but also must be able to lead the Church.

In verse 6, Paul says that the Church leader must not be a recent convert. The reason for this is because of the danger of swelled-headedness.<sup>64</sup> The pastor must be humbled and have experienced some of the trials and tribulations of being a follower of Christ, else he become conceited. Finally, in the last verse (v. 7) Paul comes to the concern that the Church

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<sup>60</sup> Phillip H. Towner, *The Letters to Timothy and Titus* (NICNT) (Grand Rapids: Eerdmans Publishing, 2006), 252.

<sup>61</sup> Ibid.

<sup>62</sup> Guthrie, 93.

<sup>63</sup> Swanson.

<sup>64</sup> Fee, 82.

leader be a person who has a good reputation with outsiders.<sup>65</sup> Fee notes that, “This is a concern throughout the writings of Paul in the New Testament.”<sup>66</sup> This concern helps to put this whole list into proper perspective, because in all things the pastor is a witness to Christ and is to be one of the primary witnesses of the great gospel to the world.

### Theological Implications

When someone applies for a job one of the first things they do is present their qualifications--they share what they have accomplished and achieved. When Paul describes the role of a pastor, he doesn't give a job description; instead he describes the character of one who would serve in this office.<sup>67</sup> One of the great temptations of 21<sup>st</sup> century culture is to put the emphasis on what someone has done rather than who they are; even the church is susceptible to this. This passage of scriptures serves well to remind us that God is more concerned with the character of the pastor than his abilities to minister.

This passage also takes a holistic approach. It says that the pastor must possess emotional intelligence (v. 2), he must have some sort of education so he can teach (v. 2), he must be able to lead (v. 4-5), and he must be a man of deep character and piety (v.1). Paul recognizes the complexity of the pastoral role and thus presents a list that can adequately prepare the pastor for what he will face.

### Titus 1:5-9

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<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

<sup>67</sup> Ray Van Neste, “Commentary on 1 and 2 Timothy,” in *English Standard Version Study Bible*, ed. Lane T. Dennis and Wayne Grudem, (Wheaton: Crossway Publishing, 2008), 2328.

There is no doubt that as Paul is writing his letter to Titus that he has the letter to Timothy in mind. There is great overlap between the Timothy and Titus list of pastoral qualifications, and this shows the continuity in Paul's thinking. In this epistle there are no usual words of thanksgiving, but Paul launches right into the business at hand.<sup>68</sup> Like his letter to Timothy this epistle is more official than personal as Paul has an important message that he wants to communicate to Titus.

### Exegetical Implications

5 This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— 6if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. 7For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, 8but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. 9He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. Titus 1:5-9

Titus was given a specific role from Paul. He was left in Crete to get the fledgling Church properly ordered and organized.<sup>69</sup> Crete was an island in the Mediterranean south of the Aegean Sea and was an important commercial weigh station for the seagoing trade.<sup>70</sup> This would have been a significant place for Paul to plant Churches because it was not only commercial goods that came in and out of the island, but also the reigning philosophies and religions of the day. Indeed, this is a strategic location in which Paul wanted the gospel to flourish.

Starting in v. 6 is an admonishment similar to what is found in the 1<sup>st</sup> Timothy

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<sup>68</sup> Mounce, 384.

<sup>69</sup> Ben Witherington, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John*. (Downers Grove: 2006), 107.

<sup>70</sup> Towner, 678.

passage, Paul again writes that an overseer must be above reproach, and adds to this by saying that an overseer is God's steward. The image of the overseer as a steward is a valuable metaphor to remind the pastor that ultimately he is an under-shepherd to God. The verse continues on and again agrees with Timothy that the overseer is to have one wife and that his children must also be believers. Verses seven through eight present a similar list to what is found in 1<sup>st</sup> Timothy, and thus will not be discussed, for it has already been addressed.

It was common in the ancient world to emphasize one item in a list by placing it at the beginning or the end and giving it more attention than the other items.<sup>71</sup> Paul does this with verse nine. This last verse in the passage states that the pastor must hold firm to the trustworthy word that is taught and be able to give sound doctrine to those who come against it. The word "sound" is translated ὑγιαίνω,<sup>72</sup> and it can also mean to be healthy and well. This is a medical metaphor that sets the proper understanding of the gospel in contrast to what Paul's opponents are offering.<sup>73</sup> Pressing down on this point Calvin says that, "This is the first priority for the pastor...how can the church be governed unless it is through the Word?"<sup>74</sup> Leadership in the apostolic church was largely based on proper teaching (cf. 1 Tim. 3:2).<sup>75</sup> Paul was making it clear to Titus that for pastors to succeed they needed to have the ability to strongly communicate the truths of the Bible.

### Theological Implications

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<sup>71</sup> Van Neste, 2349.

<sup>72</sup> J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.) (Oak Harbor: Logos Research Systems, Inc, 1997)

<sup>73</sup> Mounce, 392.

<sup>74</sup> John Calvin, *1 and 2 Timothy and Titus*. (Wheaton: Crossway Books, 1998), 183.

<sup>75</sup> Mounce, 392.

Paul affirms many of the same things in Titus that he affirmed in 1<sup>st</sup> Timothy. Again, the emphasis is not on what the pastor can do, but who the pastor is. Twice in this passage Paul tells Titus that overseers must be above reproach. They must be honorable and well thought of. Titus also affirms the necessity of the pastor having a developed theology as well an understanding of apologetics. Titus reminds us that pastoring is not for the faint of heart, for there will be times when opposition arises and men are needed who are as bold as lions.

### Conclusion

An imperative question to answer is: if these are the primary texts for pastoral training, then does the 21<sup>st</sup> century model facilitate what Paul expresses? It is important to note that Timothy and Titus are written in a specific time and situation. It is true that Paul chose to focus on certain things that were pertinent to the context of each letter, yet there is great commonality between these two letters, for there are many things that overlap each other. This fact reveals that these lists still have relevance in the 21<sup>st</sup> century and are not just archaic lists of the past.

When Paul presents his pastoral lists in these two passages, he offers a broad list. His list expresses the need for the pastor to have a mature faith and be able to care for his own soul (1 Tim. 3:1, Titus 1:6-7). The pastor must have emotional intelligence (1 Tim. 3:2, Titus 1:8), the ability to lead (1 Tim. 3:4-5), and he must have a strong theology to undergird his teaching (1 Tim 3:2, Titus 1:9). What is presented in these passages is a more holistic approach to pastoral training. Paul recognizes the complexity of ministry and the need for more than just vocational education—what is needed is well-rounded training.

## CHAPTER 4

### UNDERSTANDING JESUS' APPROACH TO TRAINING

In developing a holistic approach to pastoral training it will be helpful to look at the pedagogical methods of the master teacher Jesus. The master teacher took a group of nameless nobodies and started a movement that has gone out to the four corners of the world. It will be valuable to evaluate Jesus' training method of His disciples, because although His time with them was brief, the impact of His teaching has sent a ripple effect throughout the rest of history. The intent of this chapter is to understand Jesus' training method and then to evaluate what can be applied today. It is recognized of course that there are limits. No one is the Son of God, but this does not mean that we cannot learn from the richness of Jesus' training method. This chapter will use Robert Coleman's book, *The Master Plan of Evangelism*, as the guide for navigating through Jesus' methods. Let's take a look at the Jesus seminary.

#### Selection

Men were His method.<sup>76</sup> The Jesus seminary began with the master teacher prayerfully selecting men. No one applied to the Jesus seminary; rather, Jesus handpicked the ones who would follow Him. What is interesting to note about the men whom Jesus picked was that they were not the best and the brightest, but fishermen and tax collectors. These

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<sup>76</sup> Robert Coleman, *The Master Plan of Evangelism*, (Grand Rapids: Baker Publishing Group, 1993), 21.

were common laboring men; they had no academic degrees in the arts and philosophies of their day.<sup>77</sup> What the master teacher was looking for were not brilliant men, but teachable men. This reveals a key attribute to Jesus' training method—humility. The disciples Coleman notes "...were honest men, willing to confess their need."<sup>78</sup> These were not men who came with their own ideas and notions for how to do ministry, but were men who would be pliable in the hands of the Master. Jesus purposely limited his selection to a few men. Though there were many who followed Jesus, only the chosen twelve experienced encompassing discipleship from the master. Coleman poignantly notes:

Jesus was not trying to impress the crowd, but to usher in a kingdom. This meant that he needed people who could lead the multitudes. What good would it have been for his ultimate objective to arouse the masses to follow him if these people had no subsequent supervision or instruction in the way?<sup>79</sup>

Jesus was not trying to do it all on his own, rather his greatest hope was to disciple leaders who could then go out and do it for him. By focusing on a few, he could reach more in the long run than if he had chosen to focus on the multitude.

### Association

After calling His men, Jesus spent the rest of His life with them. The master teacher's method was simple: He had his disciples follow Him. In the Jesus seminary there were no verbs to parse, no Isaiah outlines to memorize, and no systematic theology tests to take. Rather, Jesus' method was to draw these men close to Him. Coleman notes: "Jesus spent more time with His disciples than everybody else in the world put together."<sup>80</sup>

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<sup>77</sup> Coleman, 23.

<sup>78</sup> Ibid.

<sup>79</sup> Coleman, 30.

<sup>80</sup> Coleman, 42.

His disciples were always with Him; He would eat with them, walk with them, and when He did ministry they were by His side. Jesus' method of education was to bring his disciples into His daily life. His schooling did not fit the mold of a three-credit class on a Monday, but rather it was to live His life before His disciples. Cultivating and developing men and women for ministry is not an easy task. Coleman compares it to a father raising his children.<sup>81</sup> It takes time, patience, and personal sacrifice to develop leaders in a healthy manner. Jesus took the time necessary to develop his disciples.

### Consecration

The requirements to get into the Jesus seminary were not a 3.5 GPA or a high SAT score. The requirement was obedience. This presents a stark difference from the world of academia, as Jesus was more concerned with having men who had loyal hearts than men with developed minds. The Jesus seminary was ultimately about surrender. It was surrendering one's life to the way of the cross.<sup>82</sup> The master teacher was always about the heart; no one could serve two masters (Luke 16:13). Beyond seeing the disciples develop in their theology, Jesus wanted to see old patterns, impure desires, and false habits crumble (Luke 6:20-49). He was looking for them to change at their core.

For Jesus, to obey is to learn.<sup>83</sup> The disciples were never quick to understand what the master teacher said (Matt. 16:22; Mark 8:32), yet Jesus patiently endured these human failings of chosen disciples because they were willing to follow him.<sup>84</sup> He wasn't looking for

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<sup>81</sup> Coleman, 46.

<sup>82</sup> Coleman, 50.

<sup>83</sup> Coleman, 53.

<sup>84</sup> Coleman, 54.

perfection or for brilliance. He was looking for obedience, and Jesus served as the perfect example of obedience when he fulfilled the will of the Father and died on the cross.<sup>85</sup>

### Impartation

The economy of the kingdom of God is about giving. Jesus was constantly giving and pouring into His disciples. He was a perfect example for his disciples of what it meant to love. Christ revealed daily to His disciples that central to ministry was not sermons, strategy, or programs, but love (John 3:16). The disciples saw this practiced before them in many ways; sometimes it was painfully hard to accept, like when He washed their feet (John 13:1-20).<sup>86</sup>

The disciple's ultimate credentials for ministry were not in passing an oral examination of theology, rather their credentials were established in their love. They were to love one another as He loved them (John 13:34-35). To effectively minister in any context, what is needed above all else is a life that is empowered by the Spirit to love.

### Demonstration

For Jesus, demonstration was the other side of the teaching coin. Having His disciples in community with Him was not enough. His disciples needed daily demonstration of what it meant to be ministers of the gospel. Jesus' primary focus of demonstration was not about ministry gifts. Primarily, He demonstrated a healthy spiritual life; for it is out of this that ministry can flourish. Take, for example, His prayer life. More than twenty times the Gospels

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<sup>85</sup> Coleman, 56.

<sup>86</sup> Coleman, 63.

call attention to Jesus' prayer life.<sup>87</sup> Another aspect is Jesus view of the Scriptures; He was not enamored with the philosophies of the day, but rather wanted His disciples to know and use the Scriptures in their own life.<sup>88</sup> In this manner of personal demonstration, every aspect of Jesus' personal discipline of life was revealed to his disciples.<sup>89</sup>

### Delegation

Jesus always prepared with the end in mind. He knew that eventually His time on earth would end, and it would be the disciples who would carry on the mission of the kingdom. Thus, from the beginning His plan was to assign them work.<sup>90</sup> What is interesting, though, is that He did not assign them work right away. Outside of a few small things, the disciples really did not do much more than watch Jesus work for a year or more.<sup>91</sup> It was not until His third general tour of Galilee (Mark 6:6; Matt 9:35) that He used the disciples more directly in the work.<sup>92</sup> Jesus wanted the disciples to have plenty of time to see how healthy ministry happens. A consistent mark throughout His ministry was patience--he saw training as marathon rather than a sprint. Before letting them go, Jesus empowered them, reaffirmed their purpose, reminded them of the mission, stirred in them a sense of urgency, and then declared their scope of authority. Jesus cast vision over their lives. His delegation was purposeful.

### Supervision

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<sup>87</sup> Coleman, 132.

<sup>88</sup> Coleman, 73.

<sup>89</sup> Coleman, 74.

<sup>90</sup> Coleman, 79.

<sup>91</sup> Coleman, 80.

<sup>92</sup> Coleman, 81.

The master teacher understood the significance of follow through. He made it a point to meet with His disciples following their tours of service to hear their reports. Coleman notes, “In this sense, one might say that his teaching rotated between instruction and assignment.”<sup>93</sup> A key element of Jesus’ training strategy was to keep up with His disciples constantly and give them increasingly more attention as His time on earth drew to a close.<sup>94</sup>

### Reproduction

The *telos* behind Jesus’ training of His disciples is that they would produce fruit (John 15:16). Again, Jesus’ method was men. His goal was to see His disciples produce His likeness in and through the church in order to start a chain of multiplication. To graduate from the Jesus seminary meant you were producing fruit; you were faithful to what Christ had called you to do. Everything Jesus had done so far was pointing to this idea of reproduction. The Jesus seminary was built with the end in mind, the culmination being a cyclical pattern of disciples, discipling, future disciples.

The Jesus seminary was more than a classroom, but rather a holistic approach to ministry training. He reminds us that there are no short cuts when it comes to developing pastors. Jesus was interested in developing more than His disciple’s skills for ministry; He was fundamentally interested in developing their heart. Jesus shows us the importance of strategic mentoring and that developing young men takes time, patience, and perseverance. Jesus shows that by taking significant amounts of time and investing personally will lead to the development of healthy pastors. We will be served well to remember the greatest metric of a strong pastor will not be his seminary GPA but the Christ-likeness that he embodies.

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<sup>93</sup> Coleman, 91.

<sup>94</sup> Coleman, 96.

Moving forward it will be helpful to take many of these principles found in Jesus' seminary and to apply them to pastoral training.

## CHAPTER 5

### APPLYING A HOLISTIC MODEL TO PASTORAL TRAINING

Much has been said thus far about the nature of pastoral training throughout history, the Pastoral Epistles, and Jesus' work with His disciples. This section will serve as a transitional piece. The first few chapters looked backwards, as they examined how training has been approached in history past, and this chapter will be the Janus pushing this work forward looking at the present and the future. The aim of this section is to bring the good from the last few chapters and see how it can be synthesized for the 21<sup>st</sup> century. This section will begin with an analysis of the current models for pastoral training and then will introduce a new holistic model that is actually not new at all, but revives past methods of pastoral training.

#### Current Models

Throughout the 21<sup>st</sup> century there have been a few different models for pastoral training. The predominant paradigm for most denominations has been the seminary model, where an individual would go to one of his denomination's seminaries and spend three years there working through a Masters of Divinity. Upon graduation, he would seek ordination. For some time, however, there have been changing views on ministry as well as alternative paths for ordination. Some denominations, such as the holiness and Pentecostal traditions, have

never required a seminary education.<sup>95</sup> These denominations and ones like them have often offered alternative paths to pastoral training, whether it was through bible colleges, institutes, or “on the job” training at the Church. Even many of the mainline Protestant denominations have also started to develop programs outside of a typical seminary path.<sup>96</sup> These paths are not out of the ordinary, because before seminaries were ever founded this was the standard way to train up pastors, and much of pastoral training happened in the Church.<sup>97</sup> The challenge of education for clergy is that the ministry is an unregulated industry. For pastoral candidates there is nothing equivalent to the state bar exam or medical boards; it is the Churches that decide the requirements and these requirements often vary from Church to Church and denomination to denomination.<sup>98</sup> Hence, this is why there is such a wide range of paths to go down when it comes to pastoral training. The question at hand is: what model leads to the development of healthy pastors?

In 2001, the Hartford Institute for Religion Research<sup>99</sup> conducted a project in which they surveyed forty-one dominations to find out what the impact of seminary education was on church life and leadership. Weber notes their findings and says:

On the positive side it observed that seminary training leads to better sermon preparation and more involvement in ecumenical worship and social ministries. But seminary education also has a negative impact. Non-seminary trained pastors are more likely to be leading churches that are “vital and alive, growing in members, using contemporary worship, clear about purpose and mission, and well organized.”<sup>100</sup>

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<sup>95</sup> Timothy P. Weber, “The Seminaries and the Churches: Looking for New Relationships” *Theological Education*, 44 (2008), 80.

<sup>96</sup> Examples of this include the United Methodists who have their Course of Study for training “local pastors”, the PCUSA have a program for “commissioned lay pastors” the Evangelical Lutherans have an ad hoc system for “indigenous leaders” and the United Church of Christ have their “multiple paths of preparation” for ordination, which does not require a seminary degree. Weber, 79.

<sup>97</sup> Weber, 80.

<sup>98</sup> Weber, 81.

<sup>99</sup> Carl S. Dudley, and David Roozen, *Faith Communities Today: A Report on Religion in the United States Today* (Hartford: Hartford Seminary, 2001)

<sup>100</sup> Weber, 81.

Many argue that pastoral leaders are better off without a seminary education and perhaps the research above would agree with them—certain fundamentalist, evangelical, and Pentecostal groups have held this view for a while.<sup>101</sup> But what if the answer was not either/or, but both/and? Perhaps the answer to the question is neither a church based model or a seminary based model, but a model where the two are working together in unison. Dever says:

Seminaries are great gifts of God to us for transferring specific content-heavy information about language study, systematic theology, and the history of Christianity concerning which the average local congregation probably won't have sufficient expertise. Yet, seminaries are often used for the wrong purpose. I would even say they are "usually" used for the wrong purposes. When a young man evidences gifts for the pastoral ministry, many churches simply send him off to seminary to make him a minister. And, well, God help the seminaries that that happens to, which is I think just about all of them. They're not made to make pastors. Churches make pastors.<sup>102</sup>

There are strengths that a seminary possesses that a church does not. Ministerial students need time and guided reflection to acquire knowledge and discernment to effectively lead their cities,<sup>103</sup> and they need to learn under equipped and trained scholars the seminary provides this. The Church provides communities where the budding pastor can begin to work out his leadership, develop his emotional intelligence, and cultivate his Christ-likeness.

The requirements of a pastor in the 21<sup>st</sup> century are uniquely different than what they have ever been before. A pastor must be a comprehensive theologian and capable leader; he must be a prophetic preacher and a planned administrator. The skills needed to lead a Church today are broad and the task at hand is bigger than the seminary or the Church can handle on their own. What is needed is a developed relationship where they work together in the development of young pastors.

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<sup>101</sup> Weber, 81.

<sup>102</sup> Mark Dever, "The Church's Responsibility" 9marks.org  
[http://sites.silaspartners.com/cc/article/0,,PTID314526\\_CHID598014\\_CIID2463176,00.html](http://sites.silaspartners.com/cc/article/0,,PTID314526_CHID598014_CIID2463176,00.html) (accessed May, 30, 2014)

<sup>103</sup> Weber, 82.

## Pastoral Quadrilateral

What is being presented in this work is a quadrilateral theory of pastoral training that will hopefully lead to creating healthy pastors and allow for the seminaries and churches to play to their strengths. The Wesleyan Quadrilateral is a method for theological reflection that was created by John Wesley; he believed it illuminated what he saw as the core of the Christian faith for the believer.<sup>104</sup> The pastoral quadrilateral theory takes four ideas that are core needs in ministry for a budding pastor to be developed in—cores that have been demonstrated as vital throughout history, the pastoral texts, and in Jesus' ministry with his disciples. By being developed in these four core areas, a young pastor will be ready to engage in healthy ministry. The four cores are personal soul care, emotional intelligence, ministry education, and leadership. The rest of this thesis will examine each of these four cores individually, expressing their need and purpose for the pastor and why they lead to healthy ministry. Ultimately the pastoral quadrilateral can only work if the Church and seminary are working together.

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<sup>104</sup> Alan Waltz, *A Dictionary for United Methodist* (Nashville: Abingdon Press, 1991)

## CHAPTER 6

### PERSONAL SOUL CARE

A pastor's main ministry is his own soul care. Statistics say that 50% of pastors who are starting out will not make it five years and 70% of pastors are constantly fighting depression.<sup>105</sup> The ministry can be a place of joy, but it is not unmet with challenges. Often what is missing for many young pastors going into ministry is failing to realize the importance of their own spiritual development. Tripp says:

There is a danger of thinking that the well-educated and trained seminary graduate is ministry ready or to mistake ministry knowledge, busyness, and skill with personal spiritual maturity. Maturity is a vertical thing that will have a wide variety of horizontal expressions.<sup>106</sup>

The aim of this chapter is to clarify the significance of personal soul care for pastoral training. For a minister to thrive in ministry his soul must be healthy. The idea of soul care is a broad subject. The intent of this chapter is not to say all that one could say about soul care (that would be a thesis in itself), but rather to show the necessity of soul care for the pastor. This chapter will specifically look at what soul care is and what the relationship of soul care to pastoral training in history has been. It will finish by analyzing how soul care can be developed in the process of pastoral training.

#### Clarifying Significance

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<sup>105</sup> Richard Krejcir, "Statistics on Pastors." Intothyword.com  
<http://www.intothyword.org/apps/articles/default.asp?articleid=36562> (Accessed June 1, 2014)

<sup>106</sup> Tripp, 64.

Walk into any seminary bookstore and there will be shelf after shelf full of books on preaching, theology, biblical studies, church history, leadership and so on. These things are all important; every pastor should desire to have them on his ministry tool belt. Yet none of these things are the source of ministry. A pastor's lasting effectiveness is in direct relation to their intimacy with Jesus and soul care.<sup>107</sup> Families suffer, churches suffer, and the community suffers when a pastor does not care for his own soul.

The word soul in the New Testament is the Greek word ψυχή, which means inner self, heart, and mind.<sup>108</sup> The main Old Testament word for soul is נַפְשׁוֹ, and it means life, self, desire, appetite, and emotion.<sup>109</sup> From the view of both Testaments, this is a wide word encompassing the inner life of a human being. Thus, soul care has to do with the inner health of a pastor. The scriptures often speak of the importance of caring for the inner self (Deut. 4:9; Proverbs 4:20-23, 2<sup>nd</sup> Cor. 4:16; 1<sup>st</sup> Pet. 3:4), and Proverbs 4:23 specifically reminds us that from the heart flow the springs of life.

Ministering the gospel is a high honor and yet also a noble challenge.<sup>110</sup> John Piper spoke prophetically years ago when he said, "Brothers, we are not professionals."<sup>111</sup> Pastoral ministry is unlike any other craft: people bring their burdens and weights to pastors, and pastors are weekly amidst tragedy and pain. These loads will overwhelm a minister unless his soul is healthy. Speaking from experience, no class in pastoral counseling from bible college or seminary prepared me for the phone call I received from a local hospital at 12 in the

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<sup>107</sup> Bill Gaultiere, "Soul Care for Pastors" <http://www.soulshepherding.org/2012/11/soul-care-for-pastors/> (accessed June 1, 2014)

<sup>108</sup> Swanson.

<sup>109</sup> J Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.) (Oak Harbor: Logos Research Systems, Inc. 1997)

<sup>110</sup> Dallas Willard, "Personal Soul Care," in *The Pastor's Guide to Effective Ministry*, ed. Dale Galloway, (Kansas City: Beacon Hill Publishing, 2002)

<sup>111</sup> John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry* (Nashville: Broadman & Holman Publishers, 2002), 1.

morning, asking that I come in to meet with a family of a nineteen year old boy who had shot himself in the head and was barely hanging on. No class can prepare you to walk up to his gurney, as you pray for God to have mercy.

Throughout the history of pastoral training there has always been a strong emphasis on developing the inner self of a pastor. Skills in pastoral work were not put above an individual's character formation. In the 19<sup>th</sup> century Spurgeon said:

My spiritual faculties, and my inner life, are my battle-axe and weapons of war...it is not great talents God blesses so much as likeness to Jesus. A holy Minister is an awful weapon in the hand of God.<sup>112</sup>

The main emphasis on the qualifications for church officers that is found in the Pastoral Epistles is primarily focused on having Godly character.<sup>113</sup> Jesus' primary focus was not on the skills of His disciples, but on their hearts and seeing them connected to the vine (John 15). There has always been a vital focus in history on the development of the inner life of a pastor. It is not by accident that this is the first "core" listed of the four. Soul care is listed first because it is of utmost importance. More often than not the answer to whether or not the pastor will make it for the long haul will be dependent on the nature of his inner self. The prime focus of development for a pastor must be the progress of his own soul.

When it comes to personal soul care there are theological and practical things to consider, and we will begin with the theological considerations before moving to the practical. Theologically, at the root of soul care is a heart that treasures Christ above all else. In order to have a healthy understanding of soul care, the topic must be seen through a biblical lens. Soul care for the pastor and the Christian is ultimately about experiencing the potent nature of the gospel. Vincent says that, "...outside of heaven, the power of God in its

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<sup>112</sup> Charles Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1954), 8.

<sup>113</sup> Frame, 11.

highest density is found in the Gospel.”<sup>114</sup> Biblical soul care is not about fixing unmet needs, or restoring a low self-esteem,<sup>115</sup> but about a heart that is orientated towards the Gospel of Christ. It sees the gospel as the proper antidote. Biblical soul care deals with the underlying heart motives and desires that drive behavior.<sup>116</sup> It seems like there is not a month that goes by where the church does not hear about a sudden failure of a pastor somewhere in Christendom. Yet what appears sudden never really is, but is in fact the surfacing of long-standing deficiencies in the person.<sup>117</sup>

This is why the apostle Paul reminded his spiritual son Timothy to keep a close watch on himself and his doctrine (1<sup>st</sup> Tim. 4:16). It is possible for a young seminarian to spend every waking hour—and some of the sleeping ones<sup>118</sup>—worried about the numerous things he must complete before graduation: the tests to take, the papers to write, the job search he is about to enter in to, and so on. Although these are all important, they will be of no avail if the young pastor does not keep a close watch on himself and look after his own soul.

To have a holistic view of pastoral training we must also have a holistic view of soul care. Soul care is rooted in the gospel and from there it spreads and affects every aspect of our lives. It begins in the soul but reaches out to everything else. David Murray says this about the relationship of our soul and body:

The body is a complicated mix of physical material and physical forces: electricity, chemistry, physics, biology, plumbing, gasses, pumps, siphons, lubrication, buttons, switches, receptors, etc. Then there’s the soul, way more complex than the body and completely inaccessible to empirical research methods. Although we have some

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<sup>114</sup> Milton Vincent, *A Gospel Primer For Christians* (Bemidji: Mentor Publishing, 2008)

<sup>115</sup> Ken L. Sarles, “The English Puritans: a Historical Paradigm of Biblical Counseling” in *Introduction to Biblical Counseling*, ed. John F. MacArthur, Jr. and Wayne Mack (Dallas: Word, 1984), 28.

<sup>116</sup> Mark Deckard, *Helpful Truth in Past Places: The Puritan Practice of Biblical Counseling*. (Scotland: Christian Focus Publications, 2010), 12.

<sup>117</sup> Willard.

<sup>118</sup> Tom Wright, *Paul for Everyone: the Pastoral Letters*. (Louisville: Westminster John Knox Press, 2003), 50.

Biblical data to research, yielding us some basics about the soul's capacities and abilities, so much about the soul remains a mystery. Then you put complex body and complex soul together and what do you get – multiple complexities! How do they relate, how do they interact? How do problems in the body affect the soul and vice versa?<sup>119</sup>

Murray reveals the interconnectedness of the body and soul. This is something that the Bible confirms as well. The Bible shows that there is a link between distorted thoughts or emotions and many bodily ailments: “A merry heart does well like a medicine: but a broken spirit dries the bones” (Prov. 17:22). Guilt also damages the body (Psalm 32:3–4).<sup>120</sup> Soul care is rooted in treasuring Christ, but to treasure Christ well is more than a theological proposition, treasuring Christ is to affect every aspect of a pastor's life. It is to understand with Kuyper that, “There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!”<sup>121</sup> Soul care is entrenched in the gospel, but the power of the gospel goes beyond salvific good news; the supremacy of the gospel is meant to transform every area of life. The gospel makes us new creations in Christ Jesus (2<sup>nd</sup> Cor. 5:17). Proper soul care leads to having a healthy life. To be healthy in the soul is to also be healthy in the body.<sup>122</sup> Martin Lloyd-Jones says this:

Christians don't understand how physical, psychological, and spiritual realms interrelate because Satan muddies the boundaries. Many of our troubles are caused because we think a problem is spiritual when it is physical or we think a problem is physical when it is emotional or spiritual.<sup>123</sup>

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<sup>119</sup> David Murray, “Spiritual Strength Training – Part 1” Gcdiscipleship.com <http://gcdiscipleship.com/spiritual-strength-training/> (accessed June 2, 2014)

<sup>120</sup> Murray.

<sup>121</sup> Abraham Kuyper, “Sphere Sovereignty”. In Bratt, James D. *Abraham Kuyper, A Centennial Reader* (Grand Rapids: Wm. B. Eerdmans. 1998), 488.

<sup>122</sup> Two things must be stated before moving on. First, when I say health, I am not meaning we need to exercise and eat healthier although that is great. I am more so trying to show the connection of a healthy soul with a healthy body, i.e. a health soul will lead to less stress on the body. Secondly, when I say the gospel is meant to transform every area of life I mean that in a kuyperian sense and not a prosperity gospel sense. I do not think the gospel is about never getting sick or having a ton of money, what I do think is that the gospel transforms the way we look at everything in life.

<sup>123</sup> Martyn D. Lloyd-Jones, *The Christian Warfare* (Grand Rapids: Baker Books, 1976), 207.

To do soul care well pastors need to know how to be healthy in all these areas. As Murray said earlier, there is great mystery to the soul, and much we do not know. But there is also more interconnectedness to all our faculties, as Lloyd-Jones points out. For the pastor to thrive in personal soul care he needs to see that his soul care begins with the gospel and his need for a savior, and from there the gospel then leaks out and is meant to orient every other aspect of his life.

When it comes to romance, most men are not naturals. There are many things that may come natural to a man: having a sense of drive, a desire to prove himself, or a love of sports, but typically a romantic heart is not high on the list. Rather than being innate, much of romance is learned. A man holds a door for a woman not because he was born like that, but because he was taught to do it. He gives his wife flowers because this is what his father always did. There is an overwhelming love that is often present in romance, but much of the actual practice is learned behavior that men have picked up over time and learned from others. In the same manner, much of the practical side of soul care is learned from others. There are some things that come natural, but most aspects of soul care are taught from other people.

Having examined the theological considerations it will be helpful to turn now and look at the practical considerations. David Murray says that:

From what I've seen and experienced, most pastoral soul-care problems begin with neglect of the body, a lack of strength training. Soul-care problems do not usually begin with channel-surfing or with a click of the mouse...nor with shortening or missing private devotions. They begin by neglecting the body, by denying or ignoring its many varied needs. The other problems inevitably and inexorably follow.<sup>124</sup>

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<sup>124</sup> Murray.

What Murray advocates is that pastors must be trained in how to do soul care well. He uses the metaphor of a “soul care garage” that in the same way that a car must be regularly serviced so must the soul to avoid burnout, breakdown, or a crash.<sup>125</sup> Some of the challenges many young pastors face are things like not being equipped in how to say “no” more than they say “yes”, or not realizing how quickly they could get sucked into 70-hour workweeks. Perhaps they are unprepared for the weight they would feel from counseling, or the emptiness they feel after preaching--and on and on it goes. It has been said before, but it bears repeating, that the ministry is unlike any other work and the only way a pastor can last for the long haul is if he has a proper understanding of soul care.

Practically, the young pastor needs to be taught how to do this well. Murray lists seven things that should be present in a pastors “soul care garage”: routine, relaxation, recreation, rest, reprioritize, re-think, and return.<sup>126</sup> As humans we work best with “routine” as God is a God of order, not of confusion and chaos (1 Cor. 14:33); we were hardwired for rhythm. Routine is often one of the first things to go for a young pastor, yet the more regularity a pastor has, the more he will flourish.<sup>127</sup> A pastor must also learn how to “relax”. If he is constantly on the go he will actually accomplish less than if he stops and has communion with God. It is imperative that the young budding pastor learns the art of God-centered relaxation. Some sort of “recreation” is profitable for the pastor.<sup>128</sup> Murray says that John Wesley attributed his great age and usefulness to God’s power, prayer, and his regular exercise.<sup>129</sup> We were also created for “rest”. Sabbath is our weekly reminder of who is in

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<sup>125</sup> Murray.

<sup>126</sup> Ibid.

<sup>127</sup> Ibid.

<sup>128</sup> Ibid.

<sup>129</sup> Ibid.

control. “Reprioritizing” is about the constant reevaluation of the pastor’s life. A pastor is constantly being pulled in a hundred different directions and must stay committed to his prime roles. “Re-thinking” is about constantly renewing the mind to Christ. This is the act of preaching the gospel to our own hearts. Lastly, “return” is the aim of all these ideas and it is returning to a Christ-centered life, a life lived in communion with Jesus.<sup>130</sup> The goal behind soul care is to have a vibrant faith; we would do well to heed the words of Jonathan Edwards:

“But it is doubtless true, and evident from [the] Scriptures, that the essence of all true religion lies in holy love; and that in this divine affection, and an habitual disposition to it, and that light which is the foundation of it, and those things which are the fruits of it, consists the whole of religion.”<sup>131</sup>

Edwards reminds us that the essence of true religion is not in cognitive knowledge alone, but in a heart that is full of love and divine affection, that is what it means to have a healthy soul. This list is just one of many; there are other things that could be added to it. The point of all this, though, is that these are not necessarily things that the pastor will naturally do when he enters ministry. These are things that need to be cultivated in him, ideally to be prepared inside of him before he ever becomes a pastor. He may theologically understand that he needs to care for his soul, but practically he will need help in how to work it out.

### Developmental Analysis

The question must be asked: whose role is this? Is this the role of the seminary, or is this the role of the church? It is the belief of the author that, primarily, this is the role of the church. It is not realistic for the seminary to be able to fully develop these qualities in a

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<sup>130</sup> Murray.

<sup>131</sup> Jonathan Edwards, *The Religious Affection* (Carlisle: Banner of Trust, 2004), 36.

pastor. This is in no way a fault against the seminary; the system is not built for it. John Frame says this about the matter:

The academic machinery is simply incapable of measuring the things that really matter – a man’s obedience to God’s Word, his perseverance in prayer, his self control, and so on.<sup>132</sup>

Soul care is about developing the pastor’s character as well as teaching him how to live a healthy life. The biggest challenge the seminary would face to accomplish this is that they simply do not have sufficient time with each student to work this out. The development of a young pastor’s soul care can most effectively take place when an older pastor is mentoring him. There are multiple reasons for this. First, there is the time issue; it takes a good amount of time to develop a healthy pastor, and it takes more than a class on spiritual formation. Secondly, by having a mentor develop a young pastor the mentor will be able to tailor the development of that student based on where the student is at in life, i.e. a young pastor may understand he needs to rest, but have no understanding of what it means to rest in Christ. Thirdly, the older pastor is at a place in life where the young pastor will eventually be; therefore, the older pastor has a strong understanding of what the budding pastor needs.

This is not to say that the seminary plays no role at all in this. This kind of formation happens all the time in the classroom, chapels, and conversations over coffee. Yet the kind of extensive leading that each student needs would be difficult to facilitate in the seminary alone. What is truly needed in this process is the vital cooperation between the seminary and the church. A closer relationship of the student’s professors and pastors would be beneficial in developing these future ministers.

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<sup>132</sup> Frame, 11.

By having soul care as one of the four cores in this pastoral quadrilateral, it helps young pastors to be healthy for the long haul. Soul care is rather expansive; it begins with treasuring Christ and then seeing that the gospel positively affects every area of a young pastor's life. The gospel is meant to lead people into having healthy flourishing lives. The main thing a young pastor will give his congregation is the person he becomes in Christ;<sup>133</sup> a healthy pastor will lead to a healthy Church. A young pastor cannot make it over the long haul of ministry if his soul is not healthy.

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<sup>133</sup> John Ortberg, *Soul Keeping* (Grand Rapids: Zondervan, 2014), 88.

## CHAPTER 7

### EMOTIONAL INTELLIGENCE

Our wisdom, in so far as it ought to be deemed true and solid Wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves.<sup>134</sup> – John Calvin

The great reformer John Calvin understood the necessity of self-knowledge. To many it is probably a surprise that this statement is how he chose to begin his magnum opus *Institutes of the Christian Religion*, yet Calvin realized that true wisdom cannot be divorced from knowledge of self. Often, we focus on the first but neglect the second. But true wisdom must pair theological depth alongside of deep self-awareness.<sup>135</sup> In the 21<sup>st</sup> century we call self-knowledge “Emotional Intelligence”. This chapter will clarify the significance of emotional intelligence for a young pastor by showing that ministry is primarily about working with people, and thus, it is critical that the young budding pastor has a high EQ. Once the importance has been elucidated, this work will then analyze how this can be developed in pastoral training.

#### Clarifying Significance

Ministry work is people work. Healthy ministry is not done from a cozy office surrounded by theological texts of history past. Healthy ministry happens on the ground level

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<sup>134</sup> John Calvin and Henry Beveridge. *Institutes of the Christian Religion* (Oak Harbor: Logos Research Systems, Inc., 1997)

<sup>135</sup> Rachel Van Harmelen “Emotional Intelligence in Ministry – The Crux of the Matter” Crcna.org [http://www2.crcna.org/pages/dec2007\\_vanharmelen.cfm](http://www2.crcna.org/pages/dec2007_vanharmelen.cfm) (accessed, June 4, 2014)

by getting one's hands dirty helping the sheep. In 2011, David Murray did a series of post on his blog that sought to answer the question, "What is the one must have pastoral skill?" His answer is probably not what most people would have expected. He said it was not the ability to preach, manage time, nor was it possessing theological expertise. His response was to say that the must have pastoral skill was "emotional intelligence."<sup>136</sup>

The work of pastoral ministry has always been done in the context of relationship. Just because someone is a great orator does not mean they will be a great pastor. It takes more than an ability to preach to thrive in pastoral ministry. Murray says:

We have all seen clever, competent, and self-disciplined people utterly fail in pastoral ministry. They just couldn't connect with people at even the most basic levels of simply saying hello, asking how they were, and remembering their children's names. But I've also had the joy of seeing pastors with average IQ, limited preaching ability, and so-so administrative gifts being mightily used of God to unite, grow, build, and lead their congregations over many years.<sup>137</sup>

Murray is not alone, many of us have seen this take place right before our eyes. To do ministry well requires social intelligence.<sup>138</sup> If a pastor is going to have a healthy ministry for the long haul then he must know how to "relate". However, the good news is that unlike IQ, a pastor's emotional intelligence can be improved with training.<sup>139</sup>

What has been observed in the history of pastoral training, the pastoral texts, and Jesus' work with his disciples is that there has been some sort of attention put on emotional intelligence. The language they used may have been different but the point was the same: they wanted to develop pastors who were emotionally healthy. For a long period of time,

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<sup>136</sup> David Murray, "The Must-Have Pastoral Skill" [Headheartandhand.org](http://headheartandhand.org)  
<http://headheartandhand.org/blog/2011/10/18/the-must-have-pastoral-skill/> (accessed June 4, 2014)

<sup>137</sup> Murray.

<sup>138</sup> Throughout this chapter I will be using the terms; emotional intelligence, social intelligence, and interpersonal skills interchangeably.

<sup>139</sup> Chris Gambill, "Emotional Intelligence and Effective Conflict Management: This Pair Can Make or Break Your Leadership" *Congregations*, 36 (Fall 2009), 27.

much of pastoral training came from pastors and mentors who worked closely and holistically on young budding ministers in order to develop the whole pastor. An example of this is Calvin and his Geneva academy where he wanted his students to have knowledge of God and knowledge of self. In the pastoral texts, part of the lists are about interpersonal skills (1<sup>st</sup> Tim. 3:2) and in Jesus' ministry with his disciples he strived to holistically develop them, not only in ministry skills and great love for people but also that they would have the ability to interact successfully with others.

Emotional Intelligence has only become popular over the last few decades and is thus a concept that is still being defined in research. It will be helpful moving forward to work through the psychology of emotional intelligence. When Salovey and Mayer coined the term emotional intelligence in 1990 they described it as:

A form of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action.<sup>140</sup>

What these researchers have discovered is that those who have a high level of emotional intelligence tend to thrive in greater capacities throughout different social environments compared to those who lack emotional intelligence. These theorists have taken a wider view of intelligence to try and prove that a high IQ alone is not a strong determiner for how successful someone will be. Goleman in his book *Emotional Intelligence* even goes as far to say that IQ and EQ are not opposing competencies, but are separate ones.<sup>141</sup> Successful

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<sup>140</sup> Peter Salovey, & J.D. Mayer, "Emotional Intelligence" *Imagination, Cognition, and Personality*, 9 (1990), 189.

<sup>141</sup> Daniel Goleman, *Emotional Intelligence* (New York: Bantam Books, 1995), 44.

people tend to mix both IQ<sup>142</sup> and EQ together. Emotional intelligence must be a high priority if someone is going to be successful in any domain.

Goleman says one of the keys to effective leadership is to be competent in emotional intelligence; to be able to handle relationships and oneself well, it is the ability to drive emotions in the right direction.<sup>143</sup> Goleman analyzed data from close to 500 companies such as IBM, PepsiCo, British Airways, academic institutions; government agencies and even a religious order to determine which personal capabilities drove outstanding performances.<sup>144</sup> Through his study what emerged was that the higher rank of the performers, the more emotional intelligence emerged as the reason for their effectiveness.<sup>145</sup>

A high GPA is not the greatest determiner for how successful someone will be, because most vocations are about how you handle yourself, get along with people, and work in teams.<sup>146</sup> A good amount of jobs are about working with others. Pastoral work is no exception; it is all about one's ability to relate with people. Pastors, unlike many leaders, are constantly working with people. Though there are times that the pastor spends alone in his study, much of his work is amongst his staff and congregation. Thus, it is necessary for pastors to have competent emotional intelligence.

A person's EQ is the foundation for a host of critical skills that impact most everything a person says and does each day.<sup>147</sup> In *Emotional Intelligence 2.0*, Travis Bradberry has

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<sup>142</sup> IQ on its own is not a very good predictor of job performance. It is estimated that at best IQ accounts for about 25 percent of the variance. Cary Cherniss, *Emotional Intelligence: What it is and Why it Matters*, Paper, (Annual Meeting of the Society for Industrial and Organizational Psychology, New Orleans: 2000), 4.

<sup>143</sup> Daniel Goleman, *Primal Leadership* (Boston: Harvard Business School Publishing, 2002), 6.

<sup>144</sup> Goleman, 249.

<sup>145</sup> Goleman, 250.

<sup>146</sup> Daniel Goleman *Working with Emotional Intelligence* (New York: Bantam Books, 1998), 4.

<sup>147</sup> Travis Bradberry, & Jean Greaves, *Emotional Intelligence 2.0* (San Diego: Talent Smart, 2009), 23.

created a rubric for what emotional intelligence looks like. He says there are two broad categories when it comes to emotional intelligence: personal competence and social competence. About the two categories he says:

Personal competence is an individual's ability to stay aware of their emotions and to be able to successfully manage their behavior and tendencies, the personal competence is about their understanding of themselves. The social competence is about their ability to understand other people's moods, behavior and motives.<sup>148</sup>

Bradberry develops each of these categories out further, grouping self-awareness and self-management under personal competence and social awareness and relationship management under social competence.<sup>149</sup>

Self-awareness is a person's ability to accurately perceive his or her own emotions in any given moment. A self-aware person is someone who clearly understands themselves—what motivates them, what satisfies them, and what circumstances can create ill emotions in them. Self-management is someone's ability to use their emotions to stay flexible and direct their behavior positively.<sup>150</sup> Social awareness is about someone's ability to pick up on emotions in other people and understand what is really going on with them.<sup>151</sup> Relationship management is someone's ability to use their awareness of their own emotions and those of others to manage interactions successfully.<sup>152</sup> Bradberry has also developed a successful emotional intelligence test that will reveal where someone needs to grow in his or her

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<sup>148</sup> Bradberry, 24.

<sup>149</sup> Ibid.

<sup>150</sup> Bradberry, 32.

<sup>151</sup> Bradberry, 38.

<sup>152</sup> Bradberry, 44.

emotional intelligence. This test can be of great profit for a young seminarian to take as they begin to evaluate where they need to develop in their emotional intelligence.<sup>153</sup>

What all this research points to is the necessity of emotional intelligence for any leader. When an individual is personally and socially competent he or she is able to function well in their chosen vocation. They are able to interact in an effective way to achieve whatever goal is at hand. Emotional intelligence is of great necessity if the pastor wants to operate in ministry well.

Ultimately, the psychology of emotional intelligence is a common grace insight. The roots of emotional intelligence go deeper than psychology--they go back to the Scriptures themselves. As already revealed from the Pastoral Epistles, the Bible places an emphasis on emotional intelligence. To further delineate this idea, here are Bradberry's four components worked out through some biblical examples.

Throughout the psalms, David exhibits strong competency in "self-awareness". In Psalm 42, he is able to clearly articulate his thoughts and feelings.<sup>154</sup> Likewise, Peter is someone who gives an example of what it looks like to lack "self-management." As evidenced multiple times in the scriptures, he replies and acts out of anger or zeal rather than managing his emotions (Mark 14:31; Matt. 16:23; John 18:10). Also, Abraham is an example of someone who lacked "social awareness." When he and Sarah traveled, in order to stay safe he would say that Sarah is his sister rather than his wife. In doing this, he shows his lack of social awareness in two ways: first, he assumes the rules of his culture would apply to other cultures (Gen. 20:13), and second he underestimated the fear of God that would be present in

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<sup>153</sup> This test is found at Talentsmart.com and what it does is identify the specific behaviors that hold an individual back as well as pinpoint the EQ strategies that will increase someone's emotional intelligence.

<sup>154</sup> Stephen R. Tourville, *Training Pastors in Emotional Intelligence and Situational Leadership Skill* (Ann Arbor: ProQuest LLC, 2007), 18.

these cultures (Gen. 20:11).<sup>155</sup> Lastly, throughout Paul’s ministry he displays “relational management” when he is able to assess how to provide the appropriate response in different settings (Acts 17:22).

Before emotional intelligence was a concept in the minds of men, it was conceived in the mind of God. There is much that a young pastor can learn from the emotional intelligence literature, of which the Bible is chief. In the next section, we will evaluate the process of developing emotional intelligence in a young pastor and how he can learn to “relate” for the long haul.

### Developmental Analysis

Whose role is it to develop this quality in young pastors, the seminary or the church? It is the belief of this author that primarily this is the role of the Church, because emotional intelligence is something that takes time and practice to develop. The Church provides a good test ground for the budding pastor to develop his EQ in. The reason being is because once a budding pastor learns the basics of emotional intelligence; the real work comes in developing it through practice. The challenge with emotional intelligence is the need for guided reflection. However, we must still be mindful of the role seminary plays. Murray recommends:

That instead of the traditional emphasis on “growing in knowledge” we add, “growing in grace.” He goes on to say that there are so few “grace courses” where specific things like, humility, peacemaking and gentleness are taught and cultivated.<sup>156</sup>

Primarily what is needed is a mentor to coach and develop a young leader in his emotional

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<sup>155</sup> Tourville, 18.

<sup>156</sup> Murray.

intelligence. From a biblical perspective, growing in one's emotional intelligence is ultimately about growing in the fruit of the spirit; it is about becoming more like Christ. Character development extends beyond a class, and a guide is vitally important in order to lead the student. The church provides a wonderful context for the young pastor to acquire this guide and develop in his emotional intelligence.

By having emotional intelligence as one of the four cores in this pastoral quadrilateral, it will help young pastors to be able to connect with people for the long haul. If a pastor is going to have a healthy ministry then it is critical that he learns how to relate to people well. Emotional Intelligence training can provide that. What is needed is a process of development where throughout the seminarian's journey, he is being trained and coached on how to operate at a high emotional level.

## CHAPTER 8

### MINISTRY EDUCATION

The health of the Church depends upon its pastors functioning as faithful theologians – teaching, preaching, defending and applying the great doctrines of the faith.<sup>157</sup> – Al Mohler

The Church is not a business or an organization, but a hospital for the sick. This is a familiar analogy for the Church that is frequently used in Christendom. What is emphasized in the analogy is that the Church is a place of healing, but the analogy extends beyond that. What makes a hospital important is that within their walls are specialized individuals that have the knowledge and skill to bring healing to people. The hospital analogy is significant because it is in the hospital that people find healing at the hands of skillful and knowledgeable surgeons and nurses. Likewise, the church provides pastors who are surgeons of the soul.

The ministry of the author has been significantly influenced because of a story that was told to him by his systematic theology professor during his undergraduate degree. This professor talked about how at one time pastors were the most respected men in the community. The professor referenced Jonathan Edwards and groups like the Puritans and emphasized the respect they received from being skillful and trained pastor/scholars. The

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<sup>157</sup> Albert Mohler, *The Pastor as Theologian* (Louisville: Southern Baptist Seminary Publications, 2006), 4.

professor then asked a sobering question: “Where have all these men gone?”<sup>158</sup>

The book of James tells us that not many should become teachers, for they will be judged with greater strictness (James 3:1). There is a tremendous responsibility that is placed on anyone who walks up to a pulpit to declare the Word of God. Thus, a ministry education is essential for a pastor. Returning to the analogy, no one would allow a surgeon to operate on them just because the man wanted to do it or had a good heart. There would be an expectation that the individual had the training necessary to perform the task at hand, and in the same way, pastors as surgeons of the soul should be equipped and trained theologians.

The third core in the pastoral quadrilateral is ministry education. As Al Mohler said, the health of the Church depends upon its pastors functioning as faithful theologians.<sup>159</sup> This requires the pastor having ministry education. The aim of this chapter is to clarify the significance of ministry education for a pastor and then to analyze how this is developed.

### Clarifying Significance

Books are meant to be friends that we return to often and not first dates that we never call again. One such book that has been a friend to thousands and thousands of ministers is Richard Baxter’s classic, *Reformed Pastor*. Baxter was born to parents, who undervalued education, but as a young man Baxter eventually left to study divinity, and at age 23 he was ordained into the Church of England.<sup>160</sup> When one reads the *Reformed Pastor* there are various themes that emerge: Baxter’s emphasis on catechism, his approach to pastoral

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<sup>158</sup> This quote is from a systematic theology I class I took back in 2008 taught by Joe Davis at Southeastern University. Davis put emphasis on Edwards and the Puritans in part because he did his PhD at Westminster Seminary. He always challenged his students to be pastor/scholars.

<sup>159</sup> Mohler, 4.

<sup>160</sup> Mark Galli & Ted Olson, *131 Christians Everyone Should Know* (Nashville: Broadman & Holman Publishers, 2000), 86.

theology, and the central theme of the centrality of the Word of God. For Baxter, this is what drove his ministry with the people in Kidderminster. Through the Word of God the Church grows and is directed. For Baxter and the like-minded Puritans it was paramount that pastors know the Bible and how to teach and delineate its truths.<sup>161</sup>

Leadership, counseling, coaching, and casting vision are all things that the pastor does. Although they are important, we should primarily heed the call of Baxter and his fellow puritans to be men and women of the Word. One thing that made the ministry of Baxter so potent is that he understood how to apply the wisdom of God through the Scriptures to the lives of those he served. Baxter said that nothing could be rightly known, if God were not known and if God is not studied.<sup>162</sup>

The focus in much of evangelicalism is on the practical. If you go to any of the major evangelical conferences, the focus is going to be on leadership, innovation, church growth, and like-minded topics.<sup>163</sup> These areas are important, but they do not trump the need for young budding pastors to have a deep education in the Word of God. What makes preaching powerful is not innovation, technology, or skills in rhetoric, but simply the active and alive Word of God (Heb. 4:12). It is of necessity that a young, budding pastor has developed training in biblical studies, theology, church history, and practical ministry.

Education means that the pastor has something to offer. Going back to the analogy that started this chapter, a heart surgeon is of little value if he does not understand the nature of the cardiovascular system. He might have the best of intentions, but in the end he will

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<sup>161</sup> Wells, David. "Why Go to Seminary? Some Historical Reflections" Gordonconwell.edu <http://www.gordonconwell.edu/why-seminary/Why-Seminary-Historical-Reflections.cfm> (accessed June 9, 2014)

<sup>162</sup> Richard Baxter, and Samuel Palmer, *The Reformed Pastor* (London: S. Couchman, 1808), 233.

<sup>163</sup> There are exceptions to this of course, but most of the exceptions are coming from the reformed community, e.g. Together for the Gospel, Desiring God, Resurgence and so on.

have little to offer. What a pastor offers to his people is a thorough understanding of the Word of God and its application to life. Tozer said, “What comes into our minds when we think about God is the most important thing about us.”<sup>164</sup> One of the pastor’s main roles is to think about God and to help others to have correct thoughts about their Creator. By mining the depths of Biblical studies, theology, and church history the pastor will emerge with nuggets of truth that will provide the answers to the needs of his congregation.

The question is not whether a pastor is a theologian or not, but rather is he a good theologian? A theologian is simply someone who thinks thoughts about God and talks about him; every pastor therefore is a theologian—it is inescapable. When a pastor gets into the pulpit or sits across from someone in counseling, they are going to offer thoughts about God—this is theology. If someone is a pastor, then they are a theologian. This is not an either/or, but a both/and. There is a tremendous weight on a pastor because the average person in his congregation is not going to go to Augustine, Calvin, Grudem, or Frame with their theological questions and issues; they are going to go to their pastor. A pastor who does not have a developed theology is like a man stumbling in the dark not realizing he has no light. What a pastor truly offers is not his talents or his skills, but his ability to put a shining spotlight on the God who saves.

Good theology always leads to good practice. Frame defines theology as the application of scripture to every area of life.<sup>165</sup> The ultimate *telos* of theology is the edification of the church and the glory of God.<sup>166</sup> Strong theology should also shape the

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<sup>164</sup> A.W Tozer, *Knowledge of the Holy*. (Fig Publishing, Ebook, 2012), 4.

<sup>165</sup> John Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg: P&R Publishing, 2013), 8.

<sup>166</sup> Gerald Hiestand, “The Pastor As Wider Theologian, Or What’s Wrong With Theology Today” *Firstthings.com* <http://www.firstthings.com/web-exclusives/2011/01/the-pastor-as-wider-theologian-or-whats-wrong-with-theology-today> (Accessed June 9, 2014)

other aspects of a pastor's calling and ministry.<sup>167</sup> This is what good theology does and why it is necessary for a budding pastor to have a strong education. By receiving training in the different departments of theology, the pastor will have something to offer. Too much of Christian preaching and teaching today lacks the profundity needed to face the challenges of life. A pastor with a strong education is equipped to face these challenges.

Looking into the past, the most significant theologians were men who were in a pastoral role. Hiestand says:

Historically, the church's most influential theologians were *churchmen*: pastors, priests, and bishops. Clerics such as Athanasius, Augustine (indeed, nearly all the church Fathers), Anselm, Luther, Calvin, Zwingli, Edwards, and Wesley functioned as the wider theologians of their day shaping not only the theological vision of their own parishes, but that of the wider church. In their day, the pastoral community represented the most influential, most insightful, and most articulate body of theologians.<sup>168</sup>

For a large part of history it was pastors who were driving the theology of the day. In history past there has always been an emphasis on a pastor having a thorough and developed education in the different realms of theology. An example of this is Calvin's Geneva Academy. He was determined to promote the ideal of a pastor-scholar, and he wanted to see ministers with a deep understanding of the Scriptures and an ability to preach good doctrine to the people.<sup>169</sup> Throughout both the pastoral texts that were examined previously there is an emphasis on the pastor being able to teach and having good doctrine (1<sup>st</sup> Tim. 3:2; Titus 1:9). When Paul laid out the qualifications for a pastor, he wanted to make it clear that the pastor needed to be able to teach, and this happens through education and developing the pastor's mind. In Jesus' ministry, one of his primary roles was as a teacher; the Scriptures say

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<sup>167</sup> Wayne C. Stumme, "The Pastor as Theologian" *Word & World* 1 (Sept. 1981), 347.

<sup>168</sup> Hiestand.

<sup>169</sup> Philip G. Ryken, "The Pastor-Scholar" Ligonier.org <http://www.ligonier.org/learn/articles/pastor-scholar/> (accessed June 9, 2014)

that the crowds marveled at “his teaching” (Matt. 7:28; Mark 1:22). His teaching is what directed the teaching of his disciples in their own ministries.<sup>170</sup> Just as there was an emphasis on teaching in Jesus’ ministry, his disciples also followed suit. Throughout history, the pastoral texts, and the Jesus seminary, it is clear that ministry education is of great importance.

### Developmental Analysis

The question must be asked: whose role is this? Is this the role of the seminary, or is this the role of the Church? It is the belief of this author that primarily this is the role of the seminary. The Church is not equipped to provide the depth of theological training that is needed. The seminary provides space to develop tools that a pastor will need in ministry, such as training in theology, church history, biblical studies, and languages. Ken Swetland says:

Although very self-disciplined people can study on their own to learn what is needed, there is no substitute for the formal experience of being required to take classes in a well-designed curriculum to prepare one for a broad ministry as a pastor.<sup>171</sup>

Apart from formal training, one risks becoming one-dimensional in their thinking, or worse, they can end up in error or heresy. Problems arise when pastors lack the theological education that is needed to lead a Church. There is no substitute for doing the diligent work of studying the history of the faith, learning to exegete the passages of scripture, and working through all the nuances of systematic theology. Although the budding pastor can profit much from learning many of the practical ministry skills he will need from the Church, to really

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<sup>170</sup> David Wells, *The Courage to Be Protestant* (Grand Rapids: Wm. B. Eerdmans, 2008), 228.

<sup>171</sup> Swetland quote is from an article found on [seminarygradschool.com](http://seminarygradschool.com). Randy Frame, “Is Seminary Education Always Necessary for Pastoral Ministry” [seminarygradschool.com](http://seminarygradschool.com/article/Is-Seminary-Education-Always-Necessary-for-Pastoral-Ministry%3F) <http://seminarygradschool.com/article/Is-Seminary-Education-Always-Necessary-for-Pastoral-Ministry%3F> (accessed June 9, 2014)

have a developed theology he needs to study under men and women who have devoted their lives to these different departments of theology.

The seminary provides a great format for theological thinking and discussion, and a seminary education will start the young pastor on a solid foundation. The more level and solid a young pastor's theological foundation is, the more he will be able to build upon it. Likewise, the more he pursues a theological education, the more he will be able to offer his congregation. A pastor can only offer what he knows, so the more he studies theology, biblical studies, and so on, the more he can give to those he serves. The seminary is a wonderful tool for the Church, and it plays a vital part of seeing the gospel advance in the world.

By having ministry education as one of the four cores in this pastoral quadrilateral it helps young pastors to be prepared for the long haul. We can never fully exhaust the riches of theology, yet there is much that we can mine out and offer to those who are in our congregations. The more a pastor reads, studies and learns the healthier his ministry will be. A young pastor will not have a strong ministry apart from a vibrant theological education.

## CHAPTER 9

### LEADERSHIP

The question is not if you are a leader as a pastor. The question is, do you lead well as a pastor? In every pastoral role there is leadership present. Whether one is a children’s pastor or a senior pastor—everyone leads. A pastor will lead his staff, his volunteers, he will lead meetings, he leads and directs the vision of the church, he will lead fundraising drives, he will lead small group initiatives, and the list goes on of the different ways the pastor will lead the Church.

For many people in ministry the most difficult thing they do will not be preaching, pastoral visitation, or catechizing, but often the biggest challenge will be working with staff, communicating vision and strategy, and guiding a congregation through change.<sup>172</sup> Many churches have moved to calling the senior minister “Lead Pastor”; in the very title is found the expectation of leadership. Even in churches that are elder led, the pastor is still expected to lead in some form. Being a leader as a pastor is inescapable. This is why many seminaries have begun to offer different degrees in leadership.<sup>173</sup> Burns notes that, “leadership is an

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<sup>172</sup> David Davis, “Pastor as Leader” Faithandleadership.com  
<http://www.faithandleadership.com/content/pastor-leader> (accessed June 10, 2014)

<sup>173</sup> Here are a few examples of seminaries that have begun to offer degrees in leadership: Fuller Seminary, Western Seminary, Assemblies of God Theological Seminary, Dallas Theological Seminary, Gordon-Conwell Seminary, Southeastern Baptist Theological Seminary, Asbury Seminary, and Denver Seminary. As you can see from the list there are a wide variety of denominational and non-denominational seminaries that have begun to offer degrees in leadership.

expanding field of study and may someday join the traditional disciples of history, philosophy, and the social sciences in recognition.”<sup>174</sup>

Leadership matters and the aim of this chapter is to clarify the significance of leadership in pastoral training. Leadership is a broad idea; thus, there is much that can be covered under the topic. The goal of this chapter is not to say all that could be said; rather it is to look at the relationship between leadership and pastoring. Ministry in the 21<sup>st</sup> century has evolved and pastors must evolve as well as they learn to be faithful shepherds and sharp leaders.

### Clarifying Significance

One of the primary things that a pastor will do is lead.<sup>175</sup> Thus it is important for a young minister to gain knowledge and training in leadership during his pastoral development. Nauss notes that:

In America, the parish has changed gradually from the neighborhood church or ethnic enclave to a more actively involved and mission-oriented assembly... In the past century the minister has become responsible for additional charges, such as equipping the members, directing a staff, becoming active in community affairs, all of which can be shown from scripture... As the work of the pastor has grown and developed in the 20<sup>th</sup> century, the execution of the responsibilities and the direction of the church have been influenced by the practice of leadership.<sup>176</sup>

The Church in the latter 20<sup>th</sup> and early 21<sup>st</sup> century is not the same Church from the 19<sup>th</sup> century and earlier. The Church has grown and developed. Part of this transformation is because we now live in a globally connected world, in our current information society you no

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<sup>174</sup> James Burns, *Transforming Leadership* (New York: Grove Press, 2003), 2.

<sup>175</sup> Personally when I entered ministry after getting a degree in practical ministry the thing that surprised me the most was how much I was leading. There were so many instances where what was needed was not exegetical or theological ability what was needed was an ability to lead.

<sup>176</sup> Allen Nauss, “The Pastor as Leader: Shepherd, Rancher, or...?” *Journal of Psychology and Theology* 1 (1995), 115.

longer gain your news from a barber shop or the local paper, but by simply hitting Google on your phone. As technology and culture have advanced so have opportunities to see the kingdom of God expand in the world, and thus, the role of a pastor has changed. The pastor in the 21<sup>st</sup> century has the unique opportunity to reach people that he never could have reached before.

One of the main analogies for a pastor in the scriptures is the shepherd. The main thing that a shepherd does is lead his sheep. Paul tells the pastors in Ephesus to pay careful attention to themselves and to the flock, which the Holy Spirit has made them overseers (Acts 20:28). Then in Titus he calls the overseers “God’s administrators” (Titus 1:7). Paul sees a close connection between shepherding and overseeing.<sup>177</sup> Martin Lloyd-Jones says this on the matter:

A pastor is a man who is given charge of souls. He is not merely a nice, pleasant man who visits people and has an afternoon cup of tea with them, or passes the time of day with them. He is the guardian, the custodian, the protector, the organizer, the director, the ruler of the flock.<sup>178</sup>

The pastor is commissioned to lead, direct, and rule his flock. There is an important connection between pastoring and leading a church.

In the 1989 classic *Field of Dreams* there is a famous line that says, “If you build it, they will come.”<sup>179</sup> At times we take that mantra into ministry with us, if we preach boldly, they will come, if we wait on the Lord, they will come. Although it is possible for it to work like that it is not the norm. The pastor must lead! Success does not come by chance or by simply “waiting on God,” it happens when the lead pastor provides leadership, casts vision

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<sup>177</sup> Eric Geiger, “Is a Pastor a Leader?” Ericgeiger.com <http://ericgeiger.com/2013/06/is-a-pastor-a-leader/#.U5dc1i9QOT1> (Accessed June 10, 2014)

<sup>178</sup> Martin Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids: Baker Books, 1980), 193.

<sup>179</sup> James Jones, *Field of Dreams* Directed by Phil Robinson (Universal: Los Angeles; California: 1989)

and lays out strategies for how to make what God has placed in his heart a reality.<sup>180</sup>

In the book of Ephesians, Paul says that one of the prime roles of pastors is to equip the saints to do the work of ministry (Eph. 4:12). Pastors do this by leading their congregation. Pastors are not just called to care for the souls of those in their ministry but also to empower them to do work in the kingdom. Pastors are to look at those in their congregation not to see what is, but what could be and to draw out the best of them.

Unlike other vocations there are many different areas in which the pastor must lead. The pastor must lead as a visionary--to be able to see what his church is called to do in the community. He must lead as a manager in directing his staff, elders, deacons, and volunteers. He must lead as a coach and draw out the ministry gifts that are in the people God has entrusted him with. He must lead from the pulpit as he communicates the transforming word of God to his flock. He must be leading as he sets the spiritual culture and values of the Church<sup>181</sup> and as he leads the Church into becoming a vibrant expression of faith. There are too many areas that the pastor leads in for him not to experience some sort of training in leadership.

There is much that can be learned about leadership from history, the Pastoral Epistles, and Jesus' seminary. In history past there were no exact classes on leadership, but because much of the training was Church driven and apprentice driven, young pastors saw and experienced the leadership of great ministers daily. In the Pastoral Epistles there is an emphasis on leading one's family well (1<sup>st</sup> Tim. 3:4), for that is a direct determiner for how well one is going to be able to manage and lead a church. Jesus was constantly teaching his disciples how to lead because He knew that they would be the leaders of the early church.

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<sup>180</sup> Wayne Dehoney, "The Pastor as Leader of the Staff" *Review & Expositor* 78 (Winter 1981), 47.

<sup>181</sup> James White, *What They Didn't Teach You in Seminary* (Grand Rapids: Baker Books, 2011), 165.

Jesus worked with the end in mind and understood that what the apostles were going to need was not just the ability to teach, but also the ability to lead this grassroots movement called Christianity.

There have been a tremendous amount of books on the style and practice of Jesus' leadership, so we are not able cover all the different facets of how He led. To narrow it down, rather than dealing with all the nuances, we will focus on the ethos that drove his ministry—servant leadership. A servant leader is one who is seen as a servant first and a leader second.<sup>182</sup> Peterson puts it like this: “Ruling is what we do; serving is the way we do it.”<sup>183</sup> Jesus exemplified true servant leadership to His disciples, for Philippians 2:4-8 reminds us that God had exalted Christ above creation. Jesus could have used His status to do whatever He wanted and yet at every turn he took the humble path.<sup>184</sup> He chose to serve. Jesus sets the standard for the kind of leadership that pastors are called to pursue. Though ministers can garner and learn much from common grace insights that emerge from secular theories, what is to drive the pastor is Jesus' example to his disciples—servant leadership.

### Developmental Analysis

The question must be asked: whose role is this? Is this the role of the seminary or is this the role of the Church? Because of the nature of leadership it is the belief of this author that it is the role of both, unlike the other cores, leadership is a good portion of both theory and practice. There are many things that a pastor must learn about leadership and the seminary can be a wonderful place to work that out. Many seminaries like Fuller and

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<sup>182</sup> Steve Echols, “Transformational/Servant Leadership: a Potential Synergism for an Inclusive Leadership” *Journal of Religious Leadership*. 8 (Fall 2009), 96.

<sup>183</sup> Eugene Peterson, *Leap Over a Wall* (New York: Harper Collins, 1997), 33.

<sup>184</sup> Samuel Adams, “Servant Leadership and the Earth” *Journal for Preachers* 31 (Pentecost 2008), 31.

Western have begun to add leadership classes to their M.Div. programs. There are seminaries all over the U.S. that are seeing the need to teach leadership-driven classes.

The church can provide a space for a young seminarian or bible college student to work their leadership out. It allows a pastoral mentor to be monitoring and guiding the student's leadership. Developing one's leadership takes time and experience. It will be of great benefit to the young pastor and any future Church in which he would serve to be having his leadership developed throughout his whole pastoral training.

By having leadership as one of the four cores in the pastoral quadrilateral young pastors are helped to lead for the long haul. A young pastor will do too much leading in his ministry to not be trained. It will serve the pastor and the Church well for a young seminarian to receive training in leadership. The more leadership training that a young pastor has, the better he will be equipped to lead through whatever challenges he may face.

CHAPTER 10  
CHURCH AND SEMINARY IN UNISON

Is it possible for a single mother to raise a child on her own? Yes, it happens all the time. That child can still grow up and live a relatively healthy life. The mother can do the best that she can to train and cultivate her son, yet there will always be something missing for the boy—his father. A child who grows up with both parents in the home is going to experience a more thorough and healthy childhood than one who grows up with a single parent. It is possible for all pastoral training to happen in either the church or the seminary--both can do it on their own--but the healthiest training happens when the two are working together

The entire thesis crescendos in this chapter. Thus far a new paradigm for pastoral training has been put forward. What has been presented is a pastoral quadrilateral to meet the needs of doing ministry in the 21<sup>st</sup> century. But it will be of no avail if the church and seminary are not working together. This chapter will discuss the importance that both the seminary and the Church play in pastoral training; it will evaluate what shape this unison will take and then will look at two case studies for this kind of relationship.

Importance

Throughout the previous four chapters it has been put forward that there are certain aspects of pastoral training that either the Church or the seminary are more suited to thrive in.

For example, the seminary can provide a level of scholarship that the Church may not be able to provide. Yet the Church can provide a level of mentoring for soul care that the seminary may not be able to provide. What is needed is for both the Church and the seminary to play to their strengths.

The Pulpit and Pew, the Alban Institute, and the Auburn Center for Theological Education have all published reports, articles, and books pointing to clergy shortages.<sup>185</sup> This thesis was kicked off by discussing how, according to statistics from the Schaffer Institute, eighty percent of pastors feel unqualified for ministry. There is something that is missing. Daniel Aleshire, the executive director of The Association of Theological Schools says that what is needed is for students “to have greater exposure to the environments that facilitate teach.”<sup>186</sup> The kind of learning that goes beyond the classroom. In speaking about the future of theological schools, Aleshire says that what is critical is that they have “a meaningful relationship with ecclesial bodies.”<sup>187</sup> He believes that “theological schools have both the creativity and capacity to engage” in models that work with Churches.<sup>188</sup> For the arena of pastoral training to thrive in the 21<sup>st</sup> century what is needed is a vibrant relationship between seminaries and Churches.

When it comes to pastoral training it is important to ask the question, for what type of ministry is the candidate being trained? The end must be what determines the means.<sup>189</sup>

There are many different goals in mind that could be put forward as the reason that the

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<sup>185</sup> Franklin C. Granger, “Seminaries, Congregations, and Clergy: Lifelong Partners in Theological Education” *Theological Education* 46 (2010), 88.

<sup>186</sup> Daniel O. Aleshire, “Thoughts on the Transition into Ministry Program” *Gathering of Transition into Ministry Project Directors* (addressed at a gathering of Transition into Ministry program directors) (Indianapolis: 2005)

<sup>187</sup> Daniel O. Aleshire, *Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools*. (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 129.

<sup>188</sup> Aleshire, Daniel O. 128.

<sup>189</sup> James Downey, “The Creeping Curriculum” *African Ecclesial Review* 24 (1982), 334.

candidate is being trained for ministry; he is being trained to proclaim the gospel, he is being trained to lead in a church and so on. It is the belief of this author that the primary thing he is being trained for is to do ministry in a healthy way for the long haul.

What is needed in ministry are men who have counted the cost and are ready to take the long road of obedience. Our churches need pastors who are going to be equipped and healthy for the long haul. This is not to say that there are not pastors who go to seminary and leave totally equipped. It happens all the time in the same way there are men who grow up without dads and live healthy lives, but based on statistics, it is not the norm. Mouw sees it like this, “The theological school needs all the help it can get from the church to assist it in nurturing a sense of the importance of vocation.”<sup>190</sup> He goes on to say that theological schools benefit from maintaining a more intimate relationship with the nurturing and evangelizing Christian community.<sup>191</sup>

In 2006, *Christian Century* asked the question to some leading thinkers in Christendom of what they thought theological education would look like half a century from now. The responses were from Brian McLaren, Craig Barnes, Maggi Dawn, Nancy E. Bedford, Simon Oliver, Scott Jones, and others. These thinkers are all over the theological map, but one thing that the majority of them agreed on was that there would be better collaboration between the Church and the seminary.<sup>192</sup> Looking at Barnes specifically, he said that seminaries will begin to produce pastors who are not only theologically trained, but also skilled in communicating their education in the parish context.<sup>193</sup> Pastors will have worked with the Church throughout their whole education process.

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<sup>190</sup> Richard J. Mouw, “The Seminary, the Church, and the Academy” *Calvin Theological Journal*. 33 (1998), 467.

<sup>191</sup> *Ibid.*

<sup>192</sup> John M. Buchanan, “Seminary 2050” *Christian Century* 123 (Fall 2006) 22-28.

<sup>193</sup> *Ibid.* 22.

It has only been in the past few centuries that the idea of a seminary has emerged. This is not to take away from the pastoral training throughout history nor is it to say that the seminary is an unsuccessful model, but simply to say that the seminary can provide things that the greatest and largest Churches will not be able to provide. DeYoung says:

Our present model is far from perfect. Church, seminaries, and denomination/ordaining institutions need to work together more effectively. It is too easy for each entity to assume the other is doing the hard work of vetting potential candidates for ministry.<sup>194</sup>

The key that DeYoung hits on is that he says it is hard work. The pastoral office is a complex role to take on; therefore, the training must be thorough, and it will be difficult work. It takes a village to raise a child,<sup>195</sup> and it takes the seminary and church working together to raise up a healthy pastor.

### Shape

If this were a dance, is it the church or the seminary that is leading? Perhaps the answer is both. What is needed in order for the seminary and church to have a healthy relationship is mutual submission. In this case, perhaps the relationship should be more egalitarian than complimentary, with a sense that each side is leaning on the other and submitting to the other. Some have advocated that it should be the Church who is leading, and perhaps there is merit for that. However, the difficulty that arises is figuring out which church should lead. There are thousands of denominations and even more Churches, so how would that actually work? Even within a certain denomination there are going to be great

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<sup>194</sup> Kevin DeYoung, “Why the Church Still Needs the Seminary” Gospelcoalition.org <http://thegospelcoalition.org/blogs/kevindeyoung/2013/10/04/why-the-church-still-needs-the-seminary/> (accessed June 12, 2014)

<sup>195</sup> African proverb from Hilary Clinton’s book “It Takes a Village”. Hilary R. Clinton, *It Takes a Village* (New York: Simon & Schuster, 1996)

distinctions between Churches. They may not be theological distinctions, but there will be different emphases nevertheless. This is the reason why a relationship of mutual submission is being proposed. Also, on the other hand it cannot be the seminary alone that is leading, for it is the church that is on the forefront of ministry. The two must submit to each other.

A grace driven perspective is needed where each side is learning to allow the other to play to their strengths. Returning to the marriage analogy, even in a complimentary relationship it does not mean the husband is leading and doing everything. More often than not if the wife is strong in an area that the husband is not, it is she who is going to lead in that area. The seminary and Church must learn to work together as the advancement of the kingdom of God take place.

### Case Study

It will be helpful to close out this chapter by looking at two case studies on how the Church and seminary can work in better unison. There is no question that there will be challenges in making this work. But like a marriage can be very challenging, it is still a beautiful thing. The first case study will be the Transition-into-Ministry program from the Lilly Endowment. The second case study will be Southeastern Universities extension sites.<sup>196</sup> Both of these examples are striving to see a healthy relationship between the academy and the Church.

In 1999, the Lilly Endowment created their “Transition-into-Ministry” program. The aim of their project was to help new pastors make the critical transition from seminary

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<sup>196</sup> There are currently over twenty different Churches that Southeastern is working with.

student to full-time pastor well.<sup>197</sup> Coble says this:

Like all professions, the first years of a ministerial career are often challenging. Young Ministers must establish a new identity as pastor and develop the work and study habits necessary from providing spiritual leadership to their congregations... often these pastors receive little support in working through tough transitional issues and developing a healthy pastoral identity.<sup>198</sup>

The goal of this program is to test new ways for helping pastors make the major transition of going from student to pastor. The transition from student to pastor can be a difficult one, because regardless of how much training a young man has, there are still going to be things that were totally unexpected. This is what the program is trying to work against: they wanted to create something that allowed for a smoother transition.

The majority of the projects that they have funded have been very similar to the medical school model. What new pastors have done is serve as “residents” in a teaching congregation before assuming their own leadership.<sup>199</sup> Thus far the Endowment has invested \$38 million and made grants to 31 institutions with the hope of seeing healthier transitions.<sup>200</sup> The result they are hoping for is that gifted young pastors will not become frustrated and drop out of ministry in the first five years, but stay and make a lasting impact. Much of this program is done after the student graduates seminary, and although this may be ideal, we will see that the next model is perhaps more desirable.

The second case study is Southeastern University and their extension site model.<sup>201</sup> Southeastern wanted to create a model that made theological education more accessible to those who could not commit to a residential program, and they wanted to create a model that

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<sup>197</sup> Christopher Coble, “Transition-into-Ministry” Lillyendowment.org  
[http://www.lillyendowment.org/religion\\_tim.html](http://www.lillyendowment.org/religion_tim.html) (accessed June 12, 2014)

<sup>198</sup> Ibid.

<sup>199</sup> Ibid.

<sup>200</sup> Ibid.

<sup>201</sup> The church that I work for (Mbcocala.org) is becoming an extension site for SEU in the Fall of 2014.

would use the strengths that the Church can bring to pastoral training. The program is centered on experiential-based learning that capitalizes on the university's strong curriculum and the unique ministry identity of the local church.<sup>202</sup>

The extension site model is a hybrid. The student is placed into a cohort of ten to sixty other students. These students take all the same classes together and are therefore a part of a tight knit community of learning. The classes vary—some are taught online by the residential faculty at SEU, and some are taught live by qualified pastors. The keystone of the program is its ministry tracks. In a ministry track the student will choose whatever avenue of ministry they want to pursue, e.g. student ministry, pastoral ministry, worship ministry, and so on. Every semester they will be learning about how to thrive in that role so that when they graduate and prepare to become a lead pastor, youth pastor, or whatever else they plan on becoming, they are graduating with a strong understanding of how to flourish in that pastoral position. The program also includes training in emotional intelligence, leadership, and personal soul care so that when the student graduates he is graduating healthy and prepared to face ministry.

These two case studies are just a few examples of how the Church and academy can work together to see young, vibrant pastors enter into ministry. Both models are different and the hope is not that every model would be the same, but that based on context and unique situations, different churches and seminaries would learn to work together for the advancement of the gospel. When the church and academy are working together it creates a space where the budding pastor can be developed in personal soul care, emotional intelligence, ministry education, and leadership.

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<sup>202</sup> Andrew Miller, "Extension Sites" [Seu.edu](http://Seu.edu) [www.seu.edu/admission/extension-sites/](http://www.seu.edu/admission/extension-sites/) (Accessed June 12, 2014)

## CHAPTER 11

### CONCLUSION

The spirit of this thesis is not to in any way discredit what seminaries or Churches have done on their own throughout the years. This work is not attempting to simply critique seminary education. Rather it has been trying to answer the question: what form of pastoral training will lead to healthy ministry? The temptation is often to leave things the way they are. This is the easier path, especially when things are going all right; it is scary to enter into the unknown. Yet no one would deny that pastoral training could perhaps be healthier, that pastors could be more holistically prepared to enter ministry.

Much has been said about pastoral training thus far. The aim of this final chapter is to bring all the contents of this work harmoniously together. By looking back at history it is clear that pastoral training has always been in flux. As the times have changed, pastoral training has adapted to fit whatever context in which it found itself. By and large the present model of pastoral training has been in use for a while, and thus, perhaps what is needed is an upgrade. The hope of this thesis is not to scratch and start all over, but to build upon what is already established. The goal is to see seminary 2.0, where it is working more comprehensively with the Church in the development of young pastors.

Following the guidance of the Pastoral Epistles, what has been put forward is the need for a more holistic approach to ministry: an approach where the focus goes beyond ministry education and develops the full pastor, so that when he steps into his God ordained

vocation, his soul is healthy, and he understands how to operate at a high emotional level while having the education and leadership needed to function well in ministry.

The Jesus seminary showed us the importance of mentoring and investing in the few rather than in the multitude. Applied to today's context, this kind of development happens best in the Church, where an older pastor is able to mentor and develop a young budding seminarian, and take the time that is needed for each individual. Just as Jesus' primary desire was to see his disciples with healthy souls connected to the vine, an older pastor is able to see the young man work in ministry and have the student work with him and to drive the student to Christ.

The pastoral quadrilateral that was put forward in this work is not attempting to be the end-all for pastoral training. Rather, it is attempting to offer a pastoral paradigm that meets the needs of doing ministry in the 21<sup>st</sup> century. We live in a rushed society--busyness is our highest commodity--and it is easy for a young pastor to get sucked into the hamster wheel that is our culture, just spinning over and over again. What he needs is soul training. To be taught what it looks like to have one's ministry begin and end at the feet of Jesus, he must be poked, prodded, and driven to the cross, so that he can have an understanding that the strength of his ministry will not be his "new" brilliant ideas, but the young pastor's soul staying connected to his Source, Jesus. Pastoral work is people work; if he is going to do ministry well then he must have a high EQ and know how to relate and manage himself and others. The pastor must have deep theological and spiritual roots out of which to grow a healthy ministry. After all, if he does not have a strong education, what is he teaching? What can he offer? The pastor will meet challenges in ministry. The pastor will need to figure out

how to get people on board with the vision God has given him. His leadership will be called to the table and if he has no training in leadership, then what can he offer?

There will surely come a time when pastoral training must be reevaluated again, and by no stretch of the imagination is this a perfect paradigm, but the hope is that this will lead to a greater conversation of what it looks like to approach pastoral training with the mindset of what is going to create healthy pastors. May we heed the words that Paul spoke to his spiritual son, the young budding pastor Timothy: “May the man of God be complete, equipped for every good work” (2 Tim. 3:17).

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