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FACTORS THAT MOTIVATE A MAN TO BECOME
AND REMAIN THE SENIOR PASTOR
OF A LOCAL CHURCH

A Thesis Project

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FACTORS THAT MOTIVATE A MAN TO BECOME
AND REMAIN THE SENIOR PASTOR
OF A LOCAL CHURCH

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It is the author's prayer that the fruit of this work will cause pastors and other full-time ministry workers to be motivated to remain faithful and continue in the ministry to which God has called them.

"Faithful is he that calleth you, who also will do it."
I Thessalonians 5:24.

ABSTRACT

FACTORS THAT MOTIVATE A MAN TO BECOME
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OF A LOCAL CHURCH

by

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Readers: Dr. Elmer L. Towns, Dr. William Matheny

This project evolved from the question, "What motivates a man to become, and remain, a pastor?" The hypothesis was that a man, called of God into the ministry, would not be primarily motivated in his work by secular or external motivators and factors; but by internal or spiritual factors. An opinion poll of 125 Master of Divinity graduates of Liberty Baptist Theological Seminary reflected the thesis and illustrated the problem. The author has concluded that a pastor should give attention to his spiritual development and constant reinforcement of the call of God in his life. The results of this project should be an encouragement and source of motivation to every pastor who strives to remain faithful in ministry.

INTRODUCTION

The author is committed to a life of full-time Christian ministry. Obedience to God's call and direction in his life is as real and strong now as it was at the beginning of his ministry. However, he has found his viewpoint to be different from that of some others.

After many years of training and sacrifice, some men who believed God had called them into the pastorate are now resigning. Many of this pastor's personal friends and some fellow seminarians have resigned their churches and are no longer working in a Christian ministry. Instead, they have taken up full-time secular work.

One of the personal reasons the writer has chosen this topic is because he pastors a vibrant, growing, independent Baptist church planted by a Liberty University graduate who, three years following his move to a Southern Baptist Church, left the ministry for full-time secular employment. It was having to personally agonize over the questions raised by several of his church members such as: "Why the former pastor left the ministry?", and "If God called him into the pastorate, how could he leave it?" that prompted this topic for a thesis.

It is the author's purpose to examine the subject of

motivation and the pastor to answer the question, "What motivates a man to become, and remain, a pastor?"

This thesis examines motivation as it relates to the pastor's call, ministry and life. The increase in the number of men leaving the pastorate through resignation and/or forced termination affects the image of a church in the community among the lost and saved alike. This thesis seeks to answer the following questions as they relate to motivation and the pastor: (1) What is motivation?, (2) What is the pastor's source of motivation?, (3) What accounts for the differences in motivation among pastors?, (4) What are the consequences of the motivational problem?, (5) How do we encourage and revitalize motivation in the life of the pastor?, (6) What factors cause men to leave the ministry?, and (7) What is the opinion of Master of Divinity graduates from Liberty Baptist Theological Seminary as it relates to motivation and their ministry.

While the general understanding of the church is that a pastor is called into the ministry for life, there is little forethought given to the role that motivation plays in his remaining in the pastorate. The author's purpose is to examine the relationship between motivation and the pastor and how it affects his continuation and persevering in ministry.

There are certain limitations to this thesis. Specifically, there are many areas not included in the above

questions and those not included or implied will not be covered. First, no attempt was made to include an historical study of the type and sources of motivation for pastoral ministry because this study is dealing with current issues and the unique problems that arise out of contemporary culture. Secondly, the study was not based on conclusions drawn from statistical study, but from an opinion poll used to illustrate the problem of motivation. Thirdly, the study is not an exegetical study or exposition of the biblical teachings on the issue of motivation; however, in following the strategy of the prepared questions, there are references to Scripture and its relationship to the motivation of the pastor.

A letter and opinion survey (Appendix A and B) were sent to Liberty Baptist Theological Seminary graduates who earned a Master of Divinity degree to observe the role of motivation in their lives and ministries. The graduates surveyed included only those pastors serving in the pastorate in the United States as provided by the Dean's office of Liberty Baptist Theological Seminary. Many graduates were omitted because they were not serving in a senior pastor capacity, others were involved in continuing education, some were serving in parachurch organizations, some were in the chaplaincy ministry while others were international students who had returned home to serve Christ in their own country.. The observations from those surveyed

were used to guide the author in gathering data for his conclusions. This thesis was limited in scope of research to such books, periodicals, articles and dissertation abstracts as they relate to the subject of motivation and its affect on the pastor.

This thesis was researched in three parts. First, a library research was conducted and the data analyzed and summarized to ascertain the observations and results of writings done by others on this subject. A comparison of thought by various writers provided a sufficient resource for the writing of the chapter contents. The author searched several Dissertation and Thesis Indices for titles dealing in part or whole with the subject of this paper.

Secondly, part of the author's research method included personal Bible study as it relates to the subject of this paper. Correlations were drawn between God's motivation of Bible characters and how it impacts the pastor today.

Thirdly, the results from an opinion survey were evaluated to provide a practical correlation between methods of personal enrichment and motivation.

This thesis follows a progression in thought as illustrated above. The first chapter defines motivation in its biblical and non-biblical usage. Chapter two gives consideration to the pastor's sources of motivation. The third chapter discusses reasons for the differences in motivation that exists among pastors. Chapter four examines

several consequences of the motivational problem as it relates to the pastor. The fifth chapter explores ways of encouraging and revitalizing motivation in the life of the pastor. The sixth chapter examines factors that may cause the man of God to leave the ministry. The seventh and final chapter illustrates the data collected by an opinion survey sent out to Master of Divinity graduates from Liberty Baptist Theological Seminary.

The content of each proposed chapter is summarized above. The thesis also includes an introductory and concluding chapter in their respective places in the paper.

A number of steps will be taken in the preparation of a working bibliography. First, the author consulted the card catalogues of several libraries in the Baltimore-Washington area. This process involved looking for books and articles under the heading of "motivation". A second step involved a survey of those articles listed in the Religion Index: Periodicals and the Christian Periodical Index. The author also searched several Dissertation and Thesis Indices for titles dealing in part or whole with the subject of this paper. Thirdly, opinions were collected, compiled and evaluated from a survey letter sent to all Liberty Baptist Theological Seminary graduates with a Master of Divinity degree to determine the role motivation plays in the life of the pastor.

In approaching this subject, the author points out the

relationship between the importance of motivation and the perseverance of the pastor. He then shows the relevance of positive motivating factors in keeping the man, called of God, in the ministry. The conclusions of this paper are of utmost importance to persons involved in Christian ministry. They are also of value to the administration of schools like Liberty University School of Religion and Liberty Baptist Theological Seminary that are committed to the training of persons who will devote a major part of their lives seeking to reach others with the gospel of Jesus Christ.

CHAPTER I

WHAT IS MOTIVATION?

The word motive, according to The Oxford English Dictionary, comes from the Renaissance. It derives from the medieval Latin word movere meaning "to move", and it is defined as "that which tends to move a person to a course of action".¹ It is from this root that we derive the word motivation.

Motivation, therefore, can be defined as that which moves or induces a person to act in a certain way. It could be a desire, fear or other emotions, or a consideration of reasons which influence or tend to influence a person's volition.² It is also called a strong affective association, characterized by an anticipatory goal reaction and based on past association of certain cues with pleasure or pain.³ Motivation is further defined as the initiation

¹The Oxford English Dictionary Vol. VI (Oxford: Clarendon Press, 1978), 698.

²Henry Bosley Woolf, ed., The Merriam-Webster Dictionary (New York: Simon & Schuster, 1974), 458.

³David C. McClelland, Studies in Motivation (New York: Appleton-Century-Crofts, 1955) 226.

of learned, or habitual, patterns of movement or behavior.⁴ It is also seen as the regulation of need-satisfying and goal-seeking behavior.⁵ From the pastor's perspective, motivation may be defined as the encouragement of an activity in another person that is mutually beneficial, both to the encourager and to the one being encouraged in such a way that the needs of both are adequately met.⁶ In other words, regardless of the viewpoint one takes, motivation has as its common denominator, that incentive which causes a person to act.

Non-biblical Usage

Whether from a non-biblical or biblical perspective, motivation plays a large role in getting an individual to accomplish any task. Whether a businessman or a minister of the gospel, one's work will be affected by motivation.

One key to effective performance is simply--but not simplistically--motivation. It is the number one concern of professional managers.⁷ Yet, who is more professional and has to manage people and a business more than the pastor.

⁴Clark L. Hull, Principles of Behavior (Norwalk, Conn.: Appleton-Century Company, Inc., 1943) 227.

⁵Ernest R. Hilgard, Richard C. Atkinson, and Rita L. Atkinson, Introduction to Psychology 6th ed. (New York: Harcourt Brace Jovanovick Inc., 1953) 609.

⁶Terry Dorsett, "Ministering Through Motivating," Christian Education Today, Fall 1990, 23.

⁷Thomas L. Quick, The Quick Motivation Method (New York: St. Martin's Press, 1980), 1.

Thomas Quick, author and lecturer, identifies five managerial facts of life that serve as a basis for motivating others. These are:

- (1) People have reasons for what they do (goals, objectives, etc.).
- (2) Whatever people choose to do, they do it to gain something they believe is good for them.
- (3) Whatever goal I choose has to be attainable. (There is no motivation in pursuing the impossible!)
- (4) The conditions under which the job is done can affect its value to the employee or his or her expectations of success.
- (5) You, the manager, can increase the value of the goal, the employee's expectations of reaching it, and enhance the situation surrounding the performance.⁸

The essence of Quick's perspective is that managers (pastors) need to know that they can influence people's choices of behavior and how to do it. What a pastor says and does, and how he says and does it, can be a positive or negative motivation to his people. Therefore, the pastor is the key to a deeper commitment of his people/employees to his own goals. The pastor must realize that a large part of the success of his ministry falls upon the work of the laity and staff. Therefore, the ability to motivate them through internal or external factors weighs heavily on the outcome of his work. Suffice it to say, that a pastor who cannot identify factors to motivate others may have very little energy to motivate himself.

⁸Ibid., 7-10.

These motivations can come from an extrinsic or intrinsic source and are designed to produce actions based on a person's value system, needs and goals. Some extrinsic factors include pay, salary increase, fringe benefits, the quality of supervision, job security and working conditions. Intrinsic factors might include recognition, success, achievement, responsibility and advancement.

The concept of motivation in psychology has often been used to group ambiguously three distinct but related classes of phenomena.

First, there is the phenomenon of physiological needs. Without certain internal and external conditions, the organism would perish; therefore, we say it needs these conditions.

Second, there is the phenomenon of instigators or drives. Certain instigating conditions, such as food deprivation provide, from within the organism, sources of more or less painful "drive stimulation" which tends to heighten the activity level until the stimulation is withdrawn.

Third, there is the phenomenon of rewards and punishments. Certain stimuli have the capacity to change the frequency of responses which they follow. Stimuli which increase frequency are called rewards; those which decrease frequency are called punishments.⁹

The physiological phenomenon of need includes the conditions necessary for the organism to survive. The animistic theory proceeds to make the following assumptions: (1) the organism wants to survive, (2) therefore, the

⁹James Olds, "A Physiological Study of Reward," in Studies in Motivation, David C. McClelland (New York: Appleton-Century-Crofts, 1955), 134.

organism wants the conditions that will permit survival.¹⁰

As it relates to a pastor's motivational needs (1) if physiological needs are not met, (2) if instigators or drives are unmet, (3) or if rewards/punishments are out of balance, the question must be asked, "Why continue?"

The pastor must always get back to God's ultimate purpose, His timing and His call.

Consider the rewards/punishments that affect the pastor in an event day. After a "big attendance day" the results could be:

	World Says	God's Plan	Pastor
1. Many people, lives changed	success	success	pleased
2. Few people, lives changed	failure/ questionable	success	question mark
3. Many people, no changes	success	failure	success & failure
4. Few people, no changes	failure	failure	discouraged quit Monday

Two essential goals of motivating factors are objective achievement and recognition. Symbols of recognition include money, educational degrees, an attainment of high standing, or "reputation" or "honors" within one's occupational group. Objective achievement would be a satisfactory modicum of attainment of the technical goals of the respective

¹⁰Ibid., 135.

activities,¹¹ such as an increase in attendance and giving at the church for which the individual is in whole or in part responsible.

Another view is that motivation seems to be neither a fact of experience nor a fact of behavior, but rather an idea or concept we introduce when we undertake to explain behavior.¹²

Behavior might be explained indirectly as the result of stimuli that have been effective in the past or the result of the physical structure of the individual, or of its prior experience.¹³ These stimuli serve as the basis for motivation. Bolles states that the most enduring theory of motivation is that which attributes a man's behavior to the results of his own mental processes.¹⁴ He calls it traditional rationalism. That is, man acts because he has reasons for acting.¹⁵ Zig Ziglar, conference speaker and author, says your reason for doing your day-to-day activities that fill your life is not motivation that has been imposed on you by anyone else; it's your personal

¹¹David C. McClelland, Studies in Motivation (New York: Appleton-Century-Crofts, 1955), 249.

¹²Robert C. Bolles, Theory of Motivation 2d ed. (New York: Harper & Row Publishers, 1967), 1.

¹³Ibid., 2.

¹⁴Ibid.

¹⁵Ibid.

motivation.¹⁶ He goes on to say that people who are motivated have a motive; they have a reason, a purpose, or a cause. Then they take action on that reason, purpose, or cause.¹⁷

Abraham Maslow developed a hierarchy of needs that has five different need levels.¹⁸ Maslow's theory indicates that need satisfaction is the key to motivation. It is primarily the work of helping men fulfill their inner needs that are necessary for creative survival.

Human needs are the mainspring of motivation. All motivation ultimately derives from a tension that results when one or more of our important needs are unsatisfied: a person who is hungry is motivated to find food; a person who needs security is motivated to find it; and a person with a compelling need to accomplish challenging tasks might try to conquer a mountain.¹⁹

Maslow's hierarchy of needs satisfaction emphasized that lower needs were important, until they were satisfied, and then the next level of need becomes important. He assumed a hierarchy of motives ascending from the basic

¹⁶Zig Ziglar, Top Performance (Tappan, New Jersey: Fleming H. Revell Co., 1986), 220.

¹⁷Ibid., 221.

¹⁸Abraham Maslow, Motivation and Personality (New York: Harper & Row Publishers, 1954), 359.

¹⁹Gary Dessler, Human Behavior (Reston, VA.: Reston Publishing Company, 1979), 56.

biological needs present at birth to more complex psychological motives that become important only after the more basic needs have been satisfied.²⁰ His hierarchy of needs includes physiological needs, safety needs, belonging and love needs, esteem needs, and the need for self-actualization. Figure 1 illustrates Maslow's hierarchy.

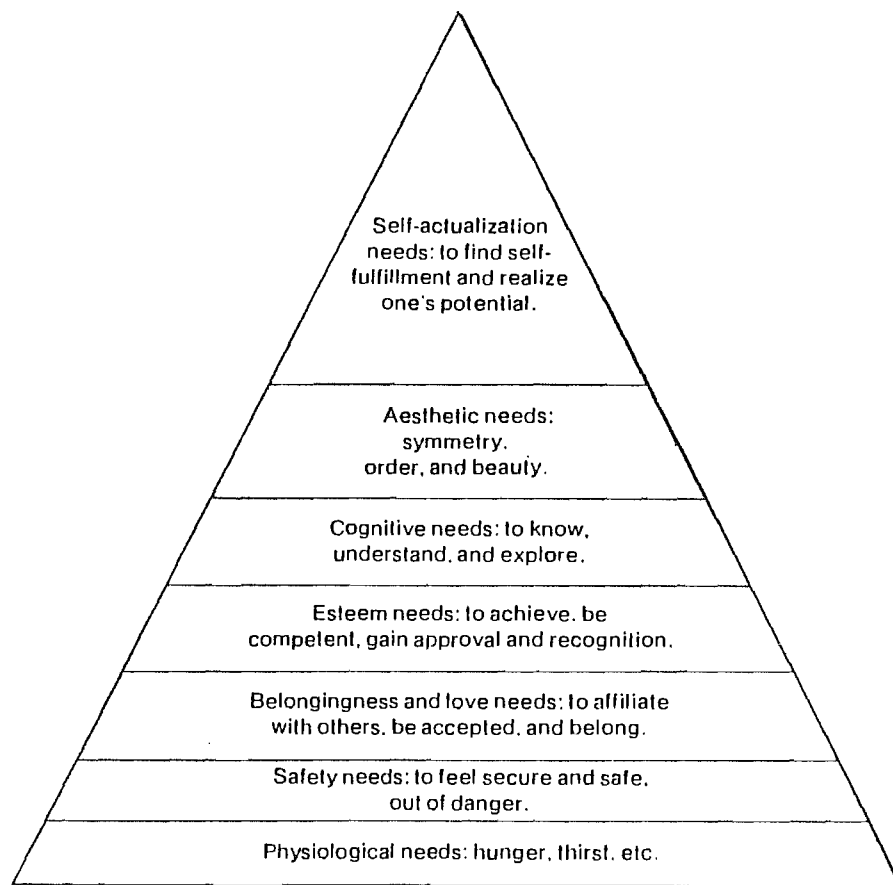
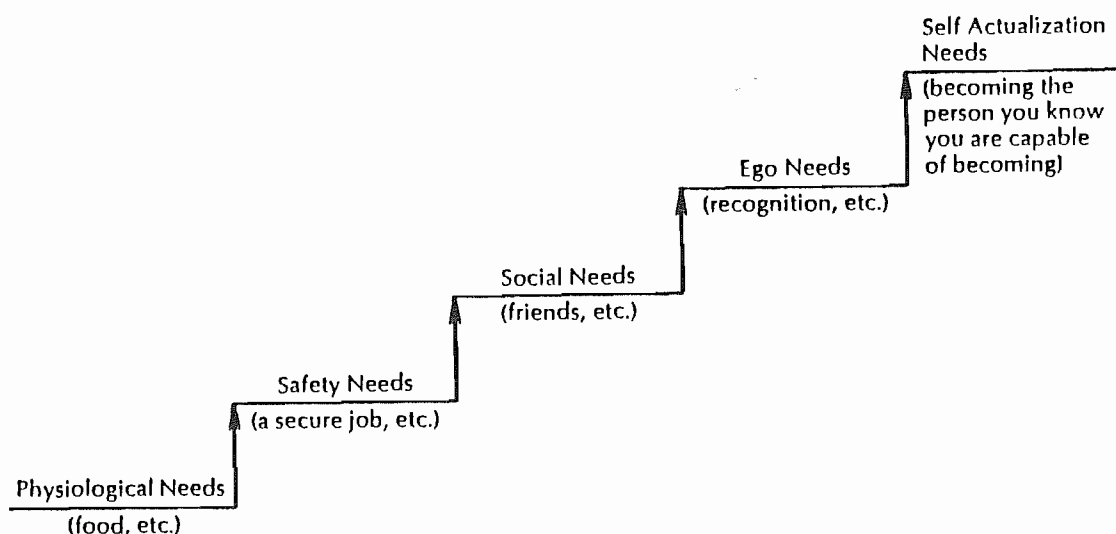


Fig. 1 Maslow's Needs Hierarchy²¹

²⁰Ernest R. Hilgard, Richard C. Atkinson, and Rita L. Atkinson, Introduction to Psychology 6th ed. (New York: Harcourt Brace Jovanovich, Inc., 1953), 333.

²¹Maslow, 359.

Maslow's theory states that the relative potency of human needs moves from strongest potency at the base of the pyramid to the least potency at the top. Therefore, while the need for self-actualization produces the highest quality of motivation, it apparently gets the least attention because it must compete with the more basic needs.



Note: Each higher order needs become active only when succeeding lower level needs are fairly well satisfied.

Fig. 2 Maslow's Needs Hierarchy, as illustrated by Dessler's ladder concept.²²

This principle is an important one for pastors since they may spend much of their energy seeking to relate to persons on the basis of self-actualization when they are caught up in a web of more basic needs. In his own life,

²²Gary Dessler, Human Behavior (Reston, VA.: Reston Publishing Company, Inc., 1979), 57.

the pastor may strive for self-actualization while ignoring those motivational factors that satisfy his basic needs. This misunderstanding of motivation and needs satisfaction can lead to frustration, discouragement, burn out or resignation. The pastor, in order to motivate others, must first recognize where they are on the hierarchy of needs. He must also recognize his own needs if he is to motivate himself.

Not all psychologists agree with Maslow's theory of motivation. Based on a variety of studies, some experts today believe that needs are arranged in a two-level hierarchy. At the lower level are physiological and security needs. At the higher level are social, esteem achievement, and self-actualization needs. These needs are to feel important and to be treated as a capable individual.²³

Since motivation produces a goal directed behavior, its theories are built on need satisfaction. It is related to employee satisfaction and job performance.²⁴ For example, people join and work in organizations to satisfy their needs. They are attracted to a job that has the means of satisfying their needs. These means are called incentives or rewards; organizations use them to induce people to

²³Ibid., 59.

²⁴Kae Chung and Leon Megginson, Organizational Behavior (New York: Harper & Row, 1981), 135-6.

contribute their efforts toward achieving organizational goals. The continued existence of an organization depends on its ability to attract and motivate people to achieve these personal and organizational goals.

Management expert Saul Gellerman agrees that we all have needs for things like money, status, achievement, and recognition. He agrees that if one of these needs is not satisfied, a person will be motivated to satisfy it. But he also says that we do not seek money, status, or achievement for its own sake. Instead, these are only vehicles that a person uses in his constant quest to be himself, or to be the kind of person he thinks he should be.²⁵ David Nadler argues that the strength of a person's motivation to perform effectively depends on two things: (1) the person's belief that effort can be converted into performance and (2) the net attractiveness of the outcomes (rewards) that are perceived to stem from good performance.²⁶ However, whether in secular or ministry related work, the process of motivation is consistent. There is first the need, then a goal, followed by activity,

²⁵Saul Gellerman, Motivation and Productivity (New York: American Management Association, 1963), 290.

²⁶David Nadler and Edward Lawler III, "Motivation: A Diagnostic Approach." Chap. in Perspectives on Behavior in Organizations ed. J. Richard Hackman, Edward Lawler III, and Lyman Porter (New York: McGraw-Hill, 1977), 35.

resulting in job satisfaction.²⁷

The pastor may be motivated by personal goals. There is the need to achieve, whether in souls saved, numerical growth in Sunday School and worship, or a more balanced schedule of his time. Successful achieving leads to self-esteem, the respect of others, promotion, power, money, and, not the least, satisfaction with oneself.²⁸ It is important that the pastor recognize the difference between motivation and manipulation in accomplishing his goals. Terry Dorsett, assistant junior age pastor at Thomas Road Baptist Church in Lynchburg, Virginia claims,

Motivation creates desire to do what needs to be done. Manipulation forces people to do what they may not want to do, or may even be opposed to doing. Motivation comes from a caring heart for others, with a desire to see growth and the accomplishment of good. Manipulation comes from a selfish heart that seeks to accomplish its own goals without concern for other people's feelings or desires. Motivation seeks the common good, the advancement of common goals and objectives. Manipulation seeks power for the leader and the furtherance of his control over people and situations. Being motivated is a pleasant experience that results in respect and love for the leader. Being manipulated produces fear and anxiety.²⁹

Within the church structure, the pastor will have more success with volunteer help if he develops motivational

²⁷Reginald McDonough, Keys to Effective Motivation (Nashville: Broadman Press, 1979), 76.

²⁸Quick, 56.

²⁹Dorsett, 23.

skills over manipulation practices. He must realize that dedication and commitment become more important motivators for volunteer workers than for salaried personnel.

Also, it can be noted that motivation is a personal matter that is decided by each person for himself.³⁰ A businessman or pastor may be influenced by extrinsic incentives such as salary, fringe benefits, vacation time, etc., but the actual response of the individual is his responsibility and lies within himself. This principle may be difficult for the pastor to accept since much of his ministry is devoted to motivating others.

Frederich Herzberg, Professor of Psychology at Western Reserve University in Cleveland, carried out studies to determine more precisely what people want and what motivates them. He identified work factors that led to job satisfaction and motivation, as well as those that were demotivators. According to Herzberg, if you continue to build more opportunities for achievement and recognition into a job, then your employees should become more motivated.³¹ Figure 3 (page 20) summarizes his findings.

Although arguments can and have been made from both sides regarding Herzberg's theory of motivation, it does nonetheless support the fact that needs influence motivation in organisms. His theory also points out that intrinsic

³⁰McDonough, 72.

³¹Dessler, 60.

factors are the more important in motivating workers.

Victor Vroom saw man's need to succeed as a key motivator in human behavior. He identifies this need as the "expectancy theory" of motivation. Man must believe he has the ability to obtain the reward. Vroom assumed that a person's motivation to exert effort is based on his or her expectations for success.

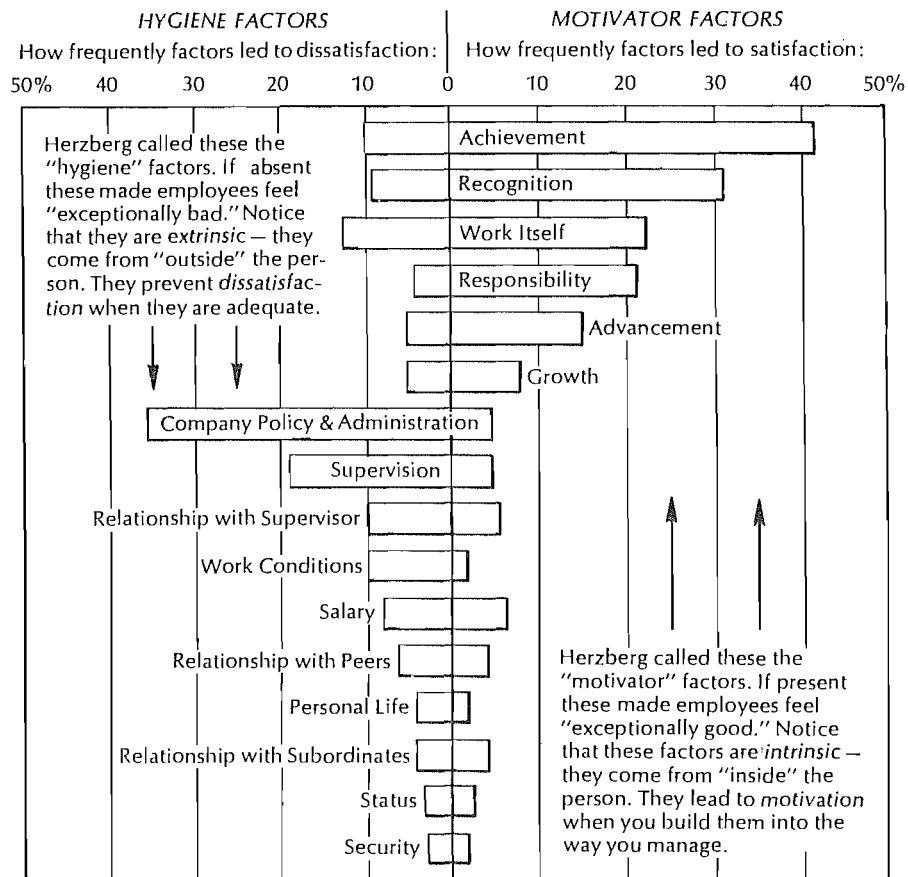


Fig. 3 Summary of Herzberg's Motivation-Hygiene Findings³²

He argues that motivation involves a three-step

³²Ibid.

process:

1. Does the person feel that the reward of his effort is important to him?
2. Does he feel that his effort will be instrumental in getting him his promotion (or projected reward or results)?
3. Does he feel that exerting effort will, in fact, result in increased performance?³³

Vroom's theory is visualized in Figure 4.

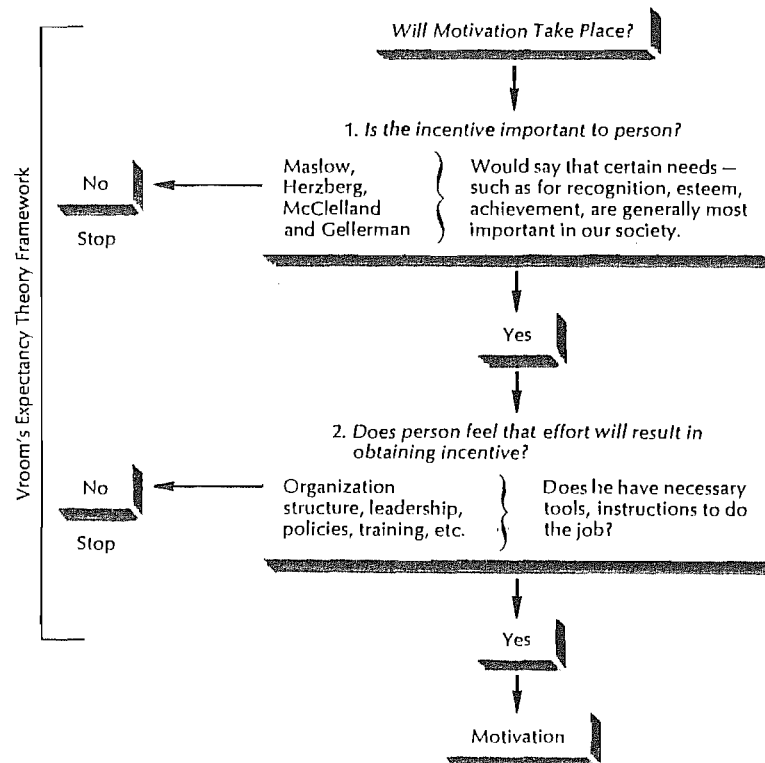


Fig. 4 A Model of Motivation³⁴

All too often ministers approach motivation as something a leader does. This concept makes one person responsible for the behavior of another. On the contrary,

³³Dessler, 67.

³⁴Ibid., 69.

each is responsible for and accountable to God for his own behavior. The Scriptures say, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) and "For as he thinketh in his heart, so is he": (Prov. 23:7). The idea is that a person's heart attitude will dictate his behavior. Therefore, the heart becomes the root of motivation. It would appear then that good theology makes motivation a personal matter that is decided by each individual. According to Reginald McDonough, Associate Executive Secretary and Director for Program Planning for the Southern Baptist Convention, the principle of self-motivation makes each person responsible for his actions, rather than the leader (pastor), and implies that the leader's (pastor's) responsibility is not to motivate persons, but to build a climate in which they will become motivated.³⁵ This approach is entirely consistent with equipping functions of ministry discussed by Paul in Ephesians 4:12 "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Also, McDonough lists needs as the basis for motivation. He calls physiological and safety needs, existence needs. He calls social and esteem needs, relatedness needs. He lists growth as a need which includes competence, achievement, independence and self-

³⁵McDonough, 72-73.

actualization. He says need is the internal stimulus that can cause a person to act.³⁶

Motivation plays an important role in any job performance since the consequences of unmet needs adversely affect the individual. Herzberg considers these motivators as:

Achievement: The successful completion of a job or task; a solution; the results of one's work.

Recognition of Achievement: An act of praise or some other notice of the achievement.

Work Itself: Tasks as sources of good feelings about the work done; extent of duties.

Responsibility: For one's own work or that of others.

Advancement: An actual improvement in status or position.

Possibility for Growth: Potential to rise in the organization.³⁷

Kae Chung, Department of Administration, Wichita State University, and Leon Megginson, Professor of Management, Louisiana State University, list the potential consequence of unmet needs as stress, anxiety and frustration. These unmet needs, they say, can produce a number of different possible consequences from invigoration (working harder), to aggression (fights, strikes, accusations), to psychological withdrawal (apathy, low morale, depression), to physical

³⁶Ibid., 25-31.

³⁷Frederick Herzberg, Work and the Nature of Man (Cleveland: The World Publishing Co., 1966), 56.

withdrawal (tardiness, absenteeism), to recovery mechanism (rationalization, reinterpretation).³⁸

These consequences, as a result of unmet needs would make the secular employee or church employee very ineffective in his work. Thus, the greater need is for employers and employees without and/or within the ministry to understand motivation and the role it plays in the accomplishment of the job one was hired to do.

Because the pastor is constantly working with people, it is important that he understands motivation. This understanding will not only help him do a better job, but also generate more productivity from his staff or congregation.

In a cassette tape recording of a 1987 staff meeting, John Maxwell, pastor of Skyline Wesleyan Church in Lemon Grove, California, listed ten motivation maxims.³⁹ He considered them a general rule of conduct. Seven of these maxims are considered.

The first was "People do what people see." In other words, a pastor cannot motivate someone else until he has first learned to motivate himself. This we call the power of example.

Secondly, Maxwell says, "Know your people." It is

³⁸Chung and Megginson, Organizational Behavior, 70.

³⁹John Maxwell, "Ten Motivational Maxims." (Lemon Grove, California: Injoy Ministries Inc., 1987), sound cassette.

difficult to motivate people you do not know. Find out their goals, needs and what you can do to point them in the direction of achieving them.

The third maxim is to "Let your people know you." It is hard to sell anyone on your program or vision if you keep them at a distance. The pastor must allow his people, especially those he labors with in ministry, to know his goals, his vision, his strengths and weaknesses.

Fourthly, "What gets rewarded gets done." Maxwell stated that psychologists now seem to have arrived at this very important truth: the pleasure of reward motivates people more than the pain of punishment. It means that people will be motivated to work more by the expectation of pleasure than by fear of losing their jobs.

Fifthly, Maxwell states "Nothing breeds success like success." The secret of motivation is hope. The pastor or worker continues to push on because past successes produce an anticipation and expectation that their efforts will be successful.

Sixthly, "Minimize mistakes and accentuate action." The pastor cannot be afraid of making mistakes but must learn from them to propel him to action that is successful. Success is a great motivator.

And finally, Maxwell states "In motivating people, you have to believe in people." He says a lot of people will have gone farther than they thought they could, because

someone else thought they could. Since people are the pastor's only appreciable asset, they must be his priority and he must believe in them if they are to be motivated to increase their productivity in ministry.

Biblical Usage

As we examine the biblical usage of motivation, one must not ignore the principle of need satisfaction. The satisfying of personal needs, values or goals is still relevant in the life of the ministry-related employee. However, the Christian's value system should reflect his relationship to Christ and his motivations are affected by that relationship. For example, the apostle Paul's motivation, not to be anxious about his needs, was based on God's promise in Paul's letter to the Philippians: "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19). The believer today also finds his every need met as he draws upon the resources of God. McDonough cites scripture to meet one's hierarchy of needs.⁴⁰

To satisfy your physical needs, Jesus said, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow

⁴⁰McDonough, 69-70.

not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:25-26).

To meet your safety needs Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jn. 14:1-3).

To satisfy your belonging needs John writes "I am the good shepherd, and know my sheep, and am known of mine." "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (Jn. 10:14, 27-28). And also, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20).

The believer's self-esteem needs are met by, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." (Ps. 139:14). And also, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." (2 Cor. 2:14).

And one's self-actualization needs are realized by Jesus' words, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (Jn. 15:16).

It is apparent that the Christian's ability to draw upon Scripture and his faith and trust in Jesus Christ can be sufficient to motivate him to the task of the ministry.

Certainly, other examples from Scripture are pertinent to the role one's relationship to God plays in motivation. Moses, who was despised by his Hebrew brethren and on the run from Egyptian revenge, was motivated to return to Egypt to lead the Hebrews out of bondage. What allowed him to overcome his fears of returning to Egypt? What motivated him to do that which he humanly did not want to do? The answer lies in his relationship to God who called him from the burning bush.

Moses' physical needs were undoubtedly met as he traveled from Midian to Egypt and had the promise that God would bring the Hebrews to ". . . a good and large land flowing with milk and honey"; (Ex. 3:8). Moses was further motivated in his task of leading the Hebrews as God provided water (Ex.15:27) and food (Ex. 16:4-5, 12-13, 35).

Moses' safety needs were met when he believed God who said, ". . . I will send thee unto Pharaoh, that thou mayest

bring forth my people the children of Israel out of Egypt." (Ex. 3:10) and ". . . certainly I will be with thee": (Ex. 3:12a). Also, Moses' safety needs were assured by God who went before Israel, ". . . by day in a pillar of cloud to lead them the way; and by night in a pillar of fire, to give them light"; (Ex. 13:21).

Moses' need to belong and be loved were met by God who said, ". . . Certainly, I will be with thee"; (Ex. 3:12) and ". . . I AM hath sent me unto you." (Ex. 3:14). All of Exodus chapter three assured Moses of God's love for him and served as motivation to perform the task. Although Moses had very little self-esteem, as indicated by his five excuses to God (Ex. 3:11-4:13), we see the provision of God to strengthen and meet Moses' weaknesses (Ex. 3:12-4:17).

The need of self-actualization could have been met in Moses' life as he led the Hebrews out of Egypt, through the Red Sea, forty years in the wilderness and within sight of the promised land.

Moses' relationship to God motivated him to continue with the job God had given him in spite of the murmuring (Ex. 14:11, 15:24, 16:2, 17:3) and disobedience (Ex. 32:8) of the people.

As we examine the motivation behind man's actions, the believer is constantly drawn back to his relationship to God to meet his needs. Many examples can be drawn from Scripture illustrating how God deals with His people through

varied and trying circumstances.

God provided the ravens to feed Elijah (I Kings 17:1-7) and met his needs after Elijah announced to King Ahab that God would bring a drought to Israel. His physical needs were met.

David fled for his life from Saul yet was protected time and again through the intervention of God (I Sam. 23:24-29). Through such personal experiences David could write "The Lord is my shepherd I shall not want." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me"; (Psalm 23:1,4).

The belonging needs of Joshua were met as he was assured by God that ". . . As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Josh. 1:5).

The need for self-actualization was exhibited in Nehemiah's life. Here was a cupbearer for the king in a foreign land, hearing of the condition of Jerusalem, and only his relationship to God to motivate him to do what he could. He fasted and prayed before the God of heaven (Neh. 1:4), he confessed Israel's sin (Neh. 1:6-9) and acknowledged God's power (Neh. 1:10) and person (Neh. 1:11). Motivated by God's faithfulness to him, Nehemiah went on to Jerusalem to accomplish his goal of leading the rebuilding program on the wall around the city and completing it in fifty-two days. He achieved his goal only because of his

ability to trust God. In spite of much opposition and discouraging circumstances, Nehemiah realized his potential through his relationship to God.

Suffice it to say, that the list of Bible characters who were motivated to accomplish a task because of their relationship to God and confidence in God could be extensive.

It is this prevailing trust and confidence in God that the pastor must possess if he is to be motivated to do the work of the ministry.

Summary and Conclusion

A research of several authors on the subject of motivation indicated that there were differing philosophies on what causes a person to act. That is, there was a variety of motivators that affected people in different ways to produce behavior. The common element shared by all writers researched, as well as biblical characters, was the need factor. Once a need was desired and identified, any number of different motivating factors produced an action to meet that need.

From these observations the writer concludes: (1) that a response is always initiated by a motivator, (2) that motivators can be either an internal or external incentive that produce a desired behavior, (3) that a person's action may be motivated by his or her value system rather than the motivator used, and (4) that motivation was observed in

biblical and current times to produce a desired behavior.

CHAPTER 2

THE PASTOR'S SOURCE OF MOTIVATION

All too often we assume one will do a job because of various incentives - personal ambition and ego, or salary and fringe benefits. But are these motives really the basis for a pastor being in the ministry? Do they keep him there? This chapter examines criteria that serve as a pastor's motivational thrust to remain in the ministry.

The Call of God

The Scriptures identify a three-fold call of God. There is first, the call to salvation (Rom. 8:30; 2 Thess. 1:11). It is the invitation of Jesus Christ for a person to establish a personal relationship with Him. It is the response to the promise of God that, "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13). Secondly, there is the call to sanctification (Rom. 12:1-2; I Cor. 1:9; Phil. 3:14). This call is for believers to become mature or grow to completion in Jesus Christ. And thirdly, there is the call to full-time Christian service (Rom. 1:1; Eph. 2:10). Being set apart by the Holy Spirit to serve Jesus Christ with all of one's life is the greatest honor that can come to a person. It is this third aspect of

the call that is the focus of this chapter.

The pastor must be absolutely convinced in his heart that God has called him into full-time Christian ministry. Since God will not call anyone whom He does not choose for full-time service as a vocation, we can assume the call of God is within the will of God. Therefore, the pastor must know that God's will for him is to serve Christ full-time (I Thess. 5:24). Though all Christians are to serve Christ, there is a definite distinction to the pastoral call.

Erwin Lutzer, pastor of Moody Church in Chicago states, "God's call is an inner conviction given by the Holy Spirit and confirmed by the Word of God and the Body of Christ."¹ This definition plays an important part in motivating the pastor since a God-given compulsion (Holy Spirit conviction) is not deterred by trials of ministry. He meets the qualifications of Scripture as cited in Acts 6:3, I Tim. 3:2-7 and Titus 1:6-9. He also has the confirmation of the Body of Christ as to where he fits into the ministering framework of the local church. The peace in one's heart is the result of the inner witness of the Holy Spirit's action consistent with the Scriptures and a desire to serve Christ more than anything else.

W. A. Criwsell, pastor of First Baptist Church in Dallas says, "The first and foremost of all the inward

¹Erwin W. Lutzer, Pastor to Pastor (Chicago: Moody Press, 1987) 11.

strengths of the pastor is the conviction, deep as life itself, that God has called him to the ministry."² The Bible presents the pastor as a God-called man. Even in the Old Testament, no prophet dared to intrude into the sacred office on his own. God had to call him (Deut. 18:20; Jer. 1:4-10).

Colin Lamb, missionary to Paupua, New Guinea, states, "We think of the Call of God as basically God calling us to a particular sphere of service."³ However, he believes "that the call of God does not refer to a place of service, but rather to a daily relationship with the risen Lord Jesus."⁴ It is what Paul refers to when he tells the church at Corinth, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (I Cor. 1:9). Since the word fellowship can also be translated partnership,⁵ it means the pastor has been called into partnership with Christ. This position has to do with a relationship, not necessarily a specific place of service. This view is further supported in Peter's first epistle where he states, (1) "But as he which is called you is holy,

²W. A. Criswell, Criswell's Guidebook for Pastors (Nashville, Tennessee: Broadman Press, 1980), 345.

³Colin Lamb, "The Call of God," New Tribes Mission Vol. 48, No. 8, December 1990, 2-3.

⁴Ibid.

⁵The Analytical Greek Lexicon (Grand Rapids: Zondervan Publishing House, 1967) koivos (konos) 235.

so be ye holy in all manner of conversation"; (1:15), (2) ". . . who hath called you out of darkness into his marvelous light": (2:9), (3) ". . . ye were called: because Christ also suffered for us, leaving us an example, that ye should follow his steps": (2:21), (4) You were called to be a blessing ". . . that ye should inherit a blessing." (3:8-9), and (5) that God ". . . has called us unto his eternal glory by Christ Jesus," (5:10). These callings have no reference to a specific location, but to a relationship with the risen, living Lord Jesus. This aspect is the Christian call a pastor must focus on if he is to remain motivated and faithful to the Lord in his ministry.

In his book Capturing a Town for Christ, Elmer Towns, Dean of the School of Religion, Liberty University, refers to Jerry Falwell's response to young people who question him about the call of God on their life: "If you can keep from preaching - don't preach. If you can keep from going to the mission field - stay home. If God has put His hand upon you, He will make you a flop in everything else you try to do. The call of God is without repentance."⁶ In other words, the pastor must be certain that there is no other place for him in ministry. He knows he is doing the will of God (Eph. 4:1).

Towns describes the call to full-time Christian service

⁶Elmer Towns, Capturing a Town for Christ (Old Tappan, New Jersey: Fleming H. Revell Company, 1973), 158.

as first, a burden; second, desire; and third, by fruit.⁷

Several Old Testament prophets said their message was the burden of the Lord (Hab. 1:1; Mal. 1:1). A burden is an obligation or a compulsion. A young man who is called into full-time Christian service has a burden or compulsion to serve Jesus Christ.⁸ He must obey his call. There is no alternative. The desire aspect of the call is reflected when a man's greatest desire is to serve Jesus Christ with his whole life. This involves the will; it is surrendered and he wants to spend all of his time serving Jesus Christ.⁹ This response can be evidenced in the life of Jeremiah who had a strong desire to preach the Word of God. When told he couldn't preach, he said, "But His Word was in my heart as a burning fire shut up in my bones, and I was very weary with forebearing, and I could not stay." (Jer. 20:9b). The evidence of fruit is a confirmation of God's calling upon a life. For the pastor, his ministry will be confirmed by souls being saved, Christians maturing and serving Christ under his leadership, and there will be spiritual and numerical growth within the church. There will be baptisms and lives being turned around and straightened out for the glory of God. Simply put, there

⁷Elmer Towns, "What is the Call of God," in Solving the Ministry's Toughest Problems Vol. II (Altamonte Springs, Florida: Strang Communications Co., 1985), 238.

⁸Ibid.

⁹Ibid., 239.

will be fruit. Jesus said, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain": (Jn. 15:16a). The evidence of fruit is the result of God putting His hand upon a man and setting him apart to full-time Christian service. In his concluding remarks, Towns states:

The call of God into full-time ministry is not the call to salvation, although it includes that. The call into full-time ministry is not the Great Commission to go into all the world, although it includes that. The call of God into full-time ministry is not the knowledge that all men are lost and need salvation, although it includes that.

The call of God into full-time ministry is exactly that. It is God calling a person to win souls, build churches, teach the Bible and serve Jesus Christ. A man knows he is called because of the burden God gives him to reach the lost. He knows God has given him a desire to preach. He has the inner assurance that he is to serve God. Just as he knows that fire is hot and up is up, so he knows God has called him to preach the gospel and build a church. He responds as did Isaiah, "*Here am I, send me.*"¹⁰

The Call of God and Motivation

When the author's children, Matthew and Russell, were in their early years, one would often ask the other, "Why are you doing this or that?" The response would be, "Dad asked me to do it." Their action was motivated by their father's love and authority over them. In much the same

¹⁰Ibid., 242.

way, the pastor is motivated to do his job because God has called him to it and because of his love for the Lord.

There is a definite relationship between the call of God and motivation. The pastor is often called on at all hours of the day or night to perform any number of pastoral functions. Losing sight of why he ministers will take the joy and effectiveness out of his ministry. The apostle Paul told the Corinthians, "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (2 Cor. 4:5). If one is uncertain of God's call on his life for full-time ministry, it may not take too many servant-type situations to wear out the pastor and affect his motivation for ministry. Ministry cannot be mechanical. It must be motivated by one's love for Christ and God's call on his life. The call of God deals with the internal aspects of man. It speaks to his heart, inner desires and the leading of the Holy Spirit. Because of this requirement, the pastor must also feed and build up (strengthen) his spiritual life so as not to become discouraged, defeated and demotivated. Paul's motivation against the work load and responsibilities of ministry were in direct relationship to the strength of his internal spiritual life. He said, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet

the inward man is renewed day by day." (2 Cor. 4:15-16).

The author has had the opportunity to speak to two pastor friends who at one time were pastoring growing churches, one on the east coast and one on the west coast. Both pastors have left their churches. When asked why, their responses were identical. They said they did not fully understand nor did they have the incentive to fulfill all of the responsibilities involved in pastoring a church. Apparently, they were not motivated to be "your servants for Jesus' sake" which must be tied in to the call of God. Although God equips the pastor with spiritual gifts and wires him together with a unique personality, he must nonetheless carry on responsibilities that may not be his strengths. For example, personal evangelism, making hospital calls or visiting shut-ins may not be as stimulating as preparing sermons or discipling new converts, but they are responsibilities that cannot be neglected.

The apostle Paul needed to remind Timothy to stay motivated to his calling in light of various trials that confronted him. He told Timothy that Christ ". . . hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ before the world began"; (2 Tim. 1:9). The pastor must not lose sight of the active sovereign working of God in calling him into the ministry (I Tim. 1:12).

Louis McBurney, a Christian psychiatrist, urges pastors to focus on the positive challenges in life. He states, "The Christian call is an exciting, challenging demand on our life--every aspect of it. It is a call not only to service, but to freedom and fulfillment."¹¹

This kind of focus will help motivate the pastor to stay on track.

The Call of God and Continuing Motivation

The call of God should motivate one to be the best pastor he can be. In a seminary class the professor challenged us with continued preparation, education and excellence. He said, "The pastor ought to be the best trained individual he can be."¹² Therefore, further education should be the goal of every pastor. He must be motivated to keep on growing just because God has placed the highest calling upon his life. Paul's advice to Timothy reflected Paul's desire for Timothy to be the best pastor he could be. Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). Preparation in the use of the Scriptures is the pastor's responsibility. He is motivated in this verse to handle the Scriptures accurately because it is God Himself that must put His

¹¹Louis McBurney, Every Pastor Needs a Pastor (Waco, Texas: Word Books, 1977), 34.

¹²Carl Diemer, class lecture, NGRK 615 A, Spring 1982.

approval on the pastor's use of God's Word.

Proper exegesis leaves the pastor with no cause for shame. With the proper grasp of the scriptures Paul goes on to encourage Timothy to "Preach the word . . . reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim.4:2). Being the best pastor you can be, means helping people where they hurt. Reproving, rebuking and exhorting have to do with, respectively, the conviction of and/or confession of one's sin, a word of warning which may not bring the one rebuked to a conviction of any fault on his part due to either innocence or failure to acknowledge guilt, and urging people to turn from sin.¹³

A pastor who loses sight of God's call on his life will not be motivated to spend the time in sermon preparation, may lose his zeal for soul winning, could develop a passive ministry life style and lose his enthusiasm and energy for doing ministry.

Commitment to God

The pastor must be committed to God. If the whole world walks away, he must be willing to keep pressing on.

The apostle Paul's commitment to Christ is seen in his desire to be self-disciplined and not disqualify himself from his ministry (I Cor. 9:27). It is seen in his personal

¹³Kenneth S. Wuest, Word Studies in the Greek New Testament, vol. 2, The Pastoral Epistles (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1952), 155.

spiritual commitment to be more like Christ (Phil. 3:13-14). It is also seen in Paul's life of faith (2 Tim. 1:12). Commitment will keep the pastor focused on his ministry and prevent unnecessary detours.

Commitment to God affects every aspect of the pastor's ministry. It will make him a better leader. Commitment will allow the pastor to speak and teach with authority. Jay Adams, author and professor of Practical Theology at Westminster Theological Seminary, notes that "Leadership must be personal and involved; and implies the necessity for personal holiness of example and walk in the Christian life. The authoritative uniform must be filled by one whose life is submitted to that authority."¹⁴ Obviously, the pastor's submission to the authority of Christ and His Word will be evidenced by his commitment to God.

Commitment to Family

Like any husband who is motivated to go to work to provide for his family out of his love and commitment to them, so the pastor finds that his family is a source of motivation as well. Because the family is the single most important unit to the pastor, his interest, zeal and motivation should be directed to make it the best unit possible.

The pastor's qualification of ". . . ruling well his

¹⁴Jay Adams, Pastoral Leadership (Grand Rapids, Michigan: Baker Book House, 1975), 6.

own house, having his children in subjection with all gravity"; (I Tim. 3:4) motivates him to be an example to the flock. He must communicate Paul's motive when he told the Corinthians, "Be ye followers of me, even as I also am of Christ." (1 Cor. 11:1). The pastor's commitment to his family must be the example lived out before his people. He must resist the strong temptation to choose to meet the expectations of his congregation above the needs of his wife and children.¹⁵ If he is to gain their respect, trust and confidence he must show his people that his leadership in the home works and that these same biblical principles are applicable to them. Working with people who may have broken marriages, shattered families and fragmented lives puts a tremendous burden and responsibility on the pastor to draw from his resources. Obviously, a strong home-life provides such a resource and the motivation to continue to help others.

Commitment to Ministry

The pastor's love and commitment to the ministry should be a source of motivation for him. He must be able to say with the apostle Paul, "Woe is unto me, if I preach not the gospel!" (I Cor.9:16b).

He must be like the apostles in the early church who ". . . daily in the temple, and in every house, ceased not

¹⁵Lutzer, 120.

to teach and preach Jesus Christ." (Acts 5:42). The pastor cannot afford to look at his ministry as an optional vocation. He has no alternatives but to be committed to his work.

The author recalls God's call on his life to full-time Christian service. At the time he was teaching school in Columbia Heights, Minnesota and was granted a five year "leave of absence" to pursue his seminary training. In October of the first year of seminary, the author withdrew his leave of absence and resigned his position from the Minnesota School District in which he had been employed for twelve years. The reason for the resignation became obvious. God's call meant a total commitment to Him and the ministry. There could be no turning back or alternative direction. Jesus said to those who would follow Him that ". . . No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Lu. 9:62).

Commitment will be a source of motivation to any pastor when he refuses detours or alternatives to God's call on his life. The apostle Paul would not be intimidated by afflictions in his commitment to Christ. He said, "But none of these things move me, neither count I my life unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 9:24). Commitment is faithfulness to the course. It is what Paul

meant when he told Timothy "Preach the Word; be instant in season, out of season"; (2 Tim. 4:2). Commitment gave Paul the confidence to say, "I have fought a good fight, I have finished my course, I have kept the faith": (2 Tim. 4:7). This should be the goal of every pastor, called of God to the ministry.

Temperament and Self-Image

A pastor's temperament and self-image play a significant role in motivating him for ministry. Tim LaHaye, founder and president of Family Life Seminars in San Diego, states that, "Temperament influences everything you do - from sleep habits to study habits to the way you get along with people."¹⁶ If this is a reality, it is easy to see why a pastor's temperament influences his ministry. He goes on to say that, "You had better determine your temperament and consistently direct it into the best life-style for you and your family."¹⁷ The pastor must direct his temperament and self-image into the best life-style for his ministry as well.

LaHaye says, "Temperament is the combination of traits we inherited from our parents that reside somewhere in the mind or emotional center. From that source it combines with

¹⁶Tim LaHaye, Your Temperament: Discover its Potential (Wheaton, Illinois: Tyndale House Publishers, Inc., 1984), 9.

¹⁷Ibid., 10.

other human characteristics to produce our basic make-up."¹⁸ As temperament affects the motivation of the pastor, LaHaye gives further light to this situation. He says,

"Most people are completely unaware of this extremely powerful influence in their behavior. Consequently, instead of cooperating with it and using it, they conflict with this inner power and often try to make something of themselves that they were never intended to be. This attitude not only limits them personally, but also affects their immediate family and often spoils other interpersonal relationships. It is one of the reasons so many people say, "I don't like myself" or, "I can't find myself". When a person discovers his own basic temperament, he can usually figure out rather easily what vocational opportunities he is best suited for, what kind of wife he should marry, and how he can improve the effectiveness of his life."¹⁹

Although God uses men of different temperaments in ministry, it is important for the pastor to understand his temperament and channel it into a positive influence upon his ministry.

Figure 5 (page 48) illustrates LaHaye's four basic temperaments with their strengths and weaknesses. The more the pastor understands his temperament, the more he is able to draw upon his strengths for motivation.

LaHaye states that "No temperament is better than another in the Lord's work. There is no temperament God cannot or will not use if it is fully committed to doing His

¹⁸Ibid., 17.

¹⁹Ibid.

will."²⁰

Another important aspect of the pastor's personality which is a source of motivation is his self-image.²¹ It is that mental picture we have of ourselves. Research has shown that we tend to act in harmony with our mental self-image. It can be concluded, therefore, that the pastor's sense of self-worth, what he feels and thinks of himself, plays a significant role in motivating him in ministry.

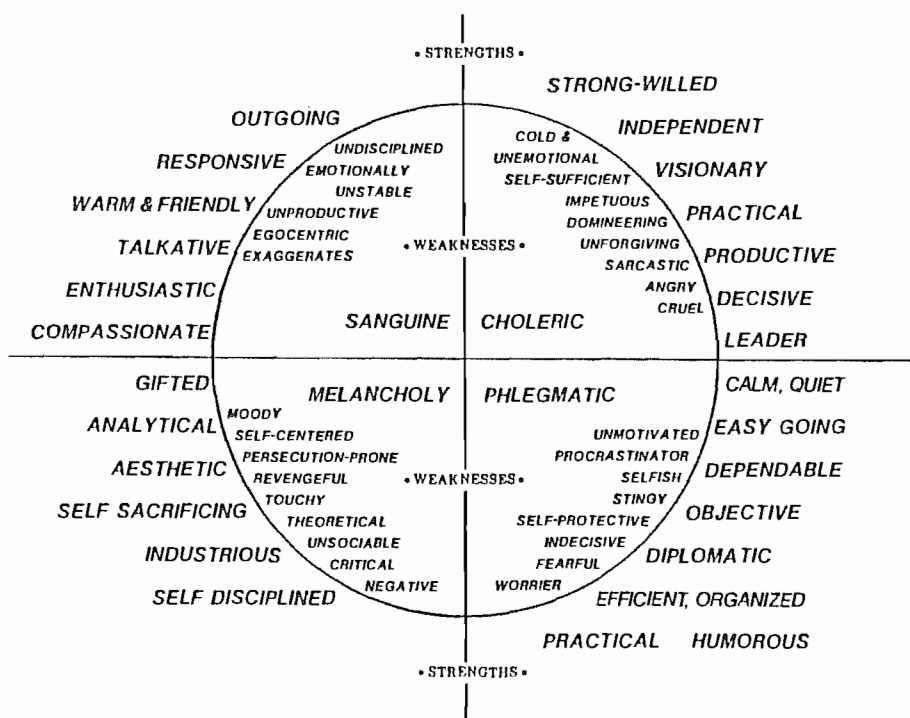


Fig. 5 Four Basic Temperaments Chart²²

King Solomon, about 3,000 years ago, observed the

²⁰Ibid., 269.

²¹Josh McDowell, His Image/My Image (San Bernadino, CA.: Here's Life Publishers, Inc., 1984), 17.

²²LaHaye, 24.

relationship between what a man thinks and how he conducts himself. He wrote ". . . as he thinketh in his heart, so is he": (Prov. 23:7). So a positive self-image becomes a motivator for the pastor to carry on ministry.

Josh McDowell, author and speaker for Campus Crusade for Christ, defines a healthy self-image as, "Seeing yourself as God sees you - no more and no less. It is having a realistic view of ourselves from God's perspective, as we are described in His Word."²³ Therefore, the pastor must look at himself and his God given abilities as the basis of motivation from which to serve people.

Spiritual Gifts

How well a pastor is motivated in ministry is related to his spiritual giftedness. Although all believers have at least one main spiritual gift and several lesser or minor manifestations of gifts, it would be frustrating and demotivating for one to function in an area of ministry where he has not been equipped by God.

A pastor friend once commented that you could know you are spiritually gifted in an area of ministry, (1) if you are happy in that ministry and (2) if you are effective in that ministry. As frustrating as it would be to try to catch a football wearing boxing gloves or share Christ with a non-English speaking person using an English Bible, it is

²³McDowell, 31.

equally difficult for a pastor to carry on his ministry without the proper tools and provisions by the Spirit of God. It is both encouraging and motivating for the pastor to know his spiritual gift(s) and to be involved in a ministry that allows him to use it/them. Clowney states, "Most often the presence of such gifts of the Spirit creates a desire for their exercise. By them a man is drawn to the Word, to Christ, to men. For this reason a deep and sincere desire to enter the ministry is the commonest evidence of the Lord's calling."²⁴ He further notes that, "As gifts are used, the desire to serve Christ with them will increase."²⁵ And, "Since your calling is determined at last by your gifts, you prove your calling as you improve your gifts. God's call to service normally comes in service."²⁶

Any pastor who wants to be effective for God must be controlled by God in his thinking, working and total ministry. But most importantly, the pastor must be given spiritual abilities or spiritual gifts from God that will enable him to be effective and productive in ministry. Towns says, "The attitude of the pastor toward his spiritual gifts will determine the rate of growth for his church and

²⁴Edmund P. Clowney, Called to the Ministry (Phillipsburg, N.J.: Presbyterian & Reformed Publishing Co., 1964), 81.

²⁵Ibid., 82.

²⁶Ibid., 82-3.

that attitude includes finding and correctly using his gifts, then adding to his gifts and causing them to grow."²⁷ The pastor must be faithful in using his gifts. If he is going to serve Christ tomorrow, he must serve Him today. Without exercise, spiritual strength declines rapidly. Therefore, the pastor must have a positive attitude to use his spiritual giftedness on a daily basis. Paul reminded Timothy to "Neglect not the gift that is in thee, . . ."

(I Tim. 4:14) and to ". . . stir up the gift of God," (2 Tim. 1:6). Gifts were given to mature believers, to serve Christ, and to build up and encourage the Body of Christ. The pastor must use his giftedness then to motivate himself to carry out his ministry and set the pace for his people.

There are five terms used in scripture to identify spiritual gifts. A comprehensive understanding of how these terms are used can help the pastor remain motivated in his work for the Lord.

First, pneumatikon means "spirituals" as used in I Corinthians 12:1, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Towns believes Paul is emphasizing the spiritual nature of the gift and says, "The Holy Spirit, who is the source of a Christian's spirituality

²⁷Elmer Towns and Jerry Falwell, Stepping Out on Faith (Wheaton, Illinois: Tyndale House Publishers, Inc., 1984), 123-4.

and who also dispenses the gift, makes the gift spiritual."²⁸ John Walvoord, President of Dallas Theological Seminary, agrees by stating, "The Greek word pneumatikon is found in I Corinthians 12:1 and indicates the things of the Spirit, i.e. spiritual gifts. The word directs attention to the source, the Holy Spirit, and the realm of these gifts."²⁹ From this citation we see that it is the gift that is spiritual, not the man.³⁰

Secondly, the term charismata is found in I Corinthians 12:1 and is translated "spiritual gifts". The root of this word is charis, which means "grace", and implies a gift when used with spiritual gifts.³¹ Therefore spiritual gifts are given to the pastor freely from an outside source.

Thirdly, diakonia (ministry) is translated "ministries" or "administrations". The pastor's resultant ministry will be related to his spiritual gifts. "And there are differences of administrations, but the same Lord." (I Cor. 12:5). So a gift is a ministry given by the Lord. Towns observes "When the word diakonia is used in the context of spiritual gifts, it implies that they are in fact spiritual

²⁸Ibid.

²⁹John F. Walvoord, The Holy Spirit (Wheaton, Illinois: Van Kampen Press, 1954), 164.

³⁰Elmer Towns and Jerry Falwell, 125.

³¹Joseph H. Thayer, A Greek-English Lexicon of the New Testament (Grand Rapids: Baker Book House, 1977), 667.

ministries."³² Therefore, gifts are to be used for ministry with the idea of serving others. If the pastor's gifts grow, then he can minister to more people.³³ This result is usually a positive motivation for the pastor.

The fourth word, energeema is translated "operations" in I Corinthians 12:6 where Paul states, "And there are diversities of operations, but it is the same God which worketh all in all." Paul uses the word energeema to denote spiritual gifts as the activity produced by God's enduements of men for service.³⁴ Therefore, a spiritual gift is a ministry that is empowered by God. The Holy Spirit, who is the source of gifts, is active in all his ministries (leading, filling, empowering, etc.) which work in the pastor giving him abilities (preaching, teaching, shepherding, etc.) that build the church of God.³⁵ It is these abilities that motivate the pastor and energize increased ministry.

The fifth word pharerosis is translated "manifestations" and is used by Paul to describe a spiritual gift. "But the manifestation of the Spirit is given to every man to profit withal." (I Cor. 12:7). The word

³²Elmer Towns and Jerry Falwell, 125-6.

³³Ibid.

³⁴Colin Brown, The New International Dictionary of New Testament Theology, vol. 3, (Exeter, U.K.: The Paternoster Press, Ltd., 1978), 1151.

³⁵Elmer Towns and Jerry Falwell, 126.

phanerosis comes from the verb phanereroo, which means "to make visible or clear".³⁶ A spiritual gift is a clear and visible manifestation of the ability of the Holy Spirit to work through the Christian even though the gift is identified as residing in the believer.³⁷

Therefore, a spiritual gift is spiritual in character (pneumatikon), sovereignly given by God the Holy Spirit (charismata), to others (diakonia), in the power of God (energeema), with the evident manifestation of the Holy Spirit through the Christian as he serves God (phanerosis).³⁸

As the pastor relies less upon himself and his innate abilities and relies more on the Holy Spirit's provision he will be greatly motivated to carry on his ministry. The results of using your spiritual gifts are happiness, energy, productivity, sacrifice and spiritual growth.³⁹

LaHaye believes "Spiritual gifts are God's control of our naturally inherited temperament, directing its use in a manner that will glorify his Son Jesus Christ."⁴⁰ He says

³⁶Joseph H. Thayer, p. 649.

³⁷Elmer Towns and Jerry Falwell, 127.

³⁸Ibid.

³⁹Elmer Towns, How to Reach the Baby Boomer (Lynchburg, VA.: Church Growth Institute, 1990), 28.

⁴⁰Tim LaHaye, Your Temperament: Discover its Potential (Wheaton, Illinois: Tyndale House Publishers, Inc., 1984), 241.

all believers have all the gifts but in different intensities and states, "We get our greatest satisfaction out of life in serving our Lord in the top three to five priority gifts."⁴¹ "This accords," LaHaye says, "with the popular teaching that the thing you do that gives you greatest pleasure in life is probably the exercise of your most significant gift."⁴² It is easy to see then how a pastor stays motivated when he knows his priority or primary spiritual gift(s) and uses it/them for the Lord. As an example, a pastor who has the primary gift of administration may become totally frustrated if his church expects and pressures him to spend more time on evangelism.

Leadership

"Leadership is a delicate balance of opportunity, natural talents, training (in the broadest sense), spiritual gifts, and the willingness to take advantage of those opportunities and use those talents and gifts to attain goals - either good or bad - through the common efforts of many."⁴³ Leadership is influence, the ability of one person to influence others. One man can lead others only to the

⁴¹Ibid., 248.

⁴²Ibid.

⁴³Kenneth S. Kantzer, "Lead! Lead! Lead!", Christianity Today 32:9, 17 June 1988, 11.

extent that he can influence them to follow his lead.⁴⁴ Since Christ has given undershepherds to lead His flock, He expects them to follow this leadership. It must be personal and involved. The pastor must set the example (I Tim. 3:4, I Pet. 5:3). There are two basic ways of leading sheep. You can win their confidence and trust and go before them as their leader or you can get behind and attempt to drive or push them. However, since the Scriptures frequently refer to the pastor as a shepherd, servant and overseer, it would appear that the first style of leadership would best motivate the pastor.

A dictator is often motivated (driven) by his own selfish desires to achieve his goals without any concern for the attitudes, emotions or personalities of the people he leads. His agenda is simply to achieve the goal. This style of leadership will produce negative motivation since workers resent their absence of input or ownership in meeting the desired goals. For the pastor, this style may cause a decrease in volunteer workers, a decrease in church attendance and membership, reduce income and produce a negative spirit within the church. Certainly, the dictatorship style of leadership provides little, if any, motivation for the pastor to carry on his job. It is often characterized by rigidity which is one reason pastors become

⁴⁴J. Oswald Sanders, Spiritual Leadership (Chicago: Moody Press, 1967), 31.

expendable. "Rigidity will alienate."⁴⁵

On the other hand, the leadership style of the Scriptures is that of a shepherd - one who tends to, feeds, oversees and rules (manages) his flock (I Pet. 5:2-3; I Tim. 3:2-7; Heb. 13:7, 17). It describes the pastor as one who is a participant in the activities into which they lead their sheep.⁴⁶ He, like the shepherd, keeps watch over his flocks by night. His is a leadership of planning, organizing and ruling.⁴⁷ The leadership style involves goal setting, integrating the people together by helping them to learn, love, live and work together for Jesus Christ, and authoritatively applying the Word of God to the daily activities of the people. These essential ingredients of leadership must be practiced by the pastor with love, care and concern, not only for the congregation as a whole, but for each individual member.

The pastor is further motivated by lay-workers who are willing to share the burden of the ministry load. Biblical leadership means equipping others for service to the Body (Eph. 4:11-12). It has the freedom to delegate responsibilities to members who have the abilities or spiritual gifts necessary to perform that task. Shepherding

⁴⁵Brooks R. Faulkner, Forced Termination (Nashville, Tennessee: Broadman Press, 1986), 16.

⁴⁶Adams, 6.

⁴⁷Ibid., 9.

allows the pastor to share the work load, thereby allowing the people to feel ownership, assume responsibility and become a source of motivation to the pastor as a result of his leadership style.

It must also be noted that there is a cost to leadership that the pastor must assume to prevent himself from discouragement and becoming unmotivated in his task. J. Oswald Sanders, author and consulting director of Overseas Missionary Fellowship, says, "True leadership always exacts a heavy toll on the whole man, and the more effective the leadership is, the higher the price to be paid."⁴⁸ The price, or cost, of leadership according to Sanders is first of all, self-sacrifice.⁴⁹ The leader must be willing to set aside personal preferences or legitimate desires for His kingdom. It was the example of Jesus who said, "And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mk. 10:44-45). Leadership demands self-sacrifice.

Secondly, the position of leadership carries with it the weight of loneliness.⁵⁰ Unless the pastor realizes this situation he may easily become unmotivated to fulfill

⁴⁸J. Oswald Sanders, 169.

⁴⁹Ibid., 170.

⁵⁰Ibid., 173.

his responsibilities. The apostle Paul told Timothy, "You are aware of the fact that all who are in Asia turned away from me"; (2 Tim.1:15). This idea was Paul's way of illustrating perseverance though you may be all alone.

Thirdly, fatigue is a price to pay for leadership. Sanders states, "The leader must be willing to rise earlier and stay up later than others, to work harder and study more diligently than his contemporaries."⁵¹ Again, Paul knew the answer to fatigue when he stated, "Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day." (2 Cor. 4:15-16). A leader cannot produce lasting effects without the expenditure of power and energy.

A fourth cost of leadership, according to Sanders is criticism.⁵² There is nothing as demotivating in ministry as destructive criticism. It erodes self-respect, short-circuits the thinking process, and causes doubt in one's ability to make wise decisions. Destructive criticism, then, greatly affects his belonging and esteem needs, which, according to Maslow's chart (page 14), could prevent a pastor from fulfilling his desired goals. Paul knew criticism would come so he encouraged the Colossian believers that "Whatsoever ye do, do it heartily, as to the Lord, and not unto men"; (Col. 3:23). Therefore, it seems

⁵¹Ibid., 175.

⁵²Ibid., 176.

that the best way to deal with criticism is to keep your eyes on Christ and your motives pure in your ministry.

A fifth and final area of concern is rejection.⁵³ In the decision making processes of leadership, a pastor will not have the support of all his people. For whatever the reasons, and there may be many, some people will reject the leadership on various issues. It must not surprise or discourage the pastor since rejection usually comes with leadership. Even Jesus ". . . came unto his own, and his own received him not." (Jn. 1:11). There will always be those sheep who are unwilling to be led into the green pastures and beside the still waters.

The pastor must remember that "Good leaders are always servants and servanthood poses no threat to the Christian's sense of self-worth and self-respect. In his incarnation, God himself presents the Christian with a model of true servant leadership."⁵⁴

Satisfaction

There is a fine line the pastor must not cross if he is to be motivated by his success in ministry. He must say with Paul, "I have fought a good fight, . . . I have kept the faith": (2 Tim. 4:7). He may be excited over souls saved, buildings built and people serving Christ. He may

⁵³Ibid., 178.

⁵⁴Kantzer, 11.

feel good about his faithfulness to His calling over a period of ten, twenty or forty years. But he must be careful that his satisfaction does not slide into complacency nor fall into pride. The wise pastor realizes his successes are "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6). What a pastor accomplishes is due to the grace of God and the Spirit of God. Paul told the Philippians, "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13).

"Satisfaction is the art of gratifying a want or wish."⁵⁵ But that want or wish must be based on right priorities. Lutzer agrees that "We all want to end with the satisfaction that we have done not just good things but those that were best."⁵⁶ This concept is illustrated in Scripture where Martha who, in serving Christ, did what was beneficial, but Jesus told her she had neglected the one thing that was needful (Luke 10:38-42). Martha's problem was not one of intentions, but of priorities. Pastors must see that their satisfaction in ministry is the result of right priorities rather than good intentions.

Pastors who can reach their goals, meet their budgets and build growing churches have definitely accomplished

⁵⁵The Winston Dictionary College Edition (Philadelphia, PA.: The John C. Winston Company, 1947), 869.

⁵⁶Lutzer, 117.

their wants and/or wishes. They have reason to be satisfied. This type of satisfaction is a good source of motivation to keep the pastor going. However, every pastor should take satisfaction in faithfulness to his call, wherever God has placed him to minister. It is faithfulness that God requires of His servants (I Cor. 4:2).

Summary and Conclusion

This chapter examined several sources that motivate pastors in their ministries. It has researched both internal and external influences on his life and what effect each has in motivating him in his work.

From these observations the author concludes that:

(1) persons in ministry have responded to a definite call of God for a specific vocation, (2) the call of God is the greatest source of motivation for the pastor, (3) continued education is consistent with Scripture in equipping the pastor to be the best trained shepherd he can be, (4) the pastor's commitment to God motivates him to persevere in ministry, (5) his commitment to his family is not only a positive model to his church but a source of motivation to keep on in ministry, (6) the pastor's work habits and commitment to his ministry are a constant source of motivation, (7) a well understood temperament and positive self-image are beneficial motivators for the pastor, (8) understanding spiritual giftedness helps the pastor focus on ministry in which God has supernaturally equipped him to be

effective, (9) leadership presupposes servanthood at the pastoral or lay level and is essential to build a strong, growing church, and (10) satisfaction can be experienced by the pastor for his faithfulness to God in ministry.

It seems that the better the pastor understands himself, his relationship to God and his family, and the responsibilities of ministry, the easier it is for him to be motivated to serve Christ, his family, and his people.

CHAPTER 3

DIFFERENCES IN MOTIVATION

It is not uncommon for two churches to be a few blocks apart and yet have very different ministries. One may be growing with much excitement, the other stagnant and mundane. Why the discrepancies among churches? Can we blame the disparity on doctrine, culture or denominationalism? Is not the spiritual need of man the same world-wide? Why such vast differences? This chapter examines some of the differences in motivation that exist among pastors and how they affect their ministry.

Burden for the Lost

The great commission (Mt. 28:19-20; Acts 1:8) is given to all believers. Yet there seems to be such a disparity among Christians and pastors to this order. Could a lack of a burden for the lost interfere with the pastor's motivation in ministry? Perhaps it does. Soul winning is tied to church growth and there is something about increased attendance that motivates the pastor. It may be the satisfying of an esteem need on Maslow's chart (page 14) but its results are grounded in Scripture. The parable of the sower (Mt. 13:1-8) tells us that seed sowing produces soul

reaping. Further emphasis is shown by Jesus in John 4:35-38 where the disciples were sent to reap and bring forth fruit unto eternal life.

One of the characteristics of growing churches today is their common ability and burden to reach the lost for Jesus Christ. This mission may be accomplished a variety of ways. There is the "cold-call" questionnaire for door-to-door evangelism as practiced by D. James Kennedy's Evangelism Explosion program or the "Lifestyle Evangelism" method of living the Christian life (at work or home) to build relationships with workers and neighbors. There is the small group (cell) approach to invite friends and neighbors to an informal home bible study and fellowship, or any one of a number of outreach campaigns of inviting friends, relatives, and/or neighbors to a church service. The intent of each program is to win the lost to Christ, whether in their homes, at a church service or over a cup of coffee, and then to help them become discipled. The success of any of these approaches is the result of leadership that has a burden for the lost. The rewards of such a burden is both spiritual growth among the participants of the church body and numerical growth in the church. This increase in souls saved and attendance is a source of motivation to any pastor. New Hope Community Church in Portland, Oregon, pastored by Dale E. Galloway, boasts that "Eighty percent of their fifty-three hundred members never belonged to a church

before." A combination of programs (cells, inviting friends, etc.) has resulted in their growth. It is also the result of a pastor with a burden for the lost.

The author had the opportunity to experience this kind of motivation in February, 1991. After several weeks of worshipping with us and meeting with them in their home, a Mormon couple understood the gospel, accepted Christ as their Lord and Savior, and followed Him in baptism. One month after this, a couple from the Worldwide Church of God, who had been attending our services for a few months, confessed faith in Christ and turned away from following Herbert W. Armstrong. These kinds of testimonies only increase (motivate) the author's burden for the lost. In April of 1991, the Sunday evening service at Baltimore County Baptist Church increased by forty percent for no apparent reason. After the service several people told the pastor they could see an enthusiasm, an excitement in his face and voice during the service. Numbers motivate and the way to get numbers is to reach the lost. In a nutshell, obedience to the Scriptures brings God's blessings (1 Cor. 3:7).

Love for People

Pastor Herb Fitzpatrick of Riverdale Baptist Church in Largo, Maryland is acclaimed as one of only a few pastors in America who has built large churches in two different states. The strength of his ministry rests not only in his

preaching and administrative skills, but also in his love for his people. In a telephone interview, Fitzpatrick confirmed that much of his time is spent visiting his people in the hospital or homes. The fact is, he spends time with his people, and pastors a church of well over two thousand members. His love for his people motivates him in his ministry.

It is this love for the sheep that should motivate every pastor. It was the criteria Jesus used to measure Peter's love for Him in John 21:16 when He asked, "Simon, son of Jonas, lovest (agape) thou me? He saith unto him, Yea, Lord; thou knowest that I love (phileo) thee. He saith unto him, Feed my sheep." Although Peter could not grasp the extent of the love Jesus was asking for, he responded that he could love to the best of his understanding and ability. So much was it ingrained in Peter to love believers that he exhorted the pastors of churches in Pontus, Galatia, Cappadocia, Asia and Bithynia to "Feed the flock of God which is among you," (I Pet.5:2a). Love for Christ will fuel the pastor's energy level when the ministry seems too difficult to attempt, let alone achieve. Love for Christ will also cause the pastor to keep Christ's commandments.

Pastors who fail to love their people as shepherds to their sheep fail to meet the emotional and belonging needs of their people. This type of indifference is easily

noticed by the people and may affect their worship habits. Adams says, "The minister must come to see that his designated task is in its entirety, sheep oriented. The Great Shepherd of the sheep did not call him to some abstract work called "shepherding", but to the actual earthly task of working with wandering, sick, wounded, smelly sheep. Shepherding is always concrete. That is to say, it involves all of the problems of caring for sheep."¹ Every pastor must learn to love his people if he is to perform his duties responsibly.

Peter refers to the elder (I Pet. 5:1) who is also known as an overseer or a bishop (Acts 20:17, 28; I Tim. 3:2), whose duty it was to exercise spiritual authority and oversight over his people and exhorted them to "Feed the flock of God which is among you," (I Pet. 5:2a). The word "feed" literally means "to shepherd", and includes the duties of a shepherd, tending, feeding, guiding and guarding the flock of God.² A pastor must love his people if he is to carry out the duties of a shepherd. When sheep sense the love and security of the shepherd they have the calmness and freedom to ". . . lie down in green pastures, . . . " and to "fear no evil when they walk through the valley of the shadow of death" (Ps. 23:2,4). Over and over again we are

¹Adams, Pastoral Leadership, 4.

²Kenneth S. Wuest, Word Studies in the Greek New Testament, vol. 2, First Peter (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), 124.

told that the absence of proper shepherding caused the sheep to be scattered (Ez. 34:5). The shepherd's love will help hold them together. Security, protection, peace and comfort are the rewards of a people who are loved by their pastor. Therefore a pastor who satisfies the safety, belonging and love needs of his people will reap the blessings of people who are loyal, committed and share his burden of loving others. The fruit of this type of environment should be church growth which is a motivator for the pastor.

Desire for People to Worship

Worship is an integral part of the relationship between the believer and God. In Jesus' dialogue with the Samaritan woman in John 4:20-24 the word worship is used eight times. She says "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, or yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." So worship is important to the believer.

The pastor's desire for people to worship God must come from a proper understanding of worship. It cannot be his

purpose to "bless" the people or entertain them but rather to provide, through music and message, the stimuli that create the desire in their hearts to honor God.

The word worship is honor shown to a person superior in position or power.³ It means "to give homage, honor, reverence, respect, adoration, praise or glory to a superior being". In Scripture, the word is used indiscriminately to refer to the homage given to idols, material things, or to the true God. So the word itself is not a holy word, it only describes honor given to a superior being.⁴

The common New Testament word for worship is proskuneo and means "to bow down, do reverence to, to prostrate oneself".⁵ The idea of worship is that one prostrates himself before a superior being with a sense of respect, awe, reverence, honor and homage.⁶ In the Christian context, we simply apply this to God. We bow before God and prostrate ourselves before Him in respect and honor, paying Him the glory due His superior character. Therefore, worship is giving, not getting and is consistent with

³ Colin Brown, The New International Dictionary of New Testament Theology, vol. 2 (Grand Rapids, MI.: Zondervan Publishing House, 1976), 875-77.

⁴ John MacArthur, True Worship (Chicago: Moody Press, 1982), 8.

⁵ W. E. Vine, An Expository Dictionary of New Testament Words (Lynchburg, VA.: The Old Time Gospel Hours, n.d.), 1247.

⁶ Ibid.

Scripture which says, "It is more blessed to give than to receive." (Acts 20:35b).

With a proper view of worship, the pastor must be motivated to create an atmosphere in the service that causes people to worship God. The music will center on God's character and the believer's relationship to Him. The message must point people to Christ, who He is, and what He has done for man. In worship, one should be brought in confrontation with the awfulness of man's sin and the greatness of God's character. Jesus said, "They that worship him must worship him in spirit and in truth." (Jn. 20:24b). Therefore, one must be a believer, and know the truth of his own unworthiness and the sufficiency of Christ's sacrifice, if he is to have meaningful worship.

The pastor who is not motivated to challenge his people with these truths will run the gamut of entertaining people and moving from program to program in an effort to appease his people and himself, but be void of any significant worship.

The pastor who is motivated, because of his love for God's Word and His people, will desire to have his people understand biblical worship and then practice it as a corporate body of believers. MacArthur understands worship as "a consuming desire to give to God, and it involves the giving of ourselves, our heart attitudes, and our

possessions."⁷

Better Understanding the Call of God and Commitment

The call of God must be firmly established in the heart and mind of the pastor if he is to be motivated week in and week out to carry on ministry. Lutzer states, "I don't see how anyone could survive in the ministry if he felt it was just his own choice. Some ministers scarcely have two good days back to back. They are sustained by the knowledge that God has placed them where they are. Ministers without such a conviction often lack courage and carry their resignation letter in their coat pocket. At the slightest hint of difficulty, they're gone."⁸

The pastor must share the commitment and attitude of Paul when he said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me"; (I Cor.9:16a). Paul did not see ministry as optional or of his own choosing, but that which "must needs be done" (necessity). For Paul, ministry was a sense of urgency.

John Jowett, pastor and author, says, "If we lose the sense of wonder of our commission, we shall become like common traders in a common market, babbling about common wares."⁹ Paul never lost the wonder of his calling. In

⁷MacArthur, 9.

⁸Lutzer, 10-11.

⁹John Jowett, The Preacher, His Life and Work (Grand Rapids: Baker Book, 1968), 21.

nine of his thirteen books he begins with either "called to be an apostle, called to be an apostle by the will of God, an apostle by the will of God, or, an apostle by Jesus Christ." He was convinced of the source of his ministry and understood it clearly. He said, "Woe is unto me, if I preach not the gospel!" (I Cor. 9:16).

The pastor who has a clear understanding of the call of God upon his life and is totally committed to the ministry will be motivated like Paul to ". . . forget those things which are behind, reach forth unto those things which are before and press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14).

Educational Training

The role of education plays a significant part in the motivation of the pastor. The well trained pastor will have confidence and the necessary "tools" to perform the task effectively. Criswell noted that the preacher who does not grow will become an increasingly narrower and weaker man.¹⁰ There is no substitute for educational training in the ministry. Pastors who are able to respond confidently to both the theological questions and the basic spiritual or emotional needs of his people will find greater satisfaction than the ill-equipped pastor who, for lack of training, can neither give adequate biblical answers or acceptable counsel

¹⁰Criswell, 64.

for those in need.

Paul wrote to pastor Timothy, his son in the ministry, "Till I come, give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13). In his last letter he wrote "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). The emphasis is that the high calling of God demands high educational training.

Criswell says, "The pulpit especially requires study because of its demand for sermons that are filled with freshness, originality and force; and the pastor who does not enter into this with real dedication and hard labor will lose his hold on his people."¹¹

There is simply no substitute for hard work, continued preparation and education for the pastor.

Spiritual Gifts

Being equipped for ministry involves both the work of the Holy Spirit and the believer. God equips the pastor for service with certain spiritual gift(s) while the believer pursues advanced education training. Both are essential in motivating the pastor to participate in and carry out ministry. But it is important to remember that God provides certain necessary tools (spiritual gifts).

This fact may be illustrated by the author from a high

¹¹Ibid.

school experience in which the football coach assigned me to play guard. At five feet three inches and one hundred and thirty-five pounds, it was clearly evident that God had not equipped me to play guard. Finding myself in a three point stance across from a six foot, two hundred pound opponent was reason enough to affect my motivation to play football.

This same principle can be carried over into the life of the pastor as it relates to his spiritual giftedness. Is he spending the majority of his time in his area of giftedness or does he find himself making up for his weaknesses by spending too much time on them? Certainly, the former provides a format for increased motivation while the latter causes much anxiety and stress resulting in demotivated behavior.

Bill Hybels, pastor of Willow Creek Community Church in South Barrington, Illinois, commented in a sermon during the February, 1991, Moody Founder's Week Conference that he was relieved when told by a fellow pastor that he did not have the gift of mercy and reminded him that God does not give all the gifts to any one person, not even a committed pastor. Hybels said he found it difficult to make hospital calls and struggled to find the right words to say. Therefore, he was greatly relieved by the insight of his friend as he came to realize that everyone does not have the gift of mercy. His motivation to make, or not to make, hospital calls was influenced by his spiritual giftedness.

Pastors who know their spiritual gift(s) and how to use them are usually the most effective servants of Jesus Christ. Towns believes, "They usually make the fewest mistakes, have more confidence in their service for Christ and have a better attitude about their service."¹²

Practical Service

The diversity of practical service within the ministry seems endless, yet the pastor is expected to have expertise in each area. How then does his involvement in ministry affect his motivation, or, better yet, how does his motivation affect his attitude and desire to carry out the practical duties of ministry? His effectiveness may revolve around his knowledge and implementation of motivational principles that utilize his volunteers in the church.

In an interview between Alan Loy McGinnis and Christianity Today, McGinnis sees the problem with church leaders as:

"They are afraid to throw down the gauntlet and summon people to sacrifice the way our Lord did." McGinnis quotes John Gardner who said: "The best kept secret in America today is that people would rather work hard for something they believe in than enjoy a pampered idleness."

McGinnis went on to state that, "Because we're working with volunteers, we're afraid they're going to quit or lose enthusiasm, and so we're too gentle. The enemy of motivation is not laziness--it's boredom. If we offer people a cause, something challenging, something that

¹²Elmer L. Towns, Spiritual Factors of Church Growth (Lynchburg, VA., n.p., 1990), 84.

requires sacrifice, then they're a lot more likely to join that bandwagon and stay on it than they are if we pussyfoot around."¹³

Keeping this thought in mind, the pastor must realize that he cannot do everything. He must involve lay people in practical ministry, serving Christ and one another (Eph. 4:12). He must realize that God has placed Spirit-filled believers with spiritual giftedness in his church. They have strengths and areas of expertise that the pastor may or may not have. The wise pastor surrounds himself with capable people who serve in areas of responsibility, who then recruit other lay people for service. The areas of service are endless, but participation prevents boredom and gives people a practical cause for coming to church and being a part of the ministry. Every pastor knows that the majority of practical service in the church is carried on by lay people. The absence of participation reflects the pastor's inability to utilize motivational principles in order to get the job done.

Summary and Conclusion

This chapter examined several factors that motivate pastors in ministry. It answers the question of why pastors may respond differently to the same motivator.

From this research, the author concludes that (1) a

¹³Alan Loy McGinnis, "Motivate, Don't Manipulate," Christianity Today, 20 September 1985, 47.

pastor's burden for the lost affects his motivation, (2) his motivation is affected by his love for his people, (3) his understanding and purpose of worship affects the response of his people and as a result, becomes a source of motivation, (4) a clear understanding of the call of God and commitment to ministry helps the pastor remain faithful and motivated to his ministry, (5) educational training has a positive impact in motivating the pastor, (6) spiritual gift(s) play a large role in motivating pastors to focus on, or pull-back from, certain areas of ministry, and (7) pastors who recognize areas of practical service in ministry, and are able to get their lay people involved, will be greatly motivated in the work.

CHAPTER 4

THE CONSEQUENCES OF THE MOTIVATION PROBLEM

Motivation is the key to stimulate action and produce desired results. However, in ministry there may be a number of factors affecting the pastor that inhibit his motivation, thereby hindering his effectiveness. Several consequences of a motivational problem are examined in this chapter.

Apathy in the Pastor's Personal Life

The pastor who lacks professional motivation will soon give evidence of apathy in his own life. His sermon preparation will lack the insight of careful preparation. His prayer life becomes shallow and powerless. His reasons for going on visitation are replaced by excuses for staying home. It soon becomes evident to the pastor's family and congregation that the pastor's energy has waned. Apathy is what Paul guarded against when he stated. "But I keep under my body, and bring it into subjection: lest . . . I myself should be a castaway." (1 Cor. 9:27).

Apathy is defined as "a lack of feeling, or indifference".¹ This feeling can be brought on by a number

¹The Winston Dictionary, College Edition (Philadelphia, PA.: The John C. Winston Company, 1947), 43.

of causes. Criswell says, "The pastor can be disillusioned by his own unrealized goals. None of his dreams has come true. He can be immeasurably hurt by unfriendly, unwarranted criticism, and the lack of cooperation on the part of his congregation. He can feel frustrated by having to do so many little, lesser jobs that take him away from the main assignment of studying, preaching, teaching, and soul-winning."²

The causes producing apathy in the life of the pastor are legion. But the pastor must resist these and other demonic devices that destroy the effectiveness of his work by "Looking unto Jesus the author and finisher of our faith;" (Heb.12:2a) and ". . . forgetting those things which are behind, and reaching forth unto those things which are before, and pressing toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14).

Criswell challenges the discouraged pastor to remember that he is not alone in his work. If God has called him, God's Spirit will be with him and help him. He says to pray and pray and pray.³ The pastor's greatest resource is always God.

When the Israelite people forgot David's service for them and threatened to kill him, David became discouraged. However, he countered these emotions by ". . . encouraging

²Criswell, 330.

³Ibid., 333.

himself in the Lord his God." (I Sam. 30:6). Likewise, the pastor must always come back to his relationship with Christ to counter his apathy and motivate himself to ministry.

Apathy in the Pulpit

Lutzer comments on preaching and reaching the souls of people and states, "Sermons with good content may fall flat because they are delivered with an absence of feeling."⁴ The pastor must show emotion if he is to convince his people that the message comes from within his heart. He must communicate his motivation to desire people's lives to be changed by the spoken Word. He must preach with intensity.

The lack of motivation may cause the pastor to spend less time preparing sermons, praying over messages, and praying for his people. All of these factors produce apathy in the pulpit. A pastor who cannot stir his own heart to get excited about the work of God will have little influence moving the will of his people. John Akers, a Senior Editor for Christianity Today, tells the story of being in church and asking himself why he was bored. He realized, "The preacher himself was bored. Somehow, his words sounded recycled, hollow, shallow. His boredom was real, and it was contagious."⁵

The pastor must become intimately aware that he speaks

⁴Lutzer, 37.

⁵John N. Akers, "Bored to Fears," Christianity Today, 22 April 1988, 11.

on God's behalf. Peter wrote, "If any man speak, let him speak as the oracles of God"; (I Pet. 4:11). Lutzer notes "The first step in rekindling our emotional fires in preaching is to grasp anew the wonder of our privilege as messengers of the Most High. We must know Him well before we can effectively represent Him to others."⁶

Then again, any apathy in the pulpit may be overcome by the pastor who follows the example of John Owen, a Puritan scholar and pastor of the seventeenth century, in taking a vow before we step into the pulpit:

I therefore hold myself bound in conscience and in honor, not even to imagine that I have attained a proper knowledge of any one article of truth, much less to publish it, unless through the Holy Spirit I have had such a taste of it, in its spiritual sense that I may be able from the heart to say with the psalmist, "I have believed and therefore have spoken." (Psalm 116:10a).⁷

The pastor needs to be motivated to spend time preparing his heart as well as his mind if his congregation is to know that they have heard from God.

Apathy in the pulpit will cause the people to return home from church without being spiritually nurtured. This spiritual famine will result in decreased attendance, thereby leading to further discouragement for the pastor and greater apathy in the pulpit.

⁶Lutzer, 39.

⁷John Owen, Sin and Temptation (Portland, Oregon: Multnomah, 1983), xviii.

Neglect of the Church Family

An unmotivated pastor not only has a difficult time taking care of his own physical or spiritual life, but also, and possibly without intention, neglects his church family. There are several ways this is done. First, the pastor will not be sensitive to the needs of his people resulting in lack of sermon preparation or insight that would address church family needs. Secondly, he will be less energetic to stay current with world affairs or local issues that will have a direct impact on his church families. The reality is that he is just not thinking of his people. Thirdly, there may also be neglect of hospital visitation to the sick or new mothers, absence from visiting shut-ins or a lack of compassion in ministering to the bereaved. The unmotivated pastor cannot convince himself of his need to perform his pastoral duties; therefore, his church families are the ones who suffer.

The following are listed by Criswell as important ministries to people, yet may go neglected by the pastor suffering from a lack of motivation. He states, "The pastor should pray for and be concerned with the welfare of his flock. He must be sensitive to their feelings, griefs and sorrows, and be available to share time with them. He must be patient with the failures and weaknesses of others, looking for the good in them while complimenting and

encouraging them."⁸

The neglect and damage that can be done by a discouraged pastor is inexcusable in light of his call. Peter said, "Feed the flock of God which is among you . . . willingly . . . of a ready mind"; (I Pet. 5:2). The pastor must nurture the spiritual growth of his people. He cannot afford to neglect them. Paul reminded the Colossian believers of his constant labor to them in preaching Christ. He said, ". . . the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily." (Col.1:27-29).

The pastor must not neglect his people because of being unmotivated, but, like Paul, must focus on seeing people saved and maturing in Christ.

Discouragement

There are several reasons that cause pastors to be discouraged which affects their motivation. One of them is the "pressures of public ministry".⁹ It is constantly being open to public evaluation and the reality that the

⁸Criswell, 363.

⁹Lutzer, 15.

pastor's weaknesses and mistakes are accentuated. One bad sermon is remembered and commented on far more often than ten powerful messages. Lutzer says, "If a pastor is self-conscious, always wondering how well he is liked, he'll soon be a slave to the pulse of his popularity. Everything will be done with an eye on his ratings with the result of losing his authority to minister."¹⁰

A second cause of discouragement is the lack of cooperation from those on his side. It may be that his staff shows resistance to his leadership style or philosophy of ministry. It may be that his deacons are finding more reasons to be busy and not assist him in visitation and tending to the flock. Or, it may be the result of his wife and family feeling the pressures of ministry and withdrawing their involvement and encouragement.

A long time ago Job cried in his despair; "For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. . . . trouble came." (Job 3:24-26). He would later state, "Yet man is born unto trouble, as the sparks fly upward." (Job 5:7), and "Man that is born of a woman is of few days, and full of trouble." (Job 14:1). Job knew discouragement would be a threat to any man who wanted to stay close to God.

¹⁰Ibid, 16.

Criswell says that "No pastor should persuade himself that he will escape these days and times of trial."¹¹ Those who live close to people, live on the edge of discouragement. Elijah did battle for God and His people by standing against the prophets of Baal. Following his great victory on Mount Carmel, Elijah became discouraged at the threats of Jezebel to take his life. He responded, not in faith to God, who had earlier supernaturally given him victory over the enemy, but ". . . went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." (I Kings 19:4).

The pastor, whom God allows to experience many victories in his ministry, must learn to trust God also in the face of adversity. Discouragement is not the result of the circumstances before you, but rather the result of failing to trust God instead of yourself. It is seeing your resources in the light of the circumstances rather than God's abundant supply. Even as God sent an angel to touch Elijah and say, ". . ., Arise and eat." (I Kings 19:5), so the pastor must also draw upon the resources of God for strength and assurance. Discouragement is a pastor's adversary and he must keep himself right with the Lord to prevent falling prey to this "crippler" of ministry.

¹¹Criswell, 329.

Other reasons for discouragement exist. Criswell makes a good effort in listing the most common. He states:

The pastor can fall into deepest depression and discouragement brought about by his own inner response to the quality and success (or lack of it) in his ministry.

He can become disillusioned by his own unrealized goals. None of his dreams have come true.

He can be immeasurably hurt by unfriendly, unwarranted criticism.

He can fall into despair over the apathy, indifference, and lack of cooperation on the part of his congregation.

He can feel frustrated by having to do so many little, lesser jobs that take him away from the main assignment of studying, preaching, teaching, and soul-winning. He has little time for study and visiting the lost.

He can feel the utter futility of his life's work and life-style if he has a family and the children grow up seeing their father only in the pulpit or in the church office. If there is trouble with a teenager in the home such a confiscation of time by the work can be devastating.

And world without end, the small financial compensation by the church for the needs of the pastor sometimes takes many pastors completely out of the ministry.¹²

Lost Motivation

External

One reason for lost motivation is the lack of family support. A pastor whose wife is not supportive of his calling and opposes her husband's decisions or moves relating to ministry will have a negative impact on his enthusiasm to do his job. Unruly and uncooperative children put additional strain upon the pastor and rather than being encouraged and "pumped up" by his family, they become an

¹²Ibid., 330.

additional drain, both spiritually and emotionally. He feels the guilt and pain of not having his family under control (1 Tim. 3:4-5). It is no secret that many men are now out of the ministry because of the lack of support by their family, especially by their wives.

A second reason for lost motivation is circumstances in the church. There may be interpersonal conflicts between the pastor and his staff. One type of conflict is "a situation in which two or more human beings desire goals which they perceive as being attainable by one or the other, but not by both."¹³ Conflict is most likely to occur among those closest to each other.¹⁴ The pastor must work closely with his staff if they are to share in ministry goals. However, a pastor who is constantly at odds over philosophy of ministry, organizational structure, policies, or a host of other ministry related items will find it difficult to maintain his motivation and enthusiasm for leading his staff or his flock. The solution to this problem can be seen as "developing an avenue for disagreement within rules of fairness."¹⁵ In other words, the pastor and his staff must agree to disagree and yet

¹³Ross Stanger, The Dimensions of Human Conflict (Detroit: Wayne State University Press, 1967), 136.

¹⁴Larry L. McSwain and C. Treadwell, Jr., Conflict Ministry in the Church (Nashville, Tn.: Broadman Press, 1981), 83.

¹⁵Ibid., 85.

remain united in carrying out ministry responsibilities.

A third cause of external lost motivation can be circumstances in the community. There is a lack of public or community recognition or support. The pastor feels like he is being ignored while doing his best to improve and serve his community. He is not treated with the consideration and respect he believes is due his office. The apostle Paul would be quick to remind us that "Whatsoever you do, do it heartily, as to the Lord, and not unto men"; (Col. 3:23). And if the community is unwilling to respond to spiritual stimulation, the result will be stagnation in ministry. If the church is not growing, or the pastor is not spiritually nurturing his own soul through additional education, seminars and a growing prayer life he becomes stagnant in his thinking and practice. He loses his motivation to dig deeper into the Word or commit himself to prayer. He has lost his motivation to grow to the detriment of his people.

The neglect by other local pastors can cause a pastor to lose motivation. Feeling ignored and isolated leads to loneliness which affects one's motivation to work. It is one thing to be ignored by lost people in the community, and quite another to have fellow pastors, who are supposed to love Christ and His church, ignore a co-laborer in the gospel.

Internal

Poor Problem Solving

In an effort to get God's work done, the pastor often puts himself under the pressure of getting things done quickly. No one wants to see ministry progress as expediently as the pastor. However, in the process, he often loses his enthusiasm and motivation because of poor problem solving techniques.

One such technique is trying to solve problems on his own. He does not seek the advice or input of other church staff or leaders. He ignores the wisdom and experience of his peers. Solomon said, ". . . in the multitude of counselors there is safety." (Prov. 11:14). The writer recalls two specific experiences, one dealing with a personal family problem and the other with a church family problem. He called a respected fellow pastor and a seminary professor for insight and advice in dealing with both situations. Their advice proved helpful and both problems were resolved.

A second technique is just ignoring the problem altogether. It is closing one's eyes to an open wound that will fester, become infected, and cause greater pain and damage in the end. Similar to this situation is the practice of procrastination. One hopes that by putting-off the problem, it will disappear. For the pastor, ignoring or procrastinating over a problem fails to demonstrate good

leadership. It ceases to build confidence in his people and will soon result in their not coming to the pastor with their problems. This consequence weakens his relationship to his people and his ability to lead them. A shepherd finds it easy to become discouraged and unmotivated if his sheep will not follow.

A final unfavorable technique in solving problems is the failure to establish a fact finding committee. For example, this committee is able to gather and evaluate information from bids and bank financing in a possible construction project. They are able to do "leg work" for the pastor and provide the necessary data for making a wise decision.

Failure to solve problems causes discouragement and decreases motivation. However, for the pastor, it may not be the problems, but his unsatisfactory methods of trying to solve them that produce his greatest source of frustration and defeat.

Poor Decision Making

God has instructed us in His Word to seek wisdom for making decisions, and has informed us how to do it. James said, "If any man lacks wisdom, let him ask of God," (Jas. 1:5). Apparently, pastors who make decisions without consulting the Lord lack wisdom and run the risk of making poor decisions. These decisions may grow out of pride ("This is what I want!"), an independent spirit ("No one

else has my vision."), or poor self-esteem ("I'm afraid to make a mistake so I'll make no decision.").

On one occasion, the author failed to adequately check out the references of a young man he brought on staff. After six months of ministry it was apparent that there were several deficiencies for ministry in this man's life and he had to be released. In the process of his termination, the young man visited a number of the church families attacking the pastor's family and his ministry. This action resulted in three families leaving the church. The pastor's poor decision cost him much heartache and affected his motivation to seek out another staff person. A more thorough decision making process may have prevented such a casualty in ministry.

Since God has equipped believers, through His divine nature, to make decisions that are pleasing to Him, one must conclude that decisions displeasing to God are the result of giving in to the flesh, rather than being led by the Spirit (Gal. 5:17).

Garry Freisen, Academic Dean of Multnomah School of the Bible, notes that "Correct decision making is simply 'walking by faith, not by sight' (2 Cor.5:7) and that one's trust is expressed by one's confidence that God exercises control over all things. This belief is manifested in praying for open doors, expecting that God is working all

things together for good."¹⁶ He also notes that "Trust is expressed by thanking God in advance for what He is going to accomplish through the decision-making process as well as in the outcome of the decision itself."¹⁷ This process of decision-making seems consistent with Paul's advice to the Philippians when he stated, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6).

A leader must be able to define and communicate objectives and then determine the best path to follow to reach those goals. Pride is the greatest enemy at that juncture. When a person is full of pride he cannot see the best way of achieving his purposes for he only sees the way that brings him the most honor and acclaim. Kenneth Kantzer, a senior editor for Christianity Today, says that "When pros and cons of unusually important decisions are complex, I have found it useful to write on paper the clear alternatives. This helps me avoid overlooking relevant facts."¹⁸

Making poor decisions can result in losing the respect

¹⁶Garry Friesen, Decision Making and the Will of God (Portland, Oregon: Multnomah Press, 1980), 253. On this point Friesen is in agreement with the author's major theme of this thesis, but the greater portion of Friesen's book is not in agreement.

¹⁷Ibid., 254.

¹⁸Kenneth S. Kantzer, "Visions, Voices and Choices," Christianity Today, 21 April 1989, 8.

and confidence of fellow staff members as well as church people. The absence of their support is a sure way for the pastor to lose his motivation.

Psychological

"The pastor who loves God and his neighbors will not have a problem with his "self-concept" (what he thinks of himself). He will be a humbly grateful man who will praise God for the work of the Holy Spirit within him. He will be thankful that he has been chosen and enabled to exhibit the Spirit's fruit of love in his life."¹⁹ This should be the attitude of pastors as they attempt to serve Christ and follow His example. It flows from his position in Christ as stated by John, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." (I Jn. 3:1). For the Christian, the identity crisis is over. In Christ, who is his wisdom, his righteousness, his power, and his sanctification (I Cor. 1:30), he has all the ego strength that he needs.²⁰ His self-concept focuses not upon what he is in himself, but upon what he has become in Christ: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11). In other words, the Christian is entirely dependent upon Christ for his worth and self-esteem.

¹⁹Jay Adams, The Christian Counselor's Manual (Grand Rapids, MI.: Baker Book House, 1973), 145.

²⁰Ibid., 146.

However, pastors are human and often struggle with the weaknesses of the flesh. These weaknesses affect their thinking as well. As a result a pastor may develop a poor or negative self-image or possess low self-esteem. This condition can lead to depression²¹ which may severely affect the pastor's motivation.

LaHaye notes that "Depressed people tend to awaken tired and remain unmotivated. Although they are capable of fulfilling their responsibilities, their work performance leaves much to be desired."²² He goes on to say that, "What a person thinks of himself will affect what other people think of him, and if you lack confidence in yourself, so will everyone else."²³ Therefore, it's important for the pastor to develop a positive self-image and attitude toward ministry. The absence of these qualities not only produces unmotivated behavior from the pastor, but also causes people to respond in the same way. No ministry will give evidence of life or bear fruit if the pastor suffers from such psychological problems.

Stress

Motivation is also affected by external or internal factors, or a combination of both that result in stress.

²¹Tim LaHaye, How to Win Over Depression (Grand Rapids, Michigan: Zondervan Publishing House, 1974), 51.

²²Ibid., 29.

²³Ibid., 140.

This intrapersonal conflict forces a person to choose from among a multitude of options in life how they shall live.²⁴ At times, the stress of the pastorate becomes more than one can bear and help is needed. Paul may have had stress in mind when he admonished the Christians of Galatia to "Bear ye one another's burdens," (Gal. 6:2a). However, the pastor frequently finds himself alone in dealing with stress. Due to the subjective nature of ministry and the difficulty of visible measures for their hours of toil, stress becomes an "occupational hazard" of the pastorate. The sedentary nature of the tasks of ministry, the long hours of weekly service, the constancy of availability to people, and relatively low financial rewards of the work bear their toll in frustration.

Each of these factors produces a certain amount of stress for the pastor and thus, affect his motivation. He must be accountable to himself for his stresses by balancing work with pleasure, study with recreation, giving ministry with receiving ministry, and maintaining strong family support. All will contribute to a ministry that functions with health and wholeness.

Summary and Conclusion

A careful examination of the life of the pastor indicates that many factors affect his motivation. This

²⁴McSwain, 59.

chapter has examined several reasons why the pastor may have lost his enthusiasm and energy to "press on" in the work and what happens when his motivation is impaired.

Among the consequences produced from poor motivation, this chapter has shown that (1) apathy in the pastor's personal life produces spiritual neglect within himself, (2) apathy in the pulpit gives little, if any, spiritual nourishment to the people, (3) neglect of the church family is spiritual desertion to the physical, emotional and spiritual needs of the people, (4) discouragement can be caused by staff, congregation, family or work load, (5) a decrease in motivation may result from influence by external factors such as conflict with staff, community or other pastors, and (6) internal factors, such as poor problem solving techniques, poor decision making or psychological problems, are causes of lost motivation.

CHAPTER 5

ENCOURAGING AND REVITALIZING MOTIVATION

The pastor must be able to motivate himself before he will experience success in encouraging others to participate in ministry. His own life has to be in order if others are to follow his lead and example. Therefore, every pastor must involve himself in those personal disciplines that will stimulate and revitalize motivation in his own life. This chapter examines some of the more important disciplines to achieve this goal.

Yieldedness and Obedience to God

One thing that hinders many believers and can be a nemesis to the pastor is the battle of the will. It is imperative for the pastor, if he is to revitalize his motivation and stay enthused about the ministry, to yield his life to Christ and obey His Word. Daily, he must submit his will to the will of his heavenly Father. Paul expressed the spiritual battle that goes on within the believer when he reminded the Galatians that ". . . the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that you cannot do the things that ye would." (Gal. 5:17). In other words,

the Holy Spirit draws the believer away from yielding to the deeds of the flesh as he brings himself under the controlling power of the Holy Spirit of God.

Paul tells believers to ". . . yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you": (Rom. 6:13-14). The word "yield" in this text means "to present"¹ and conveys the idea of a willful choice of the believer (pastor). It directly challenges the pastor's will. These verses mean that "When we have unconditionally surrendered to the doctrine of ruin and redemption, the Lord calls us away from the old patterns of life, establishes us in a new framework of righteousness, and enables us to live as befits our new position."²

Yieldedness and obedience to God encourage the pastor since they are God's prerequisites to blessing the pastor and his ministry. They are the means of living a life of holiness which is simply a life separated from sin, and therefore, consecrated to God. Holiness signifies "separation to God, and the conduct befitting those so separated."³ To live a holy life, then, is to live a life in conformity to the moral precepts of the Bible and in

¹Vine, 1258.

²Donald Grey Barnhouse, Romans, vol. 3, (Grand Rapids, Michigan, 1959), 124.

³Vine, 555.

contrast to the sinful ways of the world.⁴ It is to live a life characterized by the "[putting] off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and [putting] on the new man, which after God is created in righteousness and true holiness." (Eph. 4:22, 24).

Jerry Bridges, Vice President for Corporate Affairs of the Navigators, also notes that:

God wants us to walk in obedience -- not victory. Obedience is oriented toward God; victory is oriented toward self. This may seem to be merely splitting hairs over semantics, but there is a subtle, self-centered attitude at the root of many of our difficulties with sin. Until we face this attitude and deal with it we will not consistently walk in holiness. Victory is a by-product of obedience. As we concentrate on living an obedient, holy life, we will certainly experience the joy of victory over sin.⁵

Needless to say, the pastor who is daily refreshed by his walk with the Lord will be greatly motivated to continue in the work.

Yieldedness and obedience to God requires a disciplined intake of the Word of God. While this discipline involves reading, studying and memorizing key passages, the key is in the pastor's meditation upon the Word. To meditate on the Scriptures is to think about them, turning them over in your mind and applying them to your life's situations. Bridges

⁴Jerry Bridges, The Pursuit of Holiness (Colorado Springs, Colorado: Nav Press, 1978), 20.

⁵Ibid., 21.

notes that "The objective of meditation is application--obedience to the Scriptures. This act requires discipline. Obeying the Scriptures usually requires change in our patterns of life."⁶

The pastor may need to reevaluate his time schedule so that he has time to meditate on God's Word. This meditation leading to application should result in yieldedness and obedience to the Scriptures. The resulting spiritual growth is a source of motivation that keeps the pastor faithful to his calling and work week after week.

Vibrant Prayer Life

It is easy for a pastor to become so involved in the work of the Lord that he loses sight of the Lord of the work. When this happens, he suffers spiritually in his walk with God, characterized by a negligent prayer life.

The pastor must stay motivated by maintaining a vibrant prayer life. Sammy Tippett, author, founder and president of God's Love in Action, an international evangelistic ministry, says, "The victory of prayer begins with "a heart yielded to God"."⁷ But "When prayer is replaced by form and function the church becomes spiritually anemic,"⁸ not to mention its effect on the pastor. Andrew Murray stated,

⁶Ibid., 103.

⁷Sammy Tippett, The Prayer Factor (Chicago: Moody Press, 1988), 13.

⁸Ibid., 18.

"Prayer is the pulse of life; by it the doctor can tell what is the condition of the heart. The sin of prayerlessness is proof for the ordinary Christian or pastor that the life of God in the soul is in deadly sickness and weakness."⁹ The pastor must learn that spiritual motivation and spiritual victory comes on his knees.

Speaking more directly on the subject of prayer, E.M. Bounds says, "Prayer is loyalty to God. Non-praying is to reject Christ and abandon heaven. A life of prayer is the only life which heaven counts."¹⁰ If Bounds is correct, it is imperative for the local church pastor to develop a prayer life that moves the hand of God. Answered prayer is a great motivator to any pastor and it is the result of a consistent prayer life.

There simply is no substitute for a vibrant prayer life. Tippetts says,

The need of every generation is men and women who pray. The most powerful resource of the church is a transformed life. The world is not attracted to Christ by fancy edifices but by men and women who have the mark of God upon their inner being.¹¹

He goes on to say that, "Prayer is the branding iron of God. We will not make an impact on the world until we have

⁹Andrew Murray, The Prayer Life (Springdale, PA.: Whitaker House, 1987), 16.

¹⁰E. M. Bounds, The Reality of Prayer (Grand Rapids: Baker Book House, 1978), 35.

¹¹Tippetts, 22.

been marked by the Master. The mark of God upon our inner man will bring victory to our churches."¹² And it begins with a pastor who has a vibrant prayer life.

The question may be asked, "What is a vibrant prayer life?" It can be illustrated by David who said, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55:17). It is a consistent prayer life with the confidence and assurance that Almighty God hears and will act on your prayers. It is a prayer life that is active regardless of the consequences. Daniel's prayer life was not interrupted although the practice of it defied King Darius' decree resulting in his being thrown into the lion's den. We read, "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Dan. 6:10).

Whether circumstances are favorable or unfavorable the pastor's prayer life is evidenced by his continual communication with God. The most intimate communion with God comes only through prayer.¹³ Someone has said that when we work, we work; but when we pray, God works. The pastor with a vibrant prayer life is convinced to the inner

¹²Tbid.

¹³Bill Hybels, Too Busy Not to Pray (Downers Grove, Illinois: Intervarsity Press, 1988), 8.

core of his being that God can make a difference in his life and ministry. It is this faith that keeps him praying and motivated in his work.

A vibrant prayer life is the result of a pastor who knows that our omnipotent God, who is immutable, is able to handle his smallest and greatest problems as they relate to any area of his life. He prays "secretly, sincerely and specifically" following the pattern of Matthew 6:5-13, and practices "adoration, confession, thanksgiving and supplication"¹⁴ in his prayers. He takes no short cuts in his dependence on God to remove any obstacle. His faith to trust God for the impossible comes from "keeping his eyes on the sufficiency of the mountain-mover rather than the size of the mountain."¹⁵

Pastors are encouraged when their people stand with them, affirm them, and support their efforts in leading the church. There can be no greater encouragement and revitalizing of the energies of the pastor than to know that God is on his side, wanting to talk with him and guide him, wanting to approve of his life and ministry, and wanting to bless his efforts. These and more are available to the man of God who will trust God and develop a fervent prayer life.

¹⁴Ibid., 40-59.

¹⁵Ibid., 70.

Personal Professional Growth

One of the reasons for this writer's pursuit of a Doctor of Ministries Degree was to produce a motivation within himself. It was the challenge of personal professional growth that produced a revitalization of his motivation.

Personal growth is a good motivator. Bridges says, "Pastors are gifted by God and trained to teach the whole counsel of God."¹⁶ To prevent stagnation and apathy the pastor must continue to train and to grow. Since growth produces maturity, the pastor must grow to be the best equipped servant possible to deal with the needs of ministry.

Although Timothy had the best theologian of his day as his personal tutor, he still needed to be reminded to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). Pastors are to be students of the Word of God continually. In an earlier letter Paul told Timothy "Till I come, give attendance to reading, to exhortation, to doctrine." (I Tim. 4:13).

There are many ways to be motivated through personal growth. One such way is to attend a pastor's seminar. These seminars are usually one day lectures given by a variety of pastors, authorities and professors from

¹⁶Bridges, 102.

Christian institutions that cover a multiple of topics. They provide a refreshing day of being spiritually encouraged and fed at the same time. This writer has attended several of these seminars at Lancaster Bible College and found them to be both stimulating and rewarding.

Doing graduate or postgraduate studies either by correspondence or at a seminary is another way of producing personal professional growth. This constant study equips the pastor to go to the pulpit with sermons that are filled with freshness, originality and force.

Also, the personal study habits of the pastor will produce professional growth. Word studies, book studies, biographical readings, etc. are necessary means of enriching the pastor's life and spiritual growth.

Criswell says, "No man can meet the demands of a pulpit who does not constantly and earnestly study."¹⁷ He continues with,

If the preacher does not grow, he will become an increasingly narrower and weaker man. He ought to discipline himself. Nothing will overcome the temptation to dissipate his life but a profound conviction that study -- persistent, regular and lifelong -- is the first duty of the man who seeks to stand before God in the pulpit as an instructor of the people. The most imperative duty of him who teaches others is to teach himself.¹⁸

¹⁷Criswell, 64.

¹⁸Ibid., 64-65.

Balance Between Family and Ministry

One of the struggles that most pastors have to encounter is balance or time management between his family and his ministry. It is not uncommon for a pastor to build bridges in relationships with his people, while at the same time drive a wedge of separation between himself and his family. It is important for him to have his priorities in order. Criswell says of the pastor, "He should make every effort to maintain close ties with his family; spend quality time with them; and keep his wife and children as a first priority."¹⁹

Lutzer states, "The family is more important than the congregation."²⁰ Although pastors know that mentally and will voice it frequently, it takes a disciplined pastor to practice it daily. He reminds us that "As pastors, we receive our affirmation from the congregation; our successes or failures are known by many people, not just by a handful in an office. As a result, we are vulnerable to the pressure of public opinion."²¹ This pressure is one reason why pastors are tempted to choose to meet the expectations put on them by their congregations above the needs of their family.

The pastor can begin to develop a balance by doing such

¹⁹Ibid., 359.

²⁰Lutzer, 119.

²¹Ibid., 119-120.

things as cutting down on outside speaking engagements, skipping a committee meeting (once in a while) to take the family out for the evening or just stay home with the family. These kinds of things emphasize the priority of family over ministry. On one occasion, this writer postponed a Church Council meeting so he could take his two sons on a ski trip for the day. The recent snowfall coupled with the fact that the boys would be going back to out-of-town universities in a few days played a large role in the decision. It proved to be a great time of improving a good relationship and reinforced the conviction that the family is more important than the congregation. The decision was accepted by the men on the Council and was viewed as positive family modeling rather than a dereliction of duty. The wise pastor must constantly look for opportunities to demonstrate to his family that they are his first priority.

Example to the Church

The greatest, finest, noblest sermon any pastor ever delivers is that of his own example.²² The pastor is responsible then to be an example, a model of Christ-likeness to his church. He, ". . . must be blameless, . . . " (I Tim. 3:2), that is, "Be of such a spotless character that no one can lay hold upon anything in his life which would be of such a nature as to cast reproach upon the

²²Criswell, 341.

cause of the Lord Jesus."²³ Also, "He must have a good report of them which are without"; (I Tim. 3:7). This means he must have "an excellent testimony to the non-Christian world in the midst of which the saints live."²⁴ Pastors are examples to the saved and lost alike. He is called to be

". . . an example to the flock." (I Pet. 5:3).

Christians need a living, moving, breathing leader who will not only live a life of spiritual maturity and vibrancy, but will also tell his people how to achieve such a goal for themselves. They simply need an example they can respect and follow. The pastor's motivation to be that example must come from his calling and commitment to Christ, as well as the clear instructions of Scripture. The writer of Hebrews reminds believers to, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, . . . " (Heb. 13:17). Although this passage deals with the believer's responsibility "to obey their present leaders, and yield themselves trustfully to their teaching",²⁵ it also suggests the pastor must be responsible for the anxious discharge of his teaching. The pastor watches, like a wakeful shepherd, or like those who are nursing a critical

²³Wuest, Pastoral Epistles, 52-53.

²⁴Ibid., 58.

²⁵Ibid., 240.

case, in the interest of their souls. He performs under the constant pressure of a consciousness that he must one day render to the Chief Shepherd an account of the care he has taken of His sheep.²⁶ The pastor must live what he knows, teaches, and preaches. There can be no mixed signal if his faith is genuine and he has a clear understanding of his relationship with Christ and responsibilities before God. Criswell says, "No man can preach above the crying voice of his own life's example. To be powerfully and movingly effective, he must incarnate in his own flesh and body the spiritual principles he advocates. People can see a sermon far easier than they can hear one."²⁷

Pastors are obeying the Scriptures when they lead and live as examples to their people. They must be a model of Christian living to the local body. The shepherd sets the pace for the sheep. Paul urged his converts to follow him in the example of his own life. Writing to the Corinthians, he said "Be ye followers of me, even as I also am of Christ," (I Cor. 11:1). To the Philippians he said, "Those things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4:9). He wrote the church at Thessalonica saying, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that

²⁶Ibid.

²⁷Criswell, 341.

believe": (I Thess. 2:10). And to Timothy, Paul stated, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (I Tim. 4:12).

The pastor is the preacher not only in the pulpit but more powerfully and effectively in his daily walk as he lives before the eyes of his people. This responsibility and privilege of being that example ought to revitalize motivation within the pastor and his ministry. He cannot tell his people to love unless his life first demonstrates the love he preaches. He cannot admonish his people to be soul-winners until first he is a soul-winner. In other words, the pastor's life and example go further than his words. He must practice what he preaches before he preaches or his words will be as sounding brass and clanging cymbal. Clowney says that "In his home and in the community, the pastor's life must witness to the cleansing power of the gospel."²⁸

Summary and Conclusion

The pastor who has become unmotivated must look back to those daily disciplines that stimulated and perpetuated his motivation in ministry. This chapter has examined those disciplines to show that motivation can be revitalized in the life and ministry of the pastor.

²⁸Clowney, 66.

This chapter demonstrated that (1) yieldedness and obedience to God has a direct relationship to the affects of motivation on the pastor, (2) a vibrant prayer life is compulsory to involve God in ministry and produce motivation, (3) personal growth through seminars, advanced education courses and personal Bible study is essential to revitalize motivation, (4) a healthy balance between the family and one's ministry stimulates one's motivation to continue in the work, and (5) having the responsibility of being an example to the church encourages the pastor to revitalize his motivation in service to the Lord.

CHAPTER 6

FACTORS THAT MAY CAUSE MEN TO LEAVE THE MINISTRY

In his article, "In Search of the Near-Perfect Pastor," James Watkins quotes church growth expert Lyle Schaller who reports that "one-fourth to one-third of all congregations in American Protestant churches bid farewell to their ministers each year."¹ There are several reasons for this statistic. Certain factors have contributed to the ever growing apathy that has made it difficult for the pastor to carry on his ministry with enthusiasm.

This chapter examines several factors of negative motivation that cause men, called of God, to leave their ministry.

Burnout

In the last ten to fifteen years, the ever increasing demands upon the pastor have resulted in a condition identified as "burnout." This may be the single most frequent reason today for pastors leaving the ministry. Burnout may be illustrated by the church janitor who stated,

¹James Watkins, "In Search of the Near-Perfect Pastor," Moody Monthly, October 1991, 13-14.

"The blower still works but the fire has gone out." He was referring to the furnace, but the church member who overheard him thought he was talking about the pastor. There may be some truth to this story. Burnout is, "The gradual but eventually severe or critical exhaustion or depletion of one's physical, mental, and/or spiritual resources by taxing one or more of them without providing time for recovering or recharging."² It is also defined as "a syndrome of emotional exhaustion, depersonalization and reduced personal accomplishment that can occur among individuals who do people work of some kind".³ Its symptoms include increased fatigue; feeling tired even after a good night's sleep; losing interest in your work; and a pessimistic, critical spirit often accompanied by withdrawal, depression, and a feeling of futility.⁴

The tragedy of burnout is that it often strikes the most highly motivated, idealistic and enthusiastic workers in the helping professions such as teachers, police officers, social workers, mental health workers, lawyers, career counsellors, agency administrators and the clergy.⁵

²Jose A. Fuentes, "Recognizing and Handling Burnout," Ministry, July 1987, 14.

³Lutzer, 67.

⁴Ibid.

⁵Thomas W. Muldary, Burnout and Health Professionals: Manifestations and Management (Norwalk, Conn.: Appleton-Century-Crofts, 1983), 2-3.

In the church, it is the full-time professional leaders who are most often victims of burnout.⁶ In an unpublished article entitled "Pastoral Burnout", Towns identifies burnout as a psychological disorder that disrupts one's attitude to their employment or renders them incapable of doing their job.⁷ Estimates of the number of pastors experiencing burnout vary widely. R. Oswald found that "one out of six clergy was experiencing the debilitating effects of burnout"⁸ while another study done in Wisconsin in the same year indicated that only about two percent of the pastors involved were burned out.⁹

Pastors are not the only ones suffering from burnout. David Congo lists four personality types linked to burnout: (1) those with a high need for approval, (2) the workaholic, (3) the unassertive, passive victim, and (4) those with a "messiah complex."¹⁰ It is not difficult to see that a pastor may fit into any one of these four personality types.

E.M. Ansel points out that anyone who has direct and

⁶R. Oswald, Clergy Burnout: A Survival Kit for Church Professionals (Minneapolis: Ministers Life Resources, Inc., 1982).

⁷Elmer Towns, "Pastoral Burnout," Unpublished paper, 1982, 1.

⁸R. Oswald, "Clergy Burnout," (Minneapolis: Clergy Resources, Inc., 1982), Sound Cassette.

⁹G. Lloyd Rediger, Coping with Clergy Burnout (Valley Forge, PA.: Judson Press, 1982), 22.

¹⁰David Congo, Theology News and Notes March 1984, 8.

intensive interpersonal contact with people and assumes a helping role is a candidate for burnout, and that it is the especially zealous or overdedicated worker who is most susceptible.¹¹ There is probably no professional more zealous and dedicated than the pastor who is seriously responding to his call from God. Ansel also points out that a key symptom of late stage burnout is loss of insight - the ability to take a wide view and understand the reasons behind events. Often accompanying this stage is one or more psychosomatic illnesses such as a lingering cold, excessive headaches, lower back pain and diarrhea.¹² The burned out pastor loses his ability to concentrate at his job or no longer cares about previous goals. He cannot push himself to study and prepare for his messages as he should. He has lost his zeal for aggressive soul winning and may lose his burden for the ministry.

Towns also observed;

There seems to be a growing number of middle-age Independent Baptist pastors who have achieved their goals, and like Alexander the Great at age 33, "Sat down and wept because there were no more Sunday School contests to win." Many of these burned out pastors have bought as many Sunday School buses as they have wanted to buy and they are no longer satisfied in breaking attendance goals. They have raised all of the money they want to raise, and are satisfied with the present size of their auditorium. They have no desire to build a bigger building. These burned out pastors

¹¹E. M. Ansel, "Professional Burnout: Recognition and Management," Journal of the American Association of Nurse Anesthetists, April 1981, 135-142.

¹²Ibid.

realize they cannot baptize more than Jack Hyles, and probably will not baptize more than they did in previous years. A pastor once told Towns that the worst thing that ever happened to his motivation was winning the Fastest Growing Sunday School Banner. "What else is there to do?", he asked.¹³

Another reason for burnout, as observed by the author, is high expectations. This may be due to the pastor's expectations of himself or those arising from the philosophy of the institution from which he graduated. For example, the author attended Liberty Baptist Theological Seminary from 1980 until 1983. During this period, as well as preceding it and shortly thereafter, the emphasis of Dr. Jerry Falwell, pastor of Thomas Road Baptist Church and Chancellor of Liberty University and Dr. Elmer Towns, Dean of Liberty Baptist Theological Seminary was to build super aggressive soul winning churches and implement campaigns that were expected to produce large crowds. The fact that only those pastors with fast growing churches and large crowds were recognized at conferences hosted by Dr. Falwell or Dr. Towns put great pressure on pastors to work harder to meet their expectations.

The inability to cope with these pressures or unmet expectations produced stress and discouragement among many of the author's pastor friends. The fact that the author's church Baltimore County Baptist Church was listed in Dr. Towns' book Stepping Out in Faith as one of the ten fastest

¹³Towns, 5-6.

growing churches planted by a Liberty graduate put pressure and stress on the author to continue in that tradition and meet the expectations of Dr. Towns.

It may well be that expectations, whether from self or others, can be a positive source of motivation if the pastor learns how to cope with them. He may find his greatest strength on his knees before God so that he can say with the apostle Paul, "though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16b). Spiritual wisdom, maturity or pastoral experience may help the pastor cope with factors that can lead to burnout. Coping will allow him to say with Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" (2 Cor. 4:8-9). It is the author's opinion that coping skills can greatly reduce the chance of burnout from unmet expectations.

Jose A. Fuentes, a former pastor, professor at Loma Linda University School of Health, and a psychologist for the Clearview Family Clinic, Loma Linda, California, provides a list, though not exhaustive, of signs and symptoms intended to help pastors who are on the road to burn out. These are:

1. Increased absenteeism, which is demonstrated through poor results, less commitment to work, poor contact with church members and/or administrators.
2. Low level of enthusiasm, negative attitude

toward new plans or deadlines, lack of excitement in reporting accomplishments.

3. Declining quality or quantity of work. Pastor does not reach goals, or does so mechanically and needs a lot of encouragement.

4. Lack of focus. Church members complain about lack of clear direction. The pastor blames the system for hard-to-implement plans. Focus may change from soul winning to less demanding activities or personal preferences. He wonders out loud about the future and the possibility of changing professions.

5. Lack of communication. The pastor begins to avoid contact with leaders, does not "sell" his or her plans to local church leaders, and resents their criticism; but instead of mending fences, he expends energy in processing hostility. He sits as a "dead stone" in meetings and seminars. Lack of involvement becomes obvious. His behavior may become paranoid.

6. Stagnant spiritual growth occurs. The pastor begins to neglect devotions or makes them less meaningful.

7. Inadequate goals. As a result of early overextension, the burned-out pastor may adopt minimum goals or not respond to goals at all.

8. Extended illnesses, usually of psychosomatic types.¹⁴

Mr. Fuentes devised a chart (Figure 1, Page 120)¹⁵ to help explain the burnout cycle of a pastor. Although burnout is a very real problem among the clergy, it is not a condition to which every pastor must succumb. There are several preventive measures that can be taken, from spiritual input to routine physical activities.

¹⁴Fuentes, 15.

¹⁵Ibid., 16-17.

Fig. 1

THE BURNOUT CYCLE IN A PASTOR

Minister assumes pastor of a district or church. He is highly motivated, filled with enthusiasm and "first love."

STAGE 7

Pastor develops either a negative, often superficial attitude toward work and the church and its members, or a deep feeling of guilt about not meeting job expectations.

IMPACT AT HOME

PK syndrome may be obvious in one or more children. Lack of family cohesiveness becomes obvious to others. Problems transcend family boundaries.

STAGE 6

Lack of enthusiasm becomes evident. Sermons become repetitive and lack content. Absenteeism from church-related activities becomes obvious. Administrators bear about pastor's problems, but his reaction to his superiors is paranoid, resentful, hostile.

STAGE 5

Evident lack of focus makes it appear that pastor has no sense of direction. He begins to lose control of church activities and organization. Or activities fall into a boring routine because of lack of innovation.

IMPACT AT HOME

Irritability and lack of patience alienate the family, which begins to close ranks on the pastor. This is a turning point in family cohesiveness. A spiritual renewal here can delay the burnout cycle.



STAGE 4

Physical depletion becomes obvious. Pastor experiences sleep disorders. Constantly feels that time is running out. Feels bored and helpless. Depression and often anxiety set in. Church members' loyalties begin to shift.

STAGE 1

Pastor becomes intensely involved in work, accepts more responsibilities than one person can handle, fails to delegate authority, and becomes over-extended. First love begins to wane.

IMPACT AT HOME

Pastor excuses himself from family worship, which is taken over by spouse. He spends more time at work than at home.

STAGE 2

Pastor wakes up every day to a never-ending list of human needs; he has no sense of accomplishment. First symptoms of emotional exhaustion replace original pleasure with work.

IMPACT AT HOME

Spouse and children complain that pastor is never home. They have to take over chores that he should do.

STAGE 3

Pastor begins to leave things halfway done. Honeymoon with the church is over, and visitation and preaching become just a job that must be done.

IMPACT AT HOME

Confronted by spouse, pastor rationalizes or responds sarcastically to hide underlying hostility. Family cohesiveness begins to deteriorate, but family still appears with him in public to protect image.

Fuentes lists seven preventive measures. They are:

1. Attend good conferences and seminars. This will provide new dimensions and perspectives that can replenish your tank of ideas for sermons, activities, and programs.
2. Avoid being constantly on the giving end without doing something that will give you some sense of accomplishment or recognition.
3. Do something different regularly. Work in your garden, paint the house, or take a day off and go away with your family. By having interests other than your work, you can renew yourself. But don't overdo yourself in your outside activity, or this will only contribute to your sense of exhaustion.
4. Be sure you recognize your own limits. Do not overextend yourself by assuming responsibility for everything that needs to be done. Delegate authority and give your members a chance to feel needed and important in the church.
5. Don't be afraid to deal with negative feelings about your work. It is better to work through them than to internalize them. Dealing with them will increase your insight into your problems and your work, and will prevent the problems from showing up later as one or more psychophysiological disorders such as asthma, allergies, and peptic ulcers.
6. "Stop the world and get off." Every so often take time to do an inventory of your responsibilities versus your resources. And while you are doing that, take time to meditate, talk with the Lord, and seek advice, but not as you do it routinely. Make it an intensive self-disclosure and confession--you'll find it soothing and renewing.
7. If none of these remedies help--after you have given them a thorough try--you may already be experiencing full-fledged burnout. Seek help. Burnout syndrome is not a self-terminating illness.¹⁶

In his article, Towns gives three suggestions to deal

¹⁶Ibid., 15-16.

with the pressure of ministry in order to prevent burnout. He says vacations are important. Jesus said, "Come ye apart . . . and rest awhile": (Mk. 6:31). The minister must get away from the pressures of his flock for some recreation, whether golf, fishing, hunting or just being with his family. The word recreation means to "re-create" and a pastor needs to re-create his energy, his vision or his stamina to get the job done. The pastor who brags that he never takes a vacation is a candidate for burnout.¹⁷

Secondly, there is the practice of shared goals. When Sunday School teachers and soul-winners share the responsibility for the success of a church, the pastor is not the only one responsible for church growth. The apostle Paul said, "For we are workmen together with God": (I Cor. 3:9).¹⁸

Thirdly, Towns states that "A pastor must continually come back to his objective; to the fundamentals of the ministry. He must come back to the methods that brought him to his present level of ministry. Keeping his focus on ministry and methodology may prevent the development of burnout."¹⁹

Lutzer sees the cure for burnout as going beyond regular exercise, getting proper rest, taking a vacation and

¹⁷Towns, 5-6.

¹⁸Ibid.

¹⁹Ibid.

reorganizing one's priorities. Although these are important they are not an end in themselves. He states, "The first part of the answer to burnout is to be controlled from within rather than from without. We must be satisfied with doing the will of God rather than being overly dependent on the opinions of men."²⁰ A vacation or retreat is one way of getting away to develop that inner strength. He says, "Many of us need once again to experience the inner power of God. There in His presence we must find meaning and tranquility within, rather than being sustained by approval from without. God wants us to find our joy coming from Him, rather than the unpredictable, often conflicting, attitudes of men."²¹

There may be times when you, as a pastor, are unable to put your finger on the cause of burnout. Even in that instance, "We must interpret it as a reminder from God that our inner life needs special attention."²² Maybe this is what God had in mind for the pastor when He said, ". . . in quietness and in confidence shall be your strength": (Is. 30:15).

Burnout need never be permanent, if we through submission and consecration are willing to wait for God to rekindle the flame.

²⁰Lutzer, 69-70.

²¹Ibid., 71.

²²Ibid.

Forced Termination

Norris Smith, Forced Termination Consultant in the Church Administration Department at the Southern Baptist Sunday School Board, quotes the board's definition of forced termination as, "the severing of the formal relationship between the minister and the church either by coercion or a vote." He further states, "Forced termination has become an epidemic of pain throughout the Southern Baptist Convention. Ministers and their families are being traumatized. Church fellowships are being shattered. Forced termination is a no-win situation for everyone."²³

An anonymous article written in the Virginia Baptist Herald best explains the plight of many pastors. The writer stated, "I have just learned that I am about to be added to the growing list of pastors fired by their churches." He said, "I was as convinced of my calling to the ministry as a man could be," and "I fully expected that I would be employed as a minister until my retirement."²⁴ "Forced terminations of ministers and the resulting direct consequences to churches, careers and families often could be avoided with alternate methods of problem solving, according to church administration department consultant

²³Norris Smith, "Forced Termination: Scope and Response," Search, Fall 1990, 6.

²⁴Virginia Baptist Herald, 15 September, 1988.

Bruce Grubbs."²⁵

Grubbs said, "The expectations of churches for pastors frequently are unrealistic. One expectation is that the preacher won't change anything. The other is that he will be perfect."²⁶ "Few pastors are fired because of poor preaching. Complaints usually are based on a minister's life style, a dislike of his temperament or personality and regarding his wife and/or children."²⁷

George Bullard sees the problem from both the pastor's and the church's perspective. He says, "Pastors are terminated because of (1) interpersonal incompetence; that is, they simply do not get along with people, (2) the pastor's failure to provide appropriate leadership, (3) performance incompetence, and (4) unacceptable life-style behaviors."²⁸

According to Smith, "Every month, 116 Southern Baptist churches and pastors sever relationships through involuntary termination. This is a 31 percent increase over results of a 1984 survey which reported 88 forced terminations per

²⁵Bruce Grubbs quoted by Jim Lowry, "Options Explored for Forced Terminations of Ministers" in Facts and Trends June 1984, 6.

²⁶Jim Lowry, "Options Explored for Forced Terminations of Ministers," Facts and Trends, June 1984, 6.

²⁷Kenneth L. Woodward, "Why Pastors are Fired," Newsweek, 23 March 1981, 80.

²⁸George W. Bullard, Jr., "A Historical Look at Forced Termination," Search, Fall 1990, 9-10.

month."²⁹ Among the reasons given, lack of communication between the pastor and church leaders was the number one reason for forced terminations. This was followed by immorality (which included sexual immorality, theft of money, mismanagement of church money and problems with personal integrity), performance dissatisfaction, authoritarian leadership style, power struggles, and personality conflicts.³⁰

To say that these behaviors are the result of stress or job liability is to minimize the responsibility of the pastor to be "above reproach" (1 Tim. 3:2). These reasons demand that the pastor develop communication skills, management skills and a separated life style committed to Jesus Christ if he is to remain in the pastorate.

But the pastor may not be the only guilty party involved in a forced termination. Bullard observes several causes initiated by the congregation that lead to the dismissal of the pastor. These include;

- (1) unclear role expectations from the beginning of the pastor's tenure,
- (2) factions or power struggles that have existed in the church for many years resulting in disunity which is then directed toward the pastor,
- (3) the presence of antagonists who keep conflict stirred up and exhibit a fire-the-coach mentality toward pastoral leadership,
- (4) spiritual stagnation that is blamed on the pastor, and
- (5) a lack of a clear vision, dream, purpose, or

²⁹Lowry, 4.

³⁰Ibid.

mission within the congregation.³¹

In light of this growing problem it is understandable that pastors may lose their motivation for ministry if they constantly serve in the shadows of being dismissed because of their own weaknesses and deficiencies or the character of the congregation.

It appears that forced termination will not be resolved among pastors and churches until each is willing and desiring to be filled with and submissive to the Holy Spirit. Until man puts aside the sins of the flesh that cause internal church problems, we will continue to see "forced termination" as a means whereby many men are out of the ministry.

Other Factors

Having pastored for nine years and talking to fellow pastors, the author has made a number of observations regarding additional factors that may cause men to leave the ministry. This list, though limited, may serve as a helpful reminder to pastors in identifying discouraging factors in ministry. If the pastor can avoid dwelling on them he will find it easier to remain motivated in ministry.

Television

Television has become the principle influence in the

³¹Bullard, 10-11.

home. LaHaye states that, "The most powerful vehicle in controlling the minds of a generation is television. It is obvious, by the degenerate programming that has appeared in recent years, that the three major networks (ABC, NBC, and CBS) are predominantly controlled by amoral humanists."³² He further states that, "More people get their current-events information today through television news than from any other source."³³ With the continued absence of biblical morals in programming and the decline in the traditional family unit, the pastor finds that his influence from the pulpit has greatly decreased. His absolutes from God's Word are being replaced by "anything goes" according to the television industry programming. Exposure to programs like "Bart Simpson, Thirty Something, and Rosanne" have all but deadened the public concept of the values espoused by "Father Knows Best" and "Leave it to Beaver." The pastor finds himself diametrically opposed to what many of his people may be bombarded with throughout the week on television and he is expected to undo all of that in one hour on Sunday morning. This kind of insurmountable challenge only frustrates and demotivates the pastor.

Secularization

The growth of secularization has had a great influence

³²Tim LaHaye, The Battle for the Mind (Old Tappan, N.J.: Fleming H. Revell Co., 1980), 152.

³³Ibid.

on the youth and adults. As a result, the pastor has to battle the constant barrage of worldly exposure. The apostle Paul may have been somewhat discouraged when Demas, his fellow laborer, (Philemon 24) left his ministry. He told Timothy, "For Demas hath forsaken me, having loved this present world," (2 Tim. 4:10). It is not too bad when you have one Demas in the crowd, that is, one who is with you for their own selfish interests, but secularization, even among Christians, has resulted in too many Demases showing up Sunday morning for a temporary conscience cleansing, if they come at all. The pastor is forced to promote a life style and value system that is so proportionately out of step with society that many "believers" are not willing to listen. But, then again, God's ways are never man's ways (Is. 55:8), so the battle for the mind, that is, godliness (Titus 2:12) over secularism, continues.

Secularization has had its impact on our culture's consumer mindset. Joseph Stowell, president of Moody Bible Institute states, "Once, the work ethic prevailed in America. People went to church asking, "What can I do?" Today we ask, "Do I like this preacher? Do I like the music? Is the youth program good for my children? Do I like the feel of this place?" Few people enter church saying, "How can I contribute to the work of Christ here?"³⁴

³⁴Joseph Stowell, "America's Toughest Job," Moody Monthly, October 1991, 4.

The constant challenge against secularization can weary any pastor to the point of discouragement and defeat if he is not careful and strong in his own personal spiritual life.

Sexual Promiscuity

The growth of sexual promiscuity, with its acceptance and promotion among the educational system of our country has resulted in the pastor being less effective with his people. The moral absolutes of scripture have little impact on the changing mores of sexual behavior. The rise in pregnancy among young teens may indicate that our ministry to youth groups lack an initial or lasting impact upon young lives. Thus, it is highly possible that behavioral patterns developed in teen years will be played out also in adult years. Consequently, the pastor may find himself spending much of his counseling time dealing with adultery, fornication, homosexuality, and other sinful sex habits, while his commitment to his own personal holiness is assumed. Thinking he is strong in this area, the pastor in effect lowers his guard and what he personally views as a strength area becomes a weak area. Acquaintances of the writer while in seminary, men who loved the Lord and their wives and had a strong theological perspective, have fallen in this very area.

Outside Interests

The increase in entertainment through personal recreation, community programs, home videos, personal satellite dishes, cable television, etc., have produced competition between one's commitment to church and spiritual growth and the "American way" of life. Community children's activities take many families out of prayer meeting and weekend tournaments often keep them from church Sunday morning. Add to this spectrum the influence of professional sports that appeals to the adults and you have much in the way of entertainment that competes with and often wins out over the church. The pastor knows that worship should not be entertainment and may be easily discouraged by those events that attract and consume the time of his people. The emphasis on entertainment results in "expectations being higher and commitment being lower."³⁵ Stowell goes on to say that, "Discipleship often becomes a disposable commodity, something to toss out if it threatens comfort and convenience."³⁶

The entertainment mindset may not be willing to persevere and work through the time consuming disciplines of ministry. This lack of commitment only frustrates the pastor.

³⁵Ibid.

³⁶Ibid.

Competition Among Ministers

Then there is the competition the local pastor faces from the "professional" preachers on television. More and more people (both young and old) are staying home and being spiritually "fed" and satisfied from the religious broadcasts on the television. Not only is there competition for attendance but there is also the competition of conducting a worship service that may not be comparable to the ministries on television. Television ministries have the large, professionally led choirs along with musicians and soloists that are seldom available in the local church on a week to week basis. The fact is, the local pastor cannot and must not try to compete with television ministries. Stowell comments that,

. . . technology has brought stellar preaching into our cars and living rooms through radio, TV, and video cassettes. There was a day when most of us thought our pastor was a great preacher because we had never heard anyone else. Now your pastor may step out of the pulpit on Sunday only to hear people in the foyer praising someone else's Friday broadcast.³⁷

This competition will lead to discouragement and a lack of motivation to do the job God has called him to do in the local church.

Lutzer concurs that "It is easy to get discouraged in the ministry when we compare ourselves with others. Members compare their pastor with television preachers or with the

³⁷Ibid.

super-church pastor who is in his third building program."³⁸ He notes that "When pastors are content with their little part in the total work of God on earth, they will have a sense of satisfaction and fulfillment."³⁹

Role Expectations

Another factor that causes men to leave the ministry is the changing role expectations. Seldom is the pastor ever allowed just to pray, study and preach the Word (Acts 6:4). Currently, in most churches, he is the only pastor and is expected to be proficient at resolving domestic disputes, understanding and motivating youth, administrating his office and be a business expert in handling monies or building buildings, as well as many other roles. The stepped up pace of society has left less time for lay people to use their spiritual giftedness in the church, thereby expecting the pastor to fulfill many roles for which he may not be gifted. Today people have more obligations and outside interests. Their hectic schedules often leave them too exhausted for special church activities.⁴⁰ People do not have time to give during the week and are busy with family responsibilities on Saturday leaving very little, if any, time to get involved in the church serving the Lord.

³⁸Lutzer, 120.

³⁹Ibid.

⁴⁰Stowell, 4.

Jeff Hudson, associate pastor of Fredericktowne Baptist Church in Frederick, Maryland, says that many of his church members are considered to live in a "bedroom community". That is, they commute to work and spend little time at home other than sleeping. This leaves them with no time for evening activities (church work) which includes Sunday evening service and Wednesday night prayer meeting. In churches within an hour and a half commuter time to metropolitan cities, this life style may be the norm rather than the exception. Hudson verbalized the frustration that exists when pastors are expected to "do it all" because people were too busy to come to services and serve the Lord.

Another pastor in the same "bedroom community mode" who was experiencing low attendance at Sunday evening services addressed his congregation and said, "I study hard to prepare messages for you. I feel you are voting by your attendance on whether you feel it is necessary to have a Sunday evening service." He cancelled the service.

Stowell states, "There was a time when an evangelistic crusade or missionary conference would fill a church for a week or even two. In those days, of course, the town calendar had only two events: the revival meeting and the circus. Sometimes you couldn't tell the difference."⁴¹

⁴¹Ibid.

Changing Values

The pastor is confronted with the change in the value system among the "Baby Boomers" (born between 1945 and 1964) and their parents. Parents who were content to live in the city (often in the same house thirty years) and work at the same business for a life-time are finding that their "boomer" children are moving to the suburbs and changing jobs frequently as well as their housing. There is no commitment to traditional family values. The "boomers" motto today seems to be, "I want to make a bundle."⁴² In years of surveys conducted by Alexander W. Austin, a professor in the University of California at Los Angeles, School of Education, regarding what was important to each student, the following results were observed. "In 1967 just over 40 percent of the students surveyed chose the statement "being well-off financially," but by 1984 the number had climbed to about 70 percent. The number of students who chose developing a meaningful philosophy of life dropped from 80 percent in 1967 to 40 percent in 1984."⁴³ This shift in values and priorities negatively impacts the church.

Towns says, "The Boomers have unique values, lifestyles, objectives and orientations. Everyone is

⁴²Hans Finzel, Help! I'm a Baby Boomer (Wheaton, Illinois: Victor Books, 1989), 32.

⁴³Joel Makower, Boom! Talkin' About Our Generation (Chicago: Contemporary Book, 1985), 10-17.

influenced by his family and culture, but the boomers are an unique subculture that will have a greater influence on the American society than any previous generation."⁴⁴ The pastor competes for a subculture that is ". . . experience oriented in fulfillment, short termed in value judgment, motivated to make money, and not loyal to jobs, church, or institutions."⁴⁵ It is easy to see how a pastor trying to reach people with a biblical value system runs into frustration and discouragement when given the attitudes of the boomers today.

Summary and Conclusion

This chapter has identified some, though not all, of the factors that may discourage the pastor and cause him to leave the ministry. Individual character and determination, age and maturity, background and homelife, and a host of other personal characteristics may all be contributing factors that, when combined with one or more of those mentioned in this chapter, may overwhelm the pastor to the point where he believes he cannot carry on and quits his ministry.

The purpose of this chapter is not to identify all the causes for pastors losing their motivation and leaving the ministry, but to recognize that such factors do exist. It

⁴⁴Elmer Towns, How to Reach the Baby Boomer (Lynchburg, Virginia: Church growth Institute, 1990), 7.

⁴⁵Ibid., 8-9.

may be concluded that pastors need to re-think their strategy of doing ministry and reaching people for Christ, given the attitudes and behaviors of all age groups. The pastor must continue to feed and nurture his flock without compromising his convictions or the Word of God. Although behavioral mores change, the life changing principles of the Bible remain constant. Although burnout, forced termination and a list of other factors have caused men to leave the ministry in the past, there is no reason why it must continue in the present. Therefore, the pastor must look beyond his present circumstances to man's need for Christ and obedience to His Word if he is to remain motivated in ministry.

CHAPTER 7

RESULTS OF AN OPINION POLL

An opinion survey was sent out to the Master of Divinity graduates from Liberty Baptist Theological Seminary. A total of 125 surveys were mailed and fifty were completed and returned. The results were quite significant in revealing those external and internal factors that were a source of the pastor's motivation.

External Motivation Sources

What EXTERNAL source(s) motivate you in your ministry?

SOURCES	PERCENT OF PASTORS MOTIVATED				
	None	Little	Average	Above Average	Much
1. Sermon tapes	10	52	22	16	0
2. Conferences/Seminars	6	32	34	22	8
3. Fellowship Meetings	18	34	30	10	8
4. Talking with friends	0	16	42	22	20
5. Additional education	6	24	24	14	10
6. Books	0	10	32	34	24
7. Christian periodicals	12	22	38	16	12
8. Finances	30	30	28	8	2
9. Congregational Approval	6	16	40	18	16
10. Other _____	0	0	0	0	30

From these responses the author observed that three (friends, books and congregational approval) of the external factors had a significant motivating effect upon the pastor. It may be concluded that pastors were motivated by factors

that satisfied love and esteem needs more than any other external factor. This reflects their desire to have the more basic human needs met and agrees with Maslow's hierarchy of human needs (pg. 14).

The second major emphasis of the survey focused on internal factors from which the pastor derived his motivation.

Internal Motivating Sources

What INTERNAL source(s) motivate you in your ministry?

SOURCES	PERCENT OF PASTORS MOTIVATED				
	None	Little	Average	Above Average	Much
1. Call of God	0	0	6	26	68
2. Your surrender to Christ	0	0	16	30	54
3. Scripture	2	2	8	28	62
4. Prayer	2	2	30	22	46
5. Burden for lost people	2	4	40	22	32
6. Desire to glorify God	0	2	20	28	50
7. Desire to exercise your spiritual gifts	0	8	24	30	36
8. Filling of the Holy Spirit	2	2	20	32	42

From these responses the author observes that all eight of the internal sources of motivation had a positive effect upon the pastor. Therefore, it may be concluded that the pastor receives a more constant and consistent motivational influence from internal factors in his life than from external factors. It may also be concluded that the single most important factor that motivates a pastor in ministry is

the call of God (94 percent) upon his life. This is an immeasurable factor related to the person's relationship with God and is contrary to all theories of need motivation as stated by Maslow's hierarchy of needs, Herzberg's satisfiers and recognition factors and Vroom's expectancy of success.

Cassette Tapes

Listening to cassette tapes provided some encouragement and motivation to most of the pastors. The tapes are listed alphabetically with the number in parenthesis indicating how many pastors were motivated by these taped speakers and messages.

James Ahleman (1)	Elwood McQuade (1)
Manley Beasley (1)	S. Oxford (1)
Steve Brown (1)	John Rawlings (1)
James Dobson (1)	James Robinson (1)
Tony Evans (1)	Adrian Rogers (6)
Jerry Falwell (3)	Bailey Smith (1)
Steve Green (Music) (1)	J. Harold Smith (1)
David Hocking (2)	Ken Smith (1)
Jack Hyles (2)	R.C. Sproule (1)
David Jeremiah (3)	Charles Stanley (7)
D. James Kennedy (1)	Charles Swindoll (7)
B.R. Lakin (1)	Elmer Towns (1)
Tim Lee (1)	Bruce Wilkerson (1)
John MacArthur (9)	Harold Wilmington (1)
John Maxwell (2)	Ed Young (1)

The diversity of speakers reflects the wide range of interests on the part of the pastors as well as their variety of motivation, though they were all by tape. It is safe to conclude from these responses that pastors are encouraged and motivated by tapes according to their

individual likes and dislikes. The fact that more pastors were motivated by MacArthur, Rogers, Stanley and Swindoll (who all pastor churches of several thousand members) may indicate that their style of preaching¹ has a motivational impact on other pastors.

Books

The listing of books read by the pastors indicated that there was an interest and some motivation gained from reading various authors. The authors are listed alphabetically with the number in parenthesis indicating the number of pastors who read books by that author.

J. Aldrich (1)	J. Maxwell (2)
Barnes Commentary (1)	F.B. Meyer (1)
R. Baxter (2)	Minirth/Meir (1)
Bible (11)	Moody Monthly (1)
Biographies (4)	Andrew Murray (1)
A.B. Bruce (3)	Watchman Nee (3)
Chalmers (11)	NIV Commentary (1)
M.R. DeHaan (1)	L. Ogilvie (1)
James Dobson (2)	J.I. Packer (2)
A. Edersheim (1)	Dwight Pentecost (1)
Leroy Eims (1)	Pulpit Resource (1)
Engstrom (1)	John R. Rice (2)
Jerry Falwell (1)	A.T. Robertson (1)
G. Getz (1)	J.O. Sanders (1)
S.D. Gordon (1)	Sanders (1)
Gospel Light Publications (1)	Frances Schaeffer (1)
Oliver B. Green (1)	Paul Smith (1)
Vance Havner (1)	Charles Stanley (2)
Roy Hession (1)	R. Stedman (1)
Bill Hybels (1)	Charles Swindoll (11)
C. Jefferson (1)	F. Tillapaugh (1)
M.L. Jones (1)	Elmer Towns (1)
Tim LaHaye (1)	A.W. Tozer (5)

¹Message content is a contributing factor to the popularity of these preachers. They are known to preach the Bible expositively and with authority, resulting in their listeners being spiritually fed.

Leadership Journal (1)
C.S. Lewis (2)
John MacArthur (3)
Gordon MacDonald (2)

P. Wagner (1)
J. Walvoord (1)
Warfield (1)
Warren Wiersbe (2)

The wide range of authors read indicates the diversity of tastes by the responding pastors, although their source of motivation (books) is the same. The fact that Charles Swindoll was more widely read than the other authors may reflect his ability² in his style of writing to identify with, and motivate, the local pastor.

Seminars and Conferences

A variety of seminars and conferences were listed as a source of motivation for these pastors. These are listed alphabetically with the number in parenthesis indicating the number of pastors who used these sources as a means of motivation.

Camp Meetings (1)
Church growth (6)
Church planting (1)
Counseling (1)
Evangelism (1)
Family (1)
Fellowship meetings:
 1. Baptist Bible (1)
 2. Carolina Baptist Bible (1)
 3. Presbyterian Evangelistic (1)
Bill Gothard (6)
Missions (1)

Money Management (2)
Music (1)
Pastor's conferences:
 1. MBI (2)
 2. Moody (1)
 3. Shepherd (2)
 4. TRBC (2)
Preaching (3)
Revival (2)
Super Conference (6)
Youth Strategy (1)

²A contributing factor for Swindoll's popularity may be that his books are need centered. He uses the Scriptures and illustrates his points in such a way as to speak to the mind as well as the heart of his readers.

The most important observation to be made from these responses may well be that the majority of responding pastors found it necessary to attend seminars and/or conferences at least once a year. It may be concluded that these meetings were important and necessary to fulfill a need, regardless of the type of seminar/conference. This response agrees with McDonough's observation (pg. 17) that there is first a need (fellowship) then a goal (setting the date), followed by activity (attending the seminar), resulting in satisfaction. It may also be concluded that individual interests were instrumental in the seminar/conference attended. But the fact remains, that the need for this activity was fulfilled resulting in increased motivation for the pastor.

Continuing Education

Although fifty percent of the pastors found none or little motivation from continuing education, the opinion poll at least indicated that some continuing education was seen as necessary and motivational. Those courses taken by the pastors since their graduation are listed below with the number in parenthesis indicating the number of pastors who responded in that area.

- Bible (1)
- Biblical preaching (2)
- Church Growth (1)
- Church Planting (1)
- Computers (1)
- Counseling (4)
- Doctor in Military Chaplancy (1)

Doctor of Ministries (6)
History (1)
Leadership (2)
Theology (1)
Time Management (1)

Pastors Out of the Ministry

The results of the opinion survey indicated that six men, or twelve percent, of the responding Master of Divinity graduates are no longer in the pastorate or full-time Christian service. The results showed that physical problems played a significant role in the life of one pastor, financial pressures was the cause of another leaving the ministry and the absence of God's call to the ministry was the reason one person gave for not being in a full-time Christian vocation. Two of the respondents listed other factors (extended litigation, conduct and waiting on God) as reasons for their being out of the ministry. However, and most significantly, was the observation that five of the six men were no longer in ministry because of personal or family reasons. Although these reasons were not elaborated upon, it is noteworthy to see the important role the family has in motivating the pastor in his work. As a result of this observation, we may also conclude that the majority of those out of ministry were unable to overcome the lesser needs levels of Maslow's hierarchy pyramid and fell victim to the pressures of unmet needs.

Summary and Conclusion

This chapter attempted, through an opinion poll, to reflect both external and internal factors and how they directly affect the motivation of the pastor.

The author concludes that pastors, like any worker, respond to their job performance because of specific motivators. It is also observed that internal motivators had a far greater affect on the pastor than external factors.

It may also be concluded that higher needs on Maslow's pyramid were more desirous to be met than lower needs. The fact that talking with friends, reading books, or gaining congregational approval were the greatest external motivators indicates the need for developing and satisfying relationship needs. This point is further substantiated by the fact that finances, which provides for physiological and safety needs, was the least significant motivator for the pastor.

When a man truly believes that God has called him into full-time Christian service, he also believes that "God will meet his every need according to His riches in glory."

(Phil. 4:19). So generally, finances are not the major motivating force for a man to accept or decline a position, or remain in one, confirming that the call of God is the greatest motivating factor for a man to remain in the ministry.

CHAPTER 8

CONCLUSION

The fact that motivation plays a significant role in producing desired behavior can be seen from studies by Maslow, Herzberg or Vroom. However, when comparing the factors these men propose to cause motivation and those factors indicated by pastors, the author concludes that a number of rather obvious differences exist.

First, the fact that internal factors provide greater motivation in ministry than external factors cautions the pastor to daily maintain and deepen his walk with the Lord. It is evident that his own spiritual life affects his motivation more than any other single factor.

Secondly, the opinion survey results indicate that the pastor does not follow the normal motivational hierarchy as outlined by Maslow (page 14). Finances have little impact on the pastor, yet Maslow's chart indicates that the physiological and safety needs which are met by financial stability, are the primary needs of man. Maslow states that a person's higher needs are not motivated until lower needs are met.

Thirdly, it may also be concluded that a pastor's motivation is inconsistent with Herzberg theory of

identifying factors that are job satisfiers or Vroom's theory of success expectation. The pastor's greatest sources of motivation come from internal factors that are a direct result of his relationship to God and not affected by external factors such as achievement, recognition, advancement or success as theorized by Herzberg and Vroom. The author concludes that, although these external factors are often experienced by pastors, they are not the energizing forces that motivate him in his work.

Fourthly, the majority of pastors (74 percent) were more concerned with their love and esteem needs being met. Their role of interacting with others and being approved and accepted by them had greater influence in motivating them in ministry. It seems they were able to forget the lesser needs being met (Maslow, page 14) while striving to meet the higher needs.

Fifthly, secular theorists of motivation assume that behavior will result to fulfill a need. However, pastors are more motivated by the call of God, surrender to Christ, and other internal factors that are more difficult, if not impossible to be seen or measured. These intangibles result from the pastor's relationship with God.

In conclusion, since forty percent of the Master of Divinity graduates of Liberty Baptist Theological Seminary responded to the opinion survey, it may be concluded that the subject of motivation and the factors that produce it

are of great interest to pastors. It would appear that a general concern by the clergy is expressed by the respondents realizing the extent of pastors losing their motivation and leaving the ministry.

APPENDIX A

January 14, 1991

Rev.
St.

Dear Rev.

I am a 1983 Master of Divinity graduate of Liberty Baptist Theological Seminary. I have been the pastor of Baltimore County Baptist church in Reisterstown, Maryland for the past six years. This church was founded fifteen years ago by another Liberty graduate. Dr. Elmer Towns suggested that I write to you and solicit your help with a survey as part of my thesis project for my Doctor of Ministries degree. This survey is being limited to MDIV graduates of Liberty Baptist Theological Seminary only. I have taken the liberty to assume that those men who have graduated with a Master of Divinity have been called of God to pastor a local church.

I am concerned that many pastors give up and leave full-time Christian service. Others are discouraged and have not taken advantage of the various sources of motivation available to them. I want to find out what keeps a pastor in the ministry, and to that end I am doing a thesis on the subject, "What Factors Motivate the Pastor in Full-time Christian Work?: Would you kindly answer the survey questions and mail them back to me at your earliest convenience. There is no need to identify yourself. Your honesty and frankness would be much appreciated to help me in an accurate analysis of the role motivation plays in the life of the pastor.

Thank you for your time and attention to my request. May our Lord encourage you to do great things for Him.

Sincerely in Christ,

David J. LeBlanc

DJL:lag
Enclosure: Survey

P.S. If my topic is a great concern to you, please enclose a letter with your thoughts (please remember I don't need your name, just your opinion on this matter). Any insights you can share as a co-laborer would make my thesis more complete. Once again I appreciate your time.

APPENDIX B

MOTIVATION SURVEY

I. What keeps you motivated in full-time ministry?

A. From what EXTERNAL source(s) do you get your motivation?

	NONE	LITTLE	AVERAGE	ABOVE AVERAGE	MUCH
1) sermon tapes					
2) conferences/seminars					
3) fellowship meetings					
4) talking with pastoral friends					
5) additional education					
6) books					
7) Christian periodicals					
8) finances					
9) congregational approval					
10) other _____					

B. If tapes, to whom do you listen to mostly?

1) _____

2) _____

3) _____

C. If books, what authors do you read most?

1) _____

2) _____

3) _____

D. What kind of seminars and/or conferences have motivated you the most? _____

E. What continuing education courses have you had that help motivate you? _____

F. From what INTERNAL source(s) do you get your motivation?

	NONE	LITTLE	AVERAGE	ABOVE AVERAGE	MUCH
1) the call of God					
2) your surrender to Christ					
3) scripture					
4) prayer					
5) a burden for lost people					
6) a desire to glorify God					
7) a desire to exercise your spiritual gift(s)					
8) filling of the Holy Spirit					

II. If you are no longer in the pastorate or full-time Christian service would you please check the reason(s).

	NONE	LITTLE	AVERAGE	ABOVE AVERAGE	MUCH
1) physical					
2) financial					
3) personal (family)					
4) God did not call me					
5) I misunderstood God's call					
6) other _____					

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