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THE TWENTY-ONE CORE VALUES OF THE SOUTHERN  
BAPTIST THEOLOGICAL SEMINARY IN THE  
MINISTRIES OF GRADUATES

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

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In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Education

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by  
Homer Clayton Anthony

May 1, 2006

**APPROVAL SHEET**

THE TWENTY-ONE CORE VALUES OF THE SOUTHERN  
BAPTIST THEOLOGICAL SEMINARY IN THE  
MINISTRIES OF GRADUATES

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Date 19 May 2006

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To LaNell, my love.

To Aslan and Haddon Anthony, my inspiration.

To Harold and Beth Anthony, my parents.

To Warren Benson, my encouragement.

To Charlie Davis, my pastor.

To Richmond Baptist Church, my labor.

To Boyce, Broadus, Williams and Whitsitt and

to the soldiers of Christ in truth arrayed

these four men envisioned that are now

scattered throughout the earth and time.

They comprise a number of which I am proud to be counted.

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## LISTS OF ABBREVIATIONS

Graham	Billy Graham School of Missions, Evangelism and Church Growth
Leadership	School of Leadership and Church Ministry
Music and Worship	School of Church Music and Worship
Theology	School of Theology

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## PREFACE

This dissertation bears the name of the writer but is in truth a compilation of the work of many hands. Numerous people and offices have been so kind as to aid in many ways to the development of this work. First, I must thank my dissertation committee comprised of Mark Simpson and my supervisor Dennis Williams. Both of these men have provided much more than insight to this dissertation. They have acted as friends and cheerleaders. All students should be so lucky as to have teachers as these two men.

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A word must be written concerning the hospitality of Cornelia Williams. She is a life long educator and hostess beyond measure. The hospitality she has shared with my family over the past several years has deepened my personal vision to the type of minister I desire to become.

I feel a tremendous amount of love and appreciation to the membership of the Richmond Baptist Church in Tupelo, Mississippi. I went there as pastor in the summer of 2001. Soon after I began my ministry I sought the opportunity to begin my studies in this program. These wonderful people in Richmond Baptist Church voted to pay the tuition. This is a debt I did not expect to be in and one that I will never be able to repay.

Words can never adequately express the love and support I have received from my family. Outside of my relationship with Christ, LaNell, my wife, has been the most certain constant that any husband has ever known. My sons, Aslan and Haddon, have never let me forget that letters behind one's name really are not that important. They are the grounding force in my life and my heroes; I am forever in their debt. If not for the great fear of letting them these three people down, I would have never considered finishing this work.

Clay Anthony

Louisville, Kentucky

May 2006

CHAPTER 1  
RESEARCH CONCERN

An institution of higher learning exists to train and prepare its students for productivity in their chosen field upon graduation. The research concern in this dissertation identified and measured the extent of this task within the ministry of the graduates of The Southern Baptist Theological Seminary (SBTS). The context of this dissertation centered in the twenty-one core values of the Seminary as adopted by the board of trustees in 2002. Findings delivered in this dissertation will aid the administration of the Seminary in completing the requirements for maintaining a representation of status with the Commission on Colleges of the Southern Association of Colleges and Schools (SACS). Two conditions of eligibility, numbers six and seven respectively, that are held by members of SACS involve a member institution evaluating all aspects of the educational program and clearly defining a statement of purpose appropriate to higher education. The surveying of alumni and their view of the level of engagement in which an institution contends for its mission correspond to these two conditions of eligibility. The research contained in this dissertation will focus on and be titled as follows: *The twenty-one core values of the Southern Baptist Theological Seminary in the ministries of graduates.*

**The Role of Core Values  
in Higher Education**

Graduates from an institution of higher learning have proven to be essential in

measuring the degree of success the school has at carrying out a prescribed mission statement. The positive and negative traits found in a graduate, as pertaining to his or her chosen profession, can be traced to the values set by the institution from which a degree was conferred. With stated research in hand, the administration of the degree granting institution may then infer additions or delineations from aspects of the curriculum, student services or degree delivery methods offered by the school.

Institutions of higher education stand to serve as training grounds for the workforce of tomorrow. Students pursuing a degree at any level of higher education must feel secure in knowing that the investment they are making for preparation in their chosen field will yield results worthy of their efforts in training. That security level is raised to be on par with the belief and value system of the student enrolling in an institution claiming to be Christian.

Institutions of higher education with a Christian bent are given the purpose of shining the light of Christian insight across disciplines (Claerbaut 2004, 14). Society stands in need of well-trained physicians, attorneys, engineers and teachers. From the Christian worldview, society will reap immeasurable benefits if those same well-trained practitioners were trained to operate as representatives of the Christian faith. Such outcomes will bode well with many evangelical Christians who are concerned or connected to the state of modern higher Christian education. Post-modern ideologies such as liberalism, rationalism and humanism have invaded institutions of higher learning whether they are church or state sponsored. Thus the market place of higher education ensures that the only real difference in many Christian institutions of higher learning and their state sponsored public university counterpart amounts only to the difference in cost



for the student (Claerbout 2004, 24).

Core values serve two general purposes in regards to higher education. First, the core values of an institution aid in the day-to-day assessment process to which each accredited institution must comply. Agencies that accredit schools and programs do so after many months of paper work and interviews that include on-campus site visits and interviews with personnel throughout the institution. Core values demonstrate to such agencies that all parties and personnel of a community of learning are acting with identical visions, goals, and agendas.

Secondly, core values aid an institution in keeping all persons involved in the community of learning positioned inside those same perimeters of visions, goals, and agendas at times that accreditation is not an issue. In between site visits, interviews, and paper work the institution must present itself as a body moving toward a common goal that is driven by the mission of the school. Core values demonstrate to all persons outside of the institution what it is exactly that the school stands for and furthermore, core values should be visible through the lives of the graduates into which that particular institution has invested itself. These two purposes of core values are detailed below.

### **Core Values as Aids in Assessment**

A student enrolled in an institution of higher learning is the main instrument used by the school to assess his or her advancement through the curriculum. Students are asked to perform well on tests, quizzes and research papers in order to show mastery of a certain subject. In the assessment activities carried forth by the same institution, core values can be used as testing instruments to reveal the level of performance in carrying out the mission of the school (Loacker and Mentkowski 1993, 9). The mission of the

school is the foundation on which all activities of the school, ranging from student life to classroom instruction, must be built.

The mission statement of the institution reveals to all interested parties what the school intends to do in precise terms. Core values serve the mission statement by asserting to those same interested parties concrete evidence at the success or failure to accomplish the said mission of the school (Lewis and Smith 1994, 133). Conversely, the vision statement of an institution reveals to any interested parties a future glance of the school (Lewis and Smith 1994, 194). If the mission statement is followed then the vision statement will come to fruition. How will a school know if the two guiding statements are being followed? Test, evaluate and change if need be the core values on which the school claims to stand.

The accreditation of an institution allows for the integrity and weight behind the ability of the school to grant degrees. The graduates of a non-accredited school run the risk of failing in admittance to graduate programs, receiving financial aid and future employment (Bok 2003, 181). Prospective students familiar with the fundamental nature of an institution, by way of a statement of the core values, will have an understanding of the expectations and opportunities of a given school prior to their admittance. The Latin term *credo* is defined as, "I believe." The root of that term can be found in the English word accreditation. Accreditation is the means in discovering, for all interested parties, what to expect in terms of educational instruction and leadership from an institution (Lockerbie 2002, 221). The expectations and opportunities of students are fundamental to accrediting agencies. The accreditation process involves aspects of internal and external evaluations by an institution all of which are attempting to frame the beliefs of

the school.

As noted above, the scope of this research will focus on graduates who have completed their studies at SBTS. The core values of the seminary have been engrained into the lives of these alumni and through the surveying aspect of this research, the administration of SBTS can determine the success/failure or strengths/weaknesses in the mission of the school. Graduates of any institution of higher learning will be able to give such results. Research has shown that using core values to survey alumni of an institution will ultimately convey what, if any, changes need to be made concerning curriculum, activities or teaching methods (Amiron, Schilling, and Schilling 1993, 84). Alumni have proven effective in giving their *alma mater* a look at the impact it is having on society. If an institution finds that the alumni are displeased with or inhibited by the education they received, then an administration focused on adhering to the mission of the school can take steps to cease replicating displeased alumni with each graduating class (Williford and Moden 1993, 43).

### **Core Values as Aids in Focus**

The type of minister that SBTS graduates is directly correlated to the type of prospective student that the seminary first attracts. The focus of SBTS is similar to other conservative, evangelical Christian seminaries. A Christian school has been identified as one “that provides an academic education graced by a knowledge of God’s Word and of Jesus Christ as Lord” (Lockerbie 2002, 216). By the noted definition, SBTS is a Christian institution. From the earliest founding days, SBTS has strived to be inherently Christian in all aspects. What a school values becomes the reputation of the school. The school is then overtly given the ability to attract or turn away prospective students or

faculty (Lewis and Smith 1994, 128).

In defining the focus of higher education, C.S. Lewis once wrote, “The academy is planting seeds of its own ruin by abolishing a basis of the character it professes to teach” (Poe 2004, 70). SBTS, measured by her mission statement, strives to oppose the focus to which Lewis referenced. By studying the core values of SBTS, this dissertation shows the true nature of the focus of the seminary. Core values clearly state the foundation on which the discipline of the institution will be based (Poe 2004, 147). SBTS, according to her core values, focuses on a discipline that varies greatly from that of the secular graduate school. No matter the foci of such schools, whether they are schools of medicine, of law or theological seminaries with similar denominational ties, the focus of SBTS will be reflected in her twenty-one core values.

Daniel Aleshire, president of the Association of Theological Schools, has asked:

Do theological schools know how to educate people for the jobs they are going to do when they graduate? Are churches in peril for leadership and pastoral attention? Are they starved for a well-informed doctrine enriched experience from the investment of the time they give to their church? Is this a role being played in the schools that train them? (Calian 2002, 10)

Questions such as these can only be answered by expecting leadership of the institutions, which Aleshire alluded above, to focus or refocus all activities of the school to mold graduates out of the core values driven mission statement. To graduate students immersed in the vision of the institution, all programs and activities of the institution should reflect the core values or be changed to do so. If not then the education of the student body is being pulled away from the core values and thus the overarching mission of the institution (Lucas and Associates 2000, 189).

The work of the core values is achieved when all persons involved in the day-to-day operations of the school acknowledge the focus of the school and accept the potential of the stated plan to aid the school in moving towards a common goal, i.e., the mission statement (Lewis and Smith 1994, 102). When personnel changes are made in administration, faculty or staff all such additions must adjust to the plan and focus of the institution as stated by the core values. Otherwise a total makeover will be induced upon the school.

### **Core Values and Southern Seminary**

The newness of the core values for SBTS relates directly to the research concern discussed in this chapter. As noted earlier, prior to 2002, while there were no written core values set or accepted by the leadership of the seminary, students and faculty operated under the auspices of the Abstract of Principles. The Abstract was first written at the founding of the seminary in 1859 and to this day sets the vision of the conservative, evangelical bent of the institution. R. Albert Mohler, president of SBTS, was instrumental in the construction of the present core values. Mohler came into office in 1993 after a well-documented conservative resurgence within the greater Southern Baptist Convention. Researching the graduates of SBTS prior to 2002 would deem to be fruitless knowing that the present core values did not exist at that time on paper and were thus unknown to the student body.

There is an assumption to be made that the core values of SBTS, as they appear in written form, were indeed in operation prior to their being written out by the present day leadership of SBTS. It is further assumed by this researcher that any prospective student entering the seminary for course work does so with a general

understanding of the conservative, evangelical bent the seminary holds. Whether in written form or not, the present form of the core values of SBTS are active today in part to the conservative reputation of the institution. The scope of this research will attempt to understand how the present core values are displayed in the ministries of recent graduates and not to seek a temperate level of negative or positive feedback concerning the present administration of the seminary.

The values of an institution do indeed help the school maintain a focus on a stated mission and by doing so they become the living epitome of how the institution will be perceived by all interested parties. The values of a school must be more than a commercial used to hook potential students and faculty (Poe 2004, 59). If SBTS truly desires to change society by producing God-called men and women to a more fruitful ministry to the local church then the value system of SBTS must remain as is. Without a value base the education that one receives at SBTS would be comparable to a secular school offering a course in religion, yet with no real vested interest in working for the glory of God.

### **Research Purpose**

The purpose of the study was to determine to what degree the graduates of SBTS are incorporating the 21 core values of the institution into their ministries.

### **Delimitations of Purposed Study**

This dissertation was narrowed in scope in order to draw from a pool of graduates of Southern Seminary. All four schools of the Seminary offering a graduate program, The School of Theology (Theology); The School of Church Music and Worship

(Music); The School of Leadership and Church Ministry (Lead); The Billy Graham School of Missions, Evangelism and Church Growth (Graham), have graduates involved. A recent graduate is defined as an alumnus who has earned his or her degree beginning with the class of spring 2002 up to spring of 2005. All alumni surveyed were those who have earned a masters level or a doctoral level degree within the allotted time frame.

The research was delimited to measure those students involved in Christian ministry settings, broadly defined. Data from graduates employed in a secular setting were not included in the survey.

### **Research Questions**

This dissertation seeks to answer the following questions as a result of this research:

1. To what degree were graduates aware of the stated core values of SBTS?
2. Which core values are most prevalent in the graduates' present ministries?
3. Which core values are least prevalent in the graduates' present ministries?
4. What was the frequency of the core values in the ministries of graduates contrasted by graduates of the seminary's four schools?

### **Terminology**

Throughout this dissertation, The Southern Baptist Theological Seminary will be referred to as SBTS or Southern Seminary. Southern Seminary is located in Louisville, Kentucky, and is second only to the International Mission Board as the oldest entity of the Southern Baptist Convention. Other seminaries and institutions of higher learning are mentioned by their full title unless otherwise noted. The following terms and definitions are given to aid in clarification in the reading of this research:

*Accreditation.* This is the process by which degree-granting institutions gain the authority to grant said degrees. Accreditation is the formal approval of a recognized accrediting agency. Also, each governing state board of education gives oversight to the accreditation process. Accreditation gives integrity to the education one receives from a particular school (Letterman 2001, 281).

*Assessment.* Any process taken by an institution of learning to gather data with the supposed purpose to gain an understanding of any additions or subtractions to be made to the learning environment for the betterment of the learning community as a whole. The primary aim of assessment protocols is not merely to audit a school but to educate the community on ways to improve the performance of the administration, faculty, staff and student body (Wiggins 1998, 7).

*Core values.* The beliefs that institutions and individuals hold at their dearest and deepest levels are known as core values. The term is synonymous with the institution, the learning community in which it operates and with the mission of the institution. An additional definition that aided this research also states that core values are the “constant, passionate and biblical beliefs that drive a ministry” (Malphurs 1996, 34). This research refers solely to the twenty-one core values of SBTS.

*Evaluation.* “A process whose goal is always to provide information about an activity, program, individual, or group for the purpose of making decisions about merit or worth” (Diamond 2002, 499). Evaluation has for its primary focus the improvement of life for the overall institutional community. Both the negative and positive findings of evaluation are amended or enhanced through the process of assessing the needs of an institution.



*Evangelical.* An evangelical is one who will take an “identifiable posture on the nature of Biblical authority in religion, the existence and attributes of God and the character of the redemptive message and experience” (Nettles 2001, 266). Key doctrines held by evangelicals are a high view of Scripture, trust in grace for salvation without works, and the priesthood of all believers.

The stated core values of SBTS are found below coupled with a brief description of each core value from this researcher.

*Fervor for the glory of God.* There must reside in each graduate a burning desire to admit to his or her own powerlessness to achieve success in ministry outside of aid from God. He alone is to receive the glory for achievements in any ministry setting.

*Unconditional surrender to the Lordship of Jesus Christ.* The reigning party in an ministry relationship or activity is to be the Lord Jesus Christ. As the one who calls the minister, Christ is to act as the one who leads the minister in all of his or her endeavors.

*Qualified and equipped for ministry.* The graduate has presumably been trained by the seminary to handle the day-to-day affairs of ministry. Success in ministry also includes certain scriptural qualifications and high personal qualities. Ministers are never to assume that time spent in seminary is qualification enough for the rigors of ministry.

*Manifesting the fruit of the Spirit.* The Holy Spirit is to be the power source behind all ministry opportunities. Also, the Spirit is to be evidenced in the lives of the graduates by way of the fruit that He provides. Those observing the lives and ministry of the graduates of SBTS will see that those graduates are operating not by the power of

their own lives.

*God-honoring family life.* A minister is known in a more intimate manner by his congregation through the relationships with his or her families. The social status for the minister is irrelevant as to single, married, with or without children. How one treats the immediate members of his or her family speaks volumes as to how that one will treat a congregation.

*Personal integrity.* As with the treatment of the immediate family members above, a minister is also scrutinized over the manner in which he or she lives their public and private lives. All things considered, the minister is to be the pillar of integrity in the faith community.

*Devotional intensity.* There is to be an ever-present desire for personal contact with God in the life of the minister. Graduates of SBTS are to recognize the personal need and importance of such contact on a regular basis.

*Biblical fidelity.* To be biblically successful ministers the graduates of SBTS are to seek to hold a high view of scripture. Decisions are to be made only through the lens of the Bible.

*Evangelical conviction.* A passion to proclaim the gospel message to lands near and far is to permeate the ministry of the graduates of SBTS. Through thoughtful and prayerful actions, the graduates are to stand at the forefront of ensuring that all available resources are utilized to further the message of grace to all nations.

*Great Commission passion.* The words of Christ to His first followers detailing the need to go, teach, baptize, and disciple the world rings true in this present day. The seriousness with which those first disciples accepted those commands must be

mirrored with the same intense seriousness by the graduates of SBTS.

*Academic excellence.* Since the beginning of the seminary, SBTS has made inroads to become a leader in producing high caliber scholars that the churches of the Southern Baptist Convention would be proud to employ. Graduates of the seminary were challenged as students to carry forth this tradition. This striving to be academically fit is a reflection of a desire to train the best minister possible for the glory of God.

*Affection for the local church.* Graduates are sent to the seminary with the blessing of a local church body. It is to be the desire of all graduates to yield a return on the investment such churches make in some form of service. The field of service is of little consequence as long as the local church is served through the efforts of SBTS graduates.

*Cultural engaging.* The culture into which the graduates of SBTS enter upon graduation stands in dire need of a clear voice pointing to the presence of God. SBTS graduates are to be that clear voice on matters of social inquiry.

*Missiological adaptability.* Ministry opportunities can never be scripted in reference to people or places. The graduates of SBTS are to be instant in their response times and focus as these varied opportunities appear.

*Historical awareness.* The present state of SBTS and the graduates of the institution were not achieved in a vacuum. Years of groundbreaking work and ingenuity were given in respects to curriculum, faculty, and facilities development. Graduates of SBTS are to have an understanding and appreciation for the work that was laid before them by dedicated souls prior to their enrollment.

*Healthy respect for and ability to relate to others.* Ministry never occurs in

individual isolation. The graduates of SBTS are to recognize the need for quality human relationships. These relationships may occur on a professional or personal level. The knowledge acquired in time spent in graduate school does the Kingdom of God little good if those claiming scholarship and expertise are unable to give that knowledge away.

*Communicative ability.* In a slight overlap from the core value above, the ability to communicate with others is pertinent to the success of ministry. Graduates of SBTS are to possess the verbal and written skills necessary to make a clear effort to state boldly the claims of Christianity.

*Love of learning.* The days of educating a graduate of SBTS do not culminate upon graduation. The time spent in the classroom is to act as a catalyst in creating a life long learner. As the needs of society change, the graduate of SBTS is to remain on the cutting edge of the best remedies in answering those needs.

*Enduring desire for personal growth and learning.* The graduate of SBTS will never plateau in his or her education. The growth of the minister will impact the growth of a congregation. Becoming stagnated in their growth in relationships, education, and spiritual discipline will never be acceptable to the graduate of SBTS.

*Affinity for the Southern Baptist Convention.* SBTS belongs to the greater Southern Baptist Convention. The chief understanding of a graduate of the institution is to know that regardless of present or future denominational affiliation, the education and ministry traits received from SBTS are owned by the membership of the greater Southern Baptist Convention.

Further clarification of these core values will be expanded in the scriptural and literature response sections of chapter two.

### **Procedural Overview**

This research used data gathered in the form of a researcher-designed questionnaire consisting of equivalent form questions related to each of the 21 core values of Southern Seminary. The questions collected responses in the form of Likert response scales. Completed surveys were returned via email and follow up post cards were used to remind respondents of their needed participation. The Office of Institutional Assessment and the Management Information Systems office at Southern Seminary aided in the production, presentation and gathering of the returned questionnaires.

The data that was gathered from the equivalent form questions has been analyzed, tabulated and presented in the form of charts and graphs to display the findings of the data. The data has been compared to the understood reception of the core values for Southern Seminary. The data displays areas of strength or weakness in the display of the core values in the ministries of graduates within the four graduate schools and the seminary as a whole.

The research questions listed above served as a backdrop to the responses given by the graduates who were surveyed. Answers given in the survey determined if this researcher asked needed questions in service to his understanding of the role of core values in assessment and the overall mission of Southern Seminary. The specific survey questions gained their foundations from the precedent reading materials found in chapter two of this dissertation along with services from an expert panel. The expert panel included a member of ATS, Francis Lonsway; the assessment officer of The Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, Waylan Owens; the assessment officer for The Southwestern Baptist Theological Seminary in

Forth Worth, Texas, Robert Mathis; the assessment officer for The Mid-America Baptist Theological Seminary in Memphis, Tennessee, Bradley Thompson and the assessment officer from The Southern Baptist Theological Seminary in Louisville, Kentucky, Jacob Lee. Input from the deans of the four graduate schools of SBTS, Russell Moore, Brad Waggoner, Charles Lawless and Thomas Bolton, was also included in refining the instrument.

### **Research Assumptions**

The assumptions underlying this current study were as follows:

1. Graduates will respond honestly to the survey.
2. Prospective students beginning classes at Southern Seminary do so with an understanding of the values that the seminary holds.
3. That those alumni being surveyed can be found in a ministry position, broadly defined, where the core values of Southern Seminary can be displayed.

## CHAPTER 2

### PRECEDENT LITERATURE

The literature review for this dissertation includes three sections. The first section addresses the theological concerns leading into this research. By limiting the research to the community of one institution, SBTS, this researcher desired to set perimeters and definitions that enabled the study to be conducted from a viewpoint of one that holds parallel beliefs as protracted by the seminary. Worldviews other than evangelical Christianity differ in how they view humanity as does an institution that does not profess a confessional stance towards the inerrancy and infallibility of the Scriptures. SBTS falls into the category of an institution that does profess a stance towards the inerrancy and infallibility of the Scriptures.

This dissertation leads to findings derived from a descriptive, qualitative survey concerning the recent graduates of SBTS. To better understand the nature of present day graduates, one must first understand the nature of the seminary from its founding. The historical explanation is pertinent to the research in that the reader is introduced to the founding principles and personalities of SBTS. Research that centers on a sole institution, as does this dissertation, cannot divorce present findings from the historical record of the institution. For an institution as steeped in historical value to Southern Baptists and indeed all of global Christendom as is SBTS, the record of the founding and original mandate for the institution is presented in the first section of this literature review.

The second part to this literature review will define the role that core values play in the life of accreditation through assessment. The core values and their display in the ministry of the graduates of SBTS are needed tools in the hands of those involved in the accreditation of the seminary. The practice of assessment, in more generalized terms, is discussed so that the reader will understand the culture of assessment and the protocols in place that ensure that higher education delivers on the promise to educate and equip parties interested in obtaining this level of training.

The last section of this literature review will entail a wide variety of works that relate to each of the individual twenty-one core values. Each of the twenty-one core values is viewed through the lens of Scripture first and then, secondly, examined through texts dealing with the individual value. By writing in an expositional manner, this researcher desired to explain the worldview of each competency from an evangelical perspective. For example, core values number six is simply labeled as “Personal Integrity.” The connotative understanding of integrity leaves open a wide range of interpretations. For the conservative evangelical that formulates an understanding of life from a biblical perspective, the thought of personal integrity will differ greatly from one that defines the term contra to the biblical witness.

Understanding that SBTS is a confessional, biblical institution that has as a mission to be totally committed to the Bible, the last section of this literature review will include a Scriptural basis for each of the twenty-one core values of the seminary. The survey, that was sent to each graduate of the seminary ranging from Spring 2002 to the Spring 2005 intended to discover the display of the core values in the life and ministries



of those said graduates, was formulated using the information found within this literature review.

### **Theological Concerns**

The graduates of SBTS, by way of the curriculum and the conservative, evangelical bent of the institution, will be exposed to the theological ideals held by conservative, evangelicals. The views of truth, sin, and Scripture are basic to the ideas espoused by SBTS as seen in the core values of the institution. These three areas receive treatment below as they relate to core values in higher education, broadly defined. A more specific treatment of the particular core values held by SBTS can be found later in this chapter.

### **View of Truth**

Oregon State University (OSU) in Corvallis, Oregon, is a land grant institution that has developed a mission statement that mirrors many secular, state-funded universities in the present day. OSU has developed a set of core values to act as guiding principles in accomplishing its mission. Again, many of the core values of OSU could be transplanted into the life of a neighboring state funded university without subtraction to their content. A revealing point of the core values of OSU is one competency labeled as *Truth and Truths* (Lewis and Smith 1994, 133). Within this competency we discover the definition of truth according to the administrators of OSU. Parties interested in the educational programs at OSU can view these values and gather that the community of learning at OSU believes that while it will seek truth, it readily admits that there “is no such thing as ‘the truth’” (Lewis and Smith 1994, 133).

A view of truth as put forth by a state funded university does not mirror the view of truth from the Judeo-Christian worldview put forth by Scriptures. Humanity can know truth as it is revealed through Scriptures and an institution of higher education that does not advocate this stance is producing graduates that are contrary to the understanding of theology proper and thus the idea of truth given by God. This dissertation was written with an appreciation towards humanity being created as the crown jewel of the creative work of God and deputized to have dominion over all creation (Genesis 1:26-27).

Humanity was created as the only part of creation to contain the image of God and is thus redeemable from the pitfalls of sin (Ephesians 2:1-10). That redemption comes at the choosing and expense of God alone (Romans 9:15-16). The creative order that was marred by sin will once again be glorified for all time in eternity when the glorious appearing of Jesus Christ ushers in a new millennium (1 Thessalonians 4:13-18).

Theology Proper can be ordered into those attributes of God that are known to His creation and those that are less known or not shared in common with His creation. Known attributes are communicable ones such as love, knowledge, justice, and mercy. Unknown or unshared attributes are incommunicable ones such as unchangeableness, eternal, omnipotent, omnipresence, and omniscience (Grudem 1994, 156).

### **View of Sin**

Evangelical Christians concerned with the output of university graduates with ideals that are not parallel to the ideals of Scripture need look no further than the view toward human culpability held by institutions of higher education in America. A university in the mold of OSU continues to strive towards a search for truth as to be on a

journey with a prescribed destination. Evangelical Christians holding a high view of the Bible define truth and the fall of humanity from truth quite differently.

Sin can best be defined as any failure to conform to the moral law of God in act, attitude, or nature (Grudem 1994, 490). Due to His holiness, sin creates a great gulf between God and His creation (Pazmiño 2001, 37). Sin first entered into the created scene through the deceptive work of Satan (Genesis 3:5). The first parents of mankind were attacked by sin at the point of their image bearing ability. The first sin came from a heart of prideful rebellion under the pretense that Adam and Eve could indeed become Godlike (Akin 1997).

Sin left an indelible mark on humanity deep enough to cause separation from God (Romans 5:12-21). In order to regain the relationship enjoyed by God and creation prior to the fall, humanity must be made righteous before the holiness of God. The punishment mandated for the covering of sin is death in the form of the physical, the spiritual, and the eternal (Akin 1997). Humanity is saved from such death by being counted righteous not by its works but by the finished work of the penal, substitutionary death of Jesus Christ (Acts 16:31).

### **View of Scripture**

Humanity is able to communicate with God and enjoy His fellowship based only on the revealing of Himself. God as creator left His undeniable fingerprints on all aspects of creation. God acts also as the sustainer of creation in that it receives life and blessing from His hand alone. God reveals Himself to humans by way of general or universal and specific or special revelation (Erickson 2001, 42). General revelation is available for all to witness through creation (Psalm 19:1). Revelation of this type cannot

save an unbeliever yet it does bare witness to their need to understand the creative order of the world (Romans 1:20). General revelation also speaks in such a way that humanity is able to discern ethical judgments while at the same time condemns the outright rejection of God (Romans 1:16-20; 2:1-3).

Special revelation is a movement of God to reveal Himself to specific persons at special times throughout history. With special revelation humanity can hear the instruction of God in a more particular manner (Erickson 2001, 53). Scripture is replete with examples of God speaking specifically to particular people in order to see His will accomplished (Isaiah 6:1-10, Acts 9:4-6). The salvific plan of God was given in specific terms to specific people and is thus the only means for humanity to know the gospel of grace.

Specific revelation is given by means of historical events, divine speech, and the incarnation of Jesus Christ (Erickson 2001, 55-56). Historical events include miraculous movements of God on behalf of His people (Exodus 14). Divine speech can be understood to come from the mouth of God (Psalm 95:9-11) or through one of His appointed prophets, i.e., Joel, Amos, or Jeremiah. Where general revelation reveals humanity that God is real, special revelation informs humanity about God and His ways (Erickson 2001, 58). The modern age relies on the biblical witness of God through the enlightenment of the Holy Spirit (John 16:7-13; Romans 8:26).

The Bible came into being as no other book in history. In nature the Bible is holy in that it has the unique distinction of being the written word of God. Within the pages of the Bible is the account of creation, sin, and redemption. The witness of the Bible centers on the work of Jesus Christ in addressing the sin and salvation of humanity

(Pazmiño 2001, 48). Believers in God will learn all that is required of them to live fruitful lives by amply following the teachings recorded in the Scripture (Grudem 1994, 54).

Belief in the Bible as the word of God rests on two necessities: is the Bible authoritative and is the Bible inspired? The authority of the Bible to speak to the needs of humanity rests in understanding that all the words of the Bible are the very words of God (Grudem 1994, 73). God used inspired men to pen His words just as He would have them written in correct terminology, vocabulary, and syntax (2 Timothy 3:16). For the one who believes the Bible to be an inspired text void of errors in all areas, the authority of Scripture comes as a pleasant guide for life. Through the pages of this book, followers can truly know the will and way of God.

The understanding of inspiration focuses on the reliability of the Bible. Inspiration is the act of God by which He guided human authors, within the framework of their unique personalities, to record without error His revelation to humanity in the original autographs (Akin 1997). The words of the Old Testament and New Testament have witnesses throughout Scripture that report of their holiness and inspiration (Matthew 5:17-18; John 10:35; 2 Timothy 3:16-17; 2 Peter 1:16-21). The correct understanding of inspiration, as defined above, is completed by the acceptance of a verbal/plenary view of inspiration. God's word was expressed through the Biblical authors who were working under the inspiration of the Holy Spirit. This process enabled and ensured that God's word was written exactly as intended. This view is the accepted understanding of inspiration held as a value by the community of SBTS.

## **Educational Leadership Concerns**

### **Higher Education Concerns**

What about theological higher education? Does the same present landscape of core values prove to be of any value to the evangelical mind? Should the churches of modern day America expect to receive as their ministers men and women who hold to an explanation of truth that is found in graduates of secular universities? Perhaps those churches have different expectations for their ministers as they would have for other professionals trained by a secular university.

The answers to these questions may only be found by directly researching the core values and mission of any one of the many Bible colleges and seminaries throughout the world. A present day prospective student need only to apply to and receive acceptance into the institution of his or her choice and theological tradition in order to receive ministerial training. Reading of the not too distant past tells of a time when such simple acceptance and training would not be as attainable to those same God called prospective students.

What follows is an overview of higher education concerns as they apply to the broader field of Christian higher education. The issues of human learning, curriculum and the setting of learning for the Christian educator are viewed a through different lens than they would by a secular educator. These issues are pertinent to the research foundation for this dissertation and are detailed below with respect to the founding history of SBTS.

### **View of Human Learning**

Any review of institutions of higher learning must give insight to the idea of

human learning, particularly the idea of focused education in the manner to which a graduate of SBTS gives years of his or her life in order to achieve. Why would one devote time and energy to scale the wall of higher education? For the minister one answer to this question would center on his or her desire to be as intellectually astute as possible. Graduate level training provides a student with a more focused education in his or her field. While not all ministers are trained at the graduate level nor does successful training in a seminary setting ensure that a successful ministry will follow, it stands to reason that the more focused education one receives in any given field, the better opportunity to render quality service will follow. This section on human learning aids this research in explaining why and how humans seek education. Such seeking is a testament to the graduates that will be surveyed.

No matter the socio or economical background, humanity, when given equal opportunity to learn, can and will achieve great educational goals. When a person grows older through time, changes in their physical nature can be explained. As a person grows through understanding and education, the changes are less explainable. Such is the basis of human learning. Learning is seen as the ability to adapt to change in behavior provided that this new behavior is brought on by an unexplained process (Knight 1998, 9).

A learner learns best when he or she has innate needs that are being met (Yount 1996, 6-7). The Bible reports of men and women learning truth claims concerning God when they had their needs met (Luke 19:10; Mark 5:21). Human learning has not changed since the time of Christ on the basis that human needs have not changed (Yount 1996, 7). Educators are to teach by meeting human needs within the

context of life experiences of the learner. One cannot have a need met if there is no knowledge of that need, i.e. an infant has no need to learn to drive an automobile as does a teenager (Knight 1998, 10-11).

The Christian learner is to understand the place of control in learning (Anthony 2001, 126-27). The learner may see the teacher or stimuli as the controlling factor in his or her education, but there is a deeper aspect of control for Christians to consider. The Holy Spirit must control the learning that takes place in the life of a Christian. Regardless of setting or environment, the education a Christian receives is to be filtered through the lens of guidance provided by the Holy Spirit (John 1:1; 16:14-15).

#### **View of Theological Education Prior to 1859**

A historical study of ministerial training in New England during the eighteenth-century indicated that of the eight hundred ministers ordained between the years of 1740 and 1810, fewer than twenty of those ministers had obtained a college degree (George 1996, 132). A minister of this time period could serve their congregation to the best of their abilities but the lack of theological training could prove a barrier in effective ministry to new converts or in apologetic stances against the tides of false doctrines such as Campbelism and Landmarkism that lay ahead of these young untrained ministers (George 2001, 76). In the later part of the seventeenth-century Campbelism and Landmarkism were two predominant movements that taught salvation through works, including baptismal regeneration. Such a definition goes against the teaching of Scripture (Acts 16:31) and thus against the ideals set forth by the founding of Southern Seminary.



Graduate theological education was not readily available to the American common man prior to 1859. Up to this point in history only those who had first received a classical education leading to a college degree could receive graduate theological education. Many God called ministers who may have lacked funding and/or prerequisites in their training were merely shut out of further education in the field of theology. One educator that remembered that period in time claimed that prior to 1859 “not one of the twelve apostles could have secured admittance as a regular student in any of the standard theological seminaries of our country” (Sampey 1929, 376). The year 1859 stands as a hinge on which theological education in American bends because of the founding of SBTS. First located in Greenville, South Carolina, the purpose of the seminary was to train all God called ministers in a world-class educational setting befitting of other institutions of the day such as Harvard, Yale, or Princeton universities (Mueller 1959, 23). The impact of such a change, however measured, need not be measured with a launching point of 1859. The changes made in the setting of American theological training are best seen if traced to one man and his wisdom expressed years prior the founding of SBTS.

As a classical educated son of a South Carolina aristocratic family, James Petigru Boyce easily obtained admittance to Brown University where his studies leading to a possible law degree eventually led him to the ministry (Broadus 2004, 87). Upon his graduation Boyce secured a place of service within the Bible department of Furman University in South Carolina. On the evening of July 30, 1856, the night prior to the beginning of his first term as an instructor of religious studies, Boyce delivered an address to the faculty of the University centering on three needed changes in theological

higher education (Broadus 2004, 106). The first change was to open enrollment policies of theological institutions so that God called ministers who lacked a classical background could themselves be trained as biblical scholars. Boyce felt that mixing the commonly educated man with classically educated man would benefit both who each might learn from the perspectives and experiences of the other. The typical rural preacher in the day of Boyce did not have the linguistic skills of a foreign language as did the classically trained minister. Boyce refused to see this as a limitation to the call of God on the life of a minister and realized that future churches would suffer for lack of qualified ministers (George 2001, 76).

### **View of the Setting of Learning and Curriculum**

Secondly, Boyce called for the curriculum of these said schools to be set at the highest academic standards and vary in its offering. Boyce felt that for too long European scholarship, particularly the influx of German higher criticism techniques, held too high a sway over American theological thought. Boyce envisioned a “band of scholars” known for their training by reputation of the institution in which they had been trained (Broadus 2004, 121). A curriculum just as rigid and demanding as respected institutions as Harvard, Yale or Princeton could be in place at willing institutions. Boyce repudiated claims that a minister could not be as influential in teaching or writing as in preaching or witnessing (George 2001, 76).

Curriculum is the set standard and goal of education (Pazmiño 1997, 223-24). The objectives set before the student must be time tested and trustworthy in providing a meaningful prescribed outcome. Curriculum must not be set by the learner or rooted in

what goals the students desire to achieve, contra to more modern educators as John Dewey and Jean Piaget (Egan 2002). An experienced educator who is fully qualified to pass his or her knowledge of the curriculum on to their learners will set quality curriculum.

The learning environment is the complete context in which a person grows and learns (Pazmiño 1997, 220). Educators must take into account the effect that environment will have on each individual learner (Pazmiño 1997, 220). The environment, or setting, in which an education can be given is as varied as the learning style of the learner. Whether the learner is visually stimulated or analytically driven, an educator must create a learning environment to fit his or her needs. As in curriculum, the learning environment must be set by the educator and not student driven. The life experiences of qualified educators will direct the setting in which education best takes place. The learning environment is set with an eye on the over-arching goal of educating well-rounded students. To lock a learner into one form of learning environment will make for missed experiences and uninterested students.

The Christian educator must consider settings in which the gospel message is best received. The biblical witness addresses this fact as families are repeatedly encouraged to set solid learning environments for the next generation (Deuteronomy 6:4-5; Ephesians 6:4; Colossians 3:20). Christians are challenged from Proverbs 22:6 to “train up a child in the way he should go” and it must be understood that this way certainly involves the environment in which the child is raised (Pazmiño 1997, 220).

The setting and curriculum for those first meetings of SBTS in Greenville, South Carolina, were staunch and rigid. According to Mueller (1959), that first curriculum included the following course work:

- I. Biblical Introduction
  - a. Canon of Scripture and Inspiration
  - b. Biblical Geography and Antiquities
- II. Interpretation to the Old Testament
- III. Introduction in English
- IV. Introduction in Hebrew and Chaldee and Hebrew Exegesis
- V. Interpretation to the New Testament
- VI. Introduction in English
- VII. Introduction in Greek and Greek Exegesis
- VIII. Systematic Theology
  - a. A general course without working knowledge of biblical languages
  - b. A more erudite course involving works in Latin
- IX. Polemic Theology and Apologetic
- X. Homiletics, Preparation and Delivery of Sermons
- XI. Church History
- XII. Church Government and Pastoral Duties

True to his vision, Boyce desired ministers trained unapologetically in a classical education fashion regardless of background. Each of the above Roman numerated courses was to be passed prior to graduation. If a student lacked the language requirements to satisfactorily complete a course, a class was substituted that would have no language requirements (Broadus 2004, 157).

The third change proposed by Boyce dealt with the theological underpinnings of an institution. To guard against drifts away from the churches that funded such institutions and indeed were themselves subject to the teachings set forth by the alumni of such institutions, Boyce felt it necessary to call all those that would teach to sign and teach in accordance to a document of favorable and agreeable beliefs. At the time of his speech no such institution existed that possessed such a requirement. Prior to the Boyce speech at Furman University, on July 26, the Southern Baptists of South Carolina had

met in a convention to propose the formation of a seminary at Greenville (Broadus 2004, 121). The landscape was ripe for such a speech and for such changes in theological education.

### **View of Theological Education Post-1859**

The changes proposed by Boyce before the faculty of Furman University were both widely accepted and criticized. Critics claimed that establishing the changes would in effect ‘water down’ the education of those called to the ministry (Mueller 1959, 25). Bridging of the gulf between intellectual ministers and those simple congregations to whom they were ministering is what inspired Boyce to suggest his three changes. Boyce understood that as population centers grew within America the need for properly trained ministers would increase (Broadus 2004, 115). Those population centers were rapidly approaching the southern states and Boyce, having been trained at Brown University in the northeast, recognized the great need for the ministers in the southern United States.

A commentary on the lack of theological training opportunities in the south is found in the life of Basil Manley, Jr., who would later become a founding member of the faculty at SBTS and President of Georgetown College in southern Kentucky. For his formal ministerial training Manley, Jr., whose father at the time was President of the University of Alabama was left with the prospect of seeking his training outside of the south. Manley, Jr., is reported as saying, “My father and the Rev. D.L. Dagg, Professor of theology at Mercer College in Georgia, both advised me to look into attending the finest theology school in America: Newton Theological Institute in Boston” (Broadus 2004, 113). The south was losing some of the best ministers to other parts of the country and Boyce understood that while Christians could receive adequate training in many

disciplines throughout the south, there remained no common training ground specially set aside for ministers. C. Ben Mitchell of Trinity International University in Chicago, Illinois, claims that the changes Boyce introduced were more than mere changes in programs of study. Boyce in his address gave a loud call not to simply train Christians but specifically ministers of the gospel (Mitchell 2001, 223-24).

Nearly a century and a half prior to the above claim by Mitchell a like-minded claim was made by Francis Wayland, then of Brown University in Providence, Rhode Island. In 1856, Wayland released a work entitled “Principles and Practices of Baptist Churches,” in which he wrote:

I would ask, might not more direct effort be exerted to make a preacher? I say in preachers there is no distinction from philosophists, translators, professors, teachers and writers on theology. Other professional schools aim to render man able in practice of their several professions . . . . Why should not the theological school aim more simply at making good and effective preachers? Men need instruction and practice in the everyday duties of the ministry. They should acquire the power – it is a great power – of unwritten earnest effective speech.” (Broadus 2004, 144)

Influential men as Wayland and the aforementioned Basil Manley, Sr., were influential in the call for a common school for theological training for Baptists. These men helped bring that call to fruition by their influence upon the life James P. Boyce (George 2001, 75). Boyce sat under the teaching of Wayland in his university studies. The lessons espoused by Wayland aided in the conversion of Boyce. Manly, Sr., served for a time as pastor of the First Baptist Church of Charleston, South Carolina, in which Boyce was baptized (George 2001, 74).

So entrenched in the heart of James P. Boyce was his desire to begin a “Centralized Institution” of Baptist training that he resigned his position at Furman and declined an invitation to become President of Mercer College in Georgia to take on the task (Broadus 2004, 107). Boyce had carried from Wayland and others the ability to

recognize the widening gulf between the laity and the clergy (George 1996, 32). To close this gap Boyce had envisioned an institution of learning that would ensure that the common man or woman in the pew would be endeared to his or her minister because the intellectualism of the minister was embodied in a loving, respectable person. Of the integration of the two natures of a minister Boyce wrote:

The perfection of ministry would consist in the combination of the two but it is not the business of the church to establish a perfect ministry but an adequate ministry and it is only the latter that we hope for an abundant supply. (Mueller 1959, 25)

### **Assessment in Higher Education**

As a person enters into a relationship with Christ, a noticeable change should be seen in his or her life. A Christian is reminded from Scripture in numerous instances that he or she is to give the impression of a person living at a higher standard than the rest of the populace (Titus 2:11-12; Colossians 3:5-7). When the secular world witnesses the actions of a follower of Christ, evidence of the Christian faith should be observable. It is that faith that defines the difference between the secular and the sacred. This impression should be easily recognizable in any institution that is composed of Christians.

Institutions of higher education stand to serve as training grounds for the workforce of tomorrow. A student pursuing a degree at any level of higher education must feel secure in knowing that the investment they are making for preparation in their chosen field will yield results worthy of their efforts in training. An institution of higher education that claims to be Christian has a higher stake in such a security level when it is realized that the student body expects certain aspects of the curriculum and its training to be set within the perimeters of a Christian worldview.

Institutions of higher education with a Christian bent are given the purpose of shining the light of Christian insight across disciplines (Claerbaut 2004, 14). Society stands in need of well-trained physicians, attorneys, engineers and teachers. From the Christian worldview, society would reap immeasurable benefits if those same well-trained practitioners were trained to operate as representatives of the Christian faith. Such outcomes would bode well with many evangelical Christians that are concerned or connected to the state of modern higher Christian education (Claerbaut 2004, 24).

### **Assessment Defined**

How is it that a Christian institution desiring to be set apart from the secular and follow the Christian call to scholarship can insure that the trust placed in it by parents, students, denominational ties and alumni can be a trust well invested? Part of the answer for this question is found in the assessment protocols of an institution. Assessment is a tool by which an institution can measure itself for future service based on historical precedence and present day data. Assessment has been defined as:

Any process primarily intended to gather and use information for purposes of improvement or change, without necessarily having the attending goal of making final decisions about merit or worth. An external review designed to provide other perspectives to the activity, not to pronounce judgment. (Diamond 2002, 497)

Assessment has also been given the following definition: “The systematic collection, review and use of information about educational programs for the purpose of improving student learning and development” (Palomba and Banta 1999, 4).

In summation, assessment is the means given to measure the success or failure of an institution at embodying the main focus of the institution. The stated main focus will be found in the mission statement of the institution (Williams 2004). As noted in



both definitions given above, the assessment process will inform the administration of an institution of any improvements and changes that would better equip the institution to fulfill the stated mission statement. With these two parts of the definition in mind, assessment will not be viewed as a necessarily evil part of higher education administration, but an integral part of constant improvements in programs and learning outcomes (Diamond 2002, 20).

When defining assessment one must not confuse the parallel idea of evaluation. Where assessment is used primarily to seek out needed changes for improvements, evaluating a Christian institution lends more to placing value judgments on a particular area of the institution (Lucas 2000, 173.) The process of evaluating a school in the area of enrollment or housing needs is critical, yet such a process cannot occur until proper assessment is introduced to those areas. Assessment is a protocol that is continually used to improve the quality of an institution, whereas evaluation is made only after raw data has been gathered that it determines an improvement or change is actually needed (Lucas 2000, 173.) An institution can make improvements in itself without the use of assessment protocols, yet the information garnered through those protocols is simplified through the work of assessment.

### **Assessment Examined**

Once assessment has a proper definition and is put into practice, the reasoning behind the data gathering and self-questioning comes to light. To understand this reasoning one need only to ask, “What good can come from assessment?” Below, this researcher gives a brief answer to this question. In regards to an institution being Christian set against an institution that is secular in its founding and mission, assessment

aids the leadership of the Christian institution in projecting the beliefs that it espouses. By doing so the Christian institution will attract those students, faculty and support whom themselves mirror the beliefs and mission of the institution. Not taking the necessary steps to ensure proper assessment protocols and findings can harm an institution, whether it be Christian or secular in focus. Graduates of an unaccredited institution are faced with difficulties that are unknown to a graduate of an accredited institution. The assessment process is one that includes all areas and all levels of leadership within an institution. This brief description of the affects of assessment is reviewed in greater detail below.

The findings revealed in an institutional assessment exercise serve to better set and acclimate the afore mentioned mission statement of the institution. Assessment findings are an immediate form of information used by administrators in determining the quality of classroom teaching which will range from up and coming fire-brand instructors to tenured instructors that are resting on their laurels (Bok 2003, 182).

In the larger sense, assessment is more concerned with what happens within the perimeters of the life of a student. How has the institution impacted the learning and future of the student? Assessment integrates information that deals with how a student performed in the classroom and what that same student achieved in his or her extracurricular activities. Measuring the success or failure of a school to live up to a mission statement may be difficult to measure on a day-to-day basis. Budget, staffing and time restraints do not always allow for spot checks of assessment throughout a community of learning. A school cannot see in real time how its programs affect the total higher educational experience of students (Lewis and Smith 1994, 11). Furthermore, assessment data includes what occurs in the life of students post-graduation. Institutional

leadership can appreciate the graduation rate and acceptance rates for graduate schools among alumni. Changes in the institution ranging from curriculum to faculty development to a change in mission statement can be made with proper assessment data (Lewis and Smith, 11-12).

The mission statement of an overtly Christian institution will include a desire to benefit the Kingdom of God in some fashion. Assessment for such a school will then focus on findings that are laden with Christian values (Poe 2004, 182). The assessment findings of a Christian institution are then by nature two fold in purpose: first, is the school preparing students for their chosen field and second, is the school preparing students to impact their chosen field with the Christian values for which the institution stands (Poe 2004, 182)? Administrators involved in Christian higher education would be hard pressed to find other needed reasoning to conduct solid, institutional wide assessment than those two purposes.

Assessment in all levels of education has the purpose of discovering the change in student-acquired knowledge. A novice can recognize that by definition an institution of higher learning exists *to teach*. Yet, adding the dimension of Christian influence in regard to higher education signifies a different, if not higher approach to assessment (Jeynes 2003, 131-32). For a student to receive high marks for his or her scholarly attempts at a state sponsored public university and then for that student to impact society with what has been instructed purely through the completion of degree requirements is admirable. For that same student to receive the same level of education at a Christian university and then for that student to make the same impact on society purely through the instruction received for his or her degree completion would be

tantamount to a failure. In the marketplace of higher education, the values of the Christian university are the distinct marks that separate one school, thus one form of educational outcome, from the other (Claerbaut 2004, 28-29).

As mission statements drive assessment and student outcome goals serve to feed future assessment data, institutions that hold a high view of the assessment process do a service to prospective students as well. Assessment procedures focus on having an institution step back from itself and ask demanding questions of all areas within the school community (Gangel 2002, 212-13). Data relating to student housing, student/teacher ratio, classroom sizes and facilities can be used by interested parties to determine future enrollment. Assessment can be viewed as nothing less than an institution making itself more transparent for all that may be interested. A prospective student would be wise to give careful thought over the findings of an office of assessment (Gangel 2002, 212). An institution that does not follow through with truth in assessment may do more harm to a student post-graduation than good.

The amount of harm done will be directly correlated to the commitment of an institution to assessment. Assessment information is used by accrediting agencies such as The Association of Theological Schools in the United States and Canada (ATS) and The Commission on Colleges of the Southern Association of Colleges and Schools (SACS). These organizations and others like them are established to ensure that the programs of study and the degrees offered by said colleges and schools can be trusted by prospective students to be recognized and respected degrees upon graduation. For a school to lose accreditation would affect such areas as a loss of government financial aid for students, intercollegiate athletic programs and the denial into post-graduate programs

for alumni (Bok 2003, 181-82).

Proper assessment will lead to integrity in all aspects in the life of an institution. For one university to show a larger enrollment figure than another is not to be understood to mean that the students enrolled at each of those universities are receiving a comparable education. Assessment findings involve presidents, board members, faculty, grounds keepers, and demographics such as student retention and the ethnic breakdown of the student body (Gangel 2002, 212). The heart of assessment is finding the truth behind any façade, real or perceived, for the administration and interested public.

### **Assessment Leadership**

The benefits of proper assessment management for an institution of higher education far out weigh the harm that will come from neglecting the subject. Once leadership of an institution is convinced of that benefit then the question is posed: how is it accomplished? How are such findings discovered and furthermore what people are given the charge of implementing the findings of the data for the school?

According to the literature base for this dissertation, there can be found no single agreed upon manner in which to gather the needed data. Numbers are found through alumni mailings (Bok 2003), student interviews (Claerbaut 2004), enrollment services (Lucas 2000) and various assessment instruments being placed in the hands of targeted parties (Lewis and Smith, 241). An agreement is found in the area of creating a centralized office or division within the administration that has been given the primary role of assessment leadership. Offices that give oversight to assessment may be led by vice-presidents, deans and enrollment services (Diamond 2002, 231).

The central office of assessment will give leadership to the day-to-day activities of assessment on behalf of the larger school. The office should maintain an open door policy for all interested parties on the development of proper assessment. At any given moment on the calendar of the institution the central assessment office is to be ready with information concerning the mission, faculty development, student population and financial information of the school that is pertinent to assessment (Diamond 2002, 129).

The day-to-day operations of an assessment office are markers along a much more detailed road. Governing boards and accrediting agencies, as mentioned above, require notification and updates concerning progress and changes in the culture of a school (Williams 2004). Agencies such as ATS require on-site visits by ATS appointed teams to the campus of an institution requesting their accreditation. Once a visiting team is on campus it is allowed access to an area that would be touched by regional accreditation (Williams 2004). One of the many responsibilities of the assessment management office is to create a culture of awareness and evidence regarding visiting teams and the overall scheme of assessment (Diamond 2002, 129). This awareness and evidence should be reflected from top-level management. When faculty, students, trustees and groundskeepers observe presidents and academic officers taking proactive approaches towards assessment, then the institution as a whole will be better suited for site visits and eligibility requirements.

For assessment leadership and for overall institutional leadership, making an investment in changing the climate of the school towards a more responsive view of assessment is a key characteristic of a solid school administrator (Birnbaum 1992, 62-63).

Weakened or lesser leadership skills will surface due to the work of proper assessment.

Assessment protocols, while needed in higher education, must come with the understanding that they do not fashion nor run themselves. Good assessment is a top down driven function for any institution, yet even in the midst of the efforts of the entire school community there remains the need for leadership to steer the process towards the goals of the school. At this point an institution would be wise to enlist the hands of an assessment director to give oversight to the office of assessment and staff of said office and to be the one person to whom the administration turns with questions concerning assessment.

While the role of an assessment leader may be fluid depending upon the institution and differing accreditation requirements, the value system of this leader must be consistent (Hersey, Blanchard, and Johnson 1996, 167). When seeing the need of adding a position of assessment director to the staff, institutions with greater success in the area look for men and women that hold the same intrinsic values as the institution (Hersey, Blanchard, and Johnson 1996, 167). In order to be a seller of the school and the mission of the school, a prospective assessment leader should be able to display an agreement with the stated mission and represent the school with diligence.

In the best-case scenario a good leader is defined as one who projects a sense of ownership into the lives of the people they serve concerning any assigned task. Such a leader is attempting to instill the idea of partnership into his or her followers (Shawchuck and Heuser 1996, 183). With partnership comes the knowledge of completing a task as a team. Any amount of honor that is bestowed for completion of a task or blame that is laid for failure of a task then rests with a corporate group and not a single individual.

Partnership is marked by honesty among the group members. Honesty brings a focus on the task at hand and ensures that all involved work to achieve the goal of the group (Shawchuck and Heuser 1993, 184-85). The ability to find such honesty and mesh a core of people around it is an indicator of good leadership skills. Each member of the team is to understand his or her roles. That understanding will include a knowledge of rewards and penalties for success and failure (Kouzes and Posner 2002, 318).

From a biblical perspective such leaders are readily available for study. One such leader is found in the story of the Exodus of Israel from bondage in Egypt. Moses faithfully serves his nation as the mouthpiece of God (Exodus 18). When the burdens of his position become too over-burdening, Moses takes the advice of his father-in-law and distributes authority among helpers to rule over the affairs of the nation (Exodus 18:17-24). The goal was to bring about earthly peace among the nation while at the same time maintaining a strict adherence to the law of God. The goal was set for the people to follow a chain of command for grievances in order to free up the leader, Moses, to give his efforts elsewhere for the nation. The plan succeeded and Moses is today hailed as a great figure of biblical literature.

Once leadership is in place he or she must then demonstrate careful discernment to surround the assessment office with like-minded staff. Assessment protocols will come with greater ease if the institution is supportive of the task being completed by a team of players rather than one independent assessment leader. An administration steeped on obtaining the best staff that offers the best service will only see the positive of having all offices work as teams. Reason dictates that all offices in the institution would be better served with more people involved in accomplishing the goals



of the school (McDade and Lewis 1994, 6). Having assessment teams already in place on-site reduces the need to hire outside consultants to work in an area where a devotion to the school and the mission of the school are vital (McDade and Lewis 1994, 6-7).

An assessment team with good leadership in place on-site will serve to build trust in the over all institutional body in that the administration takes the importance of accreditation and integrity seriously. Assessment does not allow room for personal preferences on the part of administration or trustees in the realm of curriculum or faculty development. Personal inclinations of leadership will be forced to give way to the requirements of the accrediting agencies (Hersey, Blanchard, and Johnson 1996, 168.)

The characteristics that are embodied in an assessment leader are varied but again must remain in line with the overall vision of the institution. The context of the life and work of this leader is a microcosm of the work of assessment. In both there will be seen an intentional level of internal and external assessment (Gangel 2002, 215). The leader will constantly change his or her inner mannerisms and outer expectations to fit the institution in which they are given the charge of holding accountable. If at any point those internal and external processes are not aligned with those of the institution and no reconciliation of the two can be found, then the leader and school are better to part ways. One must be sold on a institution in order to sell it to the public.

The key characteristic of an assessment leader is one of responsibility. The work of assessing an institution to which one owes allegiance is to look closely at the inner working of the school and in a non-biased manner ask, "How can the school do better?" Honest questions require honest answers and those honest answers, though at times result in anxious nerves on the part of administrators, pay future dividends.

### **Applied Academic Leadership**

Assessment leadership and policies are but a minute component atop the overarching leadership needed for the administration of an institution of higher education attentive to quality education. The vision of a common training ground for theological studies that was first delivered by James P. Boyce in 1859 could not encompass the breadth of administrative duties that are presently active at SBTS, i.e., an assessment office. The academic leadership that Boyce parlayed throughout the beginning of the institution laid a foundation on which to incorporate such needed changes and growth.

Academic leadership, as is the case with other areas of leadership, is defined by the followers a leader produces often times more so than any ideas or vision that he or she may generate. It has been noted that the following a leader generates will grow larger than the ideals that leader projects if indeed that leader possesses quality leadership characteristics (Birnbaum 1992, 3). A quality ideal that a leader processes will out last his or her position of leadership. Those following a quality leader find the prospect of investing in the ideals that leader professes a simple process. Within two years of his landmark speech concerning the three changes in higher education, Boyce had resigned his position from the faculty of Furman University to lead an effort to gain funding for a new centralized school of theological training (Broadus 2004, 108). In this time Boyce had gained the support of churches throughout the region and had begun to collect members of a possible faculty.

When a leader is able to field a group of followers working together as a team in an honest setting, as Boyce did, he or she will be remembered as a quality leader. Such remembrances are to be the goal of a leader that inspires to leave a lasting legacy of

his or her work. A legacy affirms the efforts put forth by leaders. Furthermore, a legacy provides followers a set model of success to aspire, to mimic. Once a legacy is left it ensures that the life work and passion of the leader continues after their time as leader has passed (Thrall, McNicol, and McElrath 1999, 15-16)

To assure a lasting legacy, a leader must be skillful in placing the right followers on his or her team (Collins 2001, 41-45). The leader should desire to encase his or her work with followers that bring the same passion to the task at hand. Followers should mirror the group leader in ways that would guarantee success of a project. Upon leaving his or her leadership position, the leader will be affirmed in their work by leaving it in the hands of capable people. A feeling of fulfillment and closure will then follow a lifetime of work.

A leader will also be well served to find a vision of work and cast it before his or her followers in a clear and distinctive manner to which they would be pleased to follow. A goal will be reached with expediency once those who are working towards it see it as a well laid visual model (Kouzes and Posner 2001, 111). The leader carries the responsibility to set the perimeters and outcome goals of the team. The vision leadership has for the finished product will be the vehicle in which that goal is first captured by the team members and will act as a resolving measure to see the goal is reached. Casting a vision is a skill that the leader cannot wavier on if one is to find the right persons to work with or leave with a lasting legacy (Kouzes and Posner 2001, 388).

Longstanding faculty members of more established institutions would not entertain the thought of leaving their own positions to join Boyce in this new endeavor. Present day administrators encounter many like-minded members of faculty, trustees and

staff when changes are seen as a threat to positions or ideals. The threat does not exist as needed change but is evident when a sense of transition is upon an institution or faculty (Cheldelin 2000, 59). Transition is viewed as a transfer of power and place. New systems are to be learned and new boundaries are to be respected (Cheldelin 2000, 60). Forces that feared transition faced Boyce and his determination to begin a new seminary. By opposing those forces and continuing to cast his vision, Boyce exhibited characteristics befitting a quality academic leader.

### **Leadership Style**

Throughout the following decades of change and growth within the community of SBTS the resilience of the contribution of Boyce has paid long-term dividends. Of such growth it has been noted that once a transfer or change within an organization has occurred, those that are termed true followers will make the transfer along with the leader. The support of constituents proves quality in leadership (Birnbaum 1992, 67). Along with certain opposition, James P. Boyce had such support from the beginning of his task to create a confessional institution that held to the highest of academic standard yet was open to the common man just as well as to the educated man.

To define the leadership style of Boyce is to label him as an *executive*. Jim Collins derived this term from researching quality leaders throughout the world of business and commerce (Collins 2001). An executive is the leader who exhibits levels of high leadership qualities. He or she is “a paradoxical blend of personal humility and professional will” (Collins 2001, 20). According to the biographers read for this literature review (Broadus, George and Mueller) James P. Boyce could be defined by no other leadership definition.

To place such a leader in any other discipline be it government, military or business, he or she would find similar success. An executive is one who makes difficult decisions and is resolute in seeing those decisions observed. The leadership qualities held by Boyce were indeed noticed and led to his being offered numerous positions at other institutions, high places of service during the American Civil War and if not for his vision for theological education, the highest level of service within the South Carolina state legislature (Broadus 2004).

### **Focused Educational Leadership**

From the earliest days of her existence within the mind of James P. Boyce to the present day, SBTS has set high educational goals for all alumni in instruction, curriculum and faculty qualifications. SBTS, being a non-secretarian institution, has had her perimeters defined by subsequent administrations as an institution bent solely on returning quality leaders to the local church bodies from which they came. The brand of Christian education offered at SBTS has undergone review, and at times restructuring, within the administration, faculty and trustees. At present the educational programs offered are aligned with what can be defined as evangelical conservatism. The education one receives by attending SBTS at present can be defined as a learning process that is Christ-centered in which the learner is moved from where they are at present in their educational journey to where God would have them to be (Pazmiño 1997, 87).

A seminary with the constitution of SBTS was needed to develop the higher Christian education landscape of rural America in 1859. Likewise, the institution is needed for identical reasons for present ministry needs throughout the world. Present-day churches are being led by unskilled labor in that their leaders may feel called to

entertain ministry placement yet once on the field those leaders are inapt to lead as the needs of the church dictate. Carnegie Calian claims that such practices in ministry are occurring even in the ministries of seminary educated men and women. He writes: “For seminaries and divinity schools to graduate grassroots theologians who have not grasped how to lead a church is a serious matter. There is a leadership vacuum in the church today even with leaders in place” (Calian 2002, 10).

The description of church leadership given by Calian is not the description that would be hoped for graduates of an evangelical seminary, which is held accountable for its work, as is SBTS. This relational gap between leadership and church member does not describe the accurate picture of the goal of Christian leadership inside a present day church.

Church leaders are to be driven to become obedient disciples of Christ who work in service to Him and are themselves in a state of constant transformation conforming to His image (Pazmiño 1997, 105). A church that is being led by a leader with such a description will find itself described as a true church of Christ. A seminary should therefore make every effort to ensure that her graduates are described as those who are first obedient and being transformed by God.

Graduates of an evangelical seminary are to be considered gifts to the evangelical churches to which they are called. A graduate full of knowledge and expertise is to edify all to whom he or she ministers. The mission and endeavor of a Christian school must remain centered in Jesus Christ. To be an institution that is truly Christian in the education it gives away, then Jesus Christ must remain as the center point for that school (Knight 1998, 228). A seminary cannot be defined as a blessing for the

graduate for the sake of educating this one person. A seminary is to be a blessing to the membership of the catholic church (Calian 2002, 12).

Churches served by graduates of SBTS are in fact served by an integral part of the approach toward Christian higher education espoused by Boyce. By conferring degrees upon graduates who are well rounded in all aspects of their education, Boyce hoped that SBTS graduates would have equal amounts of influence on realms of life other than theological inquiries. The curriculum, as previously mentioned, was derived on an elective model from Brown University (Knight 1998, 214). Francis Wayland also had understood the need of the church to be served by ministers that were able to converse with aspects of life that did not particularly pertain to theology. The leadership displayed by enacting the curriculum again shows the quality of leadership and concern for future graduates that Boyce embraced. From the founding endeavors of creating a new institution of Christian higher education to the present day graduating class, the leadership of SBTS anticipates unleashing a graduate into all ministry fields that contain high marks of Christ likeness in his or her character.

The Christian minister is to understand that his or her life is to mirror that of the Lord Jesus as closely as possible. Whether it is in the form of social contract or family responsibilities, the character of a Christian can never rise above the example set by Christ in Scripture (Matthew 10:24-25). When seen by a world of non-believers, the Christian is to set a high example of clean living by the way of mouth, mind, and hands (Colossians 3:15-17). The character of a Christian is on display and the owner of that character is to always be mindful that the name of Christian goes before them as a passport into the world where they live (Matthew 28:19).

The Christian educator is to be particularly mindful of the great focus placed on his or her character. Those who are called and trained to teach must take into consideration the heavy emphasis on the stricter judgment that awaits those that teach others the great mysteries of Scripture (James 3:1). One must be ever reminded that as teacher he or she carries the weight of influence for good or bad as seen in their character.

Christ laid out His own ethic of personal character in the words of the Sermon on the Mount (Trull and Carter 1993, 46). Those words paint a picture clearly defining personal character as a component of the human life that comes from the heart (Matthew 5:3ff.). Actions taken in the presence of others speak as loudly as to what one believes, as do the words of Scripture. (Matthew 6:1-8). Character is thus defined as what one does as much as what one says.

The above section has been offered as part of this research to better clarify the aspects of assessment and educational leadership with regards to the founding days of SBTS up to the present day. Leadership is needed in all areas pertaining to assessment. Boyce showed such leadership not only in vision but also in his actions to create a well-rounded seminary. Those actions are imitated today by assessment officials at any accredited institution. Readers of this research will have a better understanding of the inner workings of assessment and the gathering of information to better equip an institution for accreditation needs.

### **Role of Core Values**

Researchers claim that training and education are merely specialized forms of learning (Knight 1998, 11). The majority of training and education occur outside of scholarship settings. In the relaxation of admission policies and the development of



elective courses, Boyce provided the foundation on which young ministers could begin to build ministries, as discussed above, that was needed by all members of the church and was not beneficial simply to the one in the course of study.

The twenty-one core values relay to all interested parties the passion that SBTS holds. The core values are a way of determining the impression that SBTS hopes leave upon the educational and congregational landscape of the world. The present day vision of SBTS can be traced to the vision and thinking process within the words of the speech concerning three changes in theological education, namely more open enrollment policies, high academic standards mixed with varying course offerings and detailed theological underpinnings given to hold faculty accountable, given by Boyce. The later adaptation of the Abstract of Principles, the guiding confession signed by all who teach at SBTS, as well contains in their words the values that the institution holds dear. Any present or future faculty or administration need only to revisit this document, as needed, to be reminded of those values that SBTS holds dear. The core values are held by the SBTS family in the hopes that they will appear as natural facets of her graduates.

### **Biblical Mandate for the Core Values**

There are found within the pages of the Bible the ideals and standards that are stressed within the context of the twenty-one core values of SBTS. In his letter to the Philippian church, the apostle Paul writes, “Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things” (Philippians 4:8).

Written as a command, the above verse stresses to Christians of various undertakings that to be labeled a Christian is to be labeled as one who *thinks* rightly. The challenge that Paul lays out to the Philippian church is by no means an exhaustive list of Christian virtues to be followed. His instructions do, however, set the perimeters around how the Christian life should be lived at its basic level (Luter 1996, 1046).

The very definition of Christian higher education can be traced to the words of Jesus when Matthew recorded Him responding to a question concerning the greatest commandment: "And He said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and foremost commandment" (Matthew 22:37-38).

In His reply Jesus claims that the focus of humanity is to be an intense love for God. God will not share the affections of His creation with other gods (Deuteronomy 4:15ff.). In order to possess this type of love for God, humanity will put others before self. How one treats his or her neighbor is a direct reflection on how that one treats God (Chamblin 1996, 705).

The three parts of humanity as described by Jesus, i.e., mind, body and soul, are to be focused on love for God the Father. Any discussion of Christian virtues or values must find the above verse to be a bedrock on which to begin that discussion. Any values that claim Christianity as their foundation must begin with the truth of God as revealed through the word of God and recorded in the word of God. As this research understands the community of learning found at SBTS this sentiment is the foundation on which the twenty-one core values are built and mandated.

The twenty-one core values of SBTS are given an individual theological

review below. The well-rounded graduate of SBTS will display certain elements of these core values in his or her life and ministry. The review that follows serves as a bridge of the core values of SBTS and the findings this researcher proposes to discover in the lives of the recent graduates of the seminary.

### **Fervor for the Greater Glory of God**

A graduate of SBTS is expected to hold a burning desire for God to receive the glory for all that is accomplished within his or her ministry. The basis for such an idea is given by the definition of a fervent person as found in Scripture. Luke, the author of Acts, described one of the leaders of the early church in this manner:

Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being *fervent* in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John. (Acts 18:25)

To be a person who is fervent is to be one who burns with a seeded desire. The Greek word *zeo* expresses this denotation and is used by Luke to describe the spirit of Apollos (Lockman 1998, 1533).

According to the first core value, an alumnus of SBTS is to burn with the desire to give God glory for all that transpires within the context of his or her ministry. To give God glory is in and of itself an idea that has permeated the thoughts and actions of Christian believers since the inception of the Christian religion. While a study of the numerous verses that relate to and define the concept of the glory of God can in themselves become the fodder of a separate dissertation, for the purposes of this prospectus the glory of God that SBTS desires to be embed into alumni can be summated

in an Old Testament verse that reads: “Glory in His holy name; Let the heart of those who seek the LORD be glad” (1 Chronicles 16:10).

In this verse the word *glory* is defined as to boast or to make shine. The root for this Hebrew term *halal* is defined as to make an object shine or to boast in an object. The Christian connotation for this word is readily simple to claim. As the root suggests one is sincerely and deeply to remain thankful for and/or be satisfied in lauding a superior quality or great act of an object the Christian worshipper would claim to be God (Harris, Archer, and Waltke 1980, 493). This recognition is to be offered in an attitude of delight and rejoicing. Belief and joy are inextricably intertwined. Any accomplishments or accolades that are received by an alumnus of SBTS, the core value to be expressed would be one in which that particular alumnus would shun any boasting and redirect that attention to God.

Psalm 102:21 is yet another verse that relates to the reader the concept of casting glory onto God alone whenever human undertakings are remembered: “That men may tell of the name of the LORD in Zion And His praise in Jerusalem.”

An appeal is made for all people of God to relate to surrounding nations the name and power of God. The people of God, those that possess His virtues, are called to remember the compassion that God has on His own and in doing so give witness of His compassion to those that stand without a knowledge of God (White 1996, 391).

In his letter to the Ephesian church the apostle Paul wrote that boasting is an action that is to be foreign to the believer in Christ for salvation:

For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. (Ephesians 2:8-10)

In matters of salvation the believer is to rely on the sustaining power of God through the work of Christ alone. If a graduate of SBTS is to redirect the glory of his or her accomplishments to the direction of the glory of God, then that same graduate is further to point others to the saving power of Christ to the rest of humanity. In the life of the Christian any amount of boasting in an object other than the power of Christ unto salvation is to rob Christ of His completed work to bring that end to humanity (Erickson 1996, 1024).

### **Unconditional Surrender to the Lordship of Jesus Christ**

To surrender to the lordship of Jesus Christ is to first comprehend what it means to be under the authority of another. The word used as a title or reference to Jesus often in the biblical account of life is kurios, which means lord. The denotative use of this word is seen when describing one who is in a position of power and authority (Unger and White, 379). Jesus is given different titles throughout the New Testament by His closest followers and/or by persons with whom He was unacquainted (Matthew 19:16). To refer to Jesus as Lord is to be placed under His authority according to the definition of the word.

The minister of the gospel interested in reflecting an attitude of surrender to the Lordship of Christ need look no further than the examples put forth in the New Testament. Within these pages of Scripture can be found reasoning and precedents for maintaining this attitude. Often times throughout the text the author of a particular book revealed the true nature of his affections towards Jesus in the smallest of details. Writing a description of the events of the resurrection of Jesus, Luke informs his readers that once

two of the disciples reached the tomb, they went into the tomb: “. . . but when they entered, they did not find the body of the Lord Jesus” (Luke 24:3). Luke would have served his audience in a similar manner by relating that the disciples found no body, yet a tag was added that it was the body of the Lord Jesus. Luke, by way of inclusive words, displayed his own surrender to the person of Jesus as Lord.

Paralleling the words of Luke, the apostle Paul displays his attitude of surrender to Jesus as Lord in the many instances from his letters in which his salutary comments include a reference to Jesus as Lord. An example of this writing is found in the opening lines of the letter to the Ephesian church, where Paul writes, “Grace to you and peace from God our Father and the Lord Jesus Christ” (Ephesians 1:2).

The two noted references above demonstrate that the inspired writers of the New Testament text, who recorded their words post-resurrection and post-ascension, were so moved by the power of Jesus as to find themselves unable to record simple reflections concerning Jesus without the added word *Lord* as part of the text.

Further New Testament readings prove that to limit the attribute of surrendering lordship to Jesus to only Paul or Luke is an imbalanced perspective. Each of the apostles ascribed lordship to Jesus. Men, such as Matthew, James, Peter and others are reported also to have described Jesus as Lord. First, the apostle Peter in his confession at Caesarea Philippi is recorded as being informed by the Holy Spirit to what title Jesus deserves. Mark records the scene in his gospel narrative as follows:

Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, "Who do people say that I am?" They told Him, saying, "John the Baptist; and others say Elijah; but others, one of the prophets." And He continued by questioning them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ." (Mark 8:27-29)

Furthermore, the remaining apostles agreed with this ascription by also reporting what they also had received from Jesus: “And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all” (Acts 4:33).

Having a correct recognition of Jesus as Lord is not compartmentalized to the first twelve apostles or gospel writers. The book of Acts records the placement of the first servant leadership of the early church (6:1ff.). This office of servant leadership is recognized in present day churches as that of deacon. One deacon is recorded as being arrested and persecuted to the point of death by stoning. In the face of such opposition the deacon, Stephen, used the last few moments of life in order to again solidify the place Jesus held as Lord over his life. The scene from Acts 7 is as follows:

They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!" Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep. (Acts 7:59-60)

The examples from Scripture above have demonstrated that from the beginning of His earthly ministry, Jesus had been surrounded by men and women quick to describe Him as Lord of their lives. Whether they are persons from biblical history or present day ministries, true followers of Jesus find the reasoning behind labeling Jesus with a lofty description is born out of respect for the salvation only the Lord Jesus provides. The apostle Paul again echoes this sentiment in writing to the believers in Thessalonica: “For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ” (1 Thessalonians 5:9).

### **Qualified and Equipped for Leadership**

The preparation that a graduate of SBTS undergoes while a student is seen in the countless hours of study while enrolled as a student. For the minister of the gospel to be fully qualified to enter into vocational ministry is a process that is to take place prior to matriculation. Local church bodies are responsible to recognize the calling and giftedness within prospective students as part of the admissions process. The qualities and gifts that a student brings to campus for his or her studies are in place because of the work of other influences.

Leadership qualities within the church of Christ are inventoried within the pages of Scripture. For those who are called to serve as ministers *by* a local congregation, the Scriptures deliver the perimeters by which he is to be measured (1 Timothy 3; Titus 1). The local body of believers is also responsible to call out servants from within itself. These servants are asked to serve *in* the body and are not recognized as vocational ministers. The book of Acts discloses the decision to call such servants during the days of the early church: “Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task” (Acts 6:3).

The description noted above of the first lay leaders or present day deacon bodies is written as a mirror opposite of the description of those who are professional ministers in that all servants are to be of a good name within the congregation and able in mind and body to serve as needed by the church.

Scriptures also reveal that God has standards of qualifications that may be as apparent as ones that are expected in church leaders. The Old Testament account of the



boy David being anointed as the next king of Israel while Saul still served in that capacity testifies to this fact. David possessed certain intangible characteristics that were not visible to the human eye. When searching for the new king among the sons of Jesse, the prophet Samuel is reminded by God that the test of a trustworthy follower of the ways of God are not always visible by physical characteristics (1 Samuel 16:7).

Prior to the days of the monarchies of David and Saul, Israel was ruled by the leadership of assigned judges. The rule of the judges began as the conquest of the Promised Land was achieved by the nation (Joshua; Judges). Upon the completion of the conquest of the Promised Land, the land itself was divided up among the people of God. One such person was a tribal leader named Caleb, whose history was tied into the Promised Land (Joshua 14:6ff.). Caleb at this time is an elderly man, yet youthful in spirit and approaches the leadership of the nation to obtain what he believes to rightfully be his portion of the land by the word of God. Early Caleb is described by Moses as a servant who “. . . has followed the Lord fully” (Deuteronomy 1:36). The graduates of SBTS set aside for this research will prayerfully be described in like manner.

Every minister must minister with the gifts he or she has been given and in the unique ministry setting in which they are found. Every gift is perfect and good for the work being accomplished by these ministers for the greater good of the kingdom of God (James 1:17). Individually speaking there remains in each minister an exact amount of giftedness as is necessary to complete his or her kingdom tasks. The apostle Paul wrote that Scripture itself, when applied to the life of ministry, makes those necessary provisions when he wrote: “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be

adequate, equipped for every good work” (2 Timothy 3:16-17). Paul uses the term *exartizo*, which is defined as an object that is a perfect fit (Unger and White 1996, 8). The minister of God will be completely furnished to handle the tasks assigned for completion.

### **Manifesting the Fruit of the Spirit**

A minister of the gospel is not driven by human desires or passions. The passions at the heart of any God-honoring ministry are displayed through the thoughtful, diligent work of the Holy Spirit within that ministry. The apostle Paul explains this notion in his letter to the Galatians when he writes: “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires” (Galatians 5:24). Paul reports that not only have those human driven passions and desires been done away with but that they have now been utterly crucified at the time of the death of Jesus.

To fill the void of those absent desires God has sent His Holy Spirit to be manifested within the believer. The evidence of this manifestation is recorded by Paul in the verses preceding the above noted verse in his same letter to the Galatians: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control; against such things there is no law” (Galatians 5:22-23).

The fruit of the Spirit listed above has been rightly named a prescription for a God-oriented expression of activities and attitudes that enhance one’s relationship to God and to fellow man (McClelland 1996, 1017). Regardless of other activities or ministry functions, the graduates of SBTS are first and foremost believers in Christ for salvation. A component to that salvation is the process of sanctification in which the nine separate fruits of the Spirit are to be manifested. One could not be considered wholly given to the

service of the Kingdom of God without a full working knowledge of those elements listed in Galatians 5:22-23.

In two separate instances Jesus comments on the need for His followers to display fruit not unlike that listed by Paul in his words to the Galatians. Jesus warned His followers, both past and present, of those that would come after Him hiding behind a façade of falsehoods in order to steal away the faith of true believers. Jesus assured His listeners such false teachers would be identifiable by the fruit which they produced and of the punishments that awaited these teachers. Matthew records Jesus discourse as follows:

Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn *bushes* nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.  
(Matthew 7:15-20)

In another Scripture Jesus relates the truth that outside of the power found in a connection between the believer and God all human attempts at heavenly labors is useless. The apostle John records Jesus as saying: “Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me” (John 15:4).

No right thinking or planning minister would attempt a work for God without the power of being connected to the source of the power of God. With the passing of each successive accomplishment by the believer as an act of faith, the fruit of the Spirit is displayed in more vibrant ways. Every use of the fruit of the Spirit in the life of the minister causes the next use of that fruit to be readily available and more distinguishable in the life of that minister (Burge 1996, 869).

### **God-honoring Family Life**

The plan of God, as seen in Scripture, was to establish an organism that operated under His watch care and carried forth His commands as a unit. Boundaries and definitions for this organism are found in both the Old and the New Testaments, yet no amount of research into the makings of a God-honoring family can be completed without a detailed view at the beginnings of the family institution.

The minister who pursues a demonstration of God within the life of his or her family recognizes the original plan and perimeter of the family unit. Families do not find their origins in the days of childbirth but in the moment of matrimony. Genesis records the first union of marriage between Adam and Eve:

The man said, "This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man. For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh." (Genesis 2:23-24)

The verses noted above mention the "joining together" of a husband and wife. A union as this operates on deeper levels than the physical nature of humans. Husbands and wives are joined emotionally, morally and in cases of a religious household, spiritually.

The two individual parts of the first family came together in the fashion of other unions that have their origin with God (Hamilton 1996, 13). Adam and Eve came together through a covenantal relationship. Elsewhere in the Old Testament parallel language is used to describe the joining together of God and the nation of Israel (Hosea, Amos). A God-honoring minister will display a covenant love for the members within that family as God has displayed His covenant love of forgiveness, restoration and provision since the beginning of the family (Genesis 5:4).

This researcher notes that God-honoring families are fashioned with various components. Single ministers serve the kingdom in God-honoring fashions. Childless couples stand ready to lead the church of Christ in many capacities. A minister would be proven a fool if as leader of a thriving congregation or non-profit organization his or her family were neglected. The manner in which a minister gives care to his or her convalescent parents or to his or her young children speaks volumes to the honor given to God through the family unit.

These facts notwithstanding, when a couple who is joined in the union prescribed in Genesis 2:23-24 and is blessed with the addition of children there remains further instruction from Scripture on the rearing of those children. Prior to the children of Israel entering the Promised Land, instruction was given by God through Moses concerning the day-to-day activities surrounding the spiritual guidance given to the next generation. These instructions read:

These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates. (Deuteronomy 6:6-9)

These instructions were not merely idle words. The people of God were to use memorization skills (be on your heart) to learn the commands of God. The children of the household (sons) were to hear the parents discuss these commands whether it was at home (in your house), outside the home (walk by the way), as the last thought of the day (when you lie down) and the first thought of the morning (when you rise up). Scriptures were written and bound into ornate boxes and then placed on the forehead and around the forearms of the people as a symbolic gesture to the seriousness of knowing and obeying

the commands of God. The homes of God-honoring Israelites were enamored with Scripture references as well on the doorpost on the outer gate of the home (doorpost and gates). Again, such an action would relate to outsiders that the family dwelling in that particular home made efforts to honor God. Detailed steps as outlined here were given by God with the sole intention of making a God fearing faith generational in nature. The commands received by the parents were to be passed down throughout subsequent generations (Gilchrist 1996, 116).

A God-honoring family unit does not operate without set controls. God, in His design, ordered role assignments for each member of the family. For a family to honor God as a whole the individual parts of a family are to operate within the boundaries of the assigned roles. From children to mother and father, each member is expected to display a form of submissiveness to the order of the family. Children are to obey the parents. Wives are to submit to their husbands. Husbands are to love their wives and regard them as Christ has regarded His church (Ephesians 5:6). A minister within a God-honoring family is one who understands the beginning, definition and roles all pertaining to the plan of God set forth in Scripture.

### **Personal Integrity**

The minister interested in displaying a high level of service to the kingdom of God will be focused on holding to the strongest forms of integrity within family, acquaintances, and business dealings. The integrity that is displayed in public will be a reflection of a deeper integrity that is practiced in private. The Scriptures offer the basis for personal integrity at several points.

First are the dealings of God with Solomon, son of King David. As Solomon was preparing to take his place as the king of Israel upon the death of his father, God instructs Solomon to continue to rule in the blameless manner of his father David. God appears to Solomon and says:

As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances, then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, ‘You shall not lack a man on the throne of Israel.’ (1 Kings 9:4-5)

Solomon understood the command of God to walk in integrity to mean walk before God completely. The English term for integrity is derived from the Hebrew term *tōm*, which is defined as complete or perfection (Unger and White 1996, 176). For Solomon, or a present day minister, to walk before the Lord with a deep rooted integrity is to say that the driving force in all that person strives to accomplish is a strict obedience to all that God has commanded.

Second is the example of Job. With the same denotative Old Testament exertion of integrity as the guiding principle as with Solomon above, Job was first recognized for his personal integrity by God (Job 2:3). The accuser in Job chapters one and two calls attention to the goodness of God in the life of Job as to the cause of integrity in the life of the innocent man. Once the accuser receives permission to test the integrity of Job through tribulation Job is still reported to hold on to his integrity by his friends and his wife (Job 2:9). What trials may come into the life of a minister it is a true test of personal integrity. For in the midst of those trials will the minister walk in the complete and perfect way set by God? The example of Job holds true for present day ministry.

The author of Psalm 101 understood the integrity that enveloped the life of Job. The words of the Psalmist act as an encouragement and challenge to ministers of today to guard the integrity that is within. Temptations to falter can arise from inside the home or from inside the heart. As the Psalm reads, both sources can be thwarted:

I will give heed to the blameless way. When will You come to me? I will walk within my house in the integrity of my heart. I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not fasten its grip on me. A perverse heart shall depart from me; I will know no evil. (Psalm 101:2-4)

The psalmist gives his readers warning to guard the mind by guarding the eye and to furthermore ignore all forms of evil. A present day minister living and serving with a clear distinctiveness in the area of personal integrity is the one living and serving in accords to the clear boundaries set forth in Psalm 101.

### **Devotional Intensity**

The Scriptures are satiated with examples of men and women who have lived devotionally centered lives. God has been honored and revered by the lives of His servants and that devotion serves as an example for ministers in the present age. The description of a modern day minister who is devoted to God would include details of how that minister had forsaken the trappings of other ministries and walked blameless and upright before God in all his or her dealings. A minister in this mold would work tirelessly to ensure that the people whom he or she serves would recognize the authority of God in all actions and recourses.

Scripture records the actions of such a follower of God when the life of Asa, king of Judea, is retold:

Asa did what was right in the sight of the LORD, like David his father. He also put away the male cult prostitutes from the land and removed all the idols, which his



fathers had made. He also removed Maacah his mother from being queen mother, because she had made a horrid image as an Asherah; and Asa cut down her horrid image and burned it at the brook Kidron. But the high places were not taken away; nevertheless the heart of Asa was wholly devoted to the LORD all his days. (1 Kings 15:11-14)

To have a heart that is “wholly devoted” to God is to have a conviction of the heart that is a drawing force back to that which entices the heart. In Hebrew terminology, Asa, in his devotion to God, was experiencing *šalam*, which is a complete and whole-hearted fixation on God and His ways (Unger and White 1996, 44).

A devotion towards God expressed in the life of King Asa is also seen in the words of Psalm 40. The author writes as one who has viewed the great wonders of God and concluded that only a good and powerful God is able to perform the wonders of creation yet have an affectionate place for humanity in His plan. The Psalm says, “Many, O LORD my God, are the wonders, which You have done, And Your thoughts toward us; There is none to compare with You. If I would declare and speak of them, they would be too numerous to count” (Psalm 40:5). To the author of Psalm 40 devotion towards God is a readily accessible part of life. Devotion is easily pointed towards the God who requires nothing from His followers except attention to His words: “Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required. (Psalm 40:6).

To the present day minister the biblical witness of personal devotion to God is vivid. Whether a king of Judea or an unknown Psalmist devotion is a discipline to be practiced. If devotion truly means to be whole-heartedly concentrated on the ways of God then such true ministers will be found serving vibrant ministries and vibrant ministries will be found following those devoted leaders.

### **Biblical Fidelity**

No other example speaking to fidelity to Scripture can be listed here of higher testimony than that of the trust place in the Scriptures by the Lord Jesus Christ. During the time immediately following His baptism, Jesus was led by the Holy Spirit to the wilderness and there endured temptations brought on by Satan. Having all power and authority on earth and in heaven at His disposal (Matthew 28:18) Jesus chose to engage against the temptations with the one weapon that both He and the believers of today hold in common. Three separate instances are given in which Satan brings temptation to Jesus only to have Jesus rebuke the advances by quoting words of Scripture (Matthew 4:1-11).

Corresponding to the scene of the temptation of Jesus is the account of the two followers of Jesus who encountered the risen Lord on the road to Emmaus post-resurrection. The two bereaved travelers were astonished to hear what seemed to be a stranger to their land make an apology concerning the death and resurrection of Jesus. Luke records the conversation as follows:

Was it not necessary for the Christ to suffer these things and to enter into His glory? Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. (Luke 24:26-27)

Jesus did not leave two of His followers to their own abandonment after the crucifixion. Jesus used the same reasoning tool to explain the purpose of His death as He did in turning aside the advances of Satan in the wilderness. The use of the Scriptures to explain Himself to two wearied followers states the trust and fidelity that Jesus had for the recorded biblical words.

The apostle Paul gives the great defense of the usefulness and trustworthiness of Scripture when he commends to his protégé Timothy the fact that the attributes of

Scripture are those features that were ordered by God. Again, Paul writes to Timothy: “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16).

The tasks of the modern day minister can be realized through the application of Scripture. The words of Paul noted above claim that by being profitable in teaching, reproofing, correcting and training that within the pages of Scripture can be found an answer to all leadership challenges facing any modern ministry.

The apostle Peter likewise held a high view of Scripture. In his second epistle Peter challenges his readers to view the writings of the apostle Paul with respect. Peter admits that the words of Paul are oftentimes difficult to interpret; those words must also be guarded against the schemes of evil men that would twist biblical words to conform to their standards of life. Peter, writing under the inspiration of the Holy Spirit, in describing the works of Paul not only claims that these works are hard to interpret and are in danger of being distorted by evil men but that the works of Paul are equal to “. . . the rest of Scriptures” (2 Peter 3:16). In essence Peter tells his readers that the writings of Paul are on par with the writings of Moses or David. Along with the admonishment from Peter comes the fact that the words of Paul can now be trusted in conjunction with any other writings found in Scriptures. For the modern day minister, fidelity towards the Bible is a question that need not be asked. The words were truthful for Jesus and His followers in times past, and they remain so in times present.

### **Evangelical Conviction**

With his closing charge to Timothy, the apostle Paul catalogs various duties to which the mentor envisions the mentoree accomplishing long after the life of the apostle

is complete. Included are calls for Timothy to preach to people bent on turning a deaf ear to the gospel, calls for Timothy to be patient in all matters of rebuke and instruction to churches in his care, calls for Timothy to remain sober in mind and to endure hardships. Paul includes a call that reads as a description. He reminds Timothy to “. . . do the work of an evangelist” (2 Timothy 4:5).

For the modern day reader following in the mentoring footsteps of Timothy, to do the work of an evangelist requires a working knowledge of the term. The Greek term Paul used to lay his charge before Timothy has a onomatopoeia nature to it in that to be an *euaggelistes* is to be one that preaches, speaks or brings good news with his or her voice (Unger and White 1996, 208). The word is used biblically to describe the work of anyone who was not considered an apostle. By the measure of this definition the modern day believer, from Sunday school teacher to appointed missionary, is an evangelist or one who brings good news (Knight 1996, 113-14).

When reading the words of the Great Commission the charge of Jesus concerning evangelism is as true and straightforward to the heart of the modern day minister as it was centuries ago. Jesus challenged the disciples to go and replicate the faith they had found in the lives of other people. Prior to His ascension Jesus gathered His disciples and proclaimed:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.  
(Matthew 28:19-20)

Regardless of the denominational affiliation or theological bent favored by the modern minister, the practice of evangelism will remain a part of the Christian faith on the grounds of being obedient to the command of Jesus.

To be an evangelical, as defined in biblical terminology, is to be one who is diligent in sharing the gospel of grace to those without faith. A minister who is defined as faithful to the Scriptures, as mentioned above, will understand the seriousness of the words of Jesus found in the Great Commission that tell the reader to “go, make, baptize and teach.” The Christian faith, from an evangelical standpoint is not a faith that can be hoarded among those that possess the salvation thereof. The Christian faith is to be given away and the men and women serving the kingdom best are those who are actively seeking ways to practice evangelism.

### **Great Commission Passion**

The verses noted above detailing the Great Commission had an immediate affect on the early church. Once Jesus ascended back to heaven His first followers were busy with the work of carrying out the commission that Jesus had left. The work of the early disciples is recorded in the book of Acts. The business of the early church ranged from setting up church leadership (Acts 6) to settling racial disputes (Acts 15) to sending and supporting missionary efforts.

The majority of the missionary efforts listed in Acts centers on the work of the apostle Paul. Through his energies the gospel reached areas of the then known world that were far from the borders of Palestine. The efforts of Paul and his companions serve as models of persons burning with passion to accomplish the Great Commission. Facing tribulation in various forms, Paul and his companions moved throughout the Middle East and southern Asia as though they were on a mission from God.

The missionary journeys of Paul began with little fanfare. A dispute had arisen between the first Jewish believers, which included the original disciples, and the new

Christian converts from Gentile populations that had visited Jerusalem and returned to their native lands as believers. The leadership of the early church commissioned men from their company to be sent to these other lands to act as guides, teachers and encouragers for these new Christians. An action as this alone stands as an example of persons displaying Great Commission passion; yet, it was the words used to describe those being sent out that serves as the true depiction of a passionate believer. It was spoken by the leadership of the early church that:

It seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. (Acts 15:25-26)

A more fitting description cannot be found to highlight the life of ministers filled with Great Commission passion. Barnabas and Paul were men who had taken great risks for the advancement of the kingdom. The risks that they had taken were recognized by the leadership of the early church and stand to be recognized by ministers of today.

Once Paul and his companions found their way to the mission field, the passion for the Great Commission that jump-started the work refused to taper. Visiting city upon city and often facing hostile crowds did little to quench the longing Paul held to complete the task that was given him by Jesus. So passionate was Paul to his work that the threat of physical persecution could not serve as a deterrent to the work. The book of Acts recounts many stories in which Paul faced such persecution. A particular episode occurs in the city of Philippi, which is a leading city of the area in which Paul was ministering. Paul and a companion named Silas preached the gospel, which was producing converts away from worshipping gods made from silver. The local silversmiths see to it that Paul and Silas are persecuted as the reader is told:

The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order them to be beaten with rods. When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks. (Acts 16:22-24)

Beatings with rods, of which he received many blows, and furthermore being cast into prison with his feet locked into ankle stocks acted only to further resolve Paul and his companions to complete the task of the Great Commission. The threat of physical suffering had accomplished nothing in the way of impeding the commission of Jesus in the work of Paul. Neither had the emotional trauma of losing close-knit relationships of friends and companions. Again, the book of Acts records a scene between Paul and a number of companions in the town of Caesarea prior to the last journey by Paul to the city of Jerusalem. There Paul was a wanted man and his companions attempted to convince him to protect his life by not returning to that city. The passion that Paul held for obedience to the call of Jesus outweighed the pleadings of friends. The reader of the scene reads the reply of Paul to the pleadings to say: “Then Paul answered, ‘What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus’” (Acts 21:13). If death truly awaited Paul in Jerusalem then Paul was ready to face it as a man determined to see the Great Commission accomplished. The passion of his heart prevailed over even his own life.

### **Academic Excellence**

The believer of God is described in various scriptures exuding different traits of Godliness. One trait that is mentioned often deals with the appetite of the believer for the word and ways of God. The same book of Acts that illustrates the Great Commission

passion within the work of the apostle Paul also describes a near hunger for knowledge exhibited by a group of interested persons Paul encounters known as the Bereans. The Bereans display a near hunger for the knowledge of Jesus that Paul espouses in their hearing. The Scriptures report:

Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so. (Acts 17:11)

The hunger for truth that the Bereans display is not quelled by merely accepting the words of Paul at face value, but only satisfied when the truth is discovered on their own initiative.

The Bereans took it upon themselves to investigate the truth claims that were proposed by Paul in order to prove the validity or falsity of such claims. Luke, the author of Acts, in his description of the Bereans uses the term *anakrino*, which is understood in modern day language as a forensic investigation (Unger and White 1996, 213). The Bereans took intricate time to sift through the words of Paul and of Scriptures to discover the truth hidden therein. Scriptures report further that upon the completion of the investigative work that many of the Bereans were converted to the faith (17:12).

Knowledge derived through academic investigation is a knowledge that can be trusted as truth, for the investigator is convinced of the truth by him or herself. For the Christian minister truth does not reside within his or her own knowledge. Absolute truth will be what is revealed through the Word of God. Jesus promised His earliest disciples a type of knowledge when He told them that at the appropriate time a guide would be sent to come along side of their work in the form of the Holy Spirit. Only when this promised guide arrives would the disciple understand that which was “too deep to understand at the



present” (John 16:13).

In the Old Testament an example of academic investigation is found in the form of Ezra. Upon returning from captivity in Babylon and rediscovering the Law of God, Ezra the scribe set his heart to teach that law to the people of Israel. The teaching methodology of Ezra is overshadowed by his own hunger and diligence to discover the truth of God. Scripture says that Ezra set his heart “to seek” the law of the Lord (Ezra 7:10). In the Hebrew language the word *d'rash*, is defined as seeking with care (Unger and White 1996, 220). Ezra searched the Law of God with the care of an academian in order to share that newfound knowledge with others. The modern day minister should be found as a man or a woman who favors and practices the art of diligent research within their field of service.

The final word for any biblical academic quest can be found in the second letter of the apostle Paul to his understudy Timothy. Paul writes to Timothy: “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2 Timothy 2:15).

The words of Paul to Timothy above serve a higher need for Timothy and modern day ministers in that they are not to be read as mere encouragement. Paul is instructing Timothy in the ways of a wise mentor to his mentoree. Ministries and ministers will prove to be more attractive to interested parties (Bereans) and more effective to service in the kingdom if indeed the word of truth is investigated properly and handled with academic care.

### **Affection for the Local Church**

The affection one feels towards the house of God and the local body that meets within is measured in terms of the respect one gives to the Lord of the church. In his dedication speech prior to opening the completed temple, King Solomon pinned words that were meant to be expressive of the hearts of all of Israel. He prayed:

But will God indeed dwell with mankind on the earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built. Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You; that Your eye may be open toward this house day and night, toward the place of which You have said that You would put Your name there, to listen to the prayer which Your servant shall pray toward this place. (2 Chronicles 6:18-20)

The words spoken by King Solomon communicate gratitude towards the completion of the temple yet it is as if the wise Solomon understood that a building and a gathering of people do not make a worship service. The prayer of Solomon was a loving invitation to God to turn His face towards the gathering of His people. The temple structure stood only as a reminder of the great God that was housed within. The people gathering for worship expected an encounter with God upon arrival at His house. By this expectation the people of God would convey affection for God and His people and not merely a building.

Once inside the walls of the temple the people of God experience His presence not through actions or gifts but by worship. A more salient act of worship is the act of prayer. Through prayer the people of God would communicate the joy of life and heed the instructions that God would give for future living. Any disruption in the act of prayer would prove a hindrance in the worship of God and bring displeasure to all parties involved in the disruption. Jesus disclosed as much while confronting the corrupt moneychangers inside the temple complex during two separate episodes. Matthew

21:12-13 tells of Jesus clearing the temple complex of those men and women who have come to temple to make a profit through the selling of animals required for worship:

And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he said unto them, It is written, My house shall be called a house of prayer: but you make it a den of robbers.

John 2:14-15 records an earlier cleansing of the temple complex of similar men and women. The verses in John portray the disciples present at the cleansing recalling a description of the Messiah that said, “Zeal for your house shall eat me up.” All effective ministers will mirror the affection that Jesus held for the local church.

Affection towards a local congregation is a self-evident feature in the life of an orthodox Christian. The local church provides a haven of rest from the troubles that the believer encounters in day-to-day life. The psalmist who penned Psalm 84 understood the subject of restfulness. The psalm in its entirety speaks to the endearment the writer feels towards the house of God. He expresses as much when he writes: “For a day in Your courts is better than a thousand outside. I would rather stand at the threshold of the house of my God than dwell in the tents of wickedness” (Psalm 84:10). For one to “stand at the threshold” is understood to mean live as a pauper at the door of the house of God in the modern setting (White 1996, 388). Affection for the gathering of the people of God that is measured by substituting servitude for the role of guest in the tent of another is the affection the true believers and ministers of God will gladly confess.

### **Cultural Engagement**

Throughout His earthly ministry Jesus often found Himself confronted with the normal expectations of the surrounding culture. When Jesus steps out of line with the prevailing thought of the day that a particular person was of less worth than a particular

cash crop of a particular region, He faces an opportunity to alleviate the suffering of one possessed by demons and in doing so sends the demons into another host in the form of swine. The swine are driven to the sea and to their death. The cultural mindset of the herdsmen and the people of the surrounding village are revealed in the words of Mark as he writes:

Their herdsmen ran away and reported it in the city and in the country. And the people came to see what it was that had happened. They came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened. Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. And they began to implore Him to leave their region. (Mark 5:14-17)

Jesus confronts a culture that placed the life of one suffering below that of property. The cultural rejection Jesus endured because of this episode was based on economic reasoning. The cultural mindset of the people involved neglected an opportunity to observe a divine healing (Gruenler 1996, 774). Jesus and His disciples react not with forceful judgment but leave the area with no change of direction in the message they spoke.

Engaging the surrounding culture also has a biblical basis from the ministry of the apostle Paul. While awaiting the arrival of his counterparts in the city of Athens, Paul visits and engages the religious thinkers of the city. The reader of Acts is told that Paul preaches Jesus and His resurrection to a group of Stoic philosophers and Epicureans who show little interest in what they perceive to be "idle babbling" (Acts 17:22-34). Yet the sermon Paul spoke is not indicative of his engaging the Athenian culture.

An earlier passage says: "Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols" (Acts

17:16). The modern day ministry intent on cultural engagement will benefit from the example given by Paul in the above verse. A Christian, such as Paul, found little use for time away from his call to spread the story of Jesus. The Scripture says a provocation has erupted within the spirit of Paul to where he was urged to arise and engage a culture engrossed in false religion. The word *paroxuno*, is used in the verse and is defined as being stirred to anger (Unger and White 1996, 496). The apostle Paul was roused to a fevered anger upon seeing an entire city given over to a belief system that was absent of the truth. The ministry of Paul, as of one in modern day kingdom service, requires that the one serving Jesus be driven by a heart of compassion that is driven to anger over truth that has been replaced with a lie.

The apostle Peter also speaks to the issue of cultural engagement in a manner that is best seen as holding a common line of defense when culture is in need of correction. The modern day minister is reminded to “. . . always being ready to make a defense to everyone who asks you to give an account for the hope that is in you” (1 Peter 3:15). As culture changes the method in which the gospel is presented may be changed to best match the needs of the receiver. The content of that gospel message should not change, only be properly defended. This is the challenge from the apostle Peter.

### **Missiological Adaptability**

As the message of the gospel is taken into different culture settings the presentation of that message will undergo various modifications. As noted above, these alterations will not affect the central message of the gospel. Modifications will be made in the presentation of the message only to make the receiver understand it in his or her own cultural norms and attitudes. There can be found no indication from Scripture that

the one bearing the gospel into other lands or engaging other cultures is seen as obedient in changing the commands of God to better fit a dissimilar worldview. The opposite command is given in Scripture to the Hebrew children as they find themselves on the verge of entering the Promised Land under the leadership of Joshua. The people are reminded of a command of God that they are to be a part of the surrounding people groups yet they are not to take on the characteristics of those same groups.

The book of Judges records the following conversation between God and the Hebrew children:

The LORD your God, He will thrust them out from before you and drive them from before you; and you will possess their land, just as the LORD your God promised you. Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left, so that you will not associate with these nations, these which remain among you, or mention the name of their gods, or make anyone swear by them, or serve them, or bow down to them. But you are to cling to the LORD your God, as you have done to this day. (Joshua 23:5-8)

The Hebrew children were followers of the one true God. The land in which they were poised to obtain was ripe with men and women who followed false deities. Under the command of God His people were not to mix with the natives of the land for this would insure a dispersement of the Hebrews who would in turn lose their national identity. For a nation to lose its identity, as Israel would have, guarantees a loss of the promises and guidance of God. The people would soon find themselves following the gods and customs of those that previously owned the land.

A graduate of SBTS, according to the mission statement of the institution, is encouraged to serve with a missionary-minded zeal for the culture in which he or she serves. Service to the local church or service on a more global scale notwithstanding, the

core value of missiological adaptability serves as the identical reminder to Scripture that records:

For though I am free from all men, I have made myself a slave to all, so that I may win more. To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it. (1 Corinthians 9:19-23)

In order to win all or some to the gospel of grace the modern minister is to show a level of adaptability to any missiological enterprise. To those who are religious minded, as in Athens, the minister must possess the ability to present a religious dialogue that points questioners to the truth of Jesus. To the people groups who are without any set form of organized religion the minister is to possess the skills needed to introduce the gospel in a persuasive manner that is both attractive and true.

### **Historical Awareness**

The biblical call to remember those people and actions of God that lived and occurred prior to the present setting are numerous (Numbers 11:5; Deuteronomy 32:7; 2 Peter 3:2). Specifically the minister of God is often called to remember the hand of God in his or her life. By remembering the acts of God from history, the people of God can trust in the hand of God for future provision and care. In the subsequent days following the flood (Genesis 7) God made a sign of remembrance for Noah and his descendants.

God spoke to Noah and said:

When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth. And God said to Noah, This is the sign of the covenant which I have

established between Me and all flesh that is on the earth. (Genesis 9:16-17)

The covenant between God and Noah found in Genesis 9 is to be remembered in the present day as in the days following the flood. God reminds all of creation of His lovingkindness. God has acted in history; Scriptures reveal as much as true. The level of drive and determination of the minister of God stems from the level of remembrance of the past performances of God in the life of that minister.

The covenant God made with Noah, as with subsequent covenants with Abraham (Genesis 12:1-3) and David (2 Samuel 7:8:16), was meant to ensure that succeeding generations would benefit from the blessings of God in the same manner as proceeding forefathers. Those men and women who obeyed the commandments of God soon discovered that the provisions of God followed their obedience. The Psalmist wrote:

But the lovingkindness of the LORD is from everlasting to everlasting on those who fear Him, And His righteousness to children's children, To those who keep His covenant and remember His precepts to do them. (Psalm 103:17-18)

A modern day minister that possesses a historical awareness of the actions of God stands on a biblical promise. That promise claims that the righteousness of God awaits the generation of physical and spiritual children who are left beyond the time that minister has to serve Jesus on Earth. In both cases, the children of a minister who follow the ways of God guarantee the fulfillment of a legacy and affirmation of the work that minister labored to complete (3 John 4).

Conversely the desire to leave behind a continuance in the work and ways of a covenantal relationship with Jesus is the grounding for the writer of Psalm 137. The writer paints a word picture detailing the seriousness of one contemplating a legacy of



faithfulness left for those men and women who will view the present through the lens of history. The Psalmist writes:

If I forget you, O Jerusalem, May my right hand forget her skill. May my tongue cling to the roof of my mouth if I do not remember you, if I do not exalt Jerusalem above my chief joy. (Psalm 137:5-6)

For the hand of a laborer to forget the skill in which it is trained or for the tongue of one speaking to cling to the roof of the mouth are images of one that is useless without the knowledge of God he or she claims to possess. To stem the tide of present day unrest both inside and outside the church, the successful modern day minister is one that mimics the seriousness of ministry found in Psalm 137.

### **Healthy Respect for and Ability to Relate to Others**

Recent graduates of SBTS, as well as any other modern day minister, are called to serve inside of and among of the lives of men and women that are full of grief. While every occasion of ministry is not a somber one, there are definite times when the words and actions of the local minister are seen to represent the words and actions of one who is close to God and thus are invited to bring that knowledge of God into many less than somber situations.

Scripture reminds those readers who trust and accept its teachings that they are to be in the surrounding world yet at the same time not attached to the vices found within. A Christian is challenged to ignore the trappings of the life that surrounds him or her and focus on the renewing power that is Jesus acting in his or her life (Romans 12:1-2). Modern ministries face uncertain and unwarranted ensnaring traps. The present day ministries that are based on true Christian faith and practice avoid entrapments as the

focus of the ministry is on Jesus, whom has transformed the minds of leadership and congregants alike.

The minister that stands in true faith and practice will reap what Scripture claims as a heavenly inheritance. In the first of his three general epistles, John writes to this idea in claiming:

Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever. (1 John 2:15-17)

According to the verses given above, awaiting the faithful minister is a life that will endure forever. For the minister tied to all that is of the world there awaits a mere ending for those items of earth that are lacking substance. The end of those substances and the end of all the men and women holding to them is passing away. This is the essence of being one that is in but not of the world. A minister with such characteristics has for himself or herself the love of Jesus that compels them forward in service to those in need.

The promise of 1 John 2:15-17 finds reinforcement in the words of James. In his epistle James also taught Christians to respect all persons. God in His choosing those for His service does not discriminate by manner of social/economic backgrounds. James writes, “Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?” (James 2:5).

Through the words of James, the modern day reader is told that God has promised those men and women less likely to succeed by the standards of the world to enjoy the blessings of heaven. The Christian minister is to show no favoritism towards

those to whom he or she brings the gospel of Jesus. All persons are to be viewed as worthy of the gift of the grace of God.

Scripturally speaking, a famous episode of this action being played out is from the teachings of Jesus. He teaches of the respect given a man by a member of another economic, social and racial background. In his parable of the Good Samaritan (Luke 10:30-37), Jesus speaks to the need of relating to all of humanity as they are defined in the image of God. Human barriers are false barriers and Jesus struck to the heart of human relations by claiming that all persons are worthy of respect and dignity.

In present day ministries the respect for others is seen clearly in the acceptance of the call of God to serve in a setting that is foreign in all respects to the comforts of the domestic surroundings of that minister. Each day throughout the world ministers filling various positions are sent to lands where language and customs differ from those to which the ministers are familiar. Relationships are begun on a basis of needed knowledge between the missionary and those to whom he or she was sent to serve. In some instances the missionary relies on information received from the native people of the land in which his or her survival depends.

### **Communicative Ability**

The message of salvation is revealed by written and spoken methodologies. Scripture gives witness to the minister of God being apt in both forms of communication. The apostle Paul writing to the church at Corinth reports that the ultimate form of seriousness in the relationship a minister has with the surrounding culture is constructed on the foundation of love. He writes:

If I speak with the tongues of men and of angels, but do not have love, I have

become a noisy gong or a clanging cymbal. If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. (1 Corinthians 13:1-2)

Paul recognizes that while love is to be the driving force behind service in ministry, he still lists various tasks for the minister to perform. One such task is the ability to “speak with the tongues of angels.” Then Paul claims that imparting wisdom and speaking of prophecies are included in the repertoire of the competent minister. The spoken word was vital to the mission of Paul as it is the modern day minister.

The Old Testament book of Deuteronomy testifies to the importance of the minister of God being astute in his or her ability to communicate orally. Deuteronomy is a collection of five lengthy sermons delivered to the children of Israel from the mouth of Moses acting as the spokesman of God (Deuteronomy 1:1). Knowing that Deuteronomy contains words recorded as sermons is not as much an eyewitness to the importance of possessing the ability to communicate verbally as is the fact that Moses is revealed as the speaker. Earlier in his life, Moses was called of God to go to his native people in captivity in Egypt and speak to Pharaoh on behalf of his people. Moses protested the call of God on his life for this task as he recorded in Scripture: “Moses said to the LORD, ‘Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue’” (Exodus 4:10).

Moses felt unqualified to complete a task from God that involved speaking. Claiming to be “slow in speech and in tongue” indicates a lack of trust in the knowledge of the presence of God throughout the completion of the given task (Exodus 4:12). God would supply for the need to speak that Moses protested not to own. The modern minister, regardless of his or her ministry setting, has at their disposal the same support.

The Old Testament prophet Jeremiah serves as an example for the modern minister as one who skillfully used the ability to write effectively. Part of the ministry of Jeremiah found himself serving in was the mouth piece for God to the people of Israel as they suffered through a period of exile in Babylon. Often Jeremiah indeed did speak on behalf of God but in some instances the biblical account of his ministry reveals that Jeremiah used the written word to inform the people of the thoughts of God. Scripture says: “Now these are the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile, the priests, the prophets and all the people whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon” (Jeremiah 29:1).

The Hebrew term for letter is *seper*, which is defined as book or writings (Unger and White 1996, 21). The writings that Jeremiah penned for instructing the exiled God-followers holds instruction for the modern ministries. While the words that Jeremiah and other biblical characters spoke have been lost to history, the words such characters wrote down are to the present day and beyond able to teach and instruct the present day followers of God (Job 19:23).

The gospel accounts of His life do not indicate that Jesus left behind a significant amount of written materials. In his recorded story of the ministry of Jesus, Mark only reports that Jesus held a command of the spoken word. Following the arrest of John the Baptist Mark describes the beginning of the ministry of Jesus with these words: “Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mark 1:14-15).

The word Mark uses for preaching in the original Greek language is *kerusso*, which is used to describe one who acts as a herald (Unger and White 1996, 481). The primary focus of the ministry of Jesus was to announce salvation to sinners through repentance. The primary tool used by Jesus to accomplish this task was His voice. The present day minister using his or her talent of proclaiming that identical message of salvation can rest assured that the work they are accomplishing was first attempted and accomplished with the example of the communication skills used by Jesus.

### **Love of Learning**

Scripture details in corrective order the wisdom that is to be entrenched into modern day ministries. The acquisition of that wisdom is left to the desire of the one ministering for the cause of Jesus. That desire is to be vibrant and ever enflamed to gain knowledge of the Holy One and His ways. The Old Testament character Job is one that represents a desire to increase in his wisdom of God even at the apex of human suffering. Job longed only to gain the attention of God in order to learn and understand the ways God seemed to be moving throughout his life. Job is recorded as saying, “Oh that I knew where I might find Him, that I might come to His seat! I would present my case before Him and fill my mouth with arguments. I would learn the words which He would answer, and perceive what He would say to me” (Job 23:3-5).

The verse above is more than a report of a case being brought before God by one in need of frugal answers. Job is presenting a case for vindication. There is a love affair seen in Job with unanswered questions concerning his suffering. That love for answers empowers the search being conducted by Job (Schultz 1996, 353).

The love of learning is a self-feeding mechanism. The more knowledge one gains the more knowledge one desires. The wise minister understands that wisdom is to be gained via various media and refuses to cease in the pursuit of future knowledge. A graduate of SBTS by nature has revealed that he or she has a spirit willing to put a high premium on learning. Proverbs has an abundant supply of words directed mainly toward the gaining of wisdom. The reader is encouraged to “give instruction to a wise man and he will be wiser still” (9:9). A wise person never shuns wisdom. It is accepted as an addition to a life of learning.

There is a wisdom that is unbeneficial to the minister. Worldly wisdom has much to offer the discipline of service, but the wise minister impassioned by a love of Godliness will turn away from the wisdom that does not benefit the service of God. The two types of wisdom are differentiated by James in his epistles when he describes Godly wisdom as: “But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy” (James 3:17).

Contrary to the wisdom from above is that which obviously goes against the descriptions listed by James. The modern day minister is one who fills his or her head with all forms of wisdom and filters that wisdom through the heart of their ministry to prove the useful knowledge needed for further effectiveness for service.

Thus far, this scriptural treatment of the stated core values of SBTS has found the prime example of these values to be the life of Jesus Christ. The love of learning is no exception to that rule. As a child Jesus was found listening and discussing matters of weighty importance with aged and supposedly more educated men in the Temple complex (Luke 2:46). This episode foreshadows the numerous events to come in the

adult life of Jesus as He again was found discussing such matters before large crowds or in heated conflict with the Scribes and Pharisees. The episode from the gospel of Jesus questioning and confounding the teachers in the Temple concludes with these words: “And Jesus kept increasing in wisdom and stature, and in favor with God and men” (Luke 2:52).

The reader is told that Jesus went from that place, already possessing knowledge comparable to the teachers in the Temple and gained further wisdom as His life progressed. The example is one that claims a love of learning an unknown. The characteristic seen in the young Jesus is one that is unsatisfied if not learning an unknown.

### **Enduring Desire for Personal Growth and Learning**

The Psalmist wrote, “So teach us to number our days, that we may present to You a heart of wisdom” (Psalm 90:12). The minister whose ministry is defined by the core values of SBTS will be driven to present to God a life and a heart that is complete in Godly maturity. The word for heart in the verse given above does not reference to the human organ used to pump blood. In the Hebrew language the term *labab* is defined as the inner being of a person. The word relates to the understanding that one has concerning his or her life (Unger and White 1996, 108). Elsewhere in Scripture the word is used to describe the influence over the actions of all humanity (Proverbs 23:7).

A scriptural example for the modern day minister with aspirations of a life holding to personal growth and learning is found in the life of the Old Testament story of Daniel. The biblical account of the life of Daniel famously places him in a den of lions



(Daniel 6:16ff.). The episode of Daniel in the den of lions proves that the attributes of growth and maturity were apparent in his life prior to being placed in the den. Scripture reports that Daniel was taken, along with his nation, as a captive of Babylon. Scripture further reveals that Daniel was chosen, along with three fellow exiles to enter into a time of preparation for service to the king of Babylon (Daniel 1).

The four exiles are chosen in a lot with fellow servants who are described as “youths in whom was no defect, who were good-looking, showing intelligence in every *branch of wisdom*, endowed with understanding and discerning knowledge, and who had ability for serving in the king's court” (Daniel 1:4). The selection of Daniel to serve in the court of the forgiven king was made on a description that Daniel owned prior to the deportation to Babylon. Daniel showed intelligence and discernment before being led away in chains from his homeland. The first part of the life of Daniel, which is unknown to the biblical reader, was certainly immersed in all levels of physical and spiritual growth.

During captivity and the preparation time for service to the king of Babylon, Daniel and his counterparts continued in their quests for growth and wisdom. Scripture says:

Then at the end of the days which the king had specified for presenting them, the commander of the officials presented them before Nebuchadnezzar. The king talked with them, and out of them all not one was found like Daniel, Hananiah, Mishael and Azariah; so they entered the king's personal service. As for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians *and* conjurers who *were* in all his realm. (Daniel 1:18-20)

Daniel and his party had taken the necessary precautions to succeed in growth even when held prisoner in another land. The diligence shown in study and preparation reveals four

characters that proved of better service to the king than the servants native to the land of Babylon. The growth and desire for learning displayed by Daniel proves that the prudent modern day minister views all situations as an opportunity for future growth to prepare for a more useful service to God.

As noted above, the book of Proverbs is quintessential in the formation knowledge within the heart of a Godly minister. Verse upon verse speaks to the search for and embrace of Godly wisdom. One such verse is an out and out call for the followers of God to seek after knowledge by first seeking out the respect of God. The reader is told: “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction” (Proverbs 1:7).

A healthy respect for or fear of God and His ways is the only sure way truly to gain Godly wisdom. As attributed to James 3:17 above, wisdom that is not “from above” is wisdom set for entrapment and failure in the life of the modern day minister. The biblical challenge to gain knowledge and wisdom remains true to all who would undertake the steps to prepare for future service to God in present ministry settings (Proverbs 4:5).

### **Affinity for the Southern Baptist Convention**

Insertions in life that are labeled as extra-biblical are those parts of life that are neither forbidden nor required from Scripture yet they are practiced. The formation of and participation in the Southern Baptist Convention (SBC) is one such insertion. While no Scriptural mandate may be found for forming the SBC, Scripture reveals much in the

line of cooperation and unity, both characteristics of which are the foundation for existence of the SBC.

First the spirit of cooperation is seen in the life and work of the Old Testament character Nehemiah. Living in exile, Nehemiah banded together with expatriates and natives of his homeland to rebuild the walls and gates surrounding the city of Jerusalem. Part of the work was accomplished through the fellow workers of Nehemiah who took up his vision for the repair of Jerusalem. Staving off hostilities (Nehemiah 4:1 ff.) the people took up the cause set forth by Nehemiah and saw the project through. Scripture records that the “people had a mind to work” (4:6).

Through cooperative giving and service the membership of the SBC accomplishes together immeasurably more than could be accomplish apart. There is an unspoken loyalty in the minds of the membership of the SBC that rivals the workers surrounding Nehemiah. Each member and supporting church uses specified talents and resources to see the section of “wall” before them completed.

The Scriptural mandate for cooperation with like minded believers is clear.

The reader is told:

Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up. Furthermore, if two lie down together they keep warm, but how can one be warm alone? And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart. (Ecclesiastes 4:9-12)

The modern day minister will be surrounded by other ministers and congregants who too will also at times falter in daily service to God or in times of intense service there will be those who have need of being supported by a liked-minded servant. Cooperating spirits

will ensure that that particular work of God will continue and reach a more varied audience.

The spirit of unity, like cooperation, solidifies the work of the God within His followers. During His earthly ministry Jesus saw the need for future believers to be united in the work of the kingdom. Knowing that more could be accomplished working as a unit, Jesus prayed to the Father on behalf of His followers that: “The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity” (John 17:22-23). So great was the desire for unity among His followers that Jesus made it the fundamental theme of His prayer to the Father. Above riches or intelligence, Jesus asked that those who came after Him be unified in service.

The spirit of unity can be traced as well to the words of the Old Testament as the writer of Psalm 133 writes: “Behold, how good and how pleasant it is for brothers to dwell together in unity” (Psalm 133:1). Not only is unity needed for enhanced service to God but also unity among like-minded believers, according to the verse above, serves as an attractant to those outside of like mindedness. Unity is both good and pleasant. When both words are used to describe the unity of Christians, glory is given to the God of the Christians. Modern day ministers should seek no other reason to strive for unity outside of this fact.

### **Technological Agility**

As with discussing the SBC above, at first glance the Scriptural mandate for being agile in technological terms would seem impervious to the modern day minister. The Bible does indeed speak to the people of God being skilled and trained for various

types of work. The tasks that God set before His servants, as recorded from Scripture, were met with apt abilities and motivations.

In his first letter to Timothy Paul encourages his protégé to continue in his attainment of knowledge and skill as a manner of testimony to others. Paul writes: “Take pains with these things; be absorbed in them, so that your progress will be evident to all” (1 Timothy 4:15). Paul heartens Timothy to work through the spiritual issues he is presently facing. By taking “pains” Timothy would be practicing diligence and giving careful attention to the details of his spiritual life. This is the word picture behind the Greek word *meletao* (Unger and White 1996, 169). If Timothy found an area of his life that was lacking in his service to God then Paul challenges Timothy to press towards obtaining completion in those areas. The modern day minister is to be fully furnished and capable of facing the needs of ministry so that by all means he or she will prove more effective.

During the time of the Exodus, the nation of Israel was found to be without the infrastructure and support of a national government or training ground for skilled laborers. God provided workers of all kinds to fulfill an assortment of tasks. Willing workers drawn to service for God were supplied with the skills they would learn nowhere else. God spoke to His followers and assured the nation, “And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you” (Exodus 31:6).

The modern day minister found yearning to accomplish a multitude of tasks for the greater glory of God will be supplied the skills necessary to accomplish those goals.

The realm of technological studies is identical to the realm of language studies, historical studies or leadership studies. In the hands of a faithful minister such skills prove vital for the advancement of the kingdom.

Specifically, men and women are often named in Scripture as being skillful and shown as adaptable to the work at hand. One such man is found in the book of 1 Kings and is described as such:

Now King Solomon sent and brought Hiram from Tyre. He was a widow's son from the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and performed all his work. (1 Kings 7:13-14)

Hiram is seen as a man who learned a trade that was first plied by his father. Hiram is further seen as a man who was filled with knowledge and craftsmanship in the metal arts. King Solomon employed Hiram to work along side other skilled workers as the Temple of God was being furnished. The modern day minister can see from the life of Hiram that no task undertaken for the glory of God remains unnoticed and no skill willing to be used for that same glory will remain vacant.

### **Literature Response to the Core Values**

Understanding that an institution that is confessional evangelical, such as SBTS is, will have a biblical grounding for each of the core values expected within the ministry of her graduates. There are other voices in the literature base for this research that speak to the definitions and needs of the twenty-one core values held by SBTS.

Bruce Lockerbie, Chairman of Paideia, Incorporated, states that there are two specific functions in a school establishing goals, aims, or competencies for its students (Lockerbie 2002). First is the sense of pride that the school receives when competent graduates earn

degrees and make lasting contributions to their fields of study. According to Lockerbie, a school measuring for excellence in her alumni is likened to a parent posting the crayon scribbles of a child on the refrigerator (Lockerbie 2002, 213). The pride factor indicates that an institution is open about the achievements of her students. Those results are open for criticism from outsiders and bear a true witness to the type of education one can expect from the reviewed school.

Secondly Lockerbie claims that external and internal reviews can be made based on what the alumni of an institution are relaying back to their alma mater (Lockerbie 2002, 215). Are changes in curriculum needed? Are class sizes in need of rearrangement? Are there programs to add in order to stay relevant? These questions and others can be gained by expressing an interest in the delineation of the core values of a school being present in her graduates.

Aubrey Malphurs of Dallas Theological Seminary defines core values as “the constant, passionate, biblical core beliefs that drive ministry” (Malphurs 1996, 34). Values are constant in what a person or an organization holds dear and does not fluctuate over time. Times, people, ministries and staff do change yet what is at the heart of the ministry one is involved in remains constant through those changes. Changes in business models or staffing needs are at best good business moves but the values of the organization remains the same (Malphurs 1996, 35).

Values are steeped in passion in that they are attached to the head and the heart simultaneously (Malphurs 1996, 37). Values are never difficult to define when standing in clear objection to the surrounding values of competing organizations or in the case of a seminary graduate, competing cultural world-views (Malphurs 1996, 37). The passion

behind a set of values is that which moves leadership to action. Core values minus passion equals leadership that is not leading by example and followers who have zero passion for the ministry or organization (Malphurs 1996, 38).

The definition given above by Malphurs also states that core values are biblical. In the previous section the twenty-one core values of SBTS received a scriptural basis. Malphurs, in his writing, wholeheartedly agrees that for an institution to claim a unique place under the Lordship of Jesus Christ then Scripture must be the support system for the core values of that institution (Malphurs 1996, 38). Malphurs states that the difference between a secular school and a sacred school is that one willingly places herself under the leadership of Jesus Christ. Although many institutions will claim an adherence to the teaching of Jesus they do not derive full authority from the Lordship of Christ (Malphurs 1996, 39). This distinction is fully viewed in the lives and ministries of the graduates of such institutions.

What values do the lives and ministries of the recent graduates of SBTS display? This research has a chief goal to discover what those said graduates value and to determine if indeed those values in turn reflect the values the SBTS community attempted to instill. The reader of this work has previously been exposed to the vision that established SBTS and the biblical mandate behind the twenty-one core values. Core values have been defined by their role in the assessment of an institution of higher learning.

The literature response to the core values found below is meant to serve as a bridge between the core values of SBTS and the standard reference works in the field of Christian higher education. Certain texts are from faith-based perspectives while others



are from the world of secular academia. In both cases, the core values of SBTS were viewed with respect to their conservative, evangelical grounding. The reader of this research will be served in knowing that the core values of SBTS and the purpose they serve are respected in their definitions and implementations by other scholars in the field, being like minded or not.

Within the discussion of each core value there will be three distinct competencies listed. These three competencies serve as the basis for the questions that comprise the researcher-designed survey found in Appendix 1. The competencies are designed with both the biblical mandate and the literature response to the core values in mind. The survey, as noted above, is a researcher designed survey. The survey came from the mind of the researcher based on the works found within the reference list for this dissertation. Without the reviews given, both theological and from the literature base, the creation of the survey would have proved impossible.

### **Fervor for the Greater Glory of God**

It has been written that only those who gaze on Christ by faith while in this world will ever see his glory by sight in the world to come (Lundgaard 2000, 9). That is to say that the minister of God is to work and strive for the good of the kingdom with an invisible promise waiting before him or her. What the minister sees is the reality of life that occurs within the halls of a nursing home, the wings of a hospital or the corners of a funeral parlor. The minister stands as a representative of God showcasing the glory of God to the people to whom he or she is ministering.

John Piper, pastor of Bethlehem Baptist Church in Minneapolis, Minnesota, claims that the commitment that God made towards His creation is a “wholehearted

commitment” (Piper 2002, 13). The minister in particular is to live that commitment in full view of a world that is living below that commitment level. The glory of God is to be the driving force behind all that the church attempts or accomplishes. To do otherwise is to either claim glory or give glory to an object that is not God. The glory of God in the life of a minister is best served when he or she is acting solely on the strength that is supplied by God when undertaking a command of God. History reveals that God shares His glory with none (Piper 2002, 44).

The fervor expressed for the glory of God is not to be seen as only a driving force in the ministry. The glory of God, when properly displayed by His servants, furthermore acts as an attractant to those outside of the influence of the church (McGrath 1993, 178). God will be introduced into the realm of human existence as the one who can heal emotional hurts and spiritual longings. Other world-views and/or world religions will offer semblances of hope and comfort but the death of Christ, which is found only in Christianity, is the sole assertion of future glory (McGrath 1993, 178). The glory of God is a tool by which God Himself satisfies His followers and brings new converts to Himself.

The first of three measurable competencies in the ministry and life of SBTS graduates will be a belief in the importance of God receiving glory from those in ministry. Second will be an understanding of God being as passionate concerning His glory today as He was revealed in Scripture. Finally do the graduates of SBTS see the importance in the need to display a personal passion for God?

### **Unconditional Surrender to the Lordship of Jesus Christ**

Lordship of Jesus Christ over the hearts and minds of humanity requires humanity to take action that is more detailed than an intellectual agreement with the facts of the gospel (Grudem 1994, 174). To place oneself under the Lordship of Jesus is to commit a total surrender to the desires and will one presently holds. The will of Christ replaces all human faculties as they relate to life and ministry.

Robert K. Hughes, pastor of the College Church at Wheaton, Illinois, along with his wife Barbara, maintains that in order to fully understand lordship issues one must intellectually grasp the idea of servitude (Hughes and Hughes 1987, 46). A minister who understands his or her place under the leadership of Jesus will have little difficulty in seeing Jesus as Lord. Lordship issues are put to rest when that minister views the sacrifice that Jesus made on his or her behalf (Hughes 1987, 50). Once the minister of God has a proper view of the servant example of Jesus, serving others comes naturally. The second nature of the minister will be defined as that of a servant. That servanthood will be understood by congregants as one serving Jesus as Lord as the minister is serving the needs of the church.

Success for the minister of God has been defined as “God working in spite of His ministers” (London and Wiseman 2000, 190). Success for the minister operating under the Lordship of Jesus is not to measure his or her success quantitatively. All successes or what at times may be viewed as failures in ministry can be traced to the hand of the Lord Jesus working in the lives of His servants (Hughes 1987, 22).

The graduate of SBTS who is successful in ministry by standards other than those meted out by Scripture misunderstands the Lordship of Jesus Christ. Beginning with the call into vocational ministry (Polhill 2003) and growing in the succession of

ministry assignments, the minister who is biblically successful will be the one that escapes defining success by criterion other than Jesus as Lord (Hughes 1987).

The three measurable competencies that will be found in the graduates of SBTS center on their beliefs concerning the model of leadership espoused by Jesus. Their beliefs concerning soul-winning as a marker for success in ministry also will be reviewed. Do the graduates of SBTS view success as being defined as obedience to Christ?

### **Qualified and Equipped for Leadership**

Quality leadership has been defined not by the traits that constitute a leader but by those traits that incorporate the following that leader builds (Malphurs 1996; Blanchard, Hybels, and Hodges 1999). James Kouzes and Barry Posner, authors of *The Leadership Challenge*, found that followers are more apt to follow leaders who they are willing to follow rather than forced to follow (Kouzes and Posner 2001, 24). The defining of leadership has been shown to remain bound to the reaction of those meant to follow a particular leader. Coerced leadership is not true servant leadership.

Within the leader must be found qualities that the followers are willing to imitate. Followers intended on bringing about real change and purpose will follow the leadership that best suits those pursuits (Rost 1993, 102). For the Christian minister the qualities that are to be illuminated are to reflect those identical qualities that are found in Christ. History is ripe with examples of leadership, even under the guise of Christian leadership, that has left men and women in positions of failure and confusion.

On this basis leadership that is honed on the foundation of something other than that of the example of Jesus Christ is more than a mere failed attempt at leadership.

Os Guinness writes of leadership in the post-modern era as a dysfunctional abnormality of days gone by. In his description of the idea of present-day leadership, Guinness writes:

It has given way to mediocre leadership, reinforced by the trends towards the cult of personality and celebrity and toward the confusion over leadership and followership. As contemporary leaders become compulsively attuned to polling and focus groups, leadership becomes codependent on followership and the leader of the people slumps into a popular panderer. (Guinness 1999, 11)

For the Christian minister the idea expressed above holds a dire warning. While followers affirm leadership, it cannot be derived from the followers. Leadership must find its beginning and ending within the disposition of the leader. The qualities a minister desires to see in his or her congregants must first be found within that minister.

The three measurable competencies for this core value will focus on the understanding by the graduates of the qualifications set forth in Scripture viewed as necessary requirements for ministry. How do the graduates view their seminary training as an advancement in career? Similarly, how do the graduates view their seminary training as an advancement in learning?

### **Manifesting the Fruit of the Spirit**

A minister of God by being a student of the word of God will have a mind set on the ideas of God and will by his or her very nature exude the fruit of Spirit (Piper 1996, 127). The Spirit of God is a multiplying phenomenon. The minister who builds a ministry based on the fruit of the Spirit is destined to have a following that produces fruit in the lives of the followers he or she attracts.

As noted in the scriptural treatment above, the fruit in the life of a minister of God will reflect those aspects listed in Galatians 5:22-23. Is there a need for the

Christian follower intent on reflecting the glory of God in his or her life to follow a leader who is so displaced in the service of God as to not display love, joy, peace and the other ensuing fruits? The ultimate example is that of Jesus. As the leader of Christian leadership Jesus is the model bearer of the fruit of the Spirit.

The modern-day minister or ministry that is not manifesting the fruits of the Spirit given by God most likely is displaying the fruit of some foreign spirit (Stott 1982, 328). The spirit of ministry that is foreign to the work of God will not be blessed by God. A fruit that is not of God stands in direct confrontation with the true ministries that God has set forth. God ordained ministries are those that flourish in accomplishing God-sized tasks. Those ministries attempting to replicate the various movements of God are doomed to fail. The fruit of the Spirit cannot be replicated by human endeavors and no human labor can produce the fruit as does the Spirit of God at work (Stott 1982, 329).

Bible scholar Wayne Grudem, in his treatment of the Spirit, offers a summation concerning the evidence of the fruit of the Spirit being active in the life of the believer. Grudem writes:

The Spirit working in our lives produces character traits . . . . The question is not, “Do I exemplify all of these characteristics in my life?” but rather, “Are these things a general characteristic of my life? Do I sense these attitudes in my heart? Do others see these traits exhibited in my life? There is no evidence in the New Testament that a non-regenerate person can effectively fake these traits, especially those that know the person most closely. (Grudem 1994, 804)

The three measurable competencies for this core value will address the perceived manifestation of the Holy Spirit in the lives of the graduates as seen among the relationships the graduates have with their acquaintances, family members and co-workers. Do the graduates feel as though others are able to see proof of the Spirit working in their lives? These questions will speak directly to the ability of the graduates

to relate to people of various backgrounds in a Spirit guided manner.

### **God-honoring Family Life**

The minister of God is to show the presence of God in all aspects of his or her life. No other aspect is more revealing to the character of that minister than the home of that minister. A God-honoring family has more love for God than it does any organization or people group (London and Wiseman 2000, 167-68). The members of a God-honoring family are a summation of individual parts that all reflect a trust of God.

The family of a minister is expected in many circles to be the model of perfection before the Lord and community. While it is true that an example of righteousness for the community should be seen in the family of the minister, perfection is tantamount to impossible. A body as a whole that consists of imperfect parts cannot forge a perfect total body (Wilson 2001, 53-54). One author wrote that the absurdity of expecting a perfect family is matched only in expectation perfection in oneself (London and Wiseman 2000).

The God-honoring family life is one where there is recognition that God has ordained and established the family from the beginning (Grudem 1994, 447). God designed the family and any attempt to restructure or amend upon His design leaves a weaker model of the original. The members that compose a family may come in different levels of marriage, in singleness or even childless yet the God-honoring family recognizes the leadership of God in the family and the role each member is to play (Grudem 1994, 447).

The testimony and work of a minister in many ways is only as strong as the image his or her family portrays. The family unit of a minister is to be the highest

priority a minister has under Jesus Christ (Tucker 2004, 203). The husband or wife called to ministry honors God in their family when he or she practices love for their home life before their church. Children are a gift of God (Psalm 127) and are to be handled with grace and discipline. Success in honoring God through the gift of family is a mark of a successful ministry (Tucker 2004, 203). The graduate should be encouraged that both singleness and marriage are situations that God can bless and use individuals to further his kingdom.

The three measurable competencies of this core value will reveal the experience of family worship inside the home of SBTS graduates. The level of support the graduate receives from family members will also be reported. Another area reported will stem from the level of stress the family of the graduate feels due to pressures from the ministry.

### **Personal Integrity**

The minister of God serves through the integrity of his or her heart. In his book *Good to Great* researcher Jim Collins makes the claim that when an organization wants to hire the best people for service, the key ingredient is not the experience or résumé that the prospective workers wield but the assimilation of integrity a worker has for the work of the organization (Collins 2001, 63-64). The question concerning integrity to be asked is not whether a worker can perform the duties of the job description but whether or not the *right* person has been hired to fit in to the organization. The minister of God likewise faces the question of whether he or she is the best fit into a ministry setting and the answer to that question begins with his or her integrity. Can the minister serve an organization or congregation as those bodies need to be served?



The integrity of the minister is a direct reflection of the God he or she serves. That reflection speaks volumes towards the success or failure of ministerial ventures. Church growth researcher Thom Rainer found that many of the unchurched members of the community surrounding a typical church were drawn to the church by the leadership skills and personality of the pastor (Rainer 2001, 64-65). Ministries being led by men and women with faint levels of personal integrity are not as attractive to those outside the influence of the church. According to the findings of Collins, the integrity of the company is defined by the integrity of the individuals that are employed within the company (Collins 2001, 45-46). Contrasting the findings of both Rainer and Collins leads to the conclusion that the minister in service to God stands to either attract or repulse those outside the church solely by the results of his or her integrity. Therefore personal integrity in the life of a minister is to be a highly prioritized commodity.

While personal integrity is a commodity to strive for, it is not to be worn in a boastful manner. Integrity is an aspect of life that one carries best on the inside (Thrall, McNicol, and McElrath 1999, 83). Authentic integrity is that integrity that is attractive, for it leads to trust. Trust cannot be given to one who steals, lies or cheats (Thrall, McNicol, and McElrath 1999, 83). Actions taken by the minister of God must always force those observing his or her ministry to see a representative of God. The personal integrity a minister displays must mirror the integrity of God for lasting influence and effectiveness (Thrall, McNicol, and McElrath 1999, 84).

The three measurable competencies for this core value will seek to establish the level of trust between the graduate and the congregation or organization he or she serves. The graduates will also be asked to answer questions concerning the

opportunities they have for civic service. Financial stability will also be viewed as a competency for this core value.

### **Devotional Intensity**

The intensity level of devotion held by a minister towards God is measured in the satisfaction that minister receives in the knowledge that God has at once provided for salvation, sanctification and future grace in his or her life (Sproul 1998; Piper 1996; Oden 1987). Devotion for God is an response of thankfulness towards God that serves as a constant drawing force in the life of the minister to see God as his or her only resource in time of need (Hughes 2001, 83-84).

Devotion is meant to draw humanity closer to God on His terms. This is accomplished by acts of submission, confession, adoration or other activities that are shared between God and His creation whereas God is the subject and object of praise (Hughes 2001, 86-89). For the minister to dispose of or neglect the act of devotion is to risk ministry without the guidance of God. Devotion is an act of involving God in present ministry settings by sharing in communion with Him. Success by the standards of God, which is obedience (1 Samuel 15:22), cannot be found in Scripture absent of personal devotion.

Implications for the neglect or practice of personal devotion in the life of a minister of God are clear. A minister can never truly represent the cause of God without time spent with God (MacArthur 2002, 269-70). Those outside the influence of the church will not see a clear picture of the God that church or minister represents without the impressions of God being visible in the life of those leading the church (Hughes 2001, 83).

The devotional life of Jesus serves a prime example for the minister of today. The fact that Jesus often times was found in quite, desolate places away from the pressures of ministry in order to spend time with God led one writer to exclaim, "If Jesus needed devotional time for strength so does the minister of today" (Tucker 2004, 208). Devotional intensity is driven by the desire of the minister to succeed in the work of God. Lack of devotional time, contrasted to the life of Jesus, will provide for only fruitless labors.

The three competencies being measured in the area of this core value will focus on the devotional life of the graduates. Maintaining a personal devotional time is of utmost importance to the life of a minister. Being held accountable to a like-minded individual is of the same importance to the spiritual health of a graduate. The devotional intensity of SBTS graduates will be further discerned by the revealing of the types of materials they are at present reading.

### **Biblical Fidelity**

The opposite of a God-honoring ministry that trusts the Scriptures to be the Word of God revealed is one marked by unclear persuasive arguments detailing the truth. (Clowney 1998) This form of relativism permeates many ministries all of which have abandoned or have never discovered a true devotion to the inerrancy and trustworthiness of the Bible (Armstrong 1998, 29). The effective ministry is the one that holds to a faith in the Bible as a tool spoken to humanity by the voice of God. The ineffective ministry conversely is the one that has fallen into the trap of relativism on the levels of morals and culture.

A strong faith in the Bible as the Word of God led one writer to claim that the Scriptures are to be viewed as the “ultimate arbiter of truth” (Pazmiño 1997, 228). The Bible is to be used as the instrument that ministers employ to bring men and women to the saving person of Jesus and used as the guide for the life of the believer. To act otherwise is to act under the direction of an authority less than that of God (Kistler 2002, 219-20). When congregants hear the minister of God speak, there is to be an understood trust that permeates the communication that relates that God is the one speaking through His servant. Any commands or instructions thus come from God as they are faithfully spoken from His Word.

Just as examples exist to prove the down fall of ministries that fail to submit to the truthfulness of the gospel, examples can be found of ministries that have been built and thrive on the reliance of Scripture as the guide for faith and practice (Russell 2000). The Bible was written to give humanity direction and rules. When the influence of those rules is removed from organized society then chaos reigns. The only reversal for such chaos is to revert to the original rules (Russell 2000, 17). As modern ministries attempt to forego the teaching of Scripture, those ministries also forego the guidance of and blessing of God.

The three measurable competencies for this particular core value will revolve around the issue of the beliefs held by the graduates concerning Scripture. First is the issue of inerrancy. Do the recent graduates of SBTS hold to this view? Do the recent graduates further hold to the position that Jesus is revealed through Scriptures as the Word of God? Graduates will also be surveyed to determine their level of understanding of the nature of revelation as prescribed by Scriptures.

## **Evangelical Conviction**

Evangelicalism has been termed as an idea whereas the adherents of such are concerned to investigate what the Bible says on any given issue and mold that information into some form of coherent whole (Erickson 2001, 24). To hold to an evangelical theology then is to be a minister who gains insight first and foremost from the words of Scripture. Yet, this beginning is not the chief end of evangelical thought. There is a ramification in evangelicalism that calls on the people of God to share the teachings of Scripture with those outside of salvation. Being people who advocate a trust in the Bible forces evangelicals to be known for trusting and sharing. Both actions find their creation in the words of Scripture (Matthew 28:18-19).

The term evangelical is not given to define one set order of religious thinking or denominational boundaries. An evangelical is one that prioritizes the spread of the gospel to all interested parties (Pierard 1996, 379). Missionaries, pastors, Christian educators, or workers in secular fields who agree in the defining of evangelicalism are to work together as common laborers for the glory of God. To work against each other is detrimental to the work of the gospel being spread to the nations.

While evangelicals find the root of their belief system within the confines of Scripture, the historical setting of evangelicals came from the days of post-reformation Europe (Nettles 2001, 263). The Roman Catholic Church viewed the role of the church as a body of believers that maintained the *status quo*. That which was received by tradition through the church was necessary for a comprehensive Christian lifestyle. The reformed churches that broke from the Catholic church ushered in a component of church

life that included going beyond the church walls to find converts all the while remain true to the nature and calling of Scripture (Nettles 1996, 263-64).

A minister serving with evangelical conviction also serves as one who emphasizes the atonement of Jesus as the sole redemptive plan of God (Hart and Mohler 1996, 12). All tasks undertaken by the minister of God, whether locally or globally, are to do so with the undying hope that those actions will lead the people he or she is serving to a relationship with God. That notwithstanding minister who proves to hold a strong faith in the Scriptures as the word of God as noted above coupled with a conviction for evangelical endeavors will tend to shy away from liberal tendencies of service to God and gravitate to the more conservative side of any given issue (Grudem 1994, 17).

This core value will have for its three measurable competencies questions concerning the graduate and his or her activity in sharing their faith. Are the graduates actively teaching those under their care to be active in their own presentation of the faith? Is the church or organization the graduate is presently serving being led to pursue converts?

### **Great Commission Passion**

A passion for sharing the gospel of salvation through Jesus is at the heart of God towards the people without that saving knowledge (Schaefer 1996, 317). For the minister of God to be without a likeness of passion in his or her heart is to be inadequately prepared for undertaking the work of the Great Commission (Root 2001, 55). An underlying assumption in the life of a God-honoring minister is that obedience to the commands of Jesus will be followed.

A well-known command of Jesus is that His followers actively participate in sharing His gospel message (Matthew 28:19-20; Philemon 6). One researcher read for this literature review claims if a Christian believer who is not actively pursuing opportunities to share his or her faith in Jesus then that believer is experiencing stunted Christian growth (Rainer 2003, 136). Christians should sense a void from their walk with Christ if not routinely following through with the work of the Great Commission.

Research shows that the primary obstacle of carrying out the Great Commission is a sense of ease and apathy towards the needs of the surrounding community (Root 2001, 54). Jesus came with a passion for those in need of salvation and the biblically successful ministry will mirror that passion. The men and women who have had recent conversion experiences tend to hold a higher interest in the passion for evangelism (Rainer 2003, 213). These men and women have stated openly that the memories of a life without a Christian influence is fresh in their minds and thus serves as a catalysis to reaching out to members of the community that are without that same influence (Rainer 2003, 213-14).

The minister of God is best described as one who has discovered the truth of salvation and has now been given the mission to share that same message with persons in similar life situations (Tucker 2004, 153). The heart of the minister set on reaching those of the community without a knowledge of salvation through Jesus will be impassioned to share that which at one time he or she did not possess. Those men and women on the outside of a Christian influence act as a means to fan the flame of evangelism into any God-honoring ministry either on a local or global scale (Calian 2002, 55-56).

The three measurable competencies for this core value will center on how the Great Commission is being displayed in the life of SBTS graduates. Are teaching and discipling important roles in which the graduates fill? As a part of normal every day life, do items of faith find their way into the normal conversations of the day?

### **Academic Excellence**

The well-rounded minister of God will be found to be one who is academically astute. Living an academic life has been proven to have little to do with the intelligence level one may or may not possess (Ritchhart 2002, 14). Measurements of human intelligence, i.e. intelligence quotient, exist to inform researchers of *potential* achievements in specific areas such as mathematics, standardized test or school age academic “giftedness” (Ritchhart 2002, 14-15). Ministers operating at a high level of academic proficiency will be found to be men and women who display a rigorous aptitude for knowledge in his or her field.

In recent years there has been an “erosion of trust” between the community of scholarship and piety (Hatch 2003, 90). This erosion has brought about an avoidance of members of the community without advanced degrees or higher callings to either avoid or discount the findings and expressions of the academy. The Christian minister, fully displaying each of the twenty-one core values of SBTS, will seek to bridge the chiasm between the academic haves and have-nots. By doing so the minister will speak on the level of the academician to the truths of the Christian faith while at the same time offer the distrusting souls a level of trust bound in the truth claims of Jesus (Evans 2002, 27-28).

Richard Jeynes claims that in the history of a civilized society, like America, a



high priority was placed on religion within the context of educational training (Jeynes 2003). The well-rounded student of any named level would be wise in areas of language, science, humanities and religion. Alister McGrath writes that human rationality took the place of faith and reordered the world into a human center conversation that indeed understands languages, science and humanities yet in the present refuses to acknowledge the foundation for such disciplines (McGrath 1993). Again, the bridge that spans the distance between the modern world of rationality and past world that understood the place of religion in the academy will be known as the God-honoring minister who is sound in knowledge and faith (Poe 2004).

Three measurable competencies for this core value deal with the attitude of the graduates in terms of grades and academic achievement. What place did grades have in the life of the graduates while attending seminary? If those graduates continued in their education to a post-graduate degree, what level of work did they complete? Did SBTS graduates attain their graduate degrees from institutions other than SBTS?

### **Affection for the Local Church**

Kenneth Gangel suggests that the local church is defined as:

A body of confessed believers joining together in worship, fellowship, instruction and evangelism; led in its efforts by biblical officers and including, as part of its life and ministry, observance of the ordinances, discipline and mutual edification. (Gangel 1997, 30)

From this definition one can conclude that the local body is both active and led. The activities range from those called for in Scripture, i.e., the ordinances, worship and instruction and evangelism, to those that edify the local believers, i.e., fellowship and discipline. The activities are furthermore called to come under the leadership of officers.

The officers, or ministers, who strive to honor the Scriptures with their ministries are those who carry out their responsibilities before the church with an undying love for the membership of the local body.

The affection that drives the minister, if that affection is indeed a biblical affection, is the identical affection that Jesus holds for the body of believers. John Piper (2002) claims that a minister holding to an evangelistic flare for those outside of Jesus need not see the work of his or her ministry as complete upon the conversion of lost souls. The local church contains members who were formally without the salvation of Jesus and the work of the minister is to continue in the spiritual development of these members. Salvation and edification are the twins of a biblically successful ministry. Either are needed in the local church yet when working in conjunction that local church body will know that the leadership of that church is ripe with affection for following the commands of Jesus and desire to see the membership of the church replicate that affection (Piper 2002, 105-11).

London and Wiseman note that there are few human relationships in which men and women are drawn to persons outside of their immediate family when they write:

The law brings together lawyers and clients. Health care brings together doctors and patients. Learning brings together teacher and student. Love is the driving force that brings together a minister and a congregation. (London and Wiseman 2000, 12)

Above all a minister of God is to love like God. Ministry brings with it change, excitement and depression. Through these facets, the affection a minister holds for his or her congregation will be the defining moment of their ministry. The biblically successful minister is the one who serves a congregation that knows it is cherished by the church leadership.

The three measurable competencies will be asked in the form of questions dealing with SBTS graduates and their service to God in places other than a local church setting. Do these graduates sense a peace in serving locally or do they envision themselves serving in a more foreign setting? Has the congregation or organization grown in its size and influence since the graduate became a part of that group?

### **Cultural Engaging**

The biblically successful minister will be one who has a given answer to the changes that the prevailing culture presents to ministry. Ministry leadership that is willfully committed to the guidance found in Scriptures will note errors committed by those outside the influence of the church and strive to eradicate those errors with truth (Malphurs 1996, 104-05). The message that is being spoken by the God-honoring minister will be as vibrant and convincing as any message the secular culture is espousing.

The secularization of society ensures the placement of barriers between the truth of the minister and the acceptance of truth by the culture. These barriers are broached by individuals armed with the truth of God mixed with a concern with the godlessness of culture (Moreland 1987). While the truth of God is vital to this process, it remains a constant no matter the changes culture undergoes. The caring of the individual minister in the process of engaging culture is telling in the success of reaching culture with the prevailing truth of God (Moreland 1987, 12).

Ministry leadership may be trained in all areas of influential ministry yet understanding the erroneous surrounding culture is not a learned trait. Leaders who have a passion about their mission are found to have an inborn tendency to succeed without

having to be trained to do so (Collins 2001, 108-09). Leaders in ministry settings who are armed with the truth of God and inborn with a passion for reaching the secular society are successful at reaching the culture because of those two attributes. These ministers are viewed as both knowledgeable and sensitive to the needs lacking in culture without abrasiveness (Malphurs 1996, 23-24).

Ministers in training will seize upon the passion for engaging the culture as they are taught to both enjoy and share the faith that was given them by God (Barna 1996, 50). The passion for cultural engagement is an inborn mechanism that is received as one receives salvation and is challenged to follow the example of Jesus. Institutions of higher learning that train ministers, as does SBTS, foster that passion by providing training and opportunities for the student body to face the challenges of secular society to orthodox beliefs (Sloan 1999, 27-28; Poe 2004).

Three areas in which the graduates will be measured for competency of this core value involve the level of engagement the graduates have in the culture around them. Are the graduates involved in making the community aware of pertinent apologetical issues of the faith? In the teaching and preaching ministry of the graduate, are culturally engaging issues prevalent? What non-devotional reading habits do the graduates hold?

### **Missiological Adaptability**

The biblically successful minister is called to lead in his or her field regardless of the placement of service. The mission of the church is to thrive both locally and globally. For the minister holding to a well-rounded approach to ministry success on the global stage is obtained through the understanding of the mission of the ministry

(Shawchuck and Heuser 1996, 77). The mission of the congregation is to put the gospel into places where the gospel is not presently being shared.

Proactively placing the gospel where it is needed requires the minister to adapt the message to the people, yet retain the heart and intent of the message in the purest forms (Stott 1982, 56-57). The methods and approaches of the delivery of the gospel may change but the message remains constant. The minister who understands this principle is known as a “missionary minister” (Gangel 1997, 54). The missionary minister faces the challenges of change within the confines of ministry and discovers new techniques to present the gospel message. The missionary minister is one who embraces new cultural settings as opportunities to develop new approaches to ministry.

The Christian minister with a missionary mindset is by definition taking the truth of God into a culture that is God-deprived. The missionary zeal that drives the bearer of the message may take the messenger to lands either foreign or domestic. Yet that driving zeal is to be weighted down with the changeless theme of hope found within the message that is delivered to areas where there is at present no hope (Piper 2003, 156). The minister who is proficient in missions adaptability will take all necessary precautions to present the gospel message in a manner that is both worthy of the truth found within and attractive to the people groups to which the message is presented (Piper 2003, 157-58).

The three measurable competencies for this core value will report the level of missions involvement by recent SBTS graduates. Are the graduates involved in local and global mission activities? As the graduates are involved in missions, are those under

their leadership likewise involved in missions? Has the involvement in missions by the graduates been recent enough as to where it could be aided by their seminary training?

### **Historical Awareness**

The well-rounded minister of God cannot operate in the present or plan for the future without eyeing the events of the past. The past history of the Christian enterprise is well documented along of the lines of domestic history (Marty 1984), denomination (Nettles 1986) and overall history of the belief system (González 1985). All areas of history pertain to present and future endeavors of the ministry. Mistakes from history can be avoided while the successes of history can be repeated.

History informs the minister of the accepted methods standing in need of correction. Leadership and education are two disciplines that are suspect to revisiting and change (Egan 2002, 6-7). As noted above, the message of the gospel is to remain an unchanged tool in the hand of ministers. The methods produced by successful ministries that held to the orthodox view of Christianity are to be repeated and passed down through succeeding generations of ministers. Such actions promise that the faith received through history will remain a vital element of present day ministries (Moore 2001, 245-46).

Research reveals that history has few answers for the complexities of modern day ministry, as it pertains to education and leadership (Pazmiño 1997, 125). The few answers that a glance towards history does provide the modern day minister first includes the causes that awakened past generations to renewal and growth towards a Godly life. Second is the manner in which Christians in past times related their beliefs to other people. Next is the example of the biblical model for faith and practice enacted into the lives of ministerial forefathers. Lastly is the groundings of the rationale and conceptions

of education and practice and the communication of those grounding to others (Pazmiño 1997, 127). The adequately prepared minister of God is one who is found to be in a constant state of learning from the successes and failures in history. At the end of ministry or at the end of life, the graduate of SBTS will constantly be found to be a person that is consistently defined as a learner.

History and its application to the founding of SBTS will be the grounds for the measurable competencies for this particular core value. Any questions regarding history will be understood to relate to the founding of SBTS and not an overall scope of church history or the history of the SBC. Do the graduates hold an appreciation and knowledge of the founding of SBTS? As an entity of the greater Southern Baptist Convention, do the graduates of SBTS have a working knowledge as to the founding of the Convention? Do the recent graduates of SBTS have an opinion on the present overall direction of the institution?

### **Healthy Respect for and Ability to Relate to Others**

Ministry does not exist in a vacuum. The community of the minister is in direct relation to those being ministered to and to other ministers. The effectiveness of a ministry and understanding the mission one serves aids to develop these human relationships (Shawchuck and Heuser 1996, 208). As the ministry grows, so does the influence that ministry carries and the number of relationships that that ministry builds.

One writer claims that relationship building is at the forefront of all that ministers attempt to do (Gangel 1996, 423). For this very reason so many Christian ministers fail to reach their full potential in service. Programs override people thus

leading to a skewed view of ministry (Gangel 1997, 36-37). Human beings are spiritual beings. The truth in this statement must be understood in the life of a God-honoring minister. Spiritual beings have an inborn hunger for items that are spiritually satisfying (Conver 1998, 121). Authentic Godly relationships will then certify that the nourishment received from a God-honoring ministry will indeed be of the spiritual nature that humanity requires.

The spiritual hunger that is felt by humanity can only be filled by the gospel as presented in a God-honoring ministry. When human relationships become less than a priority for any ministry that ministry suffers as does the gospel it claims to embrace.

Kenneth Gangel described relationships in ministry when he wrote:

In a very real sense, the church should be the most person-centered organization in the world. Indeed, a congregation that has its vertical relationships in order (theocentricity) will generally follow with proper horizontal relationships (anthrocentricity). (Gangel 1997, 68-69)

Gangel is claiming that once a church or other Christian body is properly aligned in its relationship with God then producing proper relationships with others in the community will come naturally.

The three measurable competencies for this core value find their basis in the leadership abilities of the recent graduates. Are the graduates proficient at delegating work to subordinates? Do the graduates have the ability to foster the opinions and ideas of co-workers? Do the graduates view themselves as a leader of persons or as a manager of projects?

### **Communicative Ability**

A short review of the enumerated sources of information dealing with



communication skills of the minister shows divergent sources. Certain sources delve into the historical call and methods of communicating the gospel (Lloyd-Jones; Stott). Other sources speak to the necessity of the spoken word in the proclamation of the gospel (Piper 1988; MacArthur 1992). The God-honoring minister will heed the words of the timeless truth that his or her first call is to communicate the essential message of the gospel.

The effective communicator is confident in the message that is being delivered (Olford 1998, 25). In communicating the message of God, the messenger of God must be one that holds a sincere desire to see others receive the gospel truth he or she has already received (Vines and Shaddix 1999, 304). The communication skills of the minister of God will be of no use to further the kingdom if the hearers of that message are not convinced that the messenger was once like they are and at present not still drawn to the message he or she is delivering

Communication is to be viewed as any delivery of information between one person to another or group of persons. Haddon Robinson says that while the preaching event is the primary method and biblical example of delivering the gospel message, it is not the only form of communication being acted out as one is speaking. The communicator is to remember that every action, mannerism and even dress communicates something of values to the receiver of the message (Robinson 1998, 192-93). Listeners are tuned into the gospel by an act of the Holy Spirit. Roadblocks, whether they are mental or physical, are not to be formed by the actions of the deliverer.

As opportunities are afforded to speak, to write or to express non-verbally the truths of the gospel the effective communicating minister is the one who clearly

remembers the gospel as it was first presented in his or her life. The passion to communicate that message properly will then spill over into all forms and mannerisms of writing and speaking. The glory of God is at stake with what is being shared between the speaker/writer and the receiver. The biblically successful minister is the one who best remembers and practices prudence over this truth (Olford 1998, 183-85).

Measurable competencies for this core value will be found in the opportunities the graduates are given to speak outside of their normal ministry settings. How much of a part of the ministry does writing play into work of the graduates? Is there an understanding and respect held by the graduates for disciplines outside of their own?

### **Love of Learning**

Humans learn at different rates and with different styles (Yount, 1996, 240-41). The human mind is an organ designed to process and retain all manner of information brought in by daily living. Loving to learn is a skill that requires a life long dedication to grow and change on the part of the learner. The Christian minister, being a finite creature serving an infinite God, should see his or herself as a person on a journey for knowledge that will be consummated only at the time of glorification (1 Corinthians 13:12).

In his text *The Intellectual Character*, Ron Ritchhart offers his readers the definition of a true intellectual person as being one who is not rooted in the dogma of any discipline but one that has the presence of mind to continuously ask challenging questions to change the status quo (Ritchhart 2002, 18-19). The God-honoring minister will first realize that the truths revealed in Scripture are non-negotiables yet the claims of Ritchhart have much to add to the discussion of developing a love of learning. Christian

ministers should be the first to pose new questions to acted dogma in various fields and refute those claims with the applied word of God.

Ministers in training best serve their future churches by developing a love of learning while presently a student. The demands of ministry dictate that the minister give his or her attention to many places outside of personal study time. The love of learning and acquisition of knowledge gained while preparing for the ministry are proficiencies equal in importance to the skills learned and practiced in other disciplines such as medicine or the law (Willimon 2000, 40-41).

The love, knowledge and depth of a local congregation are often times directly related to the same level of those qualities found in the leadership of that congregation. Seminaries aspiring to release well-intended, God-honoring ministers into the life of the world-wide church are those that have readied their graduates to pursue knowledge after graduation (Calian 2002, 86-88). The minister committed to a life of learning will serve congregations, which are knowledgeable concerning the view of God upon a multitude of life situations.

The three measurable competencies for the love of learning in the life of a recent SBTS graduate involve using everyday ministry opportunities to learn. There should be within the graduates a yearning to maintain a life long love affair with learning. The graduates will be surveyed to discover what, if any, ministry needs were ingrained into their lives while a student at SBTS.

### **Enduring Desire for Personal Growth and Learning**

The love of learning described above is a trait of the life of a minister that will

provide that minister with the necessary tools to speak to the changes in culture and ministry. Learning is a tool that the minister will never exhaust. The love of learning can grow dull however if not driven by a personal desire in that minister to continue the path of personal growth and learning. The life of a minister, particularly a seminary-educated minister, represents the best of men and women who are both knowledgeable and faithful (Wilson 1998, 49). Ministerial training offers opportunities to grow in wisdom and knowledge yet the minister can lose sight of the truth that is mandated to be accepted by faith if the desire to learn is a rote action (Wilson 1998, 50-51).

Research shows that the best learners are the men and women who display the ability to adapt to the changes that occur in life while maintaining an equilibrium with the knowledge they already possess (Hudson 1999). Again, the image of the minister is one that includes the addition of new knowledge gained to further the building of the kingdom of God. Changes are rampant throughout the ministry and the God-honoring minister embraces those changes as they are used to better articulate the gospel. While at the same time this same minister understands that no matter the personal desire for growth he or she may feel stemming from new discoveries in learning, the tenets of orthodox Christianity remain unchanged. While the minister undergoes changes in life, the God-honoring ministry holds steadfast to the truths born from a life given to personal growth (Hudson 1999, 240-41).

The desire for growth and learning on a personal level will be born from and rejuvenated by the learning experiences one undertakes (Kouzes and Posner 2002, 215). The more one learns the more one wants to know. The knowledge one receives is then filtered through the lens of past experiences and put into place where that growth and

knowledge can achieve the greater good (Kouzes and Posner 2002, 216-17). The minister desiring to be God-honoring recognizes that the best knowledge received is from time spent in direct contact with God (Oden 1987, 155). Through spending quality time in the Scriptures, prayer and his or her personal library, the minister of God builds the repertoire between minister and God. These actions continue to feed the ever-growing desire for personal growth (Piper 1996, 86.) At no point in his or her life and ministry should the graduate arrive at a fixed point where such growth and understanding ends. The desire for personal growth is a never ceasing journey.

The graduates will be surveyed concerning their involvement in all conferences that pertain to their ministry. Do the graduates maintain a library for personal and professional use? As to the reading habits of the recent graduates, is biography considered an important genre? These three areas will serve as the measurable competencies for this core value.

### **Affinity for the Southern Baptist Convention**

J.M. Frost, Southern Baptist statesman and former head of the Sunday School Board for the Convention, stated early in the last century that membership in the SBC guaranteed only one description to those outside of his “Southern Zion” and that one description was unity (George and George 1996, 245). Frost continued in his assessment of Southern Baptist life by concluding that this unity held Baptists together in their fellowship of conversion, doctrine, the ordinances and service (George and George 1996, 245-46).

The reaches of the greater SBC have grown since the days of Frost, that fact remains that graduates of SBTS are still to be known for celebrating the unity that holds Southern Baptists together throughout the world. While the unity that is at present enjoyed by the SBC understandably has variances among the member churches there are texts available that speak to the trials and errors leading up to the present-day peace experienced by the larger SBC (Hefley 1987; 1991; Sutton 2000). Texts are equally available that speak to both viewpoints regarding what is known as the recent conservative resurgence in SBC life (Goodwin 1997; James and Dockery 1992; Ammerman 1990).

The past notwithstanding it is the present SBC by which SBTS measures the affinity of her graduates. The present state of affairs within the greater SBC rests on a conservative mandate from the churches that make up the convention (Sutton 2000, 152-60). As the churches reported their conservative bent to the leadership of the SBC, the leadership of the SBC was infused with conservative change. Ministers that graduate from SBTS into the world of ministry within the confines of the present-day SBC will show a resemblance to the greater tenets of the SBC.

The experiences of former students and the greater good that will come from future ministry, when recognized, will yield graduates of SBTS who are bound in their service to the kingdom first and then to the larger SBC (Pressler 1999, Appendix B). The future success of the SBC at being a convention that reaches through ethnic, geographical and socio boundaries to spread the message of salvation through Jesus is dependant upon member churches holding an affinity towards the work of the convention. That affinity will come as the leadership of the churches grows in its appreciation of history and future

work of the convention.

The three measurable competencies for this core value will report the level of involvement in and use of the work of the greater SBC. Is there an affinity towards the work of the Southern Baptist Convention in the lives of recent SBTS graduates? Do those graduates, as possible, attend the annual meeting of the convention? Within the context of their ministries, do the graduates of SBTS use SBC materials to serve their congregation or organization?

### **Technological Agility**

Progress in the realm of technology has changed the manner in which the gospel presentation is presently made. To remain vital in the concert of ideas that vie for the attention of present day congregations, ministers are to remain on the cutting edge of technological trends. Certain technological trends deal with education (Lewis and Smith 1994). The classroom image of perfectly aligned rows with all attention given to a lecturer has been recently replaced in many areas of learning with internet-enhanced classes. Lecture notes have been recently replaced in certain areas with PowerPoint presentations. While the human mind continues to learn as it always has (Yount 1996) the fast-paced culture of modernity enforces the notion of education by technology as being user friendly (Carpenter 1996, 255-59).

To stay informed on the current trends of technological advances, a minister of the gospel must employ those changes within the constructs of his or her ministry (Mouw 1996, 287). Language training is readily available with home-based computer software. Interactive video production allows for classes and conferences to be attended without restrictions to geographical barriers. The present day minister stands defenseless in an

argument against embracing technological advances.

Present-day ministers are to realize the need for technology prowess on their part and be driven by the demand for technological astute leadership from present day congregants. Generationally speaking the bustle generation, along with the emergent millennial generation, have by passed the lifestyle of the boomer generation (Black 2001, 240-42). The generations set to follow will provide further opportunities for growth through the advancements of technology. The biblically successful minister, keeping in line with the afore mentioned love of learning and adaptability, will be found abreast on the coming technological changes (Spreitzer and Cummings 2001, 241-42).

The three measurable competencies for this core value will focus on the ability of recent graduates of SBTS to adapt to newer technologies and use those technologies for service to God. Since arriving at their present ministry setting, have the graduates introduced a new form of media or technology? Does the Internet play a role in the present ministry setting? Do the recent graduates of SBTS attempt to keep current in the trends of new technology?

### **Profile of Current Study**

The readings found in the precedent literature review above significantly shaped this dissertation. The current study is research in the anticipation of determining the level of knowledge and appreciation of the culture of SBTS within the lives of her most recent graduates. Those graduates responded to a researcher-designed survey gleaned from the information gathered from the readings above.

The survey passed through the critical lens of the Ethics Committee for Dissertations of SBTS as well as the Dissertation Committee of the present researcher. A



researcher formed expert panel was devised to further guide in the construction of and attest to the validity of the survey. The expert panel included Jacob Lee, Director of Assessment at Southern Seminary; Bradley Thompson, Director of Assessment at Mid-America Seminary in Memphis, Tennessee; Bob Mathis, Director of Institutional Assessment at Southwestern Baptist Seminary in Forth Worth, Texas; and Francis Lonsway, who aids ATS in the designing of surveys sent to member institutions.

A panel of associates near to the work and area of research were gathered as a pilot-testing group of the survey to ensure the speed and accuracy of the testing procedures. The Executive Cabinet of the seminary approved this present research. The deans of the four graduate schools were given a copy of the survey instrument prior to its being sent to the graduates and any input they provided was also added.

The Office of Management Information Systems (MIS) assisted the researcher by developing an electronic database of the population for the research at hand. The researcher-designed survey was administered electronically to those graduates of SBTS within the parameters of the research population. All returns were gathered and compiled into the research findings and conclusions sections of this dissertation.

Leedy and Orman (2000) label *descriptive qualitative research* as identifying the characteristics of an observed phenomenon. Descriptive surveys, were used in this research, are rarely more than simple moments in time (Leedy and Orman 2000, 196). Gall, Gall, and Borg note that the descriptive survey, being a self-reported instrument, guards against untruthfulness and allows for a sense of free expression on the part of the one being surveyed (Gall, Gall, and Borg 2005). It is such descriptions that are compelling this researcher into this present area of study.

The findings that this research ultimately produced, which are displayed in chapter four, reveal a true sense of the activities in which the recent graduates of SBTS have found to occupy themselves. Do these activities include a work ethic and lifestyle that reflect the core values of the seminary that trained them for ministry? Which, if any, of the core values are more or less prevalent in the lives of these graduates? Does the particular school from which the graduate received his or her training hold one core value at a higher level of prominence than the other twenty?

The above questions formulate the core of this dissertation topic. This present researcher, being an alum of SBTS, expected to discover that the findings of this dissertation would reveal that the most recent graduates of SBTS held a high degree of semblance to the core values on which the seminary presently stands. Fellow students were known to this researcher to be studious academicians who held a high regard to the history and purpose of the seminary and to the work of the convention that operated the institution. It was the expected at the outset of this research that those responding graduates would be less relational in their endeavors and more scholarly.

Chapter 5 of this dissertation weds the expectations mentioned above with the findings the research for this dissertation provided. The findings of this research can be used to by the administration of the seminary to discover the need to better instill the values of the institution into the lives of future graduates and thus into the ministries they may lead. Conclusions based on the findings of this present research tested the case for core values that were derived from the literature base found above. At present, writings on the role of core values as displayed by the outcomes (graduates) of an institution of higher learning are limited. As can be read above the literature base points to the

definition of core values, the role of core values and the need of core values but little is documented to prove what impact that the core values of a school has on the graduates that school produces. This dissertation was written to fill that void and the conclusions found in chapter 5 satisfy this researcher in completing that task.

## CHAPTER 3

### METHODOLOGICAL DESIGN

This dissertation was designed to display the phenomena of the twenty-core values of SBTS as they are demonstrated in the ministries of recent graduates of the institution. The descriptive, qualitative design that follows allowed this researcher to survey the said graduates and answer the research questions found below. Also included in this chapter is information on population details, samples and delimitations, limitations of generalization, instrumentation, and procedures.

#### **Design Overview**

Data gathered for this dissertation was collected via a researcher-designed survey. This survey was administered electronically through the Office of Institutional Assessment and the Management Information Systems office (MIS) of Southern Seminary. Individual surveys were collected from respondents of the population described below. Calculations were made from information returned and tabulated later in chapter 4.

The research questions driving this research were written in a descriptive manner (Creswell 1994, 76.) Descriptive questions include information the researcher is searching to discover and allow for input from the respondent. Once the answer is given then the action, methods or thought pattern of the respondent towards the question is known. The researcher-designed survey is cross-sectional in that the responses of the

survey were measured in a one-time setting and not over a lengthy time period (Creswell 1994, 119). Survey questions that are self reported by those in the population have proven to reveal information about the respondents that may not be as easily retrievable when gathered by other methods of research (Gall, Gall, and Borg 2005, 180).

Corrections and recommendations given by the first and second readers of this work were added to the researcher-designed survey. The survey then received face validity from an expert panel ranging from assessment officers of other institutions of higher learning to professors involved directly and indirectly in the classroom instruction of the Doctor of Education program of Southern Seminary.

### **Population**

The population for this research was the alumni from Southern Seminary in a ministry position who graduated during the time frame of spring 2002 to spring 2005. Each member of these graduating classes that received a graduate degree were sent a survey through an electronic questionnaire with the exception of those graduates that were not employed in a ministry related vocation, i.e., secular vocation. The accessible population was those respondents who submitted a completed survey to the researcher via the Office of Institutional Assessment and Management Information Systems office of Southern Seminary.

### **Sample and Delimitations**

For the purpose of this research all graduates that responded to the researcher-designed survey had his or her data placed into the overall survey material. All members of the population were surveyed. No random sampling was necessary. As each of the

four graduate schools has alumni among those respondents that received invitations to complete the survey, each school has a level of inclusion in the findings of the survey. Delimitations were set for those that were included in this dissertation and they may be found below.

1. Graduates of the four graduates schools of Southern Seminary from spring 2002 to spring 2005.
2. Graduates of master and doctoral level work only. Undergraduates will not be surveyed.
3. Graduates in a ministry related vocation, broadly defined.

### **Limitations of Generalization**

Generalizations made from this dissertation are limited to the population from which the research data was gathered. In order to garner the level to which these present findings may be generalized into a larger population, further research will be required.

Findings of the survey cannot be generalized to the following:

1. Graduates involved in the undergraduate or professional and research doctoral programs of SBTS.
2. Graduates who matriculated yet did not graduate within the time frame of the research are limited in their generalization of this research. Such graduates were not included in this dissertation.

### **Instrumentation**

This dissertation entailed gathering data from a broad spectrum of ministers holding in common only their alumni status from Southern Seminary. A researcher-designed survey was made assessable to each member of the population via a postcard, which in turn lead those graduates to a web-site containing the survey. The survey was designed in the form of a Likert scale. The level of intensity towards each of the twenty-

one core values was measured and tabulated for findings to be reported in chapter 4.

The Management Information Systems Office of Southern Seminary presided over the administration of the survey. Postal and email addresses acquired from the Office of Institutional Advancement served as the point of contact between the researcher and the population being surveyed. Data gathered from the completed electronic surveys was used to answer the questions that drove this research.

The survey contained three questions relating to each of the twenty-one core values. Thus a total of sixty-three questions were included in the survey. Asking three different questions that pertain to one core value is an example of equivalent form questioning. Surveys containing equivalent form questions have been shown to be reliable sources in revealing the true knowledge and understanding of the concepts that researchers ask of their samples (Leedy and Orman 2000, 99). In the hopes of finding true demonstrations of the core values within the surveyed graduates, respondents were not given the opportunity to remain neutral on the issue of a core value. When neutrality is removed then true thoughts can be expressed (Leedy and Orman 2000, 196-99). The survey can be located in Appendix 1.

Each of the three questions per core value were written and derived by this researcher under the influence of the literature base found in chapter two of this dissertation. The literature base includes prevailing thoughts concerning the role of core values as well as a scriptural basis for the core values as they pertain to the lives of recent graduates of Southern Seminary. Table 1 below shows the survey question numbers and the individual core value to which those numbers relate:

Table 1. Corresponding Survey Questions to the Core Values

Survey Questions	Corresponding Core Values
1-3	1. Fervor for the Glory of God
4-6	2. Unconditional Surrender to the Lordship of Jesus Christ
7-9	3. Qualified and Equipped for Ministry
10-12	4. Manifesting the Fruit of the Spirit
13-15	5. God-honoring Family Life
16-18	6. Personal Integrity
19-21	7. Devotional Intensity
22-24	8. Biblical Fidelity
25-27	9. Evangelical Conviction
28-30	10. Great Commission Passion
31-33	11. Academic Excellence
34-36	12. Affection for the Local Church
37-39	13. Cultural Engaging
40-42	14. Missiological Adaptability
43-45	15. Historical Awareness
46-48	16. Healthy Respect for and Ability to Relate to Others
49-51	17. Communicative Ability
52-54	18. Love of Learning
55-57	19. Enduring Desire for Personal Growth and Learning
58-60	20. Affinity for the Southern Baptist Convention
61-63	21. Technological Agility

### Procedures

In light of restrictions placed upon this form of research within the community of Southern Seminary, special permission was granted for this researcher to obtain graduate information from the former Dean of Institutional Assessment, Dennis Williams and from the present leader of that area, Daniel Hatfield. The Executive Cabinet of the Seminary agreed to the research with the knowledge that the information obtained from the graduates would be used strictly for research purposes only and also that information



gathered in this research project may be used in future accreditation activities.

An expert panel was given liberty to view the survey prior to being sent to prospective respondents. This panel was comprised of assessment leaders within the communities of other Southern Baptist seminaries, personnel from ATS and the various deans from Southern Seminary. The input given to the survey was measured with additions or deletions being made as necessary. This researcher received survey approval from the advisor of this dissertation prior to contacting expert panel members or deans.

To ensure the readiness of the survey, colleagues in full-time ministry were asked to pre-test the survey to check for accuracy and clarity. Again, feedback from these colleagues proved invaluable in designing a more sound survey. The pre-testing of the survey occurred after the recommendations from the expert panel were secured.

In order to preserve an overall succinct display of which core values are revealed in the life and ministry of recent graduates of SBTS, during the compilation stage of this research steps were taken to ensure that the responses that the graduates gave were an accurate and true picture of the core values being displayed in their lives and ministries. With the aid of a statistician, this researcher streamlined the results of the survey into a positive percentage tabulation. For each of the three equivalent form questions, the two percentages of the two *positive* answers, i.e. strongly agree and agree, were added together. Each of the three questions (per the number of questions pertaining to each core value) gave simple percentages that were then summed together and divided by three (per the number of questions pertaining to each core value). This step was taken in order to more objectively compare evenly. For instance, each core value has three pertinent questions as seen in Table 1 above. Each of the questions has four choices:

Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). The percentage of responses that were SA and A for each of the three questions was added together. The three percentages were then added together and divided by to receive an average positive phenomena dealing with that particular core value. A total percentage of positive results could then be better displayed in chapter four of this dissertation.

Tabulating the two positive responses only adds to the simplicity of displaying the findings of this research and in no way compromises the integrity of this dissertation.

Leedy and Orman (2000) describe the process by which a researcher can obtain a positive correlation between two variables as when one variable increases or decreases the other variable experiences change as well (Leedy and Orman 2000, 271). It is neither the intention nor the desire of this researcher to indicate a positive correlation between two variables. For this research no such variables are introduced. The focus of this research is to simply display in general terms the expression of the core values of SBTS in the ministries of recent graduates. No confusion between the tabulations of this researcher in attempting to display a generalized positive percentage and the process described by Leedy and Orman is to be understood from this point on in this dissertation.

## CHAPTER 4

### ANALYSIS OF FINDINGS

The purpose of this dissertation is to study the phenomena of the twenty core values of The Southern Baptist Theological Seminary (SBTS) as they are displayed in the lives of recent graduates. What follows is the findings that have been compiled via a researcher-designed survey that was administered through the Office of Management Information Systems (MIS) on the campus of the seminary. The findings are displayed visually in the form of figures and tables along with analysis from the researcher.

Chapter 2 of this dissertation discussed at length the role of core values in the life of an institution of higher education. Core values give focus and clarity to the mission of the institution. Furthermore, core values act as a marker to which the institution can point interested parties inquiring on the stance and purpose of the school. This dissertation centers on the recent alumni of SBTS and the knowledge and inclination they may hold towards the core values of their alma mater.

The data collected for this dissertation came from graduates in all stages of life and ministries. A series of demographic questions were asked to gain a better understanding of the person behind the responses within the data. These findings are displayed below with comments given by the researcher.

Following the demographic information can be found the display and discussion of two overarching issues that act as a catalyst for the remaining displays

within this chapter. The first issue discussed is that of the data collected for this research as it pertains to the overall number of responses. Here is found the discussion and display that reflect the positive percentage response that was tabulated using the formula described in chapter 3. From this display, interested parties will be able to determine the level of response towards one particular core value in relation to the other twenty-one. Included in this display will also be a ranking of each of the core values. The ranking relates to average positive percentage responses from all graduates in the sample.

The next section of this chapter will focus primarily on the research questions. These questions are the heart of this dissertation and each will receive treatment through discussion and display as needed. For clarity the data will be displayed via tables that include a generalized representation of the recent graduates. Again, the purpose of this dissertation is to display in general terms how recent graduates display the core values of SBTS.

The last section of this chapter will include a reflective analysis of the strengths and weakness of the current methodological design. By including this analysis any future research into the area of assessment, graduate satisfaction or core values can be improved and enhanced. Replicated studies are welcomed as they add to the field of higher Christian education.

### **Compilation Protocols**

The data for this dissertation was compiled with the aid of the Susan Wilder, computer technician for the Office of Management Information Systems (MIS) on the campus of Southern Seminary, who worked with this researcher in the development of an Internet based survey that was derived from the information found in Appendix 1, which

contains the researcher designed-survey that was developed in light of the literature review found in chapter 2. Address labels for each of the graduates meeting the criteria for the population of this research was obtained through the Office of Institutional Assessment (IA) of SBTS. Jacob Lee, Director of IA, aided this research by forwarding the mailing labels containing the address information for the recent graduates to the staff of the copy center of SBTS, who in turn used the labels to mail researcher designed postcards to the recent graduates to invite and encourage participation in the survey.

The survey remained in operation online for a continuous period of one and one-half months, from the beginning of November 2005 until mid-December 2005. After the first two weeks of data collection, a follow-up post card was sent to the same population encouraging further participation from those graduates who at that time had failed to complete the survey. The number of participation showed a slight increase upon the mailing of the follow-up post card. A slight decline was seen as the survey entered into the holiday season.

The graduates were encouraged to complete the survey as close to receiving the postcard invitation as possible. The survey took approximately one half hour to complete. The information obtained from the survey was collected into a database held in the MIS office. The findings were then forwarded to the researcher for further analysis. The analysis involved statistical measures in order to provide a depiction of how the graduate of SBTS demonstrates the twenty-one core values into his or her ministry.

### **Research Question Synopsis**

This chapter presents an analysis and reports the findings of this present

research based on the research questions driving this project which are found below:

1. To what degree were graduates aware of the stated core values of SBTS?
2. Which core values are most prevalent in the graduates' present ministries?
3. Which core values are least prevalent in the graduates' present ministries?
4. What was the frequency of the core values in the ministries of graduates contrasted by graduates of the seminary's four schools?

By implementing the researcher-designed survey found in Appendix 1, this researcher explored the degree to which the twenty-one core values of Southern Seminary are displayed in the ministries of recent graduates.

### **Demographic and Sample Data**

The population for this research totaled 1,140. This number was obtained from the Office of Institution Assessment of SBTS. Each graduate in this population received a mailed postcard inviting them to participate in this study. This process was described in detail in chapter three. Those graduates responding to the invitation totaled 289. This is a response rate of nearly twenty-five percent. Of the 289 graduates that responded by logging on to the website containing the survey, 276, or 97%, agreed to continue participation in the survey while nine, or 3%, opted not participate.

The survey was online for a continuous period of one and one-half months, from the beginning of November 2005 until mid-December 2005. After the first two weeks of data collection, a follow-up post card was sent to the same population encouraging further participation from those graduates who at that time had failed to complete the survey.

Graduates completing the survey were asked seven demographic questions. The first question dealt with the graduate school in which the respondent received his or her training. Figure 1 below contains a pie chart that displays the results of this question.

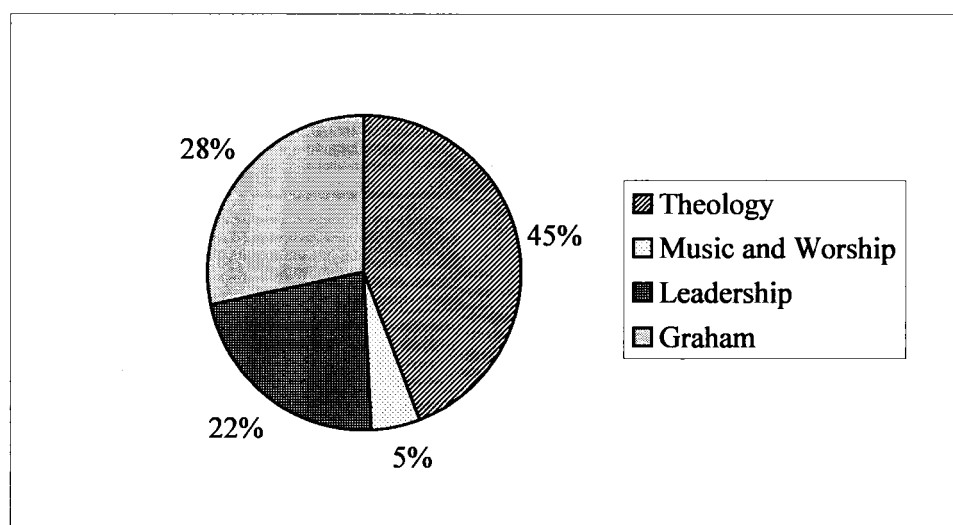


Figure 1. Schools of the Graduates

As can be inferred from Figure 1 the majority of respondents obtained their training from the School of Theology. At this writing the School of Theology maintains the largest student population of the four graduates schools of the seminary. In relation to the percentages above, there were a total of 124 respondents from Theology, 14 from Music and Worship, 63 from Leadership and 80 from Graham.

The next demographic question concerned the degree which the graduates received from SBTS. Eleven degree options that are offered through the graduate programs at SBTS were given to the respondents and they are as follows: Master of Arts in Theological Studies (M.A.T.S.), the Master of Arts in Christian Education (M.A.C.E.),

the Master of Divinity (M.Div.), the Master of Music (M.M.), Doctor of Missiology (D.Miss.), Doctor of Ministry (D.Min.), the Master of Theology (Th.M.), Doctor of Education (Ed.D.), the Doctor of Philosophy (Ph.D.), the Doctor of Musical Arts (D.M.A.), and the Doctor of Musical Ministry (D.M.M.).

There are variations within the context of certain degrees that were not brought out in the demographic questions. For example, the M.Div. can be obtained from all four graduate schools, while the M.A.C.E. can be obtained only from the Leadership School. Likewise certain variances are found in the doctoral programs as well in that each of the four schools offer a D.Min. or a D.Ed.Min., while the Ed.D. or the D.Miss. are offered only through the Leadership and Graham schools, respectfully. Such distinctions are not seen in the context of this present demographic data.

The M.Div. led in that more graduates who receive this particular degree responded to the survey than did any other. Graduates receiving the D.M.M. and the D.Miss. were not represented in the survey base on this demographic. The enrollment in these programs during the time perimeters for this research may speak to the lack of graduates available to survey. As the need for professional trained ministers of music declines throughout the landscape of the American church, so may the numbers of persons seeking such an education. The D.Miss. is open only to those students that have experience on the mission field and the number of such students varies from term to term. Likewise low numbers were found in the D.M.A., Th.M., M.M., and M.A.T.S. Studies. Perhaps these low numbers are attributed to the same reason. Figure 2 below display the number of respondents per degree obtained from the seminary.



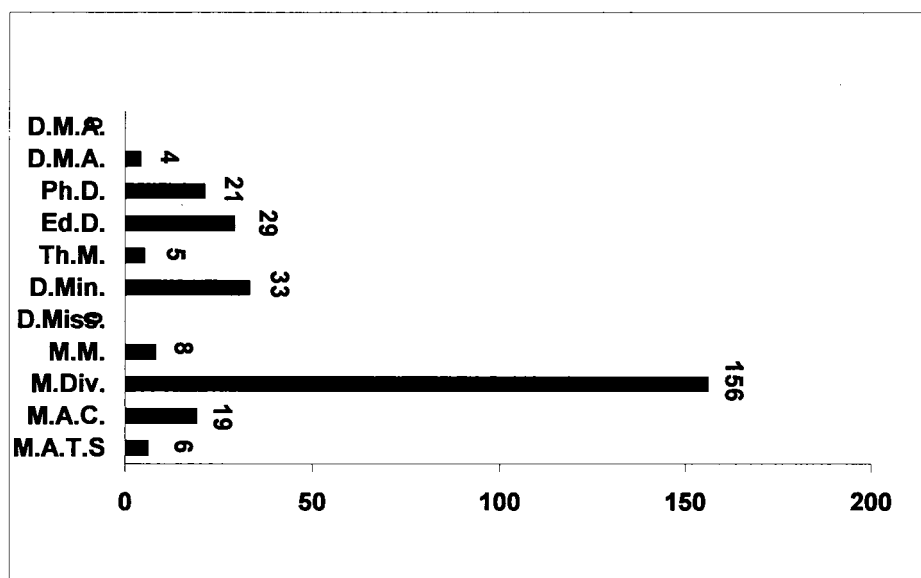


Figure 2. Degrees Obtained by Respondents

Respondents were asked to reveal the year in which they graduated from SBTS. This was asked in order to discover if the nearness of graduation had a correlation to whether or not one would be apt to respond to an alumni survey.

The reader of this dissertation is again reminded of the fact that prior to Spring 2002 the core values did not exist in their present day written form. From the beginning of the seminary to the present day administration, this dissertation has shown that these core values did exist as they were understood between the administration, faculty and student body. Only when they were present in written form could such a study as this present study be conducted. Alumni who were members of graduating classes prior to Spring 2002 were not reflected in Figure 3 below for obvious reasons.

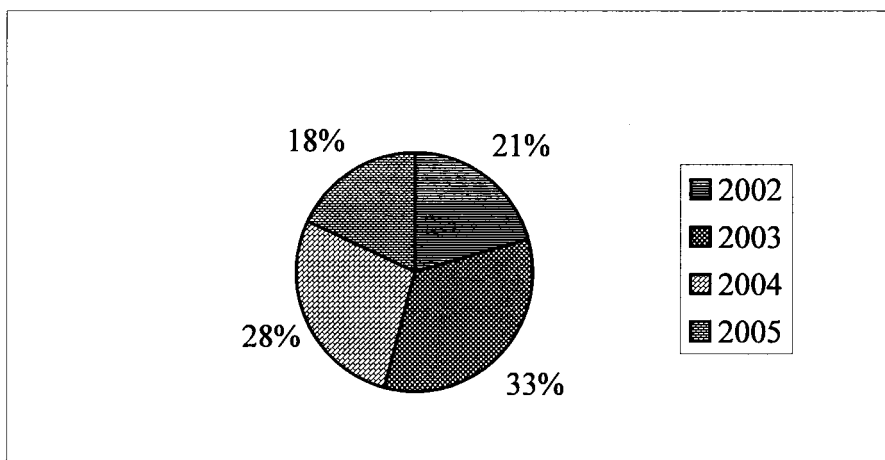


Figure 3. Year of Graduation

Respondents were then asked to reveal their gender. Of those responding to the question, 253, or 90%, were male and 29, or 10%, were female. Figure 4 below displays the findings of this question.

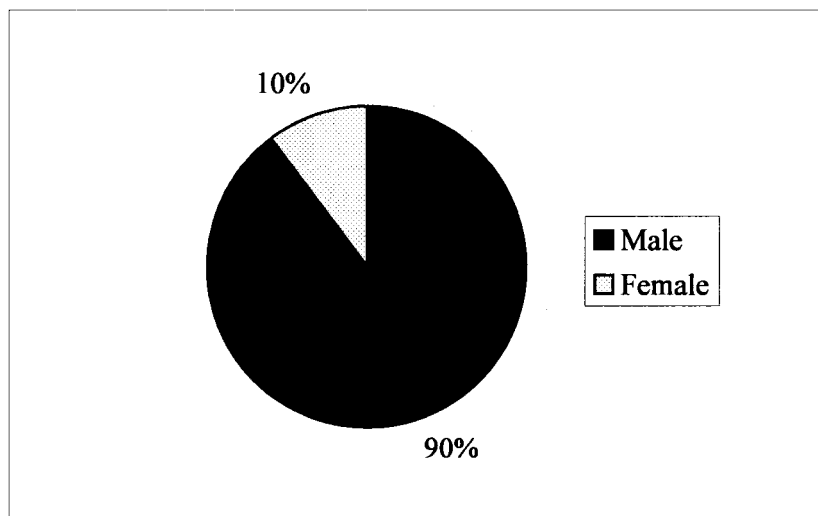


Figure 4. Gender of the Graduates

Respondents were then asked to reveal their present employment position. If in ministry, what was the title of the respondent? Those graduates who were at present in some form of secular vocation were given the option of answering either secular position or other. Of the respondents answering this question, 110, or 39%, are pastoring churches. The next highest number of respondents employed by churches was in the field of Christian education with 31, or 11%. The options of secular or other positions were higher than many respondents holding church positions. There were 21, or 7%, of the respondents who held secular positions among the sample, while 81, or 29%, of the sample chose other as their present position. Answers labeled as other were either left blank on the survey or ranged from stay at home mothers to staff with denominational agencies. This particular survey question was not asked in a manner conducive to include all possible areas of Christian service only those that are primarily tied to the local church. Table 2 below displays the findings for this question.

Table 2. Present Employment Position of the Graduates

Position	<i>N</i>	Percentage
Youth	20	7.10%
Music	12	4.20%
Children	3	1.10%
Education	31	11.00%
Church Plant	5	1.80%
Pastor	110	38.90%
Secular position	21	7.40%
Other	81	28.60%

Length of service was the next demographic question asked of the respondents.

The survey listed four choices that included time ranges in which the graduates could have worked. The graduates responding to this question were somewhat even in their length of service to their present position. Seventy-four, or 26%, have served one year or less in their present position. Eighty, or 28%, of recent graduates have been at their position for one to two years. Forty-six, or 16%, had been serving their present position for three to four years, while the largest number of graduates responding to this question, 83, or 30%, have been serving their present position for five years or longer. This does not reflect the fact the certain graduates may have been employed in the same position during their studies or if they were in their present position at the time of graduation. For example, a graduate may have been serving a local church for ten years yet only used three of those years for seminary studies and likewise a graduate may have taken his or her present position within their last year of studies and had only held this position for less than a year. The length of service then serves to inform the responses given in the survey that deal specifically with the present position of the graduates.

The demographic question regarding length of service for this dissertation does not reflect the nature of tenure or the sense of climate change that a minister would feel at one particular ministry position. That understood the fact remains that the longer one serves in one position or even in one ministry field the more a core value becomes entrenched in the life of that minister. For example, a missionary serving in a foreign field may or may not feel that a lifetime love of learning is as important as would a recently graduated Christian educator who has recently began a career as a college instructor. Figure 5 below displays the findings of the length of service demographic question.

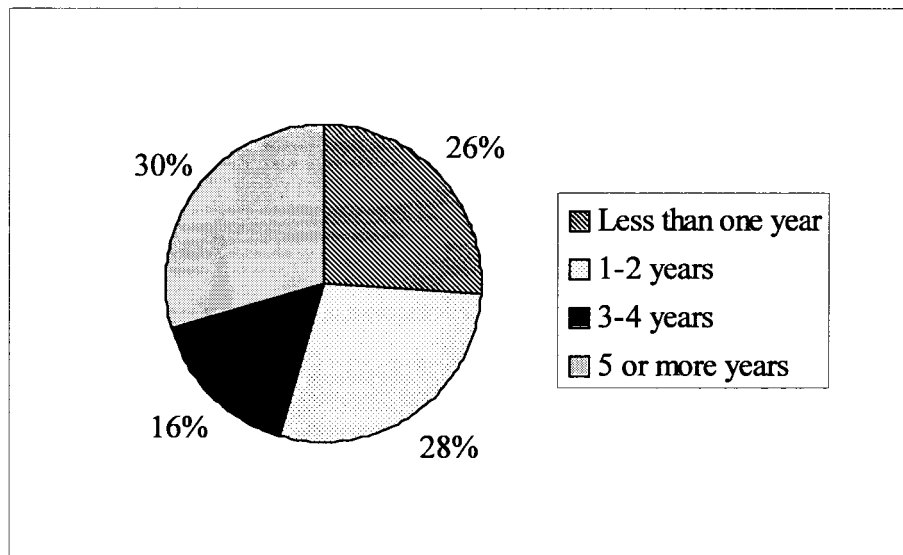


Figure 5. Length of Service in Present Position

The last demographic question concerned the age the graduates. The graduates were given three age ranges in which to place themselves. Of the graduates who responded to this question 130, or 46%, were in the twenty-five to thirty-four years old age range. Those graduates who ranged in age from 35 to 44 years old numbered 77, or 28%. Seventy-three graduates who responded to this demographic question placed themselves in the 45 years old and over age range. This fact along with the understanding that this is a study of the more recent graduates of SBTS reveals that nearly one-third of those responding to this particular question are those members of society that could be deemed as changing careers or at least seeking their theological education at a later stage in life. The vision set forth by James P. Boyce, as discussed above in chapter two, to set up a theological training ground for all persons that feel so

led to seek such training would seem to have come to fruition as seen in the ages of these respondents. Figure 6 below displays the findings of this question.

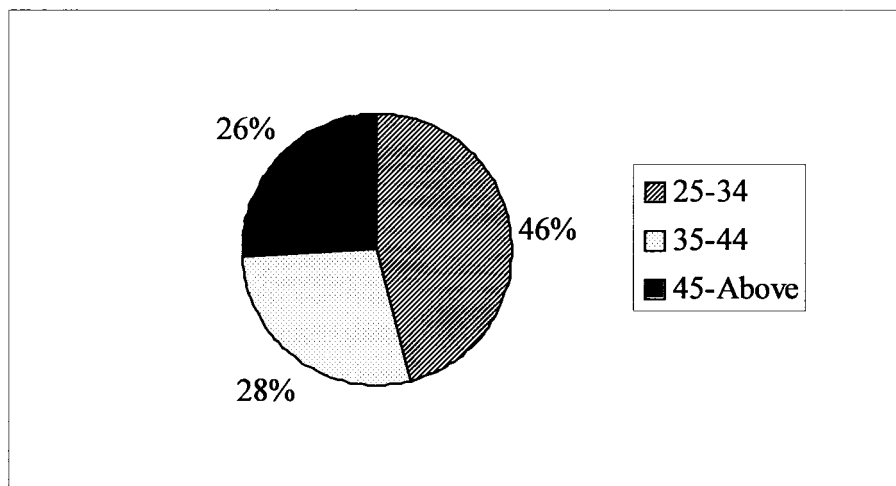


Figure 6. Age Ranges of the Graduates

### Findings and Analysis

Chapter three detailed that the focus of this research would center on a positive response towards the core values of SBTS as displayed in the lives and ministries of recent graduates. What follows are the findings and display of this focus. As a graduate responded to each of the three questions per the twenty-one core values, they were in essence revealing which core values their life and ministry gravitated towards.

Throughout the remainder of this dissertation, the twenty-one core values of SBTS will be referred to often either by name or number. Table 3 below has been included as a point of reference for future comments concerning the twenty-one core values of SBTS.

Table 3. Twenty-one Core Values of SBTS

1. Fervor for the Glory of God
2. Unconditional Surrender to the Lordship of Jesus Christ
3. Qualified and Equipped for Ministry
4. Manifesting the Fruit of the Spirit
5. God-honoring Family Life
6. Personal Integrity
7. Devotional Intensity
8. Biblical Fidelity
9. Evangelical Conviction
10. Great Commission Passion
11. Academic Excellence
12. Affection for the Local Church
13. Cultural Engaging
14. Missiological Adaptability
15. Historical Awareness
16. Healthy Respect for and Ability to Relate to Others
17. Communicative Ability
18. Love of Learning
19. Enduring Desire for Personal Growth and Learning
20. Affinity for the Southern Baptist Convention
21. Technological Agility

Of the twenty-one core values listed in Table 5 above, 99.5% of respondents responded positively towards *Fervor for the Glory of God*. Thus this core value ranked highest among the twenty-one in order of positive percentage responses. Ranking closely in secondly place was *Biblical Fidelity* with 99.3% of positive responses. At the other end of the ranking spectrum the core value *Affinity for the Southern Baptist Convention* was last among the core values with the graduates reporting only a 69% positive response.

Two rankings that may serve as an alarm for parties interested in this subject matter were the revelation that core values four and five ranked among the lowest of the

other twenty-one. The core value of maintaining a *God-honoring Family Life* only received a 74.7% positive response from the graduates while *Manifesting the Fruits of the Spirit* garnered only a 74.6% positive response. A complete display of the ranking of the core values is found below in Table 4.

Table 4. Ranking of the Core Values in Order of Positive Responses from Recent Graduates

Core Value	Percentage	Ranking
1	99.5%	1
2	77.55%	12
3	95.4%	3
4	74.66%	18
5	74.7%	17
6	73.4%	19
7	75.5%	15
8	99.3%	2
9	95.2%	4
10	92.9%	6
11	88.9%	9
12	77.3%	13
13	72.85%	20
14	76.3%	14
15	75.2%	16
16	92.4%	7
17	93.8%	5
18	88.5%	8
19	84.1%	10
20	69%	21
21	83.6%	11

In order to understand the findings displayed in Table 6 above, the reader is to keep in mind that the ranking in the right side column is related to the percentage of positive responses given by the graduates in the survey found in Appendix 1 of this



dissertation. The positive response, again, was tabulated according to the averaging together of the responses in which the graduates marked Strongly Agree or Agree as explained in chapter three above. As the percentage of positive responses lowers so does the ranking of the corresponding core value in level of influence and importance in the lives and ministries of the graduates.

### **Findings and Displays per Research Question**

Thus far the findings and displays found above have dealt with the overall number of graduates responding to the particular questions that were asked on the research-designed survey. The following are the findings and displays of the same graduates as viewed within the context of each research question listed at the beginning of this chapter. Conclusions and further discussions of the application of the following findings are made in the content of chapter five below.

#### **Research Question 1**

Of those recent graduates participating in the research survey for this dissertation, what percentage were aware of the existence of the core values prior to being invited to participate in the research? According to the raw data, with 280 graduates responding, 197, or 70%, claimed no knowledge of the core values prior to taking the survey for this dissertation. Eighty-three, or 30%, claimed to have knowledge of the existence of the core values prior to taking the survey for this dissertation. This finding sets the climate for the remainder of this present work. The results of the survey were hindered by the fact that a large percentage of the responding graduates expressed having no prior knowledge of the core values. This fact causes this researcher to assume

that recent graduates of SBTS are leaving the school with well-trained minds but no institutionally recognized value system as their foundation for ministry.

Each of the following tables and figures must be viewed in light of the fact that 70% of the recent graduates surveyed had no prior knowledge of the items to which this dissertation lends its existence. The subsequent research questions found below are also to be viewed in light of this finding. Part 3, question 1 of the researcher designed survey found in Appendix 1 asked the respondents directly in a simple yes or no format of their knowledge of the core values prior to taking the survey. The findings for research question number one are displayed below in Table 5 below.

Table 5. Findings for Research Question 1

Knowledge of the core values prior to the survey?	<i>N</i>	Percentage of Sample
Yes	83	29.60%
No	197	70.40%

### Research Question 2

Of the twenty-one core values of SBTS, which are those that a recent graduate of the seminary deemed to be the most prevalent in his or her life and ministry? Part 3, question 2 of the researcher designed survey found in Appendix 1 asked the respondents simply to list by corresponding number the most prevalent core value in their ministry of the twenty-one core values of SBTS. Of the 274 graduates responding to this question eighty-three listed core value one, *Fervor for the Glory of God*, to be the most prevalent. Core values 8 and 2 rounded out the top three most prevalent core values by receiving 43 and 40 votes, respectively. The idea of a core value being prevalent in the ministry of

graduates of SBTS experienced a setback in that the two core values to each receive zero votes on the list of most prevalent core values were *Affinity towards the Southern Baptist Convention* and *Historical Awareness*.

Upon the discovery of this fact, the reader of this dissertation is encouraged to keep in mind that SBTS has an enrollment policy that allows non-Southern Baptist students and even students who are new to the convention to enroll for classes. For instance, a member of the United Methodist Church is welcomed to undertake classes and even graduate from SBTS as long as that student understands that what is taught in the classroom is Southern Baptist thought and doctrine.

Students from other denominations also must pay an increased amount of tuition per class hour. Relating to the time this researcher spent as a student at SBTS, the students from other denominations added to the experiences of the student body in manner of their theological traditions, yet as students and alumni these graduates may be unfamiliar with SBC life and vocabulary. Such students often times reflected the same values system as SBTS even if those core values were arrived at through differing denominational ties. As graduates these students carry those same values into their ministry settings no matter the denomination allegiance.

Denominations that are closely aligned to the doctrine and mission of the Southern Baptist Convention, such as Presbyterian Church of American or the Evangelical Free Churches of America, would recognize and indeed support many of the core values put forth by SBTS, but the differences between the denominations may cause enough confusion to skew their survey responses if they were not fully Southern Baptist. Table 6 below displays the findings concerning research question 2.

Table 6. Most Prevalent Core Value

Core Value	<i>N</i>
1. Fervor for the Glory of God	83
2. Unconditional Surrender to the Lordship of Jesus Christ	40
3. Qualified and Equipped for Ministry	3
4. Manifesting the Fruit of the Spirit	4
5. God-honoring Family Life	9
6. Personal Integrity	9
7. Devotional Intensity	3
8. Biblical Fidelity	43
9. Evangelical Conviction	10
10. Great Commission Passion	14
11. Academic Excellence	5
12. Affection for the Local Church	6
13. Cultural Engaging	8
14. Missiological Adaptability	3
15. Historical Awareness	0
16. Healthy Respect for and Ability to Relate to Others	10
17. Communicative Ability	3
18. Love of Learning	2
19. Enduring Desire for Personal Growth and Learning	4
20. Affinity for the Southern Baptist Convention	0
21. Technological Agility	3
Total <i>N</i>	274

### Research Question 3

The equal yet opposite findings for research question two are found in light of the response given for research question 3. In part 3, question 3 of Appendix 1 of this dissertation the graduates were asked to identify the core values of SBTS that was considered to be the least prevalent in their ministries. Of 271 graduates responding to this question, 75 claimed that *Technological Agility* was highest on the list of least prevalent. Of that same total number, the identical was almost said concerning the core

value of *Affinity towards the Southern Baptist Convention* with 73 respondents listing it as least prevalent to their ministry. Table 7 below displays the findings concerning research question 3.

Table 7. Least Prevalent Core Value

Core Value	<i>N</i>
1. Fervor for the Glory of God	0
2. Unconditional Surrender to the Lordship of Jesus Christ	0
3. Qualified and Equipped for Ministry	0
4. Manifesting the Fruit of the Spirit	1
5. God-honoring Family Life	0
6. Personal Integrity	1
7. Devotional Intensity	5
8. Biblical Fidelity	0
9. Evangelical Conviction	1
10. Great Commission Passion	3
11. Academic Excellence	14
12. Affection for the Local Church	2
13. Cultural Engaging	18
14. Missiological Adaptability	5
15. Historical Awareness	64
16. Healthy Respect for and Ability to Relate to Others	1
17. Communicative Ability	2
18. Love of Learning	0
19. Enduring Desire for Personal Growth and Learning	0
20. Affinity for the Southern Baptist Convention	73
21. Technological Agility	75
Total <i>N</i>	271

#### Research Question 4

The final research question behind this dissertation involved the findings thus far and engaging them across the spectrum of the four graduate schools of SBTS. Are the

graduates of the Music school inclined to focus on one core value over a core value that seems to have no representation among the Theology school? Can Leadership school graduates be found to hold similar core values as graduates of the Graham school? Are there core values that are held among all recent graduates of SBTS? Are there core values that fostered no response among the recent graduates and if so, are these true core values of SBTS?

The findings for this particular research question were found within the context of the answers given for Research Question 2 above. The answers given to that question were cross-referenced by the school from which the respondent graduated. The answers were totaled and a percentage per each core value was assigned based on the number of respondents from each graduate school. The percentages were by the total number of respondents from each of the four schools.

Across the four schools the highest total responses were given for core value one, *Fervor for the Glory of God*. This response held true from Research Question 2 that revealed an overall positive display towards this particular core value among all respondents. What was said as an overall response among the respondents holds true when those responses are broken down among the four graduate schools. Theology and Graham graduates were found to respond highly to Core Value 8, *Biblical Fidelity*, with 21, or 18.9%, and 12, or 16.9%, of respondents claiming this particular core values to be most prevalent in their ministries. Respondents from the Leadership and Music and Worship schools varied in their responses in that many core values were seen as prevalent instead of settling on one particular core value. Research Question 4 was asked in a manner that would elicit two responses from the recent graduates. The findings for the

first component of Research Question 4 can be found below in Table 8.

Table 8. Frequency and Most Prevalence among the Four Schools

Core Value	Theology		Music		Leadership		Graham	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
1	38	34.2%	5	35.7%	14	23.0%	22	31.0%
2	14	12.6%	0	0.0%	14	23.0%	10	14.1%
3	1	0.9%	0	0.0%	1	1.6%	1	1.4%
4	3	2.7%	1	7.1%	0	0.0%	0	0.0%
5	3	2.7%	0	0.0%	2	3.3%	4	5.6%
6	4	3.6%	1	7.1%	2	3.3%	2	2.8%
7	0	0.0%	1	7.1%	0	0.0%	2	2.8%
8	21	18.9%	0	0.0%	7	11.5%	12	16.9%
9	5	4.5%	0	0.0%	1	1.6%	4	5.6%
10	6	5.4%	1	7.1%	5	8.2%	6	8.5%
11	2	1.8%	0	0.0%	3	4.9%	0	0.0%
12	3	2.7%	1	7.1%	2	3.3%	1	1.4%
13	3	2.7%	1	7.1%	2	3.3%	2	2.8%
14	1	0.9%	0	0.0%	1	1.6%	1	1.4%
15	0	0.0%	0	0.0%	0	0.0%	0	0.0%
16	4	3.6%	2	14.3%	0	0.0%	3	4.2%
17	1	0.9%	0	0.0%	1	1.6%	1	1.4%
18	0	0.0%	1	7.1%	1	1.6%	0	0.0%
19	1	0.9%	0	0.0%	3	4.9%	0	0.0%
20	0	0.0%	0	0.0%	0	0.0%	0	0.0%
21	1	0.9%	0	0.0%	2	3.3%	0	0.0%
<i>Totals</i>	111	100.0%	14	100.0%	61	100%	71	100%

*Note:* *N* for each column equals the number of respondents across the four graduates schools to answer part three, question two found in Appendix 1 of this dissertation. The numbered core values may be found above in Table 5.

Research Question 4 elicited a second response from the recent graduates. Just as the graduates revealed the frequency at which core values were most prevalent in their ministries, so too was discovered the frequency at which core values were least prevalent

of the core values across the four graduate schools of SBTS. As revealed in the first component of Research Question 4, few surprising insights were found by contrasting the responses of the graduates across the continuum of the four graduate schools.

By and large the three core values that were seen as least prevalent across the four graduate schools were *Affinity for the Southern Baptist Convention*, *Technological Agility* and *Historical Awareness*. Of the Theology school graduates that answered this particular question, 40, or 36%, responded that *Technological Agility* was least prevalent in their ministry. Responding graduates of the Graham school claimed that *Historical Awareness* was the least prevalent to their ministries.

The core value that was least prevalent in the ministries of Leadership school graduates was *Affinity to the Southern Baptist Convention* according to 25, or 46%, of respondents. This same core values rank highest on the list of least prevalent according to 6, or 43%, of Music school graduates. This stands as evidence that the respondents revealed answers that were often times reverse from the values system of SBTS. The survey questions were asked in a manner in which the respondents would have known what was valued by the seminary yet this knowledge did not prejudice their responses.

According to the responding graduates the core values *Fervor for the Glory of God*, *Unconditional Surrender to the Lordship of Jesus Christ* and *Qualified and Equipped for Leadership* each received no marks as being least prevalent in their ministries. The administration of a conservative, evangelical graduate school, such as SBTS, would be please upon learning this phenomenon. These core values were given this treatment across graduate school affiliation. The remaining findings for this research question are found below in Table 9.



Table 9. Frequency and Least Prevalence among the Four Schools

Core Value	Theology		Music		Leadership		Graham	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
1	0	0%	0	0.0%	0	0.0%	0	0.0%
2	0	0%	0	0.0%	0	0.0%	0	0.0%
3	0	0%	0	0.0%	0	0.0%	0	0.0%
4	1	1%	0	0.0%	0	0.0%	0	0.0%
5	0	0%	0	0.0%	0	0.0%	0	0.0%
6	1	1%	0	0.0%	0	0.0%	0	0.0%
7	3	3%	1	7.1%	0	0.0%	1	1.4%
8	0	0%	0	0.0%	0	0.0%	0	0.0%
9	0	0%	0	0.0%	0	0.0%	1	1.4%
10	1	1%	0	0.0%	1	1.9%	1	1.4%
11	4	4%	2	14.3%	3	5.6%	4	5.5%
12	0	0%	0	0.0%	1	1.9%	3	4.1%
13	9	8%	0	0.0%	4	7.4%	4	5.5%
14	2	2%	1	7.1%	1	1.9%	1	1.4%
15	18	16%	3	21.4%	13	24.1%	25	34.2%
16	1	1%	0	0.0%	0	0.0%	0	0.0%
17	2	2%	0	0.0%	0	0.0%	0	0.0%
18	0	0%	0	0.0%	0	0.0%	0	0.0%
19	0	0%	0	0.0%	0	0.0%	0	0.0%
20	29	26%	6	42.9%	25	46.3%	10	13.7%
21	40	36%	1	7.1%	6	11.1%	23	31.5%
Totals	111	100%	14	100.0%	54	100.0%	73	100.0%

*Note:* *N* for each column equals the number of respondents across the four graduates schools to answer part three, question two found in Appendix 1 of this dissertation. The numbered core values may be found above in Table 5.

### Evaluation of the Research Design

The current methodology used in this dissertation was chosen with the idea of discovering the thoughts of the recent graduate of SBTS. A strength of employing the Internet to such research accelerates the research process. Also in the case of this particular research, the institution itself is involved through the support provided by the

IA and MIS offices in surveying the graduates. This fact insures that the proper channels of obtaining graduate information and use of the future findings will both be held in the highest regards.

Social science research itself depends on the thoughts and trends of society that are often only found via the work of a survey. In the present day and time, electronic media can be manipulated to enhance, not limit these findings. For example, a recent graduate of SBTS may be serving on a foreign field. Time and costs of surveying such a graduate are found to be a fraction of what the same research would have been a mere decade ago.

An obvious weakness in the protocols of this dissertation is this same reliance of the Internet. A small percentage of the graduates perhaps are removed from an environment in which the Internet is present. This may or may not have factored into the findings in that the graduates were not asked of their access to the Internet. These graduates will be alienated by this research. Another weakness of this particular research program is that in the cohort model time limits are strict and the survey must be monitored and eventually closed down sooner than perhaps other research models.

## CHAPTER 5

### CONCLUSIONS

The conclusions drawn from the research findings for the dissertation are discussed in this chapter. Any implications or applications from the study are posted as well. Further investigations that arise from the reported study are included in this chapter. The findings and displays found in the previous chapter are given a detailed treatment below as those findings correlate to the conclusions drawn from this dissertation.

#### **Research Purpose**

The purpose of the study was to determine to what degree the graduates of SBTS are incorporating the twenty-one core values of the institution into their ministries.

#### **Research Implications**

This research began in the hopes of discovering the degree in which the core values of SBTS were displayed in the lives and ministries of recent graduates. Chapter 1 opened this research by questioning the need for core values and the role that core values play in the life of an institution of higher learning. Core values are the heart of the assessment protocols of the institution and their display in the lives of the graduates of who institution speak to the adherence of the mission of the school.

The mission of SBTS is to produce graduates who mirror the values system held by the institution so that the institution will be one of influence throughout the field in which it trains students. The same can be said of an institution that is secular in its mindset and mission. Core values are to be imbedded into the students during their time of study so that the mission of the institution will survive vicariously through the graduates in subsequent years of service.

Implications derived by this research are arrived at in light of the expectations for this research held by the writer. These expectations are discussed at length in chapter 2 of this dissertation. The expectations brought to this research were to find a group of graduates who held high resemblance of the core values of SBTS prior to their taking the survey behind this research. The reputation of SBTS as a conservative, evangelical seminary will itself draw students to the seminary who are found to hold similar values before interaction with the seminary community. If the graduates were found to hold different values prior to their becoming students of the seminary, then the implication is that certain retraining and realigning of values must take place in the life of the student before graduation occurs. The literature review defined and set the perimeters for core values as they pertain to the life of an institution before and after graduation.

As revealed in chapter 2, this writer, being a graduate of SBTS, found fellow students at the seminary to be studious and academic minded. Regardless of age or gender, the student body appeared to be less mindful of the extroverted ideals of outreach and fellowship outside of an academic setting. The perception of this writer is that SBTS students were less relational and more scholarly in their efforts.

The conclusions that follow satisfy the perceptions held by this writer as true in all ways with only two exceptions. These expectations were held by this researcher and are reflect of his personal observations as a graduate student of SBTS. First, it was believed that the student body of SBTS held a high esteem for the work of the Southern Baptist Convention and secondly, that the student body was mindful of the historical backdrop of the seminary. Both of these expectations were fed by the personal values held by this researcher and may not have been held by fellow students. All other expectations brought to this project by this researcher were satisfied in the findings and conclusions of this dissertation.

Understanding the void in precedent research into the ministries of graduates of SBTS, this dissertation provides the administration of SBTS information by which to judge the effectiveness of the core values. The administration is now able to answer questions concerning needed changes in the implementation of the core values through the curriculum. Also, the questions concerning the acknowledgement of the core values within the community of the institution can be answered. Do the faculty and student body strive to embody these values? Do the faculty and student body have a basic knowledge of the values?

If the administration so wishes for the core values to be accepted and implemented institutional wide, the information gathered by each of the graduate schools is informative in detailing how to make such acceptance a reality. The overall practices of the institution in implementing and advertising the core values to all those interested in the community of SBTS can be examined and, as needed, changed. What follows is each

research question that was used to develop the purpose of this dissertation receiving individual treatment as to its own implications in light of this research.

### **Lack of Knowledge**

The graduates responding to the researcher-designed survey were first posed a series of questions that concerned any prior knowledge of the core values of SBTS. A resounding seventy percent of the respondents had no prior knowledge of the core values. While at first glance this number seems alarming the alarm itself is quelled by the fact that many of the values that SBTS holds dear are found in the ministries of recent graduates without prior knowledge of the existence of such values. The culture of ministry and mindset of recent graduates are ones who, for the most part, run parallel to value system of SBTS.

For example, Core Value 1, *Fervor for God's Glory*, received a 99.5% positive response from the graduates completing the survey. A rather healthy number of recent graduates feel that God's receiving glory is an important aspect of their ministry. This high of a response was not informed by the knowledge that this same aspect was indeed a core value of the institution in which they were trained. It would seem that Core Value 1 was self evident in the lives of the graduates prior to completing the survey.

The same could be said concerning a number of other core values. Core Values 8 and 3 were the next highest in percentages of positive results from the survey. Again, it can be said that a recent graduate who completed the survey were secure in his or her trust in the fidelity of the Bible and are confident in his or her qualifications and equipping for ministry, respectively.

At the other end of the spectrum, the administration will note with interest those core values that failed to garner a positive response from the recent graduates regardless of any prior knowledge. The reader of this dissertation was reminded in the previous chapter to bear in mind that this particular research question would give weight to the following research questions. To note that a high majority of those graduates responding to the survey completed the survey with no prior knowledge of the core values shows the true meaning and understanding behind the core values. For example, what does the graduates ranking of Core Value 20, *Affinity for the Southern Baptist Convention*, as last in positive responses infer? Coupling this ranking with the fact that this core value was unknown to the majority of the graduates prior to completing the survey leads one to conclude that perhaps holding an affinity towards the Southern Baptist Convention is not truly understood as a core value of recent graduates. Again, having no knowledge of the core values while still holding some and rejecting others speaks volumes towards what is truly the core values of the recent graduates. Such knowledge in turns speaks volumes to the true core values of SBTS.

### **Most Prevalent Core Values**

Graduates were asked a series of questions on the survey that would reveal which core values were most prevalent in their ministries. The thoughts behind these questions centered on the ministry situation and setting each of the graduates would find themselves in the most and how the core values of SBTS would aid in the ministry rendered. By and large, the most prevalent core value was Core Value 1, *Fervor for the Glory of God*. The literature review for this dissertation pointedly speaks to the glory of

God's being enjoyed by Him only when those serving Him rely solely on the power and grace His provides.

If Core Value 1 ranks first as the most prevalent of the twenty-one core values, the administration of SBST can rest assured that the recent graduates of the institution depend on God to complete the ministry in which they were entrusted. Being an evangelical institution at heart, SBTS can claim that based on the findings of this research that the recent graduates of the seminary are living examples of what the institution holds dear.

An implication drawn from research question two is the perimeters of the culture of core values within SBTS. As noted above, a high majority of the respondents were unaware of the existence of the core values prior to this research. For the highest ranking prevalent core value to be *Fervor for the Glory of God* can only mean that there is a within the confines of the learning community that is SBTS a sense that the glory of God is of somewhat importance. There seems to be little advertising of the core values on the part of the faculty or administration, hence the low percentage of graduates who have knowledge of the existence of the values; yet, the values appear in the responses of graduates on the survey. Certain core values of SBTS are finding their way into the lives of the graduates without any conscious input from the SBTS community.

There are slight inconsistencies in the core values of the graduates in the light of the revelation of the survey findings. Core Value 5, *God-honoring Family Life*; Core Value 4; *Manifesting Fruits of the Spirit* and Core Value 6, *Personal Integrity* each have the perception of being a core value that would rank high in the life of a Godly minister. The literature review and Scripture treatment for the core values found in chapter 2 of



this dissertation speak to the importance of such values when one is concerned with living a God pleasing life that is evident for others to witness. If this is true for the graduates then it is an inconsistency for these three core values to rank near the bottom of the list of most prevalent values. Of these three, none garnered a raw score of higher than 74.7% in terms of positive responses from the survey. The implication here is that while SBTS may perform well at conveying a value concerning the glory of God to its students, other pertinent values dealing with the minister and his or her personal life are falling by the way side.

In light of the responses given to Research Question 2, an implication for the administration to consider is whether or not each of the twenty-one core values are receiving equal treatment and respect. One value may not be reflective of the entire seminary community if that particular value is not represented in full measure as are the other values. This research shows that SBTS may not be investing the proper time or effort in instilling each of the core values into the ministry of every student.

The result of that lack of effort is paramount to the seminary giving itself a bad name. If there are core values that the seminary desires for each graduate to hold dear throughout life then ample effort must be applied that all of the core values are displayed in the ministries of the graduates. To slack in this effort is to ensure only that throughout the world of ministry are graduates who represent the seminary who are only representing less than all of the twenty-one core values.

### **Least Prevalent Core Values**

The next series of questions on the survey were put into place to discover just the opposite of the findings of research question two. Which, if any, core values were

deemed to be the least prevalent in the ministries of recent graduates? Another way to view this line of questioning is to think in terms of which, if any, of the core values were never displayed in the ministries of recent graduates?

This phenomenon was touched on above with the revelation that Core Value 20, *Affinity for the Southern Baptist Convention*, received very few positive responses from the graduates. Indeed, is this particular core value a true core value of the seminary if the graduates fail to reach a point of agreement with the leadership of the seminary that this core value is of some worth to their ministries?

The implication here is that if the above phenomenon is true, then the parties involved in the education process, either the seminary or the students, are not responsive to the process of transferring the core values across party lines. If a core value is not being perceived as needed or necessary to the ministry, then both parties involved must revisit the values for further clarification and/or improvements in implementation.

There is some good to be relished from the results of this research question. The opposite of Research Question 2 was indeed found to carry over to the responses of the graduates concerning those core values that were deemed least prevalent in the ministries. Again, Core Value 1 received the highest positive response totals from the survey and was deemed as the most prevalent among the ministries of the graduates. When asked to reveal the least prevalent core value this top vote receiving core value received no votes. The responses of the graduates did not vary from Research Question 2 to Research Question 3.

The same phenomenon can be seen in other core values as well. The core values that received no votes as least prevalent were: *Unconditional Surrender to the*

*Lordship of Jesus Christ, Qualified and Equipped for Ministry, God-honoring Family Life, Biblical Fidelity, Love of Learning and Enduring Desire for Personal Growth and Learning.* Couple this fact with the fact that conversely speaking three of the above core values, *Fervor for the Glory of God, Biblical Fidelity and Unconditional Surrender to the Lordship of Jesus Christ*, respectfully, were the top three core values chosen by the graduates as most prevalent and a truer picture of the values of the graduates of SBTS begins to develop.

Corresponding to this phenomenon is the fact that there are core values that the administration of SBTS has deemed as important while the graduates would beg to differ. The five core values receiving the most votes as least prevalent to the ministry of the graduates were: *Technological Agility*, the afore mentioned *Affinity for the Southern Baptist Convention, Historical Awareness, Cultural Engaging and Academic Excellence.* Among the twenty-one core values these five received double digit responses as being least prevalent in the ministries of recent graduates.

The implication here is clear. Are the core values that are held by SBTS held by recent graduates and if not can this core values be held as true core values of the institution? Do these five core values permeate the community of learning at SBTS to enough of a degree that the student body espouses these same values as they minister? Do local congregations take note that these core values permeate the lives of SBTS graduates? Furthermore, does a people group, denominational agency, local church or any area of service realize and recognize the full body of values that SBTS claims to hold dear? According to responses of the graduates completing the survey for this research the answers to the above questions is no.

### **Core Values Across the Graduate Schools**

The need of asking the final research question of this dissertation was concluded because of a desire to understand how the previous two research questions dealing with the most and least prevalent core values were displayed across the spectrum of the four graduate schools of SBTS. To discover this phenomenon the choices of the respondents most and least prevalent core values were simply place on comparison tables. Tabulations were then made to arrive at certain percentage points representing each core value per each school.

Implications drawn from the responses from this set of questions can vary among the leadership of each graduate school. If there are core values that received lesser amounts of responses the leadership and faculty of each individual school can settle what a proper response from each school. For example, Core Value 18, *Love of Learning* at first glance would score high as prevalent among a group of Christian educators; yet, of the Leadership school graduates responding to the survey only one claimed that this particular core value was the most relevant in his or her life. Likewise only one responding graduate of from the Graham school chose Core Value 14, *Missiological Adaptability* as the most prevalent core value in his or her ministry.

Noting that only one graduate choosing a particular core value as most or least prevalent is not to be understood as speaking for the larger school in context. For both the Leadership and Graham school, respectively, an overwhelming number of respondents fell in line with the other graduates to choose core values such as *Fervor for God's Glory* and *Biblically Fidelity* as the most important and *Affinity for the Southern Baptist Convention* and *Historical Awareness* as least prevalent to their ministries. The

implication here is that if one of the four graduate schools has or aims to have a particular theme or cohesiveness such as education, missions or pastoral care, according to the responses of the responding graduates, these themes or cohesiveness may yet to be achieved.

The implications mentioned above were limited in scope only to the research at hand. This researcher willingly concedes that other limitations may be drawn from future research or by those within the seminary community who drawn their conclusions based on this present research. Present implications feed off of the present setting of the core values within the institution at the time of this present writing. Future implications may differ based on future and unseen changes within that same community.

Implications for this present dissertation include the use of this research to better develop the list core values in a more cohesive manner. The administration will note that a small number of the core values overlap in their scope. An example of this are the core values labeled *Love of Learning* and *Enduring Desire for Personal Growth and Learning*. The precedent literature review found minute differences between these two ideals that are closely related. At the future discretion of the administration, these and other examples can be amended.

### **Research Applications**

In light of the implications listed above, per the responses to each research questions, there arises several applications from the overall research. These applications will be purposed in the form of recommendations. These recommendations are apt to fit needed changes that can increase the visibility, knowledge, understanding and application of the core values that SBTS desires to transfer into the ministries of future graduates.

These recommendations are not exhaustive nor does their implementation insure that each of the stated values will be understood or appreciated by all future graduates of SBTS.

### **Recommendation 1**

To stem the problem of overlapping core values, it is recommended that the administration revisit the present set of core values and reduce the number from twenty-one to a more reasonable number that is best arrived at by combining those core values that overlap in scope and purpose. The literature review for this dissertation proves that many of the twenty-one core values are arrived at from the same definition and literature base.

*Again, Love of Learning and Enduring Desire for Personal Growth and Learning* not only sound similar but they also have the acquisition of knowledge at their heart. Likewise one can see that Core Value 6, *Personal Integrity*, can be seen as an integral facet of Core Value 5, *God-honoring Family Life*. What graduate of SBTS, who desires to be known as a man or woman of integrity, would dare allow his or her family life to be degenerate?

This overlapping can be seen in a graduate supporting the greater work of the Southern Baptist Convention realizing full well that supporting such an entity involves maintaining a clear evangelical conviction and remaining passionate concerning the Great Commission. It goes without saying that each of the present twenty-one core values can be interpreted to fit the ideals of the common reader of those values. This fact allows any reader to claim an overlapping among any and all of the values based solely on the

interpretation of the reader. For this reason, the clarity of the overlapping should come from the administration of the seminary, which is the original source of the core values.

By reducing the number of core values, the administration would aid in the application and understanding of the core values. For no other reason than having twenty-one core values works against easy memorizing of the values among the faculty and student body. Easy recall ensures that the community of learning has a higher rate of learning and applying the core values during the education process. The burden of advertising or posting via campus publications would be made lighter by having fewer core values to list. Interested parties such as prospective students, accreditation agency officials and prospective faculty will have the heart of the value system of the institution is a more succinct format that does not lend itself to further interpretation.

Practically speaking, from the vantage point of this researcher, clarity could be readily at hand if the leadership of SBTS would categorize the core values into four to five groups and then under those categories list out the appropriate value that best fit into that heading. Taking the above mentioned overlapping core values as an example, it could be said that a core values of SBTS shall be Communicative Skills. Under that category could be listed competencies that the administration best feels as a measurable skill for graduates to obtain. These competencies could be but are not limited to *Technological Agility* and *Cultural Engaging* with the addition of such skills as may apply to the written and/or spoken word. Again, the idea is to create measurable competencies that the administration can point interested parties to for clarity of have the seminary best attempts to complete the mission of the institution. By taking this action, surveying future graduates will be a moot point.

## **Recommendation 2**

The literature review that served as the base of study for this dissertation proved the point of the lack of comment on the area of core values as they pertain to higher education. This fact proves detrimental to the efforts of the administration of SBTS in trying to place these particular values into the ministries of future graduates. As noted above, seventy percent of those graduates responding to the survey were unaware of the existence of the core values. If this percentage is combined with the fact that those graduates that either are aware of the core values or soon discover their existence yet still do not grasp which of those core values the administration feels are the heart of the value system of the institution, then what remains is simple a group of graduates that do not understand what is important to the seminary from which they graduated.

A simple remedy in stemming this possible outcome is for the administration of the seminary to revisit the core values and rank them in order of utmost importance in the life of minister. This ranking should be handled with care as not to seem aloof, opinion-driven or out of touch with the common congregants who are served by the ministry of the graduates. As noted in chapter two above, the mandate for the core values for an evangelical seminary should first and foremost be biblical in nature. Otherwise the thought of conservative, evangelicalism would be replaced by man-made traditions and thought patterns.

A ranking of the core values would serve the seminary community by enabling the administration and faculty to point to the list of values that that prospective students or faculty could view as a reflection for involvement with the seminary community. Even a casual glance at such a list would inform any interested parties the exact nature and



mission of the seminary with little explanation needed. Ranking and listing the core values would insure that future students, staff, faculty and even trustees would understand from the outset of their relationship to the seminary the definition of the hopeful outcomes of the institution.

### **Recommendation 3**

The clearest time to introduce the graduates to the existence of the core values is not after their studies are complete. This dissertation has proven this theory. The clearest time to instill the core values of an institution into the hearts of students is during their time in the classroom. A recommendation for many other graduates schools may prove to be a headed request. For SBTS this recommendation comes with an eye towards a ready-made tool that is already employed by the seminary. First year students are asked to complete a *Formation of Christian Ministry*. This class is designed to inform and introduce seminary students to life in the ministry and the community of learning that is seminary.

Each instructor for such a class should be encourage to incorporate the core values of the seminary into the program for this class. At the end of a semester worth of immersion into campus life, the students should have a clear picture of what is expected of them during their time of study and the time that follows their studies. The core values would serve as a vital link and reminder of what is expected of a student and graduate of SBTS. The administration would be wise to over see the process of writing and approving the curriculum for infusing the core values into the classroom setting. This oversight would ensure that each instructor and student understands the nature of the values and their importance to the accreditation process outlined in chapter one of this

dissertation. The students are at present encouraged to seek advice and input from their professors outside of the classroom. The *Formations of Christian Ministry* class would provide yet another avenue for strengthening the bond between faculty and student body as a form of shepherding group.

#### **Recommendation 4**

An increased knowledge of the core values would be accomplished by an increased visibility of the values. If, as previously mentioned, seventy percentage of recent graduates do not have a knowledge of the existence of the values, then the values must be missing from the view of student and alumni bodies. To solve this problem it is recommended that the administration sets forth an effort to make the values more assessable and visible to all interested parties.

The seminary maintains an informative website that can be accessed by person throughout the world. The values may be posted on the website with directions given to access them. An explanation of the values and how they are implemented can be added for further clarity. Easy access such as this can also benefit the accreditation process in that agencies interested in the implementation of the mission of the seminary can access this same information.

The values can be posted throughout the campus in relatively accessible areas. Whether in the entrance to the campus library or the student center, the placement of the values in high-traffic areas will only serve to increase the knowledge of their existence and thus increase the knowledge of how a student or alumni of SBTS is to represent the institution. Such a posting can be easily added to the publications of the seminary such as the student directory and academic catalog. The seminary can also make the core

values a part of the display booths that are utilized by the Office of Admission and /or Public Relations. All who come into contact with any number of resources for the seminary should walk away from that encounter with a sense of the mission and purpose of the institution.

### **Recommendation 5**

It is further recommended that the administration of the seminary utilize another ready-made tool of the community of learning to instill the core values into the lives of students. Each week the seminary community joins together in corporate worship in a chapel setting. For two days a week a high majority of the seminary body can be found in one room with close attention fixed on the subject of the day. Speakers from within or without the seminary could focus the chapel service towards the biblical mandate for the values system of the seminary.

Whether during a special emphasis over a period of several chapels or during a major address such as convocation or graduation, the core values could be expounded upon by speakers with expressed interest in the core values. The chapel system employed by SBTS is set to place guest lecturers before the student body that are renowned and respected. The students are affected by these speakers and by the faculty chosen to address chapel in ways that a classroom lecture will not influence. For those that see the core values as to proper chapel fodder would have their uneasiness relived as they realize that the core values were put into place to act as a template by which the student body would be shaped.

By using Core Value 1, *Fervor for the Glory of God*, as an example, one can see that the scripture references standing in need of solid evangelical treatment are too

numerous in themselves to cover in a single chapel setting. Again, a better awareness and understanding of the core values of SBTS insures that these values do not remain on campus and unused by alumni as they scatter across the globe to serve in their calling.

### **Research Limitations**

At the onset of this dissertation expectations were expressed by this writer as to what characteristics would be used to describe the recent graduates of SBTS. Chapter two included various practical competencies in which the graduates may have been found to convey upon the conclusion of this research. For the most part those expectations have been found to be true. According to the findings reported in chapter four, the recent graduates of SBTS are driven by studious habits and as students indeed showed concern over academic pursuits. These men and women who now wear the label of alumni represent SBTS as intellectually capable servants of the church. This capability at times shows to overshadow the relational aspect of ministry.

These findings, whether viewed as positive or negative, were affected by the limitations that surrounded this dissertation. Certain limitations were of no fault of the researcher or the research design yet these limitations may have played an integral role in the findings of this dissertation. These limitations must be addressed in order to better execute future research in this area.

First, of the 1140 recent graduates that were offered the opportunity to complete the survey, only 25% completed the work. No ideal target number was given during the prospectus stage of this research but an understood limit was discussed between this researcher and his dissertation supervisor. A return rate of 30% would allow for a solid description of the overall ideals and thoughts of the entire research

population. While 25% is relatively close to this understood rate of return goal, it remains lower than expectations.

Secondly, while use of the Internet can no longer be seen as recent or as trivial, there remains certain parts of the world that lag behind in the development of proper channels by which the internet may be accessed. Some of the graduates can be found in such areas as they serve in foreign lands as missionaries or even in remote parts of North America again where access to a computer or the Internet maybe restricted. This limitation is quickly disappearing as new technologies are being developed to side step this problem in future research.

Any reader of this dissertation can deduce the fact that in chapter four the numbers of the respondents answering each and every question from across the four school varies. This is purely a design flaw in the survey. At no point in the survey were the respondents required to complete each and every question. For this reason, through this dissertation, this respondents have been referred to as those graduates responding to the question. A admirable picture is seen through the results at hand, but to require each question to be answered would have given a much clearer picture for this overall dissertation. That said, adding such a requirement perhaps would have cause other respondents not to finish the survey and thus hurt the overall rate of return.

Finally, this research was further limited by the fact that only four graduating classes were surveyed. Reasons for placing such perimeters around the research are set forth in chapter one of this dissertation. Being that the core values of SBTS are new in their written form limits the knowledge of recent graduates to their existence. Being unfamiliar with the core values limits the responses the graduates could give, as those

responses would pertain to the core values they were supposed to display. With each graduating class the newness of the core values is more a moot point. That being understood, this present research calls for the upkeep of refreshed research in this particular area in the life of SBTS.

### **Further Research**

To add to the strength of future research there must first be a more specific look at the individual graduates. The demographic findings in chapter four reveal only the perimeters for this dissertation, which were set to report findings from the graduates across the four graduate schools. Future researchers can revisit the same line of questioning, but break the graduates down future in their findings by degree, age, gender or position held. Do Theology graduates who are middle-aged have a different take on the core values than do a more recent graduate who is in his or her mid-twenties? Slight changes in the demographic section will reveal the answer to such questions.

Future studies into this area could also focus on the thoughts and ideas of former graduates instead of recent graduates. Former graduates being defined as those men and women who have a longer history of service between the present and their graduation dates. An interesting focus of study would be to center on those graduates that completed their degree prior to the conservative resurgence of the Southern Baptist Convention, which ultimately led to a change in leadership at SBTS. Were any of the present day core values present in the lives of graduates prior to Albert Mohler's being named president of the seminary? If so, what does such information say to the insight of Mohler into the life of SBTS as to he being the author of the twenty-one core values of present day SBTS? If indeed there are traces of the present day core values that can be

found in the lives and ministries of the graduates that completed their degrees prior to the core values being expressed officially in writing, what does this information say concerning the implied infusion of the core values among the former administration and faculty?

Upon the acceptance and implementation of the recommendations found above, future research could focus on replicating this dissertation and survey to test the knowledge of and display of the revisited core values in the lives of future graduates. How do the graduates respond across the four schools at some future point when the core values own a more active role on the life of the seminary community? This research question, as those asked above are best suited for future research into the lives of future graduates. Such research is the mainstay point behind this present dissertation and a call for future research into the lives of future seminary graduates: that indeed there will be future graduates of SBTS. The foundation on which the core values of SBTS were built on is for the sole intended purpose of future students. Men and women that are called out to be trained to provide a fruitful service to the kingdom of God. The core values of SBTS are benchmarks providing illumination to the students within this community of learning.

Future replications of this work will require a researcher to follow the guidelines set forth in obtaining permission through the proper channels of SBTS leadership and putting into place the protocols outlined in chapters 1 and 3. Future surveys of graduates will be able to follow the example set forth in this dissertation or make additions and delineations as fit the future research needs. Future assessment needs will be strengthened as this research and any subsequent findings can be used to aid the

institution in meeting standards from accrediting agencies. Similar surveys may be produced to aid in meeting other accrediting standards.

Future research can be undertaken in a similar fashion as this present work if only by addressing the areas not covered in the delimitations listed in chapter three. Implied also is the need to replicate this study after reviewing the limitations and recommendations named above. This research will provide insight into the ministry of recent graduates from the four graduate schools of SBTS. The administration of Boyce College, the undergraduate school of SBTS, may in the future discover the need to survey the graduates of that program. If the population was changed to focus on the undergraduate alumni, the protocols set forth in this research could be replicated to discover similar findings for Boyce College graduates. The same principle holds true for graduates of the Seminary Wives Institute of SBTS.

The research found in this dissertation will include only those students who graduated from SBTS. Other students who attended, but for various reasons did not graduate may be surveyed in the future to discover the core values place or lack thereof in their lives and ministries. Included in such a population also would be the present day student body. Are the core values present while a student is presently enrolled? What steps is the community of SBTS taking to install the core values into the student body *prior* to graduation?

Graduates who are not at present involved in a ministry setting were excluded from this present research. Future research can involve the discovery of the core values in the lives and work of those graduates who are not employed in a typical ministry or church related field. Graduates from SBTS fill many positions throughout the work



spectrum. The core values may or may not be demonstrated in the lives of those graduates or pertinent to their work environment. At a future date the administration of SBTS may discover the necessity of surveying graduates for similar findings.

The precedent literature review for this dissertation found in chapter 2 was extensive yet not exhaustive. The findings in this research are complete only to the point of the present target population. Researchers replicating this present work to discover similar findings may conclude different results. Further work in this area would add to the literature base in the area of assessment, the study of core values, and the measurement of alumni from institutions of higher education.

**APPENDIX 1**  
**RESEARCHER DESIGNED SURVEY**

THE TWENTY-ONE CORE VALUES OF THE SOUTHERN BAPTIST  
THEOLOGICAL SEMINARY IN THE MINISTRIES OF GRADUATES

**Invitation to participate**

As a graduate of Southern Seminary (SBTS) your expertise is needed. What you see is a survey being conducted on the recent graduates of SBTS to discover to what degree the core values of the seminary are displayed in your life and ministry. In 2002, the trustees of SBTS adopted a list of twenty-core values that the institution desires for all her graduates to demonstrate. The core values being displayed by the alumni of the school aid in future accreditation measures. Furthermore, being an alumnus you have key insights to the needs of future students. The survey will take approximately 30 minutes of your time and once is completed you will receive via email a summery of the research findings if one is requested.

**Agreement to Participate**

The research in which you are about to participate is designed to examine the 21 core values of Southern Seminary as displayed in the ministries of recent graduates. This research is being conducted by Clay Anthony for the purpose of completing his dissertation in the Doctor of Education program at Southern Seminary. In this research you will answer a series of multiple-choice questions. Please follow the instructions below carefully. There are two parts to the survey. The first part of the survey is strictly demographical information. The second section contains three sub-areas each of which contains various core values. In each area you will be asked a series of questions that relate to you and the core values being displayed in your relationship to God, to others and in your personal life. Any information you provide will be held *strictly confidential*, and at no time will your name be reported or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

I agree to participate

I do not agree to participate

**Part I: Brief demographics.** Please respond to the questions concerning your present ministry setting.

1. Age

25-34    35-44    45-Above

2. Gender

Male    Female

3. Year of Graduation

2002    2003    2004    2005

## 4. Degree received

- MATS    MACE    M.Div.    MM  
 D. Miss.    D. Min.  
 Th.M.    Ed.D.    Ph.D.

## 5. School of study

- Christian Education                       Theology  
 Music     Missions

## 6. Years of service in present setting

- less than a year  
 1-2 years  
 3-4 years  
 5 or more years

## 7. Present position (check your primary role)

- Youth    Music    Children    Education    Church Plant  
 Pastor    Other \_\_\_\_\_    Secular Position

**Part II:** Read each statement and give your honest reply on the scale provided. These questions reflect the core values pertaining to your relationship with God.

Strongly Agree	Agree	Disagree	Strongly Disagree	
1	2	3	4	
1	2	3	4	1 – I recognize the importance of God receiving glory.
1	2	3	4	2 – I believe that God is as passionate about His glory today as He was revealed in Scripture.
1	2	3	4	3 – My passion for God that attracts people to my ministry.
1	2	3	4	4 – Jesus displayed the model leader as one of a servant.
1	2	3	4	5 – One measure of success in ministry in terms of winning souls to Christ.

Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				6 – I measure success in terms of obedience to Christ.
1	2	3	4	7 – I viewed my seminary training as an advancement in learning.
1	2	3	4	8 – I viewed my seminary training as an advancement in career.
1	2	3	4	9 – I feel Biblically qualified for my present ministry setting based on the qualifications set forth in Scripture.
1	2	3	4	10 – I can be described as a kind person.
1	2	3	4	11 – Even in the privacy of home, I show little anger towards undone work by others.
1	2	3	4	12 – I have little patience for workers who lag behind in their work.

The following questions deal with your relationship to others. Please read the question and answer honestly on the scale.

Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				13 – My family regularly participates in a family worship experience inside our home.
1	2	3	4	14 – The membership of my immediate family supports my ministry.

Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				15 – My family members feel the stress of living inside the ministerial “fishbowl.”
1	2	3	4	16 – People trust me with private information.
1	2	3	4	17 – I have been asked to serve in a civic position in my community.
1	2	3	4	18 – My finances are in order.
1	2	3	4	19 – I maintain a personal quiet time with God every day.
1	2	3	4	20 – I have an accountability partner.
1	2	3	4	21 – I read Christian devotional works.
1	2	3	4	22 – I hold to the doctrine of inerrancy.
1	2	3	4	23 – The Bible contains the Word of God.
1	2	3	4	24 – The Bible is the revealed word of God.
1	2	3	4	25 – I actively share my faith.
1	2	3	4	26 – I lead those under my care to share their faith.

Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				27 – I believe the role of the church is to pursue converts.
1	2	3	4	28 – Teaching is a major facet in my ministry.
1	2	3	4	29 – I am actively involved in a discipling role in my ministry.
1	2	3	4	30 – Faith issues make their way into my conversations with strangers.
1	2	3	4	31 – While a student I put a high emphasis on grades.
1	2	3	4	32 – Pursuing further education past seminary is important.
1	2	3	4	33 – I pursued a degree post-Southern.
1	2	3	4	34 – I would rather serve in a foreign setting than in the local church.
1	2	3	4	35 – I am presently leading our church into a new program for growth or outreach.
1	2	3	4	36 – Since my arrival at my present ministry setting has experienced numerical growth or addition of staff.

Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				37 – Since my arrival at my present ministry setting I have written a letter to the local newspaper concerning a Christian response to a current event.
1	2	3	4	38 – I shy away from preaching or teaching the Biblical response to cultural issues.
1	2	3	4	39 – I subscribe to periodicals dealing with current thoughts and trends in the culture.
1	2	3	4	40 – My ministry participates in ministries to the poor/homeless during the year and that involvement includes a gospel presentation.
1	2	3	4	41 – The church I serve/attends routinely sends members on missionary trips.
1	2	3	4	42 – My ministry actively pursues avenues of ministries to persons of various ethnic backgrounds.

The following questions deal with your personal relationships. Please read each question and respond honestly on the scale.

Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				43 – I am familiar with the founding of Southern Seminary.



Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				44 – I have used historical insights from the founder's of the Southern Baptist Convention in my ministry.
1	2	3	4	45 – I believe Southern has strayed from the underpinnings of her founding.
1	2	3	4	46 – I am good at delegating my work.
1	2	3	4	47 – When decisions are to be made concerning ministry options I respect and act on the advice of subordinates.
1	2	3	4	48 – I am a better leader of persons than manager of projects.
1	2	3	4	49 – I am asked to speak to groups other than those inside my normal congregation.
1	2	3	4	50 – While at Southern I took at least one course dealing with communication.
1	2	3	4	51 – I consider myself well informed in areas other than the ministry, i.e. arts, science.

Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	
				52 – I learned more about ministry by being in ministry rather than in seminary.
1	2	3	4	53 – Southern created in me a yearning to stayed informed on current trends in ministry.
1	2	3	4	54 – I feel the most of what I need to know about being a good minister was learned during my days at Southern.
1	2	3	4	55 – I collect and maintain an active library.
1	2	3	4	56 – I read Christian biography.
1	2	3	4	57 – I attend pertinent conferences as often as I can.
1	2	3	4	58 – The church I serve/attend receives its educational materials, outreach materials and other services from the Southern Baptist Convention.
1	2	3	4	59 – I hold an affinity towards the greater work of the Southern Baptist Convention.
1	2	3	4	60 – When possible I attend the annual meeting of the Southern Baptist Convention.

Strongly Agree	Agree	Disagree	Strongly Disagree	
1	2	3	4	
				61 – I have introduced new technology to my present ministry setting.
1	2	3	4	62 – The internet plays an intricate part in my present ministry.
1	2	3	4	63 – I attempt to stay as update with new technology as possible.

**Part III:** Please answer the following. Review the twenty-core values found below and answer the final three question that follow.

1. Fervor for the Glory of God
2. Unconditional Surrender to the Lordship of Jesus Christ
3. Qualified and Equipped for Ministry
4. Manifesting the Fruit of the Spirit
5. God-honoring Family Life
6. Personal Integrity
7. Devotional Intensity
8. Biblical Fidelity
9. Evangelical Conviction
10. Great Commission Passion
11. Academic Excellence
12. Affection for the Local Church
13. Cultural Engaging
14. Missiological Adaptability
15. Historical Awareness
16. Healthy Respect for and Ability to Relate to Others
17. Communicative Ability
18. Love of Learning
19. Enduring Desire for Personal Growth and Learning
20. Affinity for the Southern Baptist Convention
21. Technological Agility

1. Prior to this survey, were you aware of the existence of these core values?  
\_\_\_\_\_ Yes      \_\_\_\_\_ No
2. Of the twenty-one core values, which one is the most prevalent in your ministry?
3. Of the twenty-one core values, which one is the least prevalent in you ministry?

Thank you for your participation!

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## ABSTRACT

### THE TWENTY-ONE CORE VALUES OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY IN THE MINISTRIES OF GRADUATES

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The Southern Baptist Theological Seminary, 2006  
Chairperson: Dr. Dennis E. Williams

This dissertation examined how the more recent graduates of The Southern Baptist Seminary (SBTS) are incorporating the twenty-one core values of the institution into their present ministries. The data garnered from this present research will enlighten interested parties to the world of assessment in higher education and the role that core values play in that process. Future graduates of SBTS will be impacted in their education due to the findings of this dissertation.

A researcher-designed survey was placed before the recent graduates of SBTS under the direction of the Office of Institutional Advancement of the seminary. The raw data received through this research was tabulated and put into visual formats to aid the reader in seeing what these findings mean. Graduates from across the spectrum of theological education are in no way to be generalized by this research. Only those graduates across the spectrum of the four graduate school of SBTS are represented in the research population for this study.

The findings have shown that while the high majority of those graduates that were surveyed had no prior knowledge of the existence of the core values the core values

nonetheless existed in their ministries. The graduates reflected a trace of each of the core values throughout their ministries with the core values that focused on the glory of God, surrender to the Lordship of Christ, and a trust in the fidelity in the Bible to be the values that emerge over all others. Core values that collect the least amount of prevalence in the ministry of recent graduates were those that focused on new technologies and denominational affiliation.

The overall picture of an average SBTS graduate is one of a studious student who carries a love of continued learning throughout his or her ministry. The recent graduate of SBTS does not lay claim to a vast knowledge of the historical setting of the seminary. With that understood, the history of the core values can be seen in his or her life due to the fact that such a large number of the graduates had no prior knowledge of the existence of the values, yet many of the values appear in their ministries. Across the spectrum of the four graduate schools, the number of respondents and the type of core values they responded to remain the same. The top three core values in positive or negative responses remained true from The School of Theology, The School of Music, The School of Leadership, and Church Ministry or The Billy Graham School of Missions, Evangelism and Church Growth.

Further research is needed to reveal the thoughts on and impression of the core values of the seminary on the ministries of future graduates. Further research is also called for to examine if the present day core values add or detract from the past seminary training of older alumni. Any future research will add to the literature base for this area of study while at the same time keep the accreditation protocols and practices of training fresh among those tied to SBTS and the mission of the institution.

Key words: assessment, clergy, evaluation, graduate schools, Christian higher education, core values, minister's family, minister's training, missions statement, outcomes

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