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DEVELOPING AN INTERNSHIP MODEL FOR PASTORS  
IN AFRICAN AMERICAN CHURCHES, AT FOREST  
BAPTIST CHURCH, LOUISVILLE, KENTUCKY

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A Project  
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 Educational Ministry

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by  
Jamaal Ellis Williams  
May 2019

**APPROVAL SHEET**

DEVELOPING AN INTERNSHIP MODEL FOR PASTORS  
IN AFRICAN AMERICAN CHURCHES, AT FOREST  
BAPTIST CHURCH, LOUISVILLE, KENTUCKY

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## PREFACE

This project would not exist without the encouragement of many dear individuals to each of whom I say—thank you.

First and foremost, thank you, to my wife, Amber, who eagerly encouraged me to pursue this doctoral program. From the time I started the doctoral studies until now, we moved homes, churches, and added twins to our already family of five. Miraculously, I have yet to hear her complain. Second, this project would not have been possible without the elders and members of both Forest Baptist Church and Sojourn Community Church Midtown. Pastoring both congregations has been a clear sign of God’s love and grace for me. Third, to my good mentors and friends, Dr. Jim Tipton, Dr. Stan Parker and Dr. Curtis Woods whose encouragement and help to me during the process was priceless. Fourth, to my parents John and Pamela Williams whose life and ministry example propelled me to pursue ministry and walk in a manner worthy of the gospel. Fifth, to the late Dr. T. Vaughn Walker, my doctoral supervisor, who encouraged me to pursue this doctorate may your legacy continue to flourish through the many lives that you have impacted. Sixth, to Dr. Shane Parker who stepped in as my supervisor after Dr. Walker’s passing; his expertise and patience were remarkable and life-giving to me. Finally, to my children Nia, Josiah, Kayla, Micah, and Judah, who complete my joy.

Jamaal Williams

Louisville, Kentucky

May 2019

CHAPTER 1  
INTRODUCTION

**Purpose**

The purpose of this project was to develop an internship model for pastors in African American Churches, at Forest Baptist Church, Louisville, Kentucky.

**Goals**

The first goal of this project was to establish a partnership with the Kentucky Baptist Convention (KBC) and the North American Mission Board (NAMB). The purpose of the partnership was for NAMB and the KBC to provide a financial stipend to Forest Baptist Church (FBC). The stipend allowed a pastoral intern to dedicate twenty-five hours a week for one year toward personal/ministerial development and church revitalization. The intern's role was to work in conjunction with the lead pastor, associate pastors, and deacons to enable the pastor to devote his time to preaching and vision. This goal will be measured by the approval of a stipend by the KBC and NAMB and would be considered successful when the partnership has been established.<sup>1</sup>

The second goal was to develop a model for FBC to train and empower men preparing for ministry through an internship. During the internship, I guided the intern in personal spiritual development and ministerial leadership skills. The model was grounded in biblical and theological foundations for training ministers found in Jesus' training of his apostles in the Gospels and Paul's training of young ministers in the Pastoral Epistles. I focused on Paul's Pastoral Epistles instead of all of his epistles because the way Paul's

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<sup>1</sup> See appendix 1 for the request for partnership and stipend.



interacts with Timothy and Titus sets a precedence for how pastors can relate with their understudies. The model was also informed by practical reflections on mentoring-based ministry training. The internship model was intended to enable FBC to better fulfill the Pauline admonition to entrust the gospel message to “What you have heard from me in the presence of many witnesses, commit to faithful men” (1 Tim 2:2).<sup>2</sup> In creating the model I sought to answer four questions: (1) What are the unique historical and sociological challenges African American churches face that the intern must beware of and equipped to address? (2) What are the strengths of the African American church that ministerial mentorship must appreciate and be mentored toward? (3) How does a holistic internship within the African American context benefit Southern Baptist churches and local Southern Baptist state conventions as a means of racial reconciliation? (4) What is the necessity of interdisciplinary mentorship in the black church context?

This interdisciplinary process was meant to build the intern’s ability to engage the culture. This goal was measured by an expert panel of three specialists from the Kentucky Baptist Convention’s Church Revitalization Team. The team was given a rubric to rate the quality and utility of the action steps. This goal was considered successful when at least 90 percent of rubric responses indicated that the training model met or exceeded expectations.<sup>3</sup>

The third goal was to assess key strengths and weaknesses of the pastoral intern. The intern was to complete a pre-test Character and Ministry Assessment Form consisting of twenty marks of biblical eldership found in Titus 1:5-9 and 1 Timothy 3:1-8, as well as nine components of the “fruit of the Spirit” (Gal 5:22-25) and various ministry skills.<sup>4</sup> Since the intern is married, the intern’s spouse completed an identical

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<sup>2</sup> All Scripture references are from the Christian Standard Bible, unless otherwise noted.

<sup>3</sup> See appendix 2 for the expert panel rubric.

<sup>4</sup> See appendix 3 for the pre- and post-test Character and Ministry Assessment

assessment, along with the intern's closest friend, in order to provide the candidate with a holistic picture of key strengths and weakness in areas vital to pastoral ministry. This goal was considered complete when the questionnaires were completed and returned, and the data analyzed.

The fourth goal was to conduct a formative assessment of the intern's spiritual and ministerial growth over a six-month period. Using results from the pre-internship questionnaire to identify key areas of spiritual and ministerial growth, the pastor and intern established specific spiritual and ministerial achievement targets and developed a plan for personal growth toward each target.<sup>5</sup> The intern and I met monthly for six months to review incremental progress toward each target, which was documented on an Internship Accountability Form. This goal was to be considered successful when six Internship Accountability Forms documenting the intern's achievement targets, monthly meetings, and incremental progress have been completed by both the intern and the pastor.<sup>6</sup>

The fifth goal was to conduct a post-internship assessment. This assessment utilized two instruments to provide feedback on the effectiveness of the internship experience for the pastoral intern and the mentoring pastor. For the first component, the pastoral intern, intern's spouse, and intern's friend completed the same Character and Ministry Assessment Form that was used at the start of the internship. The results of the questionnaires were compared using a t-test for dependent samples. This part of the goal was considered successful if an analysis of the results indicated a statistically significant improvement in those areas previously identified as weak.

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form taken by the intern, evaluating himself. The same assessment was given to the intern's friend and spouse to assess the intern.

<sup>5</sup> See appendix 4 for the form given to the intern to help identify personal areas of growth and goals.

<sup>6</sup> See appendix 5 for the monthly Internship Accountability Forms.

The second component of the assessment provided feedback to the pastor by means of an Internship Experience Survey completed by the pastoral intern. The survey was a twenty-question instrument that evaluated the intern's perspective of the internship experience and mentoring relationship. This instrument helped the pastor identify areas of needed improvement in the internship model. This part of the goal was considered successful if at least 85 percent of the survey responses were "agree."

### **Context**

From August 2009 to September 2015, I served as the lead pastor of Forest Baptist Church in Louisville, Kentucky. FBC is an historically African American church located in the Newburg area of Louisville. The church was founded in 1868 by slaves who met in the forest where the church is now located, which is where the congregation derives its name. FBC is a small church of 250 active members. Though the congregation was growing, it had limited financial resources to support its ministry needs. While I was there, FBC employed one part-time youth pastor, a full-time music director, a part-time organist, a part-time secretary and me. If FBC was to serve its members and the broader Newburg community effectively, it needed to increase the number of ministers on its staff.

In November of 2013, I created and co-authored a proposal that was sent to Steven Rice, team leader of the Church Consulting and Revitalization Team of the Kentucky Baptist Convention. The proposal requested that the KBC and the NAMB partner together to provide FBC with an intern. Both entities agreed and an intern began working with FBC in May of 2014.

The proposal was birthed out of three needs. The first need was to free the lead pastor for preaching, casting vision, and overseeing the implementation of the vision. The proposal requested that the KBC and the NAMB consider providing one of FBC's seminary students with a paid internship to help the church with revitalization.

Specifically, the intern would help the church grow in building biblical community and fellowship outside of Sunday morning and familial relationships. The

New Testament epistles continually call believers to what is often referred to as the “one another’s” of Scripture.<sup>7</sup> These verses command believers to “love one another” and “bear one another’s burdens.” FBC’s pastors believe this was an area of needed growth and had a vision for moving the church in this direction.

The vision was to meet this need through a community group ministry. The intern freed the lead pastor for preaching and casting vision by successfully starting and maintaining these groups. Community groups were created with a threefold purpose: to help members grow in discipleship, to care for each other, to engage in mission. Each of these areas was in need of refining in FBC’s context.<sup>8</sup>

Second, the proposal was written to address the need for ministerial training at FBC. Since coming to the church, I had licensed two individuals to become associate pastors and affirmed two others in that role. However, we did not have a formal, consistent means of training potential ministers of the gospel.

Third, the proposal was written with the hope of gaining greater cooperation between African American Southern Baptist churches and the Southern Baptist Convention. Traditionally, the majority of African American Southern Baptist churches have not fully participated in the SBC. African American churches seldom give significantly to the Cooperative Program, which is the chief Southern Baptist mechanism for funding that supports the advancing of the gospel both locally and abroad.

There are complex reasons why most African American churches do not give. One reason stems from African American congregations’ financial and socio-economic

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<sup>7</sup> At least 55 verses in the New Testament have the phrase “one another” in them. Examples are John 13:14 and Rom 12:16. In the FBC context, the seminary student would help lead the church to love one another by creating and establishing a community group ministry that helps the body care for each other.

<sup>8</sup> Gratitude to Sojourn Community Church, Louisville, KY, for assisting FBC in developing our model for Community Groups; much of what we had came from them or resources to which they pointed us.

struggles. Since many of these churches struggle economically, giving to the Cooperative Program is not a priority or capability. Besides the financial aspect, other relational and racial issues contribute to the disconnect between the SBC and most African American congregations.

### **Rationale**

This project was needed for five reasons. First, this project intended to provide invaluable ministry experience for a seminary student. Many seminary students graduate with only minimal real-world ministry exposure. Some graduates struggle to find their first ministerial job due to lack of experience. In the midst of often grueling secular work schedules, sometimes involving working nights or multiple jobs to pay for school and support their family, many struggle to even *attend* church regularly. Through this project, a seminary student received real-life ministry training through focused pastoral mentoring, completing certain ministerial functions (he led community groups, visited hospitals, etc.), and through completing a significant ministry task. At the conclusion of this internship, the intern was better prepared to plant or serve on staff at a church.

Second, churches need a model for developing men who sense a call to pastoral ministries apart from seminary training. The research in this project specifically applies to African American churches because that is the context in which I serve and I have a deep burden to see churches revitalized and planted in heavily populated African American areas. Some pastors in the African American context have no formal means of shepherding and training future pastors. This model can provide African American pastors with a biblical, reproducible model for developing ministers within the church.

Third, FBC's leaders needed more godly men to help carry the leadership load. As a result of having only one full-time pastor and 250 active adult members, casting vision, preaching, counseling, and general oversight of the church's discipleship process was overwhelming. It is no secret that many pastors report struggles with depression and burnout because of the lack of ministry support. If the local conventions are financially

able to create partnerships with a nearby Southern Baptist Seminary to assist pastors and low-income churches by providing an intern, they should. In the case of this proposal, the intern worked 25-30 hours a week in order to help the other leaders with ministry tasks.<sup>9</sup>

Fourth, this program modeled a fruitful relationship between Kentucky's Southern Baptist African American churches and the SBC. As a result, African American churches will become more acquainted with the KBC and NAMB, and the participating churches will become faithful members of the SBC and contributors to the Cooperative Program. As America becomes increasingly multicultural and ethnically integrated, the KBC must gain more participation from minority churches if their ministry is to have a polyphonic voice.

Fifth, this project helped create biblical community at FBC. The model church of Jerusalem is seen in Acts 2:42-47. The Bible describes the church as "having all things in common" (v. 44). The first-century Christians knew each other and as a result were able to minister to each other. The church thrived because it was committed to the Word of God, prayer, eating together, and encouraging each other daily. Bible study and corporate worship are important, but the members of FBC must know each other more intimately in order to bear each other's burdens and help each other fight sin. FBC's intern helped start and oversaw one major ministry, community groups. Community groups are home Bible studies that meet weekly throughout the city in leaders' homes. The groups have fellowship, review and apply the previous Sunday's sermons, and care for each other. Having an intern devote the majority of his time outside of personal development to this project was beneficial to the church.

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<sup>9</sup> For more on why the SBC should assist African American churches, see Kevin Jones and Jarvis Williams, *Removing the Stain of Racism* (Nashville: B & H Academic, 2017).

## Definitions, Limitations, and Delimitations

Some terms used throughout this project are defined below to aid the reader's understanding of the subject.

*African American church/black church.* The phrase African American and black church are used synonymously throughout this project. Both terms point to churches where the majority of their members are citizens of the United States with lineage connected to the African diaspora and carry the various forms of black culture.

*Mentorship.* My definition of this term mirrors that of Chuck Lawless, who writes, "A God-given relationship in which one growing Christian encourages and equips another believer to reach his/her potential as a disciple of Christ."<sup>10</sup>

*Ministry partnership.* The KBC's mission statement states that the convention is "by churches, for churches, to help churches reach Kentucky and the world for Christ."<sup>11</sup> Therefore a partnership with the KBC rejects paternalism and affirms local church autonomy while working together and sharing resources to help each other fulfill their mission and the great commission.

*Pastoral intern.* The pastoral intern was a church member and seminary student preparing for ministry who was selected for a one-year mentoring relationship with the pastor of FBC. This relationship requires the candidate to assist in various ministry tasks within the congregation and is intended to deepen the candidate's spiritual characteristics and ministerial skills. In a few places the intern is referred to as a ministerial intern for literary variety.

One limitation is that the pastoral internship assessment was limited to six months. The project and research may have been more effective over a longer period of

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<sup>10</sup> Chuck Lawless, *Making Disciples through Mentoring: Lessons from Paul and Timothy* (Forest, VA: Church Growth Institute, 2002), 14.

<sup>11</sup> Kentucky Baptist Convention, "About Us," accessed March 19, 2019, <http://www.kybaptist.org/about-us/>.

time. A second limitation is that there were limited written Christian resources about mentorship, discipleship, and pastoral training available from the African American perspective.<sup>12</sup> A third limitation is the project addresses mentorship in the African American context; however, the intern is not African American (he is Caucasian). The only delimitation is that I will be working with one intern throughout the process.

### **Research Methodology**

The research methodology for this project used of the following instrumentation: An Expert Panel Evaluation Rubric and a Pre- and Post-Test Character and Skill Assessment. Five goals determined the effectiveness of this project. The first goal of this project was to establish a partnership with the KBC and the NAMB. This goal was measured by the approval of the KBC and NAMB for providing a pastoral intern and was considered successful when such a partnership has been established.

The second goal was to develop a model for FBC to train and empower men preparing for ministry through an internship. The model answered four questions: How to select an intern? What should the pastor and interns time together consist of? What specific character qualities should be formed? How does the pastor set vision, coach, and empower the intern to complete a major project for the church? In FBC's case, the intern helped to establish a community group ministry. An expert panel of three specialists from the KBC's Church Revitalization Team measured this goal. The team used a rubric to rate the quality and utility of the appropriate action steps. This goal was considered successful when at least 90 percent of rubric responses indicated the training model met or exceeded expectations. Chapter 3 helps answer these questions by showing how the internship connects history, theology, orthodoxy, orthopraxis, and sociology together as

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<sup>12</sup> Eric A. Johnson, *Where Are the Men of the House?* (Jeffersonville, IN: Bk Royston, 2013), 16-17.



conversational partners. It also shows how the intern will be empowered by the strengths of the black church.

The third goal was to assess key strengths and weaknesses of the pastoral intern. The intern completed a pre-internship evaluation form consisting of twenty marks of biblical eldership found in Titus 1:5-9 and 1 Timothy 3:1-8 as well as nine components of the “Fruit of the Spirit” (Gal 5:22-25) and various ministry skills. Since the intern was married, the intern’s spouse completed an identical assessment of the intern. The intern’s closest friend also completed the assessment to provide the candidate with a holistic picture of key strengths and weakness in areas vital to pastoral ministry. This goal was met when all of the questionnaires were completed and returned and the data was analyzed.

The fourth goal was to conduct a formative assessment of the intern’s spiritual and ministerial growth over a six-month period. Using results from the pre-internship questionnaire to identify key areas of spiritual and ministerial growth, the pastor and intern established specific spiritual and ministerial achievement targets and developed a plan for personal growth toward each target. The pastor and intern met monthly for six months to review incremental progress toward each target, which was documented on an Internship Accountability Form. This goal was considered successful when six Internship Accountability Forms documenting the intern’s achievement targets was completed. Both the intern and the pastor completed monthly meetings and incremental progress.

The fifth goal was to conduct a post-internship assessment. This assessment utilized two instruments to provide feedback on the effectiveness of the internship experience to the pastoral intern and the mentoring pastor. The pastoral intern, intern’s spouse, and intern’s friend each completed a questionnaire identical to the instrument used at the start of the internship. The results of the questionnaires were intended to be compared using a t-test for dependent samples; unfortunately, the data was not retained and

therefore this part of the research was not successful because I was not able to statistically show a significant improvement in those areas previously identified as weak.<sup>13</sup>

The second component of the assessment provided feedback to the pastor by means of an Internship Experience Survey completed by the pastoral intern. The survey was a twenty-question instrument that evaluated the intern's perspective of the internship experience and mentoring relationship. This instrument helped the pastor identify areas of needed improvement in the internship model. This part of the goal was considered successful when at least 85 percent of the survey responses are "agree."<sup>14</sup>

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<sup>13</sup> All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

<sup>14</sup> See appendix 6 for the Post Internship Experience Survey given to the intern.



## CHAPTER 2

### THE BIBLICAL AND THEOLOGICAL BASIS FOR PASTORAL INTERNSHIPS

The Gospels and Pastoral Epistles show that Jesus and Paul used personal discipleship and mentorship to form character in and train ministers of the gospel. While Jesus could have preached the kingdom of God for three years, given the Great Commission, and then ascended into heaven, he did not. Instead, he invested in twelve disciples by sharing his life and ministry with them. Likewise, the apostle Paul invested his time in his disciples by sharing his life with them and helping them grow in character. Five New Testament passages highlighted show Jesus' and Paul's commitment to training up leaders to be disciples to be sent out: Mark 1:14-16; Mark 3:13-19, 1 Timothy 3:1-7; Titus 1:5-9; and Galatians 5:22-32. Galatians 5:22-32 is a passage of focus because it shows the type of fruit pastors should look for in the men that they are training to send out.<sup>1</sup>

#### **Jesus Calls His Disciples to Follow Him and Models Mentorship**

Mark 1:16-20 reads,

As he passed alongside the Sea of Galilee, he saw Simon and Andrew, Simon's brother, casting a net into the sea—for they were fishermen. "Follow me," Jesus told them, "and I will make you fish for people." Immediately they left their nets and followed him. Going on a little farther, he saw James the son of Zebedee and his brother John in a boat putting their nets in order. Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him.

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<sup>1</sup> Mark gospel became the focus of this model because I was preaching through Mark at the time and using it as a foundation with the intern. A pastor can use similar passages from Matthew and Luke that emphasize the call of discipleship and sending.

Mark 1:16-20 shows Jesus calling his first disciples to follow him. This passage reveals Jesus' method in showing and advancing his kingdom. Jesus does not travel from village to village and city to city preaching a message that will die with him. No, Jesus preaches the kingdom of God and lives it out with disciples that he has chosen to follow him in order that the kingdom of God would advance when he leaves this earth. This description of Jesus identifying men to disciple to advance his kingdom is where pastors must begin within their local context. Looking for men who are seeking God and who are expected to be faithful, available, and teachable is a kingdom principle that one can learn from Jesus. By the world's standards, this may seem ineffective for promoting growth. Mark Dever wisely observes, "Discipling does not seem like the most obvious way to establish and strengthen a kingdom. Kingdom building is typically the stuff of royal battles, dynastic wars, great fortunes, or works of political philosophy. . . . But Jesus concluded his time on earth commanding his disciples to make disciples."<sup>2</sup>

In Mark 3:13-19 Jesus calls specific men to appoint them as his messengers to send them out to preach and bring his kingdom to those who are spiritually bound. This supports Jesus' model of ministry as laid out in Mark 1:16-20, which is to set specific men aside for training and mentorship that he might reproduce his vision of the kingdom of God. These men would become apostles and be the foundation of the church. This passage sets a precedence for the ministry of a local church pastor and his call to invest in men who show desire and potential for future ministry.

### **Jesus Calls His First Disciples to Follow Him and Be Transformed**

Mark 1:14-15 says, "After John was arrested, Jesus went to Galilee, proclaiming the good news of God: "The time is fulfilled, and the kingdom of God has come near.

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<sup>2</sup> Mark Dever, *Discipling: How to Help Others Follow Jesus* (Wheaton, IL: Crossway, 2016), 58.

Repent and believe the good news!” Jesus begins his ministry by proclaiming the gospel of the kingdom of God. He preaches, “The time is fulfilled, and the kingdom of God has come near. Repent and believe the good news!” (vv. 15-16). Jesus’ ministry consists of announcing God’s kingdom being at hand, the necessity of repentance, and placing one’s faith in Jesus Christ and His good news. Shortly after, Mark’s readers will see through the call of the disciples that Jesus’ ministry is one of authority and action.

The next scene is Jesus walking alongside the Sea of Galilee, where he finds Simon and Andrew, Simon’s brother, casting a net into the sea. Mark 1:16 emphasizes that both brothers are fishermen by trade. In Mark 1:17, Jesus says to Andrew and Simon, “Follow me, and I will make you fish for people.” Jesus appears to be familiar with Andrew and Simon (who later is named Peter), but Mark chooses to omit this point. James R. Edwards writes, “The Gospel of John notes that Peter and Andrew, and perhaps other disciples, had some prior acquaintance with Jesus before their call. Mark, however, omits reference to any such acquaintance and anchors the call of the disciples solely in the authoritative call of Jesus.”<sup>3</sup>

While the Gospel accounts present Jesus as a Jewish rabbi, they distinguish him from other teachers in Israel. In the Jewish tradition, rabbis did not recruit students to follow them, but rather, the students themselves chose whom to follow. Jesus’ call to these men to follow him breaks with Jewish tradition, which is emphasized by Mark to show the authority of Jesus, which is a theme in the early chapters of his letter (1:22-26, 34, 2:10)

Three of the four men listed will become members of Jesus’ inner circle. Simon’s name is placed first here as well as throughout the gospel account. R. T. France writes,

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<sup>3</sup> James R. Edwards, *The Gospel according to Mark*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2001), 50.

Later Jesus will select twelve disciples to accompany him on his travels, but the four we meet in this passage will be mentioned at the head of the list . . . they will be the only ones allowed to share some of Jesus' more private moments (1:29; 5:37; 9:2; 13:3; 14:33). They were, it seems, not merely assistants in the mission, but close companions with whom Jesus could share secrets.<sup>4</sup>

These incidents show the call to follow Jesus is a call to obedience and sacrifice. This is a call into a deeper relationship. From here on, the disciples spend their time with Jesus. They travel with him, rest with him, watch him minister, and receive privileged information that the crowds will not see or receive (Mark 4:10, 9:2-13).

Jesus' call does not end with "follow me," but extends to "I will make you fish for people." Edwards writes,

The Greek wording is actually more nuanced, reading, "I shall make you become fishers of men." The process of becoming disciples of Jesus is a slow and painful one for the Twelve; it is not easy to understand (8:14-21), to watch (14:37), to follow (14:50), to suffer persecution for the cause of Jesus (13:13).<sup>5</sup>

The disciples were first-hand witnesses to the ministry of Jesus and all that it entailed—His teachings, miracles, philosophy, and sufferings.

Although being made into a fisher of men will be painful and require hard lessons, it also promises a measure of success to the one that Jesus calls. Eighteenth century puritan Thomas Boston notes that being called to fish men is "also a promise of the success they should have, that fishing of men should be their employment and they should not be employed in vain, but following Christ, they should indeed catch men by the gospel."<sup>6</sup>

As pastors seek to disciple men into ministry within the African American church context, it is important to emphasize that to pastor in such a context is based on a call and requires a commitment. Many African American communities face financial

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<sup>4</sup> R. T. France, *Mark*, Doubleday Bible Commentary (New York: Doubleday, 1998), 16.

<sup>5</sup> *Ibid.*, 50

<sup>6</sup> Thomas Boston, *The Art of Man-Fishing* (Westfield, IN: Digital Puritan Press, 2012), 191, Kindle.

hardship, familial challenges, and lack educational opportunities due to the United States of America's racist history of slavery and Jim Crow practices. However, those who are invited to be mentored into ministry by a seasoned pastor must not only embrace hardship but also embrace Jesus' promise of transformation and success. Jesus will make his disciples into fishers of men.

This transformation happens as disciples learn to treasure him above everything else. Trusting Jesus includes trusting him above family and occupation. In Mark's gospel, after receiving the call to follow Jesus, the disciples immediately left their nets. The author's emphasis on their quick surrender highlights the authority of Jesus. C. E. B Cranfield sees this section as the first of a series of incidents that illustrate the authority of Jesus in Mark. His word lays hold on men's lives and asserts his right to their wholehearted and total allegiance, a right that takes priority even over the claims of kinship.<sup>7</sup>

Jesus does not stop with the call of Simon and Andrew, but he pursues two more brothers, John and James, commonly referred to as the "Sons of Zebedee." Stein believes that the title "Sons of Zebedee" distinguishes them from others in that area since James and John were popular names.<sup>8</sup> Like Simon and Andrew, James and John readily leave important matters behind to follow Jesus. They leave their boat, nets, hired servants, and father, Zebedee. These four men sensed a call to a deeper relationship with Jesus and accepted it. While Jesus could have continued to have a public ministry to the masses only, he pursued private ministry and community with a select few. Edwards explains, "The community that Jesus forms is not nameless and faceless mass, but a community of individuals whose names are known – Simon, Andrew, James, and John."<sup>9</sup>

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<sup>7</sup> C. E. B. Cranfield, *The Gospel according to Saint Mark*, Cambridge Greek Testament Commentary (Cambridge: Cambridge University Press, 1959), 72.

<sup>8</sup> Robert Stein, *Mark*, Baker Exegetical Commentary (Grand Rapids: Baker, 2008), 78.

<sup>9</sup> Edwards, *The Gospel according to Mark*, 51



Pastors who hope to follow Jesus' example of making disciples must develop relationships with individuals from their community and church. They must also take time to know them and not see them as faceless names within the mass. If disciples are going to be known by the pastor, it is because he has committed to knowing and developing their head (follow me), heart (I will make you) and hands (fisher of men.)

In the African American church context, pastors must courageously face challenges that could hinder them from devoting time to a few specific men for discipleship. In the African American church context, challenges include the reality that men are alarmingly absent in the church. Eric Lincoln and Lawrence H. Mamiya, in *The Black Church in the African American Experience*, report that the average Black church is made up of 75 percent women and 25 percent men.<sup>10</sup>

African American pastors also deal with grave systemic issues stemming from slavery and Jim Crow policies. In chapter 5 of Jawanza Kunjufu's book *Adam! Where Are You? Why Most Black Men Don't Go to Church*, information from a survey of 75 black men from various backgrounds to identifies twenty-one contributing factors to the absence of black men in churches. Observations include perceptions that the church is hypocritical, Eurocentric, passive, and emotional.<sup>11</sup> Although works like Kunjufu's *Adam! Where Are You?* show that African American churches face major problems, the foundation for the way forward is the same—identify men who have experienced regeneration through the power of the Holy Spirit and move them from the crowd into an intentional discipleship relationship that helps transform them into men who fish for men. Identifying such men will take time and will likely be discouraging. Christ, however, has

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<sup>10</sup> Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990), 141.

<sup>11</sup> Jawanza Kunjufu, *Adam! Where Are You: Why Most Black Men Don't Go to Church* (Chicago Heights, IL: African American Images, 1997), chap. 5.

ordained that men be “caught” with the gospel.<sup>12</sup> African American pastors must be faithful knowing that God will raise up faithful shepherds to lead his flock as he has for centuries before.

Pastoral internships give incentive to men considering full-time ministry and can help identify and build relationships with other men. A strong argument must be made for paid internships in which a financial stipend can be awarded from the convention to the church to free the ministerial intern from working a part-time job in a field that they do not feel called to. This enables the intern to learn from a pastor while discerning if full-time or part-time ministry is his call. Also, if the intern/disciple is not African American but is working in an African American context under black leadership, the internship will promote racial reconciliation.

### **Jesus Gathers His Disciples to Be with Him and Sends Them Out**

Mark 3:13-15, Matthew 10:1-4, and Luke 6: 12-16 detail Jesus’ call of twelve men to set them apart from others as his co-laborers and messengers. Mark 3:13-15 says, “Jesus went up the mountain and summoned those he wanted, and they came to him. He appointed twelve, whom he also named apostles, to be with him, to send them out to preach, and to have authority to drive out demons.” Matthew 10:1-4 reads,

Summoning his twelve disciples, he gave them authority over unclean spirits, to drive them out and to heal every disease and sickness. These are the names of the twelve apostles: First, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, who also betrayed him.

In addition, Luke 6:12-16 says,

During those days he went out to the mountain to pray and spent all night in prayer to God. When daylight came, he summoned his disciples, and he chose twelve of

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<sup>12</sup> By stating the way forward as identifying men to disciple and train up as pastors, I am not suggesting that women should not be intentionally mentored. The Bible is clear that a healthy church has both men and women being trained by more mature believers.

them, whom he also named apostles: Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; Judas the son of James, and Judas Iscariot, who became a traitor.

In response to Jesus' call, Edwards argues,

The calling and commission of the Twelve by Jesus is a virtual historical certainty. Apart from a reference to twelve council elders at Qumran, twelve is not a common number for Jesus fellowships. Nor is it likely that the Twelve were retrojected into the life of Jesus by the Christian community, for it would scarcely be conceivable that the early church would have included the betrayer of Jesus in such a circle of followers. Finally, Paul's awareness and recognition of the Twelve attest to its foundation in Jesus' ministry.<sup>13</sup>

William Lane argues that the number twelve has a clear redemptive-historical significance: "The Twelve represent in a new form the people of the twelve tribes, Israel." He believes that the disciples represent the final form of the messianic community, the eschatological creation of God.<sup>14</sup>

Jesus is clearly intentional about walking with twelve chosen men to train them and send them out on mission. The Apostles affirmed the significance of Jesus electing twelve when they replaced the fallen Judas with Matthias (Acts 1:12-26).

It is important to note that Mark's and Matthew's accounts omit a detail that Luke emphasizes—mainly that before summoning, appointing, and sending out the twelve disciples as apostles, Jesus prayed all night. Luke 6:12 says, "During those days he went out to the mountain to pray and spent all night in prayer to God." It is widely noted that Luke's writings in the Gospel of Luke and in Acts emphasize the theme of prayer where other gospel accounts do not. Before Jesus would embark upon such a significant event, he prayed to the Father, most likely for the men he was about to appoint and send. Darrell Bock illuminates this significance: "The setting of Jesus' selection is no accident. He spends the entire previous night in prayer. Thus his selection is set in a

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<sup>13</sup> Edwards, *The Gospel according to Mark*, 111.

<sup>14</sup> William Lane, *The Gospel of Mark*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1974), 133.

context of communion with God. This is the only place in the New Testament where an all-night vigil is noted.”<sup>15</sup>

Jesus’ actions set a precedence for pastors seeking to disciple men. As a pastor considers whom to intentionally invest his time in, he must not neglect prayer. Important decisions necessitate consecration before the Lord. In the process of mentoring a ministerial intern, pastors have the two choices of trying to make something happen according to human strength and ingenuity, or to seek the Lord for wisdom and to trust in his leading. In Matthew 10, just before the commissioning of the twelve disciples, Jesus said, “The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest” (v. 38). Workers come as a result of the faithful prayers of other workers. Or, as Fredrick Bruner states,

We do not make ourselves or others into workers; we pray for this making. . . . In the depressing face of immense need and tiny resources, disciples are referred to the Lord in prayer and to his recruiting work, which is another way of saying that mission, too, belongs to the sovereignty of God.<sup>16</sup>

Jesus goes to a mountain to appoint these men as his disciples and apostles. The mountain is “a locus of revelation and redemptive action is familiar from the OT and is the essential background to the evangelist’s understanding of significant moments in the mission and self-revelation of Jesus.”<sup>17</sup>

According to Mark 3:14, Jesus appoints the twelve for at least three reasons. The first reason Jesus appoints the twelve is so they might be with him. Or, as Edwards notes, “Discipleship is a relationship before it is a task, a ‘who’ before a ‘what.’ To be with Jesus is the most profound mystery of discipleship.”<sup>18</sup> As Jesus continues with the

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<sup>15</sup> Darrell L. Bock, *Luke*, The NIV Application Commentary, vol. 2 (Grand Rapids: Zondervan, 1994), 179.

<sup>16</sup> Frederick Dale Bruner, *Matthew: A Commentary*, rev. ed. (Grand Rapids: Eerdmans, 2007), 1:449.

<sup>17</sup> Lane, *The Gospel of Mark*, 132.

<sup>18</sup> Edwards, *The Gospel according to Mark*, 113.

disciples and sets his eyes on Calvary, this group of men move from being servants of Jesus to being friends of Jesus (John 15.) Even from within the twelve Jesus was closest to three—Peter, James, and John. Jesus brings disciples near because he loves them; moreover, those that Jesus brings in, he appoints to go out.

When ministering to communities that have historically and holistically been neglected as a means of oppression, it is important to have a team to help carry burdens. While Jesus was a man of sorrows acquainted with grief, and mostly had to carry his cross alone, the disciples were his friends and would bring comfort. When the Kentucky Baptist Convention supports an historic African American church through a stipend, they not only help provide a young minister with mentorship, but they also benefit the pastor by enabling him, like Jesus, to “be with” men who love the Father.

The second reason Mark reveals that Jesus appointed the twelve is for preaching the good news. Mark 3:14 reads, “He appointed twelve, whom he also named apostles, to be with him, to send them out to preach.” The disciples were being sent out to model what Jesus had taught them as they observed his ministry. Jesus came to preach the kingdom (Mark 1:14) and to demonstrate his power through healing and casting out demons.

The third reason Mark reveals that Jesus appointed the twelve was to cast out demons. Mark 3:14 continues, “And to have authority to drive out demons.” The Triune God supernaturally empowered the disciples to have authority over demons in the name and under the authority of Jesus.

In Matthew 10:5-15, a parallel account to Mark 3, Jesus gives particular details as to the context of this preaching and how the preacher’s life should look as one who is sent. When Jesus commissioned the disciples to preach, he did not focus only on content but also on their lifestyle and character. The reader should see these instructions as a part of Jesus promise: “Follow me and I will make you fishers of men.” Jesus is teaching the disciples how to fish in a particular time and place through preaching and living that will

not hinder their witness. Bruner pastorally shows that Jesus answers five questions regarding the disciples mission by presenting the following outline:

Where to Go in Mission. 10:5-6  
What to Do in Mission (Heralding and Healing) 10:7-8a,  
How to Do Mission (Simply, Not Grandly) 10:8b-10,  
With Whom to Do Mission (The Receptive) 10:11-13,  
How to Handle Rejection in Mission (Peace Retrieving and Dust Shaking) 10:13b-15<sup>19</sup>

In the same way, when pastors mentor men destined for the ministry, the men must be equipped holistically. They must be equipped to cultivate relationships and preach as Mark 3:14 describes, but they also must be equipped to live and minister in a particular place and time in a way that does not undermine their witness.

Jesus calls his first disciples to follow him into mentorship and transformation. This mentorship and transformation happened through relationship with him. By being around Jesus, the disciples learned how to think (follow me), be transformed (I will make you), and do mission (fisher of men) through putting into practice what they saw Jesus do—mainly preaching and living in a particular time and place. In the same way, a pastor must provide leadership and mentoring that requires mentees to grow holistically by inviting them to watch the pastor in ministry within the context of relationship and by sending them out on mission within their context.

### **Paul Instructs His Pastoral Mentees, Timothy and Titus**

Throughout the apostle Paul's ministry, he invested in men who would communicate the gospel to other men. This commitment from Paul and other apostles to discipleship is the basis for ministerial internships. Paul writes to Timothy: "What you have heard from me in the presence of many witnesses, commit to faithful men who will be able to teach others also" (2 Tim 2:2). Paul models his teaching by taking mentees with him on missionary journeys as well as writing them personal letters to equip them

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<sup>19</sup> Bruner, *Matthew*, 458.

and their churches. Two of Paul's most promising mentees were Timothy and Titus. In 1 and 2 Timothy, Paul's instruction to his mentees reveals the content that pastors should give to men they are mentoring.

Though interns do not hold biblical offices, the Pastoral Epistles are relevant because most men who will serve as interns have an interest in being a pastor or a staff member of a church. Mounce offers a relevant reflection on Timothy's and Titus' roles within the Ephesus church:

Timothy and Titus are never pictured as the bishops of the Ephesian and Cretan churches (neither the title nor the function is ever applied to them). They are apostolic delegates, exercising Paul's authority over the churches, standing outside the formal structure of the church.<sup>20</sup>

If Mounce is correct, the argument could be made that Paul shaped his mentees for pastoral ministry though they did not hold offices similar to a pastor when he mentored and delegated authority to them. However, it should be noted that Paul's delegation was with Apostolic authority, whereas a pastor's delegation to an intern is not.

### **Paul Gives Qualifications for Future Pastors**

First Timothy 3:1-7 and Titus 1:5-9 reveal the type of character requirements that Paul expected from pastors as well as from his ministry delegates. The character requirements should be what pastors are seeking to develop in their mentees. First Timothy 3:1-7 says,

This saying is trustworthy: "If anyone aspires to be an overseer, he desires a noble work." An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, able to teach, not an excessive drinker, not a bully but gentle, not quarrelsome, not greedy. He must manage his own household competently and have his children under control with all dignity. (If anyone does not know how to manage his own household, how will he take care of God's church?) He must not be a new convert, or he might become conceited and incur the same condemnation as the devil. Furthermore, he must have a good reputation among outsiders, so that he does not fall into disgrace and the devil's trap.

Titus 1:5-9 reads,

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<sup>20</sup> William D. Mounce, *Pastoral Epistles*, World Biblical Commentary (Nashville: T. Nelson, 2000), 187.

The reason I left you in Crete was to set right what was left undone and, as I directed you, to appoint elders in every town. An elder must be blameless: the husband of one wife, with faithful children who are not accused of wildness or rebellion. As an overseer of God's household, he must be blameless: not arrogant, not hot-tempered, not an excessive drinker, not a bully, not greedy for money, but hospitable, loving what is good, sensible, righteous, holy, self-controlled, holding to the faithful message as taught, so that he will be able both to encourage with sound teaching and to refute those who contradict it.

In 1 and 2 Timothy, the apostle Paul writes a letter to Timothy, who remained behind to minister to the church in Ephesus. Mounce explains that Timothy was “a long-time friend and trusted coworker of Paul's. He was repeatedly sent into difficult situations, sometimes alone, to teach people and to maintain a loyalty to Paul and the gospel.”<sup>21</sup>

Based on 1 Timothy 1:3-11, Paul has given him the assignment to confront false teachers and to teach what Godly leadership looks like in the church. Unlike other places, like Galatia and Corinth, the false teachers of Ephesus seem to have come from within the church.<sup>22</sup> Paul addresses the issue of leadership because the leadership of a church often dictates the direction of the church. R. Kent Hughes powerfully writes,

If the leadership is Word-centered, the church will be word-centered. If the leadership is mission-minded, the church will be mission-minded. If the leadership is sincere, the people will be sincere. . . . This is also true negatively—exponentially! Unloving narrow, stingy leaders beget an unloving, narrow, stingy church.<sup>23</sup>

When a pastor selects an intern to disciple and offers him a staff position, the church will likely see this person as trustworthy with delegated authority.<sup>24</sup> As a result of the intern being close to the him, the pastor may even detect leadership responsibilities

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<sup>21</sup> Mounce, *Pastoral Epistles*, 1.

<sup>22</sup> Gordon D. Fee and Gasque W. Ward, *1 and 2 Timothy, Titus*, The New International Biblical Commentary (Peabody, MA: Hendrickson, 1988), 40.

<sup>23</sup> R. Kent Hughes and Bryan Chapell, *1 & 2 Timothy and Titus: To Guard the Deposit* (Wheaton, IL: Crossway, 2000), 76.

<sup>24</sup> In this project I focused on the intern's being a man because in our context the intern was a male and desired eldership. However, if this internship were replicated, the church could select a woman. If that were the case, instead of equipping her from 1 Tim 3:1-8, which is a call for elders, the church could use verse 11 and Gal 5:22-32 as a foundation.



that the intern is not ready for or does not expect. It is important that the intern is prepared to deal with these expectations and that the elders of the church keep a biblical vision of pastoral or even deacon ministry before them. It is important for pastors and deacons to keep this vision before the intern because the demands of ministry can impact seasoned leaders to lose focus on their call, and the same would be true for interns who have less experience.

Paul guides Timothy in confronting false teachers and elders who are not setting a noble example showing God's standard for leadership. In 1 Timothy 3:1-2, the apostle makes two important distinctions about an overseer. The first is that an overseer must desire the role. According to George W. Knight III, to "desire" the office of overseer means to "stretch oneself, reach out one's hand, figuratively means to aspire to, strive for, desire."<sup>25</sup> Second, the life of an overseer must be "above reproach." John Calvin explains that to be above reproach means

he should not be tainted with any disgrace that might detract from his authority. It is not possible to find a man who is faultless. So, Paul orders that the people chose to be bishops should have good and upright reputations and not be marked by any exceptionally bad faults.<sup>26</sup>

After establishing the necessity of desiring the role of overseer and being above reproach, Paul instructs Timothy on what an overseer's or pastor's character must be. Between verses 2 and 3, Paul list ten qualities. Each quality is rooted in and matriculates out of the pastor's call to be above reproach. Also, each of the qualities is stated in the positive. In essence, an overseer must be a family man. Verse 2 states that he is to be a faithful husband to his wife. Verse 4 says he must know how to manage his household well and his children must respect him. The explanation of why he must manage his

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<sup>25</sup> George W. Knight, *The Pastoral Epistles*, The New International Greek Testament Commentary (Grand Rapids: W. B. Eerdmans; Carlisle, England: Paternoster, 1992), 154.

<sup>26</sup> John Calvin, *1, 2 Timothy and Titus*, The Crossway Classic Commentaries (Wheaton, IL: Crossway, 1998), 53.

household well is rooted in sound logic: “If anyone does not know how to manage his own household, how will he take care of God’s church?” (v. 5).

When a man fulfills his call to be a faithful husband and father (v. 4) who cares for his family it gives the church to which he is called confidence in their shepherd.

Thomas Lea and Hayne Griffin suggest,

Paul’s reference to the church as “God’s household” (1 Tim 3:15) underscores the close relationship between church and home. Paul intended that the church leader exhort his people to obedience not by ruling them with a heavy hand but by showing the care and compassion of a servant-leader (1 Pet 5:1-4).<sup>27</sup>

For a pastor to be above reproach and manage his household well, he has to be as Paul called Timothy in 1 Timothy 1:2, a true child in the faith. As children of God, the more one walks with Christ, the more sober-minded and self-controlled one becomes. Having a relationship with the Lord changes how one sees and treats others. One sees others as being image bearers (Gen 1:26) whom God has placed in one’s path to reflect Christ’s love to. Therefore, one is “not an excessive drinker, not a bully but gentle, not quarrelsome, not greedy” (v. 3). It is incredibly difficult to love others while intoxicated, and habitually self-centered.

For the apostle, the lack of self-control and the presence self-conceit disqualify a person from eldership. A person preparing for eldership should not be a new convert, as new converts can be deceived, believing they are further along in their walk than they actually are (v. 6). What the apostle emphasizes next shows that Paul’s hope is that the church in Ephesus would continue to be mission-minded and not become inwardly focused: “He must not be a new convert, or he might become conceited and incur the same condemnation as the devil. Furthermore, he must have a good reputation among outsiders, so that he does not fall into disgrace and the devil’s trap” (v. 7).

One should notice two points. First, reputation outside of the church is as

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<sup>27</sup> Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman, 1992), 112.

important as reputation within it. Paul is concerned that outsiders think well of pastors. Outsiders are those who have not believed the gospel. However, just because they do not believe in the gospel does not mean that their opinion is not valid and should not be respected. Second, in both verses Paul draws attention to the devil and his schemes. Lea and Hayne write, “When church leaders live in such a way that unsaved outsiders refuse to listen to their message, the devil has clearly lured believers into a trap. Paul presented Satan as a hunter who lays out traps into which the careless, shortsighted Christian can fall.”<sup>28</sup>

Paul’s encouragement to Timothy to live above reproach by walking in humility both within the church and among outsiders is meant to save him from embarrassment within the community and from coming under the same condemnation as Satan. Like all biblical authors, Paul wrote under the inspiration of the Holy Spirit and thereby it is not a mistake that he concludes this section about overseers by emphasizing spiritual warfare. As pastors train and equip for ministry they must be prepared themselves and prepare those that they lead to resist the schemes of the enemy. Training that ignores the reality of spiritual warfare is insufficient and harms the church and mentee.

Paul’s instructions in 1 Timothy 3:3-8 for establishing qualified leadership in the church is parallel with his instruction of elder qualifications in Titus 1:6-9. However, Paul’s letter to Titus is not set in the context of Ephesus but in Crete. Crete is an island located at the south of the Aegean Sea. It was a strategic navigational point in relation to the winds for the maritime trade. The island was strategic because philosophies and religious teachings from all parts of the Mediterranean world influenced it.<sup>29</sup> The apostle leaves Titus in Crete to “put in order what was left unfinished and appoint elders in every

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<sup>28</sup> Lea and Griffin, *1, 2 Timothy, Titus*, 115.

<sup>29</sup> I. Howard Marshall and Philip Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles*, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments (Edinburgh: T & T Clark, 1999), 150.

town” (v. 5). For Paul, though Timothy and Titus minister in different cities, the qualifications are almost identical.<sup>30</sup> Here Paul’s emphasis is on the elder’s character being blameless, just as he called Timothy to appoint men who were above reproach. There is also the call for elders to have virtuous children, be a faithful manager of his own household, and not be “overbearing, quick-tempered, addicted to alcohol, or dishonest.”

### **The Fruit of the Spirit as Character Quality to Assess a Pastoral Intern**

Galatians 5:22-23 says, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The law is not against such things.” A pastoral intern needs to be encouraged, assessed, and held accountable according to the qualities the apostle Paul lays out in Galatians 5:22. Paul gives Christians a clear picture of whether they are living a life of faith that expresses itself in love (Gal 5:16). In the book of Galatians, the apostle Paul encourages the church at Galatia to remain free in the gospel of Jesus Christ by rejecting a works-based gospel that focuses on circumcision and aspects of the Mosaic Law, as false teachers have encouraged them.

Andrew Daas helps put the content of the book in its proper perspective:

This fiercely passionate letter offers a rare glimpse into the very early history of the emerging Christ-believing movement. The young faith was grappling with issues that would prove to be a watershed for its relationship with its Jesus roots. Across the divide of two thousand years of time and cultural space, the letter to the Galatians is a witness to the struggles in the very early years of the Christian faith.<sup>31</sup>

By the time the reader gets to Galatians 5, the apostle has made arguments from experience and theology using various styles and rhetorical devices to make his point. In Galatians 5:16-32, Paul wants to make it clear that the people who have been redeemed

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<sup>30</sup> First Tim 3:6 Paul says that elders must not “be a new convert.” The phrase “new convert” is omitted in Titus 1.

<sup>31</sup> Andrew Daas, *Galatians*, Concordia Commentary (St Louis: Concordia Publishing, 2003), 138

from the present evil age look supernaturally different from the ones who have not been delivered. The apostle shows the difference between the two by distinguishing between those who operate according to the flesh and those who are led by, follow, and walk in step with the Spirit. Jarvis Williams explains,

The flesh in Galatians represents an existence in the present evil age (1:4), an existence under the curse of the law (3:10), an existence imprisoned under sin (3:22-24), an existence under the *ta stoicheia tou kosmou* (4:3), an existence under slavery (4:1-8), and an existence under idolatry (4:9). The Spirit represents the new age in Christ, an age that personifies the fulfillment of God's promise to Abraham – realized through the universal outpouring of the Spirit upon Jews and Gentiles who have faith in Christ (Gal 3:14). The flesh and the Spirit have nothing in common!<sup>32</sup>

Paul then shows this to be the case by giving a list of works of the flesh (or vices) versus a list of the elements in the fruit of the Spirit. Paul lists fifteen vices (vv.19-21.) These fifteen can be broken down into three general categories: sexual sin, refusal to worship the one true God, and social sins.<sup>33</sup> The apostle is clear that those “who practice such things will not inherit the kingdom of God.”

In verse 22-23, the apostle Paul gives the church in Galatia an alternate vision of what the Spirit looks like and he uses an agrarian image of fruit. Where the works of the flesh are plural, the fruit of the Spirit is singular, but with nine different elements. While each of these virtues are individual qualities, Paul's goal in listing them as a singular fruit might be to show how they all go together and grow symmetrically. Timothy Keller writes,

Paul deliberately uses the singular word “fruit” to describe a whole list of things that's grown in a Spirit-filled person. From this we learn a very important point for understanding and discerning the fruit of the Spirit. The real fruit of the Spirit always grow up together. They are one.<sup>34</sup>

What Keller observes here is important: a person cannot be loving without

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<sup>32</sup> Jarvis Williams, *Galatians*, New Covenant Commentary Series (Eugene, OR: Cascade Books, forthcoming 2019), 201.

<sup>33</sup> Thomas R. Schreiner, *Galatians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 346.

<sup>34</sup> Timothy Keller, *Galatians for You* (Purcellville, VA: Good Book, 2013), 152.

being long suffering, and one is not long suffering without being kind. Each of the elements work together to make one Christlike.

As the pastor seeks to mentor the intern, he must be mindful to have the student see that the ultimate goal is not moralism or behavior modification but pursuing Christlikeness by pursuing Christ. In John 15, Jesus gives the key to bearing fruit: “I am the vine; you are the branches. The one who remains in me and I in him produces much fruit, because you can do nothing without me” (John 15:5). The pastor helps the intern understand and address individual elements of the fruit by emphasizing the gospel and helping the intern see how to address each issue with a Christ-centered perspective.

### **Conclusion**

The Gospels and Pauline Epistles show that Jesus and Paul used personal discipleship and mentorship to form character in and train ministers of the gospel. Mark 1:16-19 describes Jesus calling his first disciples Simon, Andrew, and the sons of Zebedee, James and John. It also describes what Jesus goal in mentoring the disciples is: for his disciples to follow Jesus, experience transformation through him, and live on mission for him. This discipleship involves the whole person of the disciple: minds (follow me), hearts (I will make you), and hands (fish for people).

Mark 3:13-20 establishes how Jesus called the disciples and set them apart for ministry. Before Jesus meets with the disciples on the mountain, he spends time with the Father in prayer all night. Then, Jesus calls the disciples by name to be with him before sending them out on a mission. Likewise, pastors must spend time praying about with whom the Lord is calling them to invest their time and how he is calling them to equip their mentee for ministry.

First Timothy 3:1-7 and Titus 1:5-9 give a picture of the character virtues that a pastor must have and consistently demonstrate. Though the lists are not identical, they are similar and cover the same categories of managing his house well, being self-controlled, and being looked on by outsiders well. Though interns are not pastors, many

will have the desire and call to one day pursue pastoral ministry or ministry within the local church. These verses help them to develop in specific ways.

In Galatians 5:16-26, the apostle Paul makes it clear what it means to be led by the Spirit versus living according to the flesh. The nine elements of the Fruit of the Spirit gives a clear picture of Christlikeness.

Taken together, these five sections of the New Testament give pastors a biblical groundwork for pastors praying, calling, and helping to grow character and virtue within their mentors.

It is true, as Robert Coleman states, that “one cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hands of the master.”<sup>35</sup> When pastors are intentional to focus on a few men, and help them develop as kingdom-minded servants, they will lead like Christ.

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<sup>35</sup> Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 1964), 23-24.





CHAPTER 3  
THEORETICAL AND PRACTICAL ISSUES RELATED  
TO PASTORAL LEADERSHIP IN THE  
AFRICAN AMERICAN CONTEXT

**Introduction**

African American ministerial mentorship should involve connecting history, theology, orthodoxy, orthopraxis, and sociology together as conversational partners. This interdisciplinary process builds the intern's ability to engage the heart, head, and hands of African-American constituency with integrity and skill. This chapter will assess (1) the unique historical and sociological challenges African American churches face that the intern must beware of and equipped to address; (2) the strengths of the African American church that ministerial mentorship must appreciate and be mentored toward; (3) the necessity of interdisciplinary mentorship in the black church context; and (4) how a holistic internship within the African American context benefits Southern Baptist churches and local Southern Baptist state conventions as a means of racial reconciliation.

**Historical Sketch of the Black Church**

Unique historical and sociological occurrences and challenges face the black church that the intern must be aware of and equipped to address if he is going to be a faithful minister. The first historical occurrence is the impact of chattel slavery on the African-American church and community.

Slavery in North America grew rapidly and became increasingly racialized. Before 1518, slaves in North America were predominantly native peoples. But native people commonly died from diseases introduced by Europeans, and Africans proved to be more immune. Many Africans came as servants indentured to whites just a century and half after Pedro Alonzo Niño, the first black man in "America," navigated Columbus's

flagship, *Santa Maria*. By 1715, of the 434,000 inhabitants of the English colonies in America, nearly 59,000 were of African descent, and by 1740 the number of slaves rose to 150,000 in the colonies.<sup>1</sup> Over the next century, the New World saw between 10 to 12 million African slaves transported to America through the Atlantic Slave Trade.<sup>2</sup> Voyages across the ocean were brutal, and millions of African men and women died during passage as they were transported under the most inhuman conditions. Life for slaves did not improve once they were sold and bought by plantation owners.

Of the arriving slaves, a small number were Christians, as Christianity was present in Africa in coastal areas, and some were Muslim. Most followed African indigenous religions. Or as Albert Raboteau suggests, “Though Islam—and to a much smaller extent, Christianity—had extended into sub-Saharan Africa, by far the greatest number of those Africans who fell victim to the Atlantic trade came from peoples who held the indigenous and traditional beliefs of their fathers.”<sup>3</sup>

African indigenous religions varied among countries. However, commonalities included polytheism, ancestor and spirit worship, and superstition. Because they were polytheistic, African indigenous religions were adaptable, and followers were easily able to synchronize Catholic and Christian traditions into them.

Many plantation owners justified the slave trade by claiming a call from the Lord to proselytize the Africans. Raboteau explains, “Pangs of guilt over the cruelty inherent in enslaving fellow human beings were assuaged by emphasizing the grace of faith made available to Africans, who otherwise would die as pagans.”<sup>4</sup> However, not all

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<sup>1</sup> Quick Study Academic, *Black History Pre-Civil War* (Boca Raton, FL: BarCharts, 2009).

<sup>2</sup> For slave trade estimates, see Philip Curtin, *The Atlantic Slave Trade: A Census* (Madison: University of Wisconsin Press, 1969).

<sup>3</sup> Albert Raboteau, *Slave Religion* (Oxford: Oxford Press, 1978), 6.

<sup>4</sup> *Ibid.*, 95

slave owners felt the same as there was a perpetual divide on whether slaves should receive baptism and the Christian religion. Some feared that baptism would empower slaves and make them haughty and disobedient. Proponents thought that baptism and the Christian religion would make slaves humble and harder workers. Some white Southern churches forced black candidates for baptism to affirm that they would not allow their new beliefs to change their duties to their masters. Anthony Carter writes,

You declare in the presence of God and before this congregation that you do not ask for the holy baptism out of any design to free yourself from the duty and obedience that you owe to your master while you live, but merely for the good of your soul and to partake of the graces and blessing promised to the members of the church of Jesus Christ.<sup>5</sup>

Despite the brutal treatment of slaves for centuries at the hands of men who professed to be Christians, the Lord began to save slaves and grow His church. Anthony Carter notes,

The blacks' response to such hypocrisy-laden Christianity could have been a complete rejection of the one true God in Christ. Yet instead of rejecting Christ, African Americans rejected this brand of Christianity, separating what the Bible taught about Christin virtue from what so-called Christians practiced.<sup>6</sup>

Most slaves who came to faith were born in America. They benefitted by learning English from birth, which eliminated the language barrier the first generation slaves encountered. The Great Awakening, along with slaves' gradual access to literacy, began to slowly take root and give birth to the "invisible institution." On most plantations blacks were not allowed to worship outside of the presence of whites, however, many times they hid and held private services. Forest Baptist Church in Louisville received its name because slaves in the Newburg area of the city secretly met in the woods near where the church currently is located to worship out of the sight of their masters. Juan Williams writes,

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<sup>5</sup> Albert J. Raboteau, *Canaan Land: A Religious History of African Americans* (Oxford: Oxford University Press, 2001), 16.

<sup>6</sup> Anthony J. Carter, *On Being Black and Reformed* (Phillipsburg, NJ: P & R, 2003), 59.

The African American freedom struggle began outside any organized religion. As slaves, black Americans were stripped away from organized worship. They came to God not through the church but through faith. Individual black people took on a cloak of faith, an unshakable belief that God would carry them through slavery. They held up the Christian cross as evidence of their humanity.<sup>7</sup>

Many slaves embraced Christianity and taught others what they had learned, helping form the black church. From poets such as Phillis Wheatly, shepherds such as Lamuel Haynes, abolitionists like Fredrick Douglas and Sojourner Truth, or missionaries like George Liesle, God birthed the black church in America and has continued to sustain her.

Richard Allen is an important name that anyone working within the black church must know. Allen was a gifted educator, medical worker, abolitionist, and preacher who, along with Absalom Jones, in 1794 founded the African Methodist Episcopal Church, the first black denomination in America. The start of the denomination was birthed out of pain as Richard Allen led a group of African Americans out of St. George Methodist Church. Members of this group had been asked to sit in the newly built balcony instead of remaining integrated in congregational life as they had been for years. God used Allen's and Jones' faith and vision to birth the black church as an institution. There are dozens of black denominations 224 years later, but only seven are significantly historic: the African Methodist Episcopal Church (A.M.E); the African Methodist Episcopal Zion (A.M.E.Z.) Church; the Christian Methodist Episcopal (C.M.E.) Church; the National Baptist Convention of American, Unincorporated (NBCA); the Progressive National Baptist Convention (PNBC); and the Church of God in Christ (COGIC).<sup>8</sup>

The Civil War began in 1861, and at the heart of the Civil War was the issue of slavery. It is estimated that there were close to 4.5 million African Americans at the time,

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<sup>7</sup> Juan Williams and Quinton Dixton, *This Far by Faith* (New York: HarperCollins, 2003), 2.

<sup>8</sup> C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990), 1.

and over 90 percent of them lived in the South. Though the Civil War work out favorably for African Americans, and slaves eventually received emancipation, the struggle for equity, which is just as important as freedom, remained elusive. Over the next century, African Americans faced continual injustices as they would have to fight for voting rights, fair housing, jobs, and true integration in America. Many lost their lives fighting for equal rights and a place in their country. Throughout the years, the black church remained a pillar and staple of the black community. The black church was a place of emotional, physical, and financial support for African Americans. The black church was an institution that pressed for an end to the injustices experienced by African Americans.

### **Sociological Challenges That the Black Church Faces**

Due to the brokenness in the black community caused by systemic injustices, black churches are often under resourced and over extended. After the emancipation of slaves, African Americans faced the difficult challenge of forging new lives. Though slavery ended, racism and discrimination did not, at either a personal or governmental level. Now, African Americans were forced to wrestle with the questions of where these millions of people would find work, housing, and land. Because of segregation, African Americans in both the North and the South suffered economic, educational, and family unity disadvantages. Effective discipleship helps mentees acknowledge these realities and prepares them to address them.

### **Economical Challenges**

After the end of slavery, most African Americans suffered under the system of governmental discrimination. For example, while white veterans received government-guaranteed mortgages for suburban purchases through the Veterans Administration, African Americans did not. In fact, many did not bother to apply because they knew they would be rejected. Richard Rothstein explains,

Those veterans [African Americans] then did not gain wealth from home equity appreciation as did white veterans, and their descendants could then not inherit that

wealth as did white veterans' descendants. With less inherited wealth, African Americans today are less able than their white peers to afford to attend good colleges.<sup>9</sup>

Four hundred years of slavery and discrimination caused significant impacts on the African American experience and the black church. Josh Holland, in his article, “The Average Black Family would need 228 years to build the Wealth of a White Family Today,” shows that as past public policies created the racial wealth gap, current policies widen it. Building on research by the Institute for Policy Studies (IPS) and the Corporation for Economic Development (CFED), Holland reports trends in household wealth from 1983 to 2013. The study led by the IPS and CFED looked at financial wealth—stocks, bonds, real estate, and business capital, but excludes durable goods. The research revealed that the average wealth of white households increased by 84 percent during those three decades, an increase three times that of African Americans. Holland concludes that if those trends persist for another thirty years, the average white family’s net worth will grow by \$18,000 per year, but black households will only see theirs grow by \$750.<sup>10</sup> Holland notes,

The racial wealth gap continues to grow not only because of income inequality—whites have more dollars to sock away—but because accumulated wealth is a mechanism for transmitting economic success from generation to generation. It’s a vicious cycle—poor communities have limited tax bases to fund their public—school systems, which lead to sharp disparities in educational quality. . . . All of those things help the next generation climb the economic ladder. Wealth also provides an important cushion against unexpected shocks—thing like temporary job loses or unexpected medical bills.

W. E. B Du Bois’ words for African Americans have proven to be true: “To be a poor man is hard, but to be a poor race in a land of dollars is the very bottom of hardships.”<sup>11</sup> As a result of this economic gap, African American communities are hurting

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<sup>9</sup> Richard Rothstein, *The Color of Law* (New York: Liveright, 2017), xi.

<sup>10</sup> Joshua Holland, “The Average Black Family Would Need 228 Years to Build the Wealth of a White Family Today,” August 8, 2016, accessed December 27, 2018, <https://www.thenation.com/article/the-average-black-family-would-need-228-years-to-build-the-wealth-of-a-white-family-today/>.

<sup>11</sup> W. E. B. Dubois, *Souls of Black Folk* (New York: Johnson Reprint, 1996),

in many ways. Pressure is put on families to dig themselves out of debt and they are caught in a perpetual cycle of living check to check. Families often do not have the means to succeed, and a culture of hopelessness grows. The black church for decades has done its best to help give hope, but many times they are understaffed to meet the needs. The ministerial intern must be equipped to see the impact that historical injustices have created and minister to members of the church and community that need to be encouraged and disciplined because of generational poverty, poor personal decisions, and structural injustices.

### **Educational Challenges**

African Americans' economic woes can be directly traced to the lack of equity within the educational system. The educational gap is rooted in America's slave years. Historian James D. Anderson records, "Between 1760 and 1835, most of the southern states enacted legislation making it a crime to teach enslaved children to read or write."<sup>12</sup> In *Remember Slavery: African Americans Talk about Their Personal Experiences of Slavery and Emancipation*, a collection of stories from former slaves, Tonea Stewart retells the story of an ex-slave, Papa Dallas. When Dallas was a boy, he was caught by his master reading the alphabet under a tree. As a result, his master beat him in front of the other slaves and scourged his eyes out.<sup>13</sup>

In *Crises in a Village*, Robert Franklin notes that directly following the Civil War, from 1865-1877, ex-slaves briefly enjoyed the benefits of citizenship, republican

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<sup>12</sup> James D. Anderson, *The Education of Blacks in the South, 1860-1935* (Chapel Hill: University of North Carolina Press, 1988), 1.

<sup>13</sup> Tonea Stewart, quoted in Ira Berlin, Marc Favreau, and Steven F. Miller, *Tonea Stewart Reflection in Chapter v. Remembering Slavery the Radio Documentary. Remember Slavery: African Americans Talk about Their Personal Experiences of Slavery and Emancipation* (New York: New Press, 1998), 280.

government, and wages for labor. Several blacks were even elected to Congress, state legislatures, and governors' houses. That all changed with the election of a new president, Rutherford B. Hayes, who cooperated with a plan to roll back black progress.<sup>14</sup>

Then, in 1896, the Supreme Court ruled in the landmark case *Plessy v. Ferguson* a doctrine that would come to be summarized as “separate but equal.” This law upheld racial separation and segregation within public facilities as long as the facilities were equal. Practically, this meant that white communities and institutions would be better supported and receive the best technologies, books, and facilities because they had the wealth and means. The doctrine of “separate but equal” was not officially overturned until another case, *Brown v. Board of Education*, which passed in 1954. This landmark case overturned the separate but equal ruling and allowed the desegregation of schools, supposedly giving African Americans equal access to education. The ruling, though, was intended to be implemented in a certain way—one that allowed numerous ways to circumvent its provisions. Over fifty years after *Brown v. Board of Education*, there is a significant educational gap between African American and Caucasian communities, which is problematic because education is a key factor in eliminating poverty.

If a ministerial mentee is to be successful in the African American context, he or she must be aware of historical factors that contribute to the social and economic conditions of the black church and the African American experience. Where money is lacking in America, so are educational opportunities. If one is going to make disciples in an urban, African American context, he or she will need to empathize with those without economic means and not assume that their struggle is a result of laziness or cultural inferiority. When families do not have wealth passed down through generations, the chances are that educational opportunities will be stale. Urban mentees must not only know this but also be committed to working to relieve this type of poverty.

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<sup>14</sup> Robert M. Franklin, *Crisis in the Village* (Minneapolis: Fortress, 1980).



## Family Challenges

The Afro-American News Publication (Afro) has been a leading source of reporting on the black community for over 125 years. John Henry Murphy, Sr., a former slave who gained freedom following the passage of the Emancipation Proclamation of 1863, started the publication. The publication challenged Jim Crow practices in America and still reports on trends and threats to African Americans' equality. In an article titled "Higher Percentage of Black Children Live with Single Mothers," the Afro reported on a study done by the US Census Bureau based on 2016 census data that examined marriage and family. The study revealed that there had been a significant increase in children under 18 living in single parent households, and the percentages are more severe in black than in white households. The report found,

The percentage of White children under 18 who live with both parents almost doubles that of Black children, according to the data. While 74.3 percent of all White children below the age of 18 live with both parents, only 38.7 percent of African-American minors can say the same.

Instead, more than one-third of all black children in the United States under the age of 18 live with unmarried mothers—compared to 6.5 percent of white children. The figures reflect a general trend: During the 1960-2016 period, the percentage of children living with only their mother nearly tripled from 8 to 23 percent and the percentage of children living with only their father increased from 1 to 4 percent. Social scientists have long espoused the benefits for children who live in two-parent homes, including economic, educational, health and other advantages.<sup>15</sup>

Many argue that the family breakdown in African American communities is disconnected from the ills of slavery because the increase in single households has continued to rise long after the emancipation proclamation. However, what some fail to realize is that while the African American community must hold itself accountable for its own moral and ethical behavior, many African American faults can be traced back to not just slavery but also to systemic injustices like housing discrimination and redlining,<sup>16</sup>

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<sup>15</sup> Zenitha Prince, "Census Bureau: Higher Percentage of Black Children Live with Single Mothers," December 31, 2016, accessed January 4, 2019, <https://www.afro.com/census-bureau-higher-percentage-black-children-live-single-mothers/#>.

<sup>16</sup> For more about racial segregation in housing discrimination, see Rothstein, *The Color of Law*.

privatized prisons (which encourage mass incarceration),<sup>17</sup> and destructive organizations that have historically targeted African American communities and contributed to their economic and educational underdevelopment.<sup>18</sup>

If the church is going to make an impact in the African American community, the black church must address these issues, and the only way to do so is by making disciples who are aware of Satan's attack on the family and who are critically thinking through how to disciple men and woman whose families have been impacted generationally.

### **Strengths of the Black Church**

After looking at three obstacles that the black church faces, which are rooted in America's racist history and lack of personal and communal accountability, now addressed are the strengths of the black church and what a ministerial mentee will experience as he is mentored by a pastor or leader within a healthy black church. Each of these strengths are common themes in black churches, however, the black church is diverse, and each community has its own personality and values. The generalizations are not exhaustive but are themes that I have seen in my twelve years of pastoral ministry and twenty-five years of personal experience working in and being a member of predominantly black churches.

If all the strengths of the black church in America could be summed up in one word, it would be *perseverance*. The year 2019 is the 400-year anniversary of the first black slaves entering America in Jamestown, Virginia. As discussed, much of the African American experience has been under unjust laws, which resulted in problems, pains, and

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<sup>17</sup> For more about the impact of privatized prisons in America and the impact on the African American community, see Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: New Press, 2010).

<sup>18</sup> For an example of American racism and economic inopportunity, see Julian E. Zelizer, *The Kerner Report: The National Advisory Commission on Civil Disorders* (Princeton, NJ: Princeton University Press, 2016).

protest. Yet, the black church as an institution and center of black communities is still present. This section will briefly consider five areas that have helped the black church persevere and why the ministerial mentor must be familiar with these areas.

The first strength of the black church of which the intern must beware and equipped to pass on is the rich tradition of preaching in the black church. In *The Faithful Preacher*, *The Decline of African American Theology*, and *Reviving the Black Church*, Thabiti M. Anyabwile consistently emphasizes that the African American church has risen and fallen because of pulpit trends in the black church. In *The Faithful Preacher*, Anyabwile traces the rich legacies of eighteenth century Lemuel Haynes, nineteenth century preacher Daniel A. Payne, and nineteenth and twentieth century pastor Francis J. Grimke. Haynes was a former indentured servant who served as pastor of an all-white congregational church for thirty-three years in Rutland, Vermont—an unheard-of feat for an African-American of his period and for today. Payne served over forty years as a pastor, bishop, and university president. Grimke gave nearly six decades of his life to serving as pastor of 15th Street Presbyterian Church in Washington, DC. These men were faithful to their Lord, their calling, and the people in their charge.<sup>19</sup> In *The Faithful Preacher*, Anyabwile shows that rich God-centered preaching has always been a mark of the black church.

In the *Decline of African American Theology*, Anyabwile argues that preaching in the black church began to decline: “The Harlem Renaissance as communities pursued the New Negro and NEW Man ideologies, with their emphasis on self-help and independence, reliance on God evaporated into man-centered political programs.”<sup>20</sup> Anyabwile effectively argues this point as he critiques the theologies and ideologies of

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<sup>19</sup> Thabiti M. Anyabwile, *The Faithful Preacher: Recapturing the Vision of Three Pioneering-African American Preachers* (Wheaton, IL: Crossway, 2006).

<sup>20</sup> Thabiti M. Anyabwile, *The Decline of African American Theology: From Biblical Faith to Cultural Captivity* (Downers Grove, IL: InterVarsity, 2007), 98.

African American pastors and thinkers who contributed greatly to the black church experience, such as James Cone, W. E. B. Dubois, Howard Thurman, and others. Anyabwile sees faithful preaching as having the “doctrine of God in each system,” and breaks from preachers who may have a sociological and cultural impact but who harm the church by holding heresies, such as oneness theology and or who never explicitly affirm the divinity of Jesus.<sup>21</sup> When Anyabwile speaks of “each system” he is referring to the sum of one’s theology, whether systematic, biblical, or general worldview.

While Anyabwile is correct in his theology and assertions, it is important to note that in the trenches of most black communities are faithful preachers who preach the gospel. While they may respect or be influenced by African American philosophers or gifted preachers, most draw clear lines where they differ theologically. Identifying a few prominent names and culturally-significant African American thinkers and offering them as proof of the decline in African American churches may be overly simplistic because this limited number of individuals does not represent the complexities of the black church. Regardless, Anyabwile’s contribution to understanding the complexity of African American theology from a historical perspective is helpful and should be introduced to ministerial interns.

By introducing and critically interacting with works like Anyabwile, the ministerial intern must know and understand the landscape and history of black preaching to help the black church persevere by giving her hope, pointing her to political activism, and ultimately helping her hold on to God’s unchanging hand.

Another strength of the black church with which the mentee must be familiar is its “prophetic voice.” R. B. Y. Scott helps explain that by identifying prophetic preaching one is not saying that the preacher is hearing an audible or direct message from God

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<sup>21</sup> Anyabwile, *The Decline of African American Theology*, chap. 2.

outside of Scripture, but that he is faithfully applying the Scripture to specific situations with a prophet's urgency. Scott writes,

In the context of this Biblical tradition we shall not lightly compare—let alone equate—our preaching with prophecy. We are too familiar with the feeble homily, the dull disquisition, the elegant essay, and sometimes, alas, with the impertinences of the pulpit entertainer. But our preaching may have something at least of prophetic quality if we perceive God's presence and his purpose as the decisive factors in the situation in which we and our hearers stand. Our times urgently call for a prophetic word. . . . There is an essential connection between preaching and prophecy, and at times one merges with the other.<sup>22</sup>

Eric Mason defines having a prophetic voice as

the act of the covenant community of Jesus boldly calling all people through the gospel and Word of God back to what it looks like to reflect God's intention for all things. . . . I don't necessarily mean foretelling the future, but I'm instead speaking of the forth telling.<sup>23</sup>

Another strength of many black churches is that they do their best to holistically engage their communities. This is true even though black churches are less resourced when compared to white churches, and volunteers mostly oversee their key ministries. However, this reality does not hinder black churches from hosting food banks, clothes and back-to-school drives, helping community members in financial crises, providing activities for youth in their communities, and much more. Although the black church is behind majority white churches economically, it is still an asset-rich institution compared to other institutions within black communities. Robert Franklin contributes,

The black church is typically an asset-rich institution and generally one of the wealthiest institutions in the community. It often owns its sanctuary and other property, manages a weekly cash flow, enjoys influence with, access to, financial institutions, employs people, makes charitable donations to the community, and is a symbol of collective economics (saving, pooling resources, acquiring land and proper, and so forth. Collectively, black churches control billions of dollars in assets and that can be leveraged for the good of the community.<sup>24</sup>

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<sup>22</sup> R. B. Y. Scott, "Is Preaching Prophecy?" *Canadian Journal of Theology* 1 (April 1955): 17-18.

<sup>23</sup> Eric Mason, *Woke Church* (Chicago: Moody, 2019), 117.

<sup>24</sup> Franklin, *Crisis in the Village*, 108

A critical element in the success of the black church is the activity of women in the church. Whether they are egalitarian or complementarian, black churches have a disproportionate amount of women who regularly attend as compared to men. Many factors contribute to the relative absence of black men in the church, but most factors can be traced back to the black community being depleted through unjust laws that weighed on the family and community.<sup>25</sup> If a pastoral intern is going to be equipped to lead in the black church, he must be comfortable working with women who assume various leadership roles within the church. He must also value their contribution to Christ's church, acknowledging that both Jesus and Paul envisioned and empowered women to flourish within the roles God gave them as evangelists, disciplers (Titus 2), and prophets.

An internship at an historically rooted black church will most likely expose the intern to African Americans' commitment to the church. This commitment can be seen in many areas, perhaps no more obvious than the welcoming disposition of African American millennials to the Christian religion. While liberalism and rejection of God and the church are on an aggressive incline by non-African Americans in majority culture, this is not the case for African Americans. Pew research reports,

About six-in-ten black Millennials (61%) say they pray at least daily, a significantly higher share than the 39% of nonblack Millennials saying this. And while 38% of black Millennials say they attend religious services at least weekly, just a quarter (25%) of other millennials do this, according to the analysis based on data from the Center's 2014 Religious Landscape Study. In fact, nearly two-thirds (64%) of black millennials are highly religious on a four-item scale of religious commitment—which includes belief in God and self-described importance of religion, in addition to prayer and worship attendance—compared with 39% of nonblack Millennials.<sup>26</sup>

In an article entitled, "Black Millennials and the Black Church," Anyawhible offers four reasons why black "millennials" are more spiritually attuned. The first reason

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<sup>25</sup> For a strong overview, see Alexander, *The New Jim Crow*.

<sup>26</sup> Jeff Diamant and Besheer Mohamad, "Black Millennials Are More Religious than Other Millennials," Pew Research Center, July 20, 2018, accessed December 18, 2018, <http://www.pewresearch.org/fact-tank/2018/07/20/black-millennials-are-more-religious-than-other-millennials/>.

is that African-Americans are not truly “Millennials.” By this, Anyabwile considers common definitions of a millennial and argues that they do not relate to many African Americans because the characteristics point to affluence and suburban traits. The second reason he offers is that African Americans’ response to despair and nihilism is faith, not rejection of religion. This is because many of them have no other options because their communities do not have the resources to look elsewhere. Their faith, the church, and their parents see them through difficulties. Third, Anyabwile argues that there are few liberal alternatives for the church:

Black churches tend to be traditional institutions. They not only actively celebrate the past, but they look suspiciously at change. Most churches do. But to the extent black churches have seen themselves as custodians of African-American history and culture they perhaps change more slowly than most. The Black church tends to be religiously conservative and generally evangelical.<sup>27</sup>

Finally, Anyabwile argues that African- American churches continue to see stable participation from millennials because religious black parents insist on church participation: “By and large, African-American parents don’t give their children an option. Church is a must.”<sup>28</sup> By interning at a black church, the intern will be encouraged to see a community that is slow to change its foundation as it continue to pass the word and positive aspects of its culture down within a culture that is becoming more liberal.

### **Why Interdisciplinary Mentorship Is Necessary in the Black Church Context**

For a mentor to thrive in the black church context, his mentees will need to be authentically and holistically engaged to be successful because of the historical, psychological, and sociological aspects of the black church. Authentic holistic engagement in pastoral mentorship involves four components: (1) Developing a relationship with the

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<sup>27</sup> Thabiti Anyabwile, “Black Millennials’ and the Black Church,” October 1, 2013, accessed December 27, 2018, <https://thefrontporch.org/2013/10/black-millennials-and-the-black-church/>.

<sup>28</sup> Ibid.

mentee and providing practical training, (2) Interacting with African American theology and history, (3) Being familiar with African American preaching and congregational life, and (4) Knowing societal issues that affect African American churches and communities.

The first component is that authentic pastoral mentorship involves developing a relationship with the mentee and providing practical training. Just as Jesus ministered and walked with his disciples, so must a pastor walk with his intern. Though reading and studying are necessary activities in the ministry, nothing replaces being able to learn from someone with experience. The pastor will need to take time to know the intern's story and testimony of how the Lord shaped him through his familial relationships and experiences, as well as how the Lord saved him through the regenerating power of the Holy Spirit. The pastor must establish with the intern that he is not a means to an end or a project, but rather, a person created in the image of God (Gen 1:28), for good works (Eph 2:10.)

Second, authentic pastoral mentorship involves interacting with African American theology and history. As these chapters have shown, the African American community and black church cannot separate its history from its current state; both its beauty and its brokenness. A ministerial intern must be familiar with African American men and women who have contributed to the vast history of African American theology and history. While one's theology comes from the Lord, applying biblical truths looks different in specific contexts.

Third, authentic pastoral mentorship in an African American context involves being familiar with African American preaching and congregational life. If the ministerial intern has never participated in the black church, then they may not appreciate the traditions and rhythms of black preaching and congregational life. Proper pastoral stewardship helps the intern appreciate what they are experiencing and why these traditions and ways of expression exist.

Fourth, authentic pastoral mentorship involves knowing societal issues that affect African American churches and communities. Not only must a ministerial intern



know the “big three” economic, historical, and educational issues that impact the African American community, he must also know how redlining, liquor stores, gangs, slum lords, and other experiences have crippled communities and neighborhoods.

### **The Benefits of a Holistic Internship**

Finally, a holistic internship within the African American context benefits Southern Baptist Churches and local Southern Baptist state conventions as a means of racial reconciliation. In 1995, the Southern Baptist Convention (SBC) celebrated 150 years since the founding of the convention, and in doing so, passed a resolution acknowledging and lamenting its racist history. Part of the resolution reads,

Our relationship to African-Americans has been hindered from the beginning by the role that slavery played in the formation of the Southern Baptist Convention; many of our Southern Baptist forbears defended the right to own slaves, and either participated in, supported, or acquiesced in the particularly inhumane nature of American slavery; and in later years Southern Baptists failed, in many cases, to support, and in some cases opposed, legitimate initiatives to secure the civil rights of African-Americans. Racism has led to discrimination, oppression, injustice, and violence, both in the Civil War and throughout the history of our nation; and Racism has divided the body of Christ and Southern Baptists in particular, and separated us from our African-American brothers and sisters; and many of our congregations have intentionally and/or unintentionally excluded African-Americans from worship, membership, and leadership.<sup>29</sup>

Though the SBC resolution was egregiously late, it was an important step to racial reconciliation. Another important step was taken when Albert Mohler, the current president of the Southern Baptist Theological Seminary, tasked Southern Baptist historian, Greg Willis, along with strategic faculty members Jarvis Williams, Curtis Woods, and Kevin Jones, to report on how Southern Baptist Theological Seminary’s founders were white supremacists and complicit in racism and slavery. The seventy-two-page report is daunting and necessary to usher in healing.<sup>30</sup>

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<sup>29</sup> Southern Baptist Convention, “Resolution on Racial Reconciliation on the 150th Anniversary of the Southern Baptist Convention,” 1995, accessed December 19, 2018, <http://www.sbc.net/resolutions/899/resolution-on-racial-reconciliation-on-the-150th-anniversary-of-the-southern-baptist-convention>.

<sup>30</sup> Southern Baptist Seminary, “Report on Slavery and Racism in the History of

While both steps are helpful and necessary, one must ask if they are enough. If the process of reconciliation is going to continue, the SBC must not stop with resolutions and historical revelations, but must also invest in the African American community that their white forefathers helped to oppress. The most effective way to do this is to invest in the most successful and poignant institution in the African American community—the church.

One way to invest is by partnering with predominately African American churches that are making disciples through a ministerial internship model such as the one presented in this project. Doing so brings reconciliation in many of ways. First, reconciliation occurs because the convention is strengthening a non-white church that models for the African American community unity and diversity within the convention. This is important for a convention that professes the lordship of Jesus but has a stained past because of the issue of race.

Second, such a partnership helps the church with which the convention is partnering to address the social ills plaguing the black community. The provision of resources will make the church stronger by freeing up time for the pastor to prepare and cast vision and to equip the intern to grow while addressing issues within the congregation and the community. The SBC benefited financially from the labor of African Americans; the African American community did not receive equitable pay and wages. It seems appropriate that the SBC would help the church financially by providing internships for churches that are a part of its organization. Doing so will be a small sacrifice to most state conventions and help the black church bring healing to communities that struggle economically, educationally, and within their families

Third, a partnership with a local church that helps equip an African American

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the Southern Baptist Theological Seminary,” 2018, accessed March 21, 2019, <http://www.sbts.edu/wp-content/uploads/2018/12/Racism-and-the-Legacy-of-Slavery-Report-v4.pdf>.

ministerial mentor will impact many other African American men who have been the victims of historical ills rooted in slavery. This research has shown the necessity for discipleship as prescribed in the gospel and Pauline literature, as well as the devastation that has been done to the African American community through oppression. The way forward is to develop strong churches where men and women are disciplined and monitored holistically to address the various ills in their community and within this fallen world. As a result of ministerial mentoring, mentees will be taught how to disciple others, the convention's investment will be multiplied, and the kingdom will be further impacted.

### **Conclusion**

African American ministerial mentorship should involve connecting history, theology, orthodoxy, orthopraxis, and sociology together as conversational partners. This interdisciplinary process will build interns' abilities to engage the heart, head, and hands of African-American constituency with integrity and skill. This chapter assessed (1) the unique historical and sociological challenges African American churches face that the intern must beware of and equipped to address; (2) the strengths of the African American church that ministerial mentorship must appreciate and be mentored toward; (3) the necessity of interdisciplinary mentorship in the black church context; and (4) the ways a holistic internship within the African American context benefits Southern Baptist churches and local Southern Baptist state conventions as a means of racial reconciliation.

CHAPTER 4  
PLANNING AND IMPLEMENTATION  
OF THE PROJECT

This chapter will report on the planning and implementation of the project. The first section will show how the project was conceived and developed into a strategic plan. The second section describes how the plan was implemented. The third section provides an evaluation of the results.

**Project Planning**

**Project Development**

Development of this project began in April 2013. At historic Forest Baptist Church in Louisville, Kentucky, where I pastored, it was observed that the life of the church was being revitalized, but the revitalization was plateauing due largely to budget constraints. Though members of the congregation were faithfully giving, sacrificing for others, and growing in knowledge, I sensed that the church needed a staff position or two to help the church develop in discipleship and missions.

The Lord provided the church with a gifted young adult who was pursuing a Master of Divinity degree from The Southern Baptist Theological Seminary (SBTS) as a potential intern. Members and pastors alike sensed a ministerial call upon this individual. Although the church was predominately African-American, the student was white and had come to the church because he was passionate about racial reconciliation. The student desired to understand the African-American community and the black church experience.

Because of FBC's financial constraints, the student and I drafted a proposal to the KBC asking them to partner with FBC and to fund an internship. At the time of the proposal, FBC was a cooperating partner in the KBC. FBC also was one of the top three

Cooperative Program givers among black churches and had been for multiple years. The proposal was a single-spaced four-page document that requested monetary funds to support a ministerial intern as a model of racial reconciliation.<sup>1</sup>

On April 19, 2013, the proposal was sent to Steve Rice, the leader of the KBC's Church Revitalization department. On April 29, 2013, Rice emailed Paul Chitwood, the Executive Director of the KBC and who is now the Executive Director of the International Mission Board, and Curtis Woods, asking them to look over the proposal. In May 2013, the proposal was approved by the KBC. Approval of the internship meant that FBC would receive funds to provide a paid internship lasting one year. The student began his internship at FBC in the fall of 2014. However, his formal internship in partnership with the KBC was from January 2015 to August 2015. The implementation of the project took place from August 2015 to December of 2015.

A major development during the planning of this project occurred when I received an unexpected call in April 2015, to consider accepting the lead pastor position at Sojourn Church—Midtown (Sojourn) in Louisville, Kentucky. I seriously considered the invitation because the church is a young, mission-minded church that is predominately white, while I am African-American. Given my passion for missions and racial reconciliation, this position seemed favorable. From April 2015 to May 2016, the leadership team and elders at FBC, along with mentors and close friends, helped me decide if this new opportunity was an open door from the Lord. In June 2015, I accepted the call to Sojourn. Both FBC's, and Sojourn's leadership believed it was prudent for me to continue as pastor at FBC until December 2015 to ensure a healthy transition. FBC's leadership also enthusiastically supported proceeding with the internship, which they considered an opportunity for improving the health of the congregation and addressing

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<sup>1</sup> See appendix 1.

key issues in the church. With the permission of Thomas Vaughn Walker, Michael Wilder, and Shane Parker I moved forward with the project.

### **Model Development**

Because of my move to Sojourn, implementation of the internship was condensed from six to eight months into a five-month period. It was decided that the internship would begin in August and end in December 2015. Evaluation of the quantitative data was completed in January 2016.

The first step was to design an internship that would meet both the objectives proposed to the KBC and the objectives of the doctoral project (see chap. 1). The objectives were to (1) train and empower men preparing for ministry through an internship; (2) identify how the intern and I will spend their time together; (3) assist the intern in developing biblical character qualities; and (4) empower the intern to complete a major project for the church.

To create the internship model, I consulted the Bible to identify what Jesus modeled in the Gospels. Chapter 3 of this project includes my reflections and conclusions. In essence, the training model needed to prepare the intern intellectually by addressing matters of the mind, heart, and hands, so that the intern could effectively care for and minister to others. The internship would follow Jesus' model of making disciples. As Jesus said, "Follow me [mind], he told them and I will make you [heart], fish for people [hands]" (Matt 4:20). Development of the intern's mind would be accomplished through intentional theological engagement, and reviewing critical books that helped shape me for urban ministry and ministry within the African-American context. Development of the intern's heart would happen as the intern took pre- and post-character assessments and developed a growth plan based on the results. The development of the intern's hands (or action-oriented ministry) would be accomplished through the intern's completion of a major project that would impact the church under the leadership of pastors. Also, it would

be developed as the intern accompanied the pastor to hospitals, members' homes, and other activities of care for the congregation.

A key component for developing the intern was allowing the intern to see how the church was led and operated "behind the scenes," just as Jesus' disciples experienced ministry with him "behind the scenes." A critical component was having the intern meet with me and other pastors in both one-on-one and group settings.

The challenge was how I would make adequate space mentoring the intern without feeling as though I were adding something else to my already full plate. The goal was to create a meaningful internship that allowed my investment as the mentor result in more ministries for the church through the intern's ministry. The intern and I took time to develop clear objectives for our time together as well as made space to continue to develop a relationship with each other. We met once a week and went over the intern's goals and objectives for the week. Besides one-on-one meetings, the intern came to weekly staff meetings and monthly elders' meetings. Also, once a month, the intern and I met to specifically go through the intern's personal development plan, review his monthly reporting form, and discuss the book he was assigned to read that month.

On the monthly reporting form, the intern was asked seven questions. The first three questions sought to help the intern reflect upon what he was learning. The final four questions sought to help the intern articulate how the pastor or other members could assist him in meeting his goals. The seven questions were as follows:

1. What did you learn from your readings this month? In what ways were you challenged the most?
2. What were the goals set in your last meeting?
3. Explain your Character Assessment goals and how they are being met?
4. I need a decision from the pastor on the following items:
5. Moving forward I am planning to:
6. I have made progress in the following areas:
7. Here's an update on how I'm doing personally.

It was the intern's responsibility to turn his report in a day before our monthly scheduled monthly meeting.

In addition to completion of the monthly reporting form, the intern was required to read a book that would help him pastor in an African-American context.<sup>2</sup> The intern was given a reading list of six books of which four were required and two suggested. The intern was required to read and discuss *Divided by Faith* by Michael O. Emerson and Christian Smith<sup>3</sup>; *The Decline of African American Theology* by Thabiti Anyabwile<sup>4</sup>; *Biblical Eldership* by Alexander Strauch<sup>5</sup>; *Restoring at-Risk Communities* by John Perkins.<sup>6</sup> The suggested readings were *Black Preacher to White America* by Lemuel Haynes and Richard Newman<sup>7</sup>; *The Civil War as a Theological Crisis* by Mark Noll.<sup>8</sup>

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<sup>2</sup> For a more interdisciplinary reading list that other African American churches can give ministerial interns based on this model, see appendix 7.

<sup>3</sup> Michael O. Emerson and Christian Smith, *Divided by Faith* (Oxford: Oxford University Press, 2000). This book was selected because it addresses the evangelical church and its blindness to the problem of race in America.

<sup>4</sup> Thabiti Anyabwile, *The Decline of African American Theology* (Downers Grove, IL: IVP, 2007). This book was selected because it gave a rich historical overview of key African-American theologians and thought leaders from both the past and today.

<sup>5</sup> Alexander Strauch, *Biblical Eldership* (Littleton, CO: Lewis and Roth, 1995). This book was selected because Strauch does a strong job of arguing why a plurality of elders is important.

<sup>6</sup> John Perkins, *Restoring at-Risk Communities* (Grand Rapids: Baker, 1995). This book was selected because in this work, Perkins shares his community development philosophy of relocation, which means living in the community; reconciliation, which can be summed up in the great commandment to love God and love people; and redistribution, which is Perkins' vision to empower at-risk communities.

<sup>7</sup> Lemuel Haynes and Richard Newman, *Black Preacher to White America* (Brooklyn, NY: Carlson, 1990). This book was selected because it provides the reader with a robust picture of "big God" theology and some of the tension that a black preacher wrestled within the nineteenth century.

<sup>8</sup> Mark Noll, *The Civil War as a Theological Crisis* (Chapel Hill: University of North Carolina Press, 2006). This book was selected because Noll's work could help the intern to see the prominent position that slavery played in the Civil War and how though Northerners and Southerners both read the Bible, they came to different conclusions on the important issue of slavery.



Another key to developing the intern was addressing the key character qualities that should be formed. Chapter 2 of this project argues that Paul's list of qualities and virtues of a pastor in 1 Timothy 3:1-7, Titus 1:5-9, and Galatians 5: 22-23, with the positive emphasis of the fruit of the Spirit, are the qualities that should be cultivated. To form these character qualities, I began researching instruments that other churches had used. Ironically, though I was pastor at FBC at the time, I reached out to a pastor at Sojourn who gave me a folder that included tools Sojourn used to assess elder candidates. One of the instruments was an inventory based upon the qualities of a pastor in 1 Timothy 3 and Titus 1, as well as an inventory on the fruit of the Spirit. With the permission of Sojourn's leadership, the inventory was adapted for this project.

Both inventories were given to the intern at the end of August. As asked, the intern completed the inventories by September for use in the first formal meeting. In the same manner, at the conclusion of the internship, the intern, his wife, and a close friend were asked to complete the post-internship inventory. The post-character assessments were completed in January 2016.

Along with the intern's character assessment was the importance of the intern creating a growth plan based upon the results of the assessment. The developed growth plan revolved around the intern answering five questions and reacting to a statement to help him identify his weaknesses:

1. What two areas did you pick to grow in after taking the assessment?
2. In order to grow, identify the root issue that must be addressed.
3. Write a 3-4 sentences casting vision/ painting picture of what growth will look like when it occurs. How will it benefit you, your family and ministry?
4. To grow what scriptures will you memorize and meditate on? What time will you set aside each week to memorize scripture, as well as pray?
5. Besides our monthly meeting, who will you invite to hold you accountable? What will accountability from them consist of?
6. What could possibly hinder you from reaching your goal? How will you alleviate and minimize the possible hindrance?

The growth plan was given to the intern to help facilitate intentionality and specificity. The hope was to help the intern cultivate better self-awareness while cultivating a heart that would address areas of constraint with the gospel and a plan.

In addition to the growth plan, the intern was given a monthly reporting form to complete. The form helped break down the intern's goals into actionable monthly goals so he would be able to assess his own development. The reporting form included the following questions:

1. What did you learn from your reading this month? In what ways were you challenged the most?
2. What were the goals set in your last meeting? Were they accomplished by this meeting?
3. Explain your character assessment goals and how they are being met.
4. I need a decision from the pastor on the following items:
5. I have a problem with the following:
6. Moving forward I am planning to:
7. I have made progress in the following areas:
8. Here's an update on how I'm doing personally:

The intern also completed a monthly progress report that asked basic questions to help assess the intern's experience, development, and progress on the goals that he reported on through his growth plan.

## **Implementation**

### **The Intern's Project**

A large part of the ministerial internship experience was the intern's ability to lead a major initiative at FBC that applied the principles the intern learned. The initiative would also provide assistance to the pastor, creating time for him to further equip the body for the work of the ministry. This aspect of the internship was consistent to Jesus calling the twelve to himself and sending them out to do a specific work.

In this case, the intern was responsible for helping launch a community group model of ministry at FBC and to strengthen it. In 2013, FBC's pastors had a burden to see the congregation grow in the way that they related to each other and cared for one another. While FBC has always been a loving congregation with deep roots in the community and large families that made up the congregation, the church had room to grow. Specifically, the church could grow in decentralizing care. Elders and deacons were looked to provide care in many situations where the members of the congregation were equipped to handle it. When I became lead pastor in 2008, there was pressure to be present at every hospitalization and to be the lead counselor in most situations. Through expository preaching, focusing on the priesthood of believers, and moving toward an elder-led model, the church began to grow in caring for one another. However, a level of intimacy still needed to happen that would only occur in the context of everyday life and in people's homes.

This burden led me to begin researching different models of small groups, which led to research on community groups. While studying community groups, it was important to find models of churches that did community groups in urban contexts. Specifically, the research needed to center on traditional African-American churches that offered community groups as a primary way of ministry. Unfortunately, there were not many models present. I identified one such church called Blueprint Church (Blueprint) in Atlanta, led by Dhati Lewis. I visited him and his church in the summer of 2013. I met with the leaders and learned more about how community group ministry can look in the urban context. After visiting Blueprint, I acquired a clear vision and conviction to see a church that could identify with Paul's words in Romans 15:14: "My brothers and sisters, I myself am convinced about you that you also are full of goodness, filled with all knowledge, and able to instruct one another."

While FBC's leaders preached on gospel-fueled community and began to lay out a vision for groups that met in homes, the church needed someone to build on the

vision, to lead, and to help implement it. The ministerial intern was the individual to accomplish these tasks. Before the intern officially began in January of 2015, FBC's pastors prepared the way for the intern's leadership. Preparation involved preaching on what biblical community looks like. FBC's pastors began in the book of Genesis by exploring the Trinity and how God himself relates within himself. The series lasted for over three months and proved to be impactful to the body. Then the church moved to key biblical texts that explored the early church.

During the summer of 2014, a vision was given to thirty ministry leaders at FBC about the coming community group ministry. The vision was well received, though people did ask good questions. During that time, I met with the intern whose internship would not begin until January of 2015 and a strategic plan was set in place to launch community groups in the fall. The meeting consisted of answering key questions: (1) How do we start groups and create good momentum? (2) What type of organization and structure needs to be given to community groups? (3) What will their main function and goals for gathering be? And (4) How many people should be in each group? (5) What is our strategy for multiplication and how do we go about it? The intern and I concluded that FBC would do a soft launch of community groups by having a couple of groups begin and then the full launch would follow in the spring.

The ministerial intern was then commissioned to give a report on how FBC's leaders could present and grow community groups within the church. A month later the intern met with FBC's pastors and presented his research and methodology for starting and strengthening the church's philosophy of groups. The planning group reached a number of significant conclusions. First, it concluded that community groups would serve to provide community, care, and outreach. The basic flow of groups would be fellowship, eating, sermon discussion, and the last thirty minutes of the gathering would be prayer and accountability in gender specific groups.

FBC launched community groups in September 2014, and the intern oversaw the initiative. The intern was responsible for helping to identify where most of the members lived in the city. Once he identified where they lived, he was to identify homes that could host groups and leaders that could facilitate the group discussions. Upon completing these two tasks, the intern reported to the elders at their July meeting. In early August 2014, the church approached the prospective hosts and leaders. Community groups at FBC were officially launched in September 2014.

On launch Sunday, the intern organized an area where members could come and register for groups; he used this data to organize them. More than eighty adults committed to participate, which were enough to begin with three full groups.

Part of the intern's weekly responsibility was to take the pastor's sermon and to make a discussion guide for the groups to use. The intern emailed the guide to leaders on the Monday after the sermon was preached. The guide consisted of a basic summary of the sermon's main points, along with an outline of the sermon, and three to six questions that could be discussed during the community group meeting. The intern was also responsible for connecting people to groups in their areas. The intern made a card and online registration form for anyone interested in joining a group for both the launch date and afterward.

The intern was also to provide ongoing care and training for the leaders of the community groups. After community groups launched, FBC planned to have training to assist community group leaders in addressing issues that may come up and assisting them to overcome barriers they may encounter. Three training sessions were held between August 2014 and January 2016. They addressed various topics from which leaders could learn, such as hosting etiquette, spacing issues, multiplication, care, and leading group discussions.

In November 2014, the intern organized a "Celebrating Community Groups" event. Though community groups had only been meeting for a short time, FBC's

leadership thought it would be an opportunity for people to come and hear about what God was doing through groups. The event was well attended and proved to be a success as members shared testimonies as to what the Lord was doing in them through the intimate group settings.

The intern was also commissioned to help organize a professional video of the community groups to provide those still processing the change with a visual of what group life was like. In April 2015, the intern oversaw a videographer who went to each of the community groups and filmed them as the meetings took place. The videographer also filmed a worship service and recorded interviews with members who attended. The result was a three and half minute video that provided a clear vision of what community groups were and how people had already been impacted.

One development during this time was the identification of the intern's gift for teaching. Once the pastors recognized this gift, they were better able to help and encourage the intern to cultivate it. The intern began to regularly substitute teach for Sunday school and youth classroom teachers. The intern also preached four times—on September 21, 2014, and January 18, April 19, and July 5, 2015.

### **Expert Panel**

One project goal was to create a discipleship model in the African-American context. It was decided to create an expert panel to assess how well that goal was met. In November 2015, I met with three specialists from the KBC's Church Revitalization Team—Steve Rice, Alan Witham, and Darryl Wilson. During the meeting, I described the entire internship process. The expert panel asked questions and received a rubric to assess the model. The assessment instrument addressed biblical support for the project, how well the model could be adapted for use by other churches, how well it served the African-American context, its methodology, goal fulfillment, and reproducibility. Members of the panel critiqued the model using assessments on a scale of 1 to 4, with 1 being

unsatisfactory and 4 being most satisfactory. I explore the expert panel's response under the evaluation section of this chapter.

### **Project Completion**

In January 2016, the intern received a post-internship character and fruit of the spirit assessment identical to the one he received in August. The assessment was intended to collect pre- and post- quantitative data from the intern, his wife, and his friend. The goal was to run a *t*-test comparing the results. The intern received the test in December 2015, and returned it in January 2015. Unfortunately, a mistake occurred. The intern provided me with a hard copy of the initial assessment, but in the move from FBC to Sojourn, I misplaced it. The intern reported that he could no longer find the assessment in his records. Because of this error, the original plan to include a quantitative element in this project is impossible. Besides receiving a post-internship character and fruit of the spirit assessment, the intern completed a post-internship survey and exit interview. Both are discussed in the next section, which evaluates the success of the project by considering the data.

### **Evaluation**

A significant component in evaluating the success of this project was to set the entire project before an expert panel and have them give a critical review. The expert panel gave a favorable evaluation of the project with marks of 4 on each category except for methodology, which received a score of 3.5. Following is a review of each category and how the panel responded.

The first category that the panel reviewed was how well the model was supported by the Bible. The panel commented in their collective written review of the project "The Biblical basis for this project is strong and clear. Equipping people is a

repeating theme in God's Word. As a result, the ability to develop a strategy, implement plans, and measure progress can be achieved."<sup>9</sup>

The second category reviewed how well the model prepared the intern for future ministerial roles. The panel concluded in their review that it did prepare the intern, stating, "The internship concept can easily translate for any ministerial role, especially since the intern is seeking to grow in personal character and personal skills. The intern could also easily use the concept for mentoring his/her own intern(s)."

The third category addressed how well the model prepared the intern to contextually meet the needs of the African Americans. The panel rated this attempt a 4, and stated that there was a clear attempt to address the African American context through reading, assignments, and evaluation.

The fourth category was an evaluation of the methodology used in creating the model. This section did not receive a perfect score; the panel collectively opined,

The internship may be a little too brief to measure progress in all areas. We thought this would especially prove true in the area of character development. Although short-term gains might be recognizable, a longer period of time would indicate if the changes were temporary changes or genuine changes in character.

The panel also evaluated if the goals of the project were met. The panel concluded that they were adding the following:

The goals of the partnership were achieved in a number of ways. The model was affirmed through decreasing the load on the senior pastor, increasing ministry in the church, launching a small group ministry, providing training, and reaching new people. In addition, the intern was strengthened and further prepared for ministry. Partnerships were formed and realized between the Forest Baptist Church, the Kentucky Baptist Convention, and the North American Mission Board.

Finally, the panel evaluated the reproducibility of the project. They concluded, The model could easily be reproduced due to the strong Biblical basis, simplicity, and flexibility. It would be good to build multiplication into the internship from the outset. With this approach, the intern would raise leaders to carry on the work he began during the internship.

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<sup>9</sup> See appendix 8 for the expert panel's full review.



Another critical component to evaluating the success of the internship was my reading of the intern's monthly accountability reports to see if he was meeting his goals as they related to reading, implementing community groups, and targeting the two areas he had targeted for personal growth. After reading his reports, I am confident that the intern benefited from the accountability. The intern made positive comments about the readings and he interacted critically with the material. For example, after reading *Reviving the Black Church*, the intern reflected,

I learned more unique nuances about the history of the African American theological tradition. The strong sense of focus on redemption and a view of eternity that characterized much of the artistic expressions of this theology was rich and challenging, and caused me to think more deeply about the weight I give to these matters when discussing Christ with others.

Regarding personal goals, the intern regularly reported on the benefit of having structure and accountability in ministry. He stated, "I am meeting these goals through adhering to a written and accountability plan for the structure of my week." The intern also successfully began and implemented a community groups program at FBC. On January 15, 2019, I followed up with pastor Nate Bishop to see if community groups were still an effective means of ministering in the church. Bishop reported,

Since the start of Community Groups at Forest Baptist Church, we have noticed growth in the areas of unity, accountability, and spiritual maturity for regular participants. We unfortunately do not have a reliable way of tracking participation, but if I had to guess I'd say we have around 50 members participating weekly. This is almost 30% of those regularly attending Sunday worship. Though our community groups have become part of who we are, there are still many opportunities for growth. We are in the middle of a "CG" re-launch, restricting to place more emphasis on missional outreach, consistency of agenda, and better record keeping. We have added three new homes and will be doing regular training for our facilitators and hosts.

Given that Bishop sees community groups as an integral part of FBC and identifies ways it has positively impacted the church, I believe that the internship accomplished its desired effect. In talking with Bishop, a significant reason that numbers are low is attributed to transitions from FBC that community group leaders have made, which impacted momentum.

Finally, a critical component to the success of the project was the intern's personal experience with the internship. I required that the intern answer twenty questions related to the internship. The questions were put into a five-point Likert scale with the instrument ranging from strongly disagree to strongly agree. Here are five sample questions; the remaining questions along with the intern's answers are available in appendix 5.

1. The internship helped prepare you for future ministerial assignments?
2. Your reading assignments were meaningful and help you grow in understanding?
3. The lead pastor gave you helpful feedback?
4. The staff at Forest treated you with respect and value?
5. The NAMB, KBC, partnership was a success?

The intern responded with "strongly agree" on each question but one affirming the leadership and positive impact the internship experience had on him. The lone question that he responded, "strongly disagree" with was, "was the internship's length too short?" The intern responded that he strongly disagreed.

### **Reproducibility**

This project intended to impact Forest Baptist Church, create a model for African American pastors and churches, and ignite partnerships with the SBC and their state conventions as a means of racial reconciliation.

### **Conclusion**

The expert panel's findings and the intern's exit survey results confirm that the internship was planned and implemented successfully. Community groups are an integral ministry at Forest Baptist Church and the partnership between Forest Baptist Church and the Kentucky Baptist Convention was successful.

## CHAPTER 5

### EVALUATION OF THE PROJECT

This project was designed to develop an internship model for pastors in African American churches, at Forest Baptist Church (FBC), in Louisville, Kentucky. The methodology and implementation provided in chapter 4 showed that the internship and partnership between FBC and the Kentucky Baptist Convention (KBC) was successful in reaching the project's goals. This chapter will evaluate the project's purpose, goals, strengths, weakness, what I would do differently, theological reflections, and personal reflections.

#### **Evaluation of the Project's Purpose**

The purpose of this project was to develop an internship model for pastors in African American churches. The project was successful in creating a model that equips interns holistically—their heads, hearts, and hands. The internship model followed Jesus' discipleship model found in Mark 4:19: "Follow me (head), he told them, and I will make you (heart), fish for people (hands)." The internship model provides a holistic approach to discipleship by providing pastors with a vision for how to disciple a person in a way that addresses major economic, educational, and familial hurdles that negatively impact African American communities. The intern learning about the history of slavery, Jim Crow, and the African American experience through a diverse reading list and monthly accountability proved successful.

The internship also modeled for pastors how to identify areas where the intern can intentionally pursue growth by offering character assessments for the intern, taken by his spouse, friend, and the intern. Finally, the internship modeled the impact that an intern, when properly guided and empowered, could have on the life of the church. The

intern largely led the community group vision, planning, and implementation. Three years after the completion of the internship community groups are still making a positive difference in the life of FBC. Even though the purpose of the internship was achieved, the loss of the pre-character assessment test did weaken the model in that there was no quantitative evidence to show the impact the model had on the intern relative to character development. The purpose to create a model for other African American pastors to follow was fulfilled.

### **Evaluation of the Project's Goals**

This project had five goals. The first goal was to establish a partnership with the KBC as a model of racial reconciliation between an historic African American church and a majority white Southern Baptist Institution. The details of the partnership were worked out and the KBC fulfilled their role as a model of racial reconciliation.

The second goal of the internship was to develop a model for FBC to train and empower men preparing for ministry through an internship. First, this goal was accomplished by creating a model to aid personal spiritual development and ministerial leadership skills. For personal spiritual development, the intern utilized character assessments to target two areas. The intern was coached through a personal growth plan where he learned to apply Scripture and spiritual disciplines to his life to provide growth. The staff and I met weekly with intern of FBC for a time of prayer, devotion, and discussion of church matters. The intern also read a book each month and discussed it with me during his extended one on one time. Each of the intern's monthly reports was encouraging to read as they spoke to specific ways he was challenged and had grown spiritually. Second, the internship helped train and empower the intern because he was given the task of creating a ministry at FBC that would help the congregation grow as disciples of Christ while freeing the pastor up to better fulfill his Word and prayer ministry. The intern had a favorable experience with the internship and he successfully began a ministry which after three months had 80 adults regularly attending community

groups. Third, this goal was met by the intern being disciplined toward engaging the African American context. Through this experience, the intern was able to integrate knowledge from American history, sociology, and psychology as he engaged in current issues that plague the African American community. This goal was met by grounding the discipleship process in biblical and theological foundations consistent with what is read in the Gospels and Epistles.

The third goal was to assess the intern's key strengths and weaknesses. The intern completed a pre-test Character and Ministry Assessment consisting of twenty marks of biblical eldership found in Titus 1:5-9 and 1 Timothy 3:1-7, nine components of the "fruit of the Spirit" found in Galatians 5:22-23, and various ministry skills. The intern, his wife, and friend completed these forms. Unfortunately, the data from these forms was not retained. As a result, this goal was only partially fulfilled because the data could not be compared to the post assessments. However, from the data received from the intern, his wife, and friend, the intern identified two areas in which he wanted to focus on growing. The two areas were improving daily disciplines and obsessiveness. In his December monthly reporting form the intern reported,

The two primary character goals from the original assessment were improved daily disciplines and obsessiveness. I am meeting these goals through adhering to a written and accountable plan for the structure of my week, working through multiple written checklist which my wife and I both have on our devices for ongoing check ups, involving other accountability on a weekly basis, restricting periods of work throughout the day to allow for structured times of meditation, and journaling to document the progressions and improvements in weaker disciplines.

Listing the intern's progress out helps us see the impact he experienced through targeting a specific area to grow and be accountable in. In the report, the intern revealed

1. The intern desired to grow in disciplines and becoming less obsessive
2. The intern's goals were met by having a plan and being held accountable
3. The intern involved his wife in the process, and they checked in to discuss regularly
4. The intern applied spiritual disciplines such as meditation, journaling, and disciplines in which he was previously weak.

The fourth goal was to conduct a formative assessment of the intern's spiritual and ministerial growth over a six-month period. This goal was met as I met with the intern monthly for five months to review incremental progress toward the intern's goals that he had identified on the internship accountability form. Each month the intern emailed me his report. The plan was for the intern and I to meet for six months. Because of my transition to Sojourn, there were only five meetings. The intern did, however, turn his reporting form in for the sixth month.

The fifth goal had two components. The first component was to conduct a post-internship assessment. This assessment utilized two instruments to provide feedback on the effectiveness of the internship experience for the development of pastoral intern. As previously reported, this goal was partially met. The intern, his spouse, and his friend completed the assessments and turned them in. The assessments looked very good, with the intern receiving strong marks of affirmation and encouragement throughout. However, this goal was not met because a *t*-test to compare the dependent samples could not be completed. The second component of the assessment was to receive feedback from the intern through an internship experience survey completed by the intern. This goal was considered successful if 85 percent of the survey responses were marked "agree." This portion was successful as the intern selected agree or higher on 100 percent of the survey statements.

### **Strengths of the Project**

The first strength of this project was that the internship helped the intern become known by the leaders and congregants of FBC. Through this model of holistic discipleship, the intern was able to spend quality time with the churches staff, pastors, and members—individuals that the intern may not have had the opportunity to know. It was encouraging to see the intern interact with staff in the office, take members out to lunch, and build a volunteer team to help implement the community group project.

A second strength of the internship was the instruments used to assess the intern because they successfully identified personal constraints that enabled the intern to put a growth plan together. The pre- and post-Character and Ministry Assessment, along with the growth plan and monthly accountability forms, all helped specify areas where the intern could grow. Having quantitative data to view and process gathered from trusted individuals who know the person well can be impactful. It was important that each assessment was based on biblical qualities described in biblical language. By having instruments derived from Scripture, I was able to help the intern set a goal of conforming to the image of Christ.

Though the instrument used on the monthly reporting form was not directly derived from Scripture, it modeled biblical principles. Specifically, it modeled the principle of self-examination, by causing the intern to reflect upon the previous month and how he had pursued Christ and sought to reach his goals. It also modeled the biblical principles of community and receiving wise counsel. Having people speak into an individual's life as a Christian and minister is important as it protects him from error and pride. Finally, the monthly reporting form modeled Ephesians 4:3, which commands believers "to speak the truth in love." Each report the intern turned in invited him to answer the question, "How are you doing personally?" The intern was expected to report on problems he had encountered or things with which he needed help. These questions were asked to model for the intern the importance of communicating with the people he works with if something is needed or if there are problems. Conflict will come in ministry; how one handles it is incredibly important.

Third, a critical component of this internship was to contextualize mentorship to the African American experience. Having a caucasian male who had no black church experience prior to FBC strengthened the intern's experience. The internship was contextualized to the black church experience in that the majority of the intern's readings were about history, African American theology, and the social and psychological

ramifications of slavery and Jim Crow. Much of what the intern experienced is hard to quantify. Conversations with ninety-year-old men and women who experienced Jim Crow and Bible studies with youth who live in different social settings and black culture impact a person in ways that surveys and scales struggle to measure. I recall intriguing conversations with the intern about black preaching, worship, and traditions within the worship experience. I presume these elements of the internship will be remembered and most impactful for the intern.

A fourth strength of the internship was that it provided the intern a behind the scenes look at the church's ecclesiology and operations. When a person receives an internal call to ministry from the Lord and external affirmation from a church, he can struggle internally to determine if it is the Lord calling him. Giving a person an internship that invites him to see the organizational component of the church helps him make an informed decision. This proved true for the intern. Through the process of interning, it became clear to the intern that his passion was business and supporting a church as a non-staff pastor.

Finally, the project was successful in modeling racial reconciliation between the KBC and the 152-year-old FBC. The KBC has flourished in the area of racial reconciliation under the servant leadership of the Executive Director Paul Chitwood, and Associate Executive Director Curtis Woods. Chitwood elected Woods to the position of associate director. Woods became the first African American associate executive director in the history of the Southern Baptist Convention. Another part of their legacy together will be this internship in which they supported FBC with funding. The African American community has been at a disadvantage because the majority of their time in America has been under unjust laws. This perpetual injustice has crippled their economy, family structure, and community. An historically white organization that had been compliant in the racist history of the Southern Baptist Convention supporting an historic black church spoke volumes to the leadership and members of FBC.



## **Weaknesses of the Project**

This project had three weaknesses. The greatest weakness was not securing data from the pre- test assessment. As previously stated, the failure to input the data from a hard copy to a soft copy hindered me from running a *t*-test and fulfilling a major project goal. However, I have since concluded that a five-month assessment may not have adequately reported change within the intern. The expert panel's evaluation of the length of time and expectation of change was a helpful observation.

Second, the length of the internship was not an adequate amount of time to assess true heart and behavior change within the intern. Here I agree with the expert panel's analysis. In *The Emotionally Healthy Leader*, Pete Scazzaro provides a helpful section in which he talks about "The Five-Stage Process of How We Learn and Change," adapted from well-known educational psychologist Benjamin Bloom. In the book, Scazzaro argues that the five steps to learn and change are awareness, ponder, value, reprioritize, and own. Between value and reprioritize is what Scazzaro calls the action/behavior gap. This is the struggle people encounter when they have valued something but do not know how to apply that value. As a Christian who believes in progressive sanctification, I believe that by the grace of God that some people will experience spontaneous change of desire which will lead to change of behavior. However, in many incidents, Scazzaro's observations resonate with many peoples' experiences with growth and change. It may well be that the brevity of the internship precluded the intern from application of the values acquired through the experience to his life.

The third weakness was that the instrument entitled "Qualities of a Church Leader Inventory: Personal Assessment" did not provide a complete explanation of what the numbers 1 and 5 meant in the evaluation process. The instrument would have also been much stronger if responses 2 through 4 were numbered because it would have given the intern, spouse, and friend better guidance as they decided which number best fit the intern.

### **What I Would Do Differently**

I would improve four aspects of this project. The first improvement would be in how data is collected. I made a major mistake in collecting data and not preserving it. Given the opportunity, I would create a shared drop box where all assessments would be shared electronically instead of collecting physical copies. Other alternatives to physical assessments are websites and technologies on which it would be easier to track data.

The second improvement would be to the exit survey that the intern completed, the Internship Experience Survey. When the intern completed the survey he positively affirmed the internship with the highest mark possible, 100 percent of the time. While the intern could have genuinely believed that the internship was the perfect experience, there could have been other factors contributing to the perfect scores as well. For pastors that seek to replicate this model it would be better if the Internship Experience Survey included a box asking interns to further explain their answers and give concrete examples of their experiences.

Third, a component would be added to the internship model that exposed the intern to other urban practitioners and creative learning experiences. While the internship provided great opportunities to interact with diverse perspectives via reading, interaction with FBC leaders, and participation in creating an impactful community group ministry, there were no external learning opportunities for the intern to learn from and interact with leaders within the black church and urban experience. Conferences like the Legacy Conference, which takes place each summer in Chicago; Black Church week hosted in Ridgecrest, North Carolina, at Lifeway's retreat and campsite; or the Thrive Frequency conference in Philadelphia, hosted by Eric Mason, would have been beneficial. By attending one of these conferences, the intern would have heard from leading practitioners within the black church and urban areas. Also, such an experience shared with others on FBC's pastoral team would build chemistry and forge memories for the intern. Jesus prepared the twelve disciples for ministry as they traveled together and experienced life in different settings and situations. Getting the disciples out of their normal routines

allowed for conversations and experiences that would not have occurred had they been stationary. Traveling to conferences, missions' destinations, and other ministry opportunities outside the norm provided me with some of the most impactful moments I experienced with my mentors.

A fourth improvement would be better communication on the internship project with the KBC. The partnership between FBC and the KBC provided a valuable model for the convention. Although the project included cooperation from various members of the KBC, efforts to keep them updated on how FBC was progressing and the impact the intern was making should have been a greater priority and better executed by me. Intentionally involving leaders at the KBC with the details of the project could have enhanced the replication of the model within the KBC and other state conventions as a model of reconciliation. Other black churches could benefit from receiving stipends for ministerial interns. When the internship began, there was a significant amount of interest expressed by members of KBC's revitalization team. That interest could have been better stewarded, which could have led to a more longstanding vision of replication. Even without this added involvement, I can submit a summary of the results and advocate for partnerships between the convention and African American churches who are doing strong gospel ministry with limited financial resources.

### **Theological Reflections**

I have three theological reflections. The first is that a church is only as strong as its ability to disciple well. As previously argued in chapter 2 of this project, discipleship is the way of Jesus, therefore it is the way of the kingdom of God. Jesus could have chosen a different method of teaching. He could have had a more "seeker sensitive" ministry where He was most concerned about not only attracting crowds but also keeping them. However, he did not. In fact, He modeled the opposite. While it is true that Jesus attracted large crowds, it is also true that He intentionally ran crowds away, strategically limiting the impact of his ministry, and kept crowds in the dark so he could invest in the disciples.

In the John 6, Jesus intentionally discourages a crowd from seeking after Him because He knew they were more interested in the meals He could provide than the reconciliation He came to provide between them and the Father through his soon to be crucified body.

Jesus spoke to the crowds:

Jesus answered, “Truly I tell you, you are looking for me, not because you saw the signs, but because you ate the loaves and were filled. Don’t work for the food that perishes but for the food that lasts for eternal life, which the Son of Man will give you, because God the Father has set his seal of approval on him” (vv. 26-27)

After saying these words, Jesus told His Jewish audience something that was sure to offend them and drive them away: “Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up” (v. 54). This claim was not only offensive because it was a claim of divinity, but it was also spoken to a group who would have been repulsed at drinking blood because it was strongly forbidden in the law.

These verses are an example of Jesus intentionally turning away a crowd and using the time to teach the disciples kingdom truths. This method of intentionally offending or minimizing His ministry and in turn investing in the disciples can be seen in the way he told parables (Matt 13), and through what theologians refer to as the messianic secret (Mark 1:43-35).

The second reflection is that internships are a great reminder to pastors and churches of the diverse gifts God has given the church. When these gifts are cultivated and encouraged the body of Christ benefits from them as Christ intended. In Ephesians 4, the apostle Paul taught believers that grace had been given to each of them as Christ apportioned it. He went on to encourage the body that though Christ has ascended He has left gifts to the body to equip it for the work of ministry. Likewise, in 1 Corinthians 12, the apostle Paul reminds Corinthian believers that they were “the body of Christ, and each one of you is a part of it.” The intern that served at FBC was gifted in ways that the pastors and other staff members were not. Each of the pastors and staff brought unique gifts to the team. Working with the intern was a reminder that every disciple has a spiritual gift that if encouraged, cultivated, and released could make a significant impact on the

life of the church. The intern had a gift of communicating through writing, editing, teaching, and connecting with young adults. He and his wife modeled community life by opening their home up to members and exercising their gifts of hospitality. Spending time with the intern and encouraging him to use his gifts helped him to demonstrate faith and shape the church's culture in ways he had not previously done at FBC and may not have done without the encouragement. Although one pastor cannot spend this amount of time with everyone in the church, the pastors and leaders of the church can create a culture of disciples making disciples, which will allow the people of God to discover and use the gifts Christ left for them.

The third theological reflection centers on the description of the early church gathering as a gospel community in Acts 2:42-46. In this passage, Luke reported that believers continued to meet together in the temple courts; they broke bread in their homes, and they shared meals together with glad and sincere hearts. The theological reflection is this: when Christians live their lives together in sincere fellowship they will experience the power and presence of God and be effective witnesses in their communities. Sincere fellowship should be defined as uniting with other Christians around the apostles' teaching, fellowship, communion, and prayer as Acts 2:42 models. Through community groups, FBC experienced genuine fellowship in ways that the congregation had not previously experienced. A main reason for the creation of community groups was to forge deeper relationships and to help the congregation to live on mission together. Gathering in fellow believers' homes around the Word, in prayer, and with food energized the congregation, and they experienced growth. During the community group celebration, many congregants testified of the benefit of having Bible studies and prayer in other members' homes. Getting to know people outside of a Sunday morning around a meal allowed members to experience each other differently as well as experience the Lord in fresh ways.

## **Personal Reflections**

As I reflect at the end of this project, several thoughts stand out. The first is that participating in the mission of God, though difficult, is a gift from God and a source for joy. Both evangelism and discipleship are a part of the Christian identity at its core. Jesus called the church to be his disciples and to go out into the world as his witnesses. Yet, two of the most basic identities of a Christian seem to be overlooked by many twenty-first century Christians and churches. Much of the Christian life has become about what church a person attends, and whether it is popular, or if it has interesting gatherings. However, as one reads the Gospels, one sees that ministry to Jesus was not about the large crowd or outcomes at a gathering, but about people. To be even more specific, Jesus' ministry centered on lost people becoming His disciples. This was evident to all who experienced Jesus, as they accused him of being a glutton, and hanging out with the social misfits and those considered the worse of society. Yet this did not bother Jesus as He said it was His mission to "seek and to save the lost." This internship was beneficial because it enabled me to pursue what many pastors at smaller to middle-sized churches struggle to do, which is to keep two core identities, mission and discipleship, in place. Too often pastors in these situations become over extended, frequently becoming the main counselor and "catch all" person.

As a result of this internship and community groups, how I spent my time changed because I had an extra person being paid to help. With the extra time, my wife and I were able to lead a community group. Leading a group helped me to be more mission minded toward my neighbors. Our neighbors saw six to ten cars parked on our street every Wednesday and began to ask why so many cars were in our driveway and people were regularly in our home. These questions gave us opportunity to share our faith and invite them to come too. Community groups also helped me to do more consistent small group discipleship with the same people.

As lead pastor, I cared for and counseled a lot of different people, but community groups helped my wife and me love on specific people for longer periods of

time. Not only did community groups help us fulfill our identities as witnesses and disciples who make disciples, but it freed me up from being the primary person who counseled people. By the time I left FBC, I was able to give the majority of my time to Sunday morning sermons, vision, and leading a community group. Groups had begun to fulfill the purpose that the pastors had desired, which was for the members to more actively care for each other. Testimonies about members who went through trials that I had not been aware of became regular. I recall one incident where an older woman at church stopped me and said, “Pastor, I’m only telling you this because I want you to know that I was sick and out for a couple of weeks and my community group was there for me so I didn’t see the need to call you.” As the body ministered to individual needs, Romans 15:14 was being fulfilled in our church. As the apostle Paul exclaimed, “I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another.”

A second personal reflection is that choosing the right intern is critical. The intern chosen for this internship was already attending FBC and had been proven faithful to leaders. If another church was seeking to follow this model, I would encourage them to be wise in selecting the ministerial intern. In selecting an intern, four questions should be asked.

First, is the person humble? When looking to work with an intern, the pastor should look for a person who does not think more highly of himself or herself than they should (Rom 12:3). Qualities of a humble person are that they are active listeners (Jas 1:19), ask good questions, they readily count other people as more significant than themselves (Phil 2:3-5), are not quarrelsome (2 Tim 2:24), and do not brag and talk about themselves consistently.

A second question is whether the potential intern is a hard worker. Working with an intern who is lazy or whose work is done without the pursuit of excellence could bring the staff culture down and cause more problems for the pastor.

Third, does the intern sense a call to the ministry and commitment to the church? The intern's call can be measured by his commitment to the church prior to the possibility of interning. Did the intern model maturity, availability, faithfulness, and love for members of the congregation? The FBC internship would have gone awry if the intern had not sensed a personal call to explore staffed ministry and was not committed to the church. The intern could have gone back on his commitment a number of times throughout the process. While interning, his personal business began to grow, and an out of state job opportunity also arose. However, his call and his commitment to finish the internship prompted him to stay.

Fourth, is the chemistry between the pastor, intern, and staff good? When bringing an intern on at the church, it should be treated as if another staff member is coming on. Asking if the chemistry is right may seem trite, but any seasoned pastor or leader knows that how a person relates to him and the staff should not be ignored.

### **Conclusion**

After the completion of this project, I sent the five chapters to Steve Rice, who is the leader of the church revitalization department at the KBC and also lead the projects expert panel. I asked Rice in a phone conversation if he would like to see this partnership continue between the KBC and other African American churches and he responded,

I would love to see it continue and would be willing to partner again with an African American church in this way for lots of reasons. This project is a beautiful model and an active attempt for racial reconciliation. More importantly towards the revitalization of churches. The KBC has a lot to learn from African American churches, and African American churches can learn from the revitalization stream of the convention.<sup>1</sup>

Rice went on to suggest that when the KBC state executive is selected that he should be made aware of this project. He also noted that he hopes other ministries within the KBC would seek to partner with African American churches in this way. Rice hopes

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<sup>1</sup> Steve Rice, telephone conversation with author, April 16, 2019.



to see this model of African American internships as a means of racial reconciliation implemented with a broader scope within the convention. When asked if NAMB could benefit from partnering with African American churches in the way that the KBC has, Rice responded, “Absolutely.” He stated that while he does not fully know the structures and specific goals for NAMB, he “can't imagine why this model wouldn't be a benefit.”

This project fulfilled its purpose and most of the goals identified in the opening chapter. I am grateful for the KBC's support toward the internship. I am also grateful for the opportunity to have pursued a doctorate at The Southern Baptist Theological Seminary. I hope that this internship model will encourage other African American pastors to disciple men to look like Jesus with the clear call and tenacity of Paul, “What you have heard from me in the presence of many witnesses, commit to faithful men who will be able to teach others also” (2 Tim 2:2).

APPENDIX 1  
ORIGINAL PROPOSAL TO THE KENTUCKY  
BAPTIST CONVENTION

Forest Baptist Church, a historically African-American congregation nestled in Louisville's Newburg-Petersburg neighborhood, is an exercise in redemption. From its humble, post-Emancipation beginnings in 1868, it has endured the harsh battery of a changing and hostile world, having been built up by the preaching of faithful, simple servants. A century and a half after its founding, Forest Baptist is flourishing under strong leadership. It has grown under rich Biblical preaching and built strong ties with the surrounding community. It's developed deep partnerships with the Southern Baptist Theological Seminary, A Woman's Choice resource center, Sojourn church and other Louisville ministry organizations. Forest is becoming a place of hope in one of the most spiritually-devoid areas of Louisville.

Forest's direct region of influence in Louisville spans seven zip codes encompassing the upper southeastern portion of Jefferson County, Kentucky. Taking these zip codes together (40218, 40219, 40213, 40228, 40291, 40299, 40220), the combined statistical region represents a population of over 90,000, accounting for approximately 12% of Jefferson County's population. On average, 14.3% of Forest's region of influence lives below poverty level, with Forest's immediate zip codes (40213 and 40218) representing poverty rates of 22.6% and 22.5%, respectively. There are eight churches within a one-mile radius of Forest Baptist that are struggling, with average memberships of less than \_\_\_\_ and steadily declining. (*Additional demographics for attendance; pending*). Forest's region of influence is also among the most ethnically diverse in the nation, home to over 15,000 foreign-born residents (approximately one sixth of the region's population). The most represented people groups in the region are of

eastern European origin, while Russia, India, Mexico, Colombia and Southeast Asia are also highly represented, carrying their respective religious influences.

The church's leadership has cast a broad vision for her growth, carefully considering her strong roots in tradition and prayerfully implementing Biblical structures to make it healthier. By God's grace, Forest has willfully adopted these adjustments to more Biblical church life, albeit gradually. Forest intends to align the congregation with the "four pegs" of the Kentucky Baptist Convention, calling the congregation to a high view of the inerrant word of God, a commitment to the great commission in all spheres of life and influence, an adherence to the Baptist Faith and Message and a commitment to giving to the Cooperative Program, and some of these measures are already in effect. The leadership team is preparing for a "relaunch" in 2015 which will include beginning a comprehensive small group ministry, reorienting bylaw items, increasing community development, preparing for multiplication and implementing redefined doctrinal stances under the banner of God-centered, Biblically-grounded vision.

However, Forest is at an impasse. Put simply, the leadership is one committed, qualified staff person away from freeing the lead/vision pastor, Jamaal Williams, and the other elders to focus largely on vision casting and teaching. With a weekly attendance of around 225 members and an increasing but low annual budget, Forest is unable to support an additional staff member while maintaining its investments into the Newburg-Petersburg community. It has been strained by decades of unhealthy traditions and has just begun to turn around, but it is limited. To become a revitalized, healthy church en route to multiplication, Forest needs a servant to work alongside the leadership team who will help develop and implement programs vital to successful local ministry and bear some of the heavy administrative/executive burdens cast on the vision pastor.

While many monetary efforts are expended to support church planting and multiplication, it is our belief that supporting church revitalization initiatives has equal merit. We are curious to see if the infrastructure and programs devoted to church planting

through NAMB, for example, could be adapted for church revitalization. The Kentucky Baptist convention could start a program to revitalize struggling but promising churches, and this program could be a model adaptable to other conventions to assist churches across America. What if funding were made available to allow Forest to employ an associate pastor to help materialize Forest's vision for growth and multiplication? And what if this model began to help other churches become healthy, missional and multiplying church bodies?

So, Forest Baptist is proposing a partnership with the Kentucky Baptist Convention involving the establishment of an administrative internship program for church revitalization. Prayerfully, with the use of KBC funding, Forest would design a structured internship addressing areas of need for the health of the church and employing the intern on part-time to full-time basis to help fulfill these needs. This internship could function as an experimental model for staff-based church revitalization adaptable to other churches.

### **Benefits to the KBC**

This program could stimulate growth and change among many of the KBC's inner-city ministries and churches. Several African American churches want to reach their areas of influence more effectively, but many will probably never be able to do so due to budget constraints. However, the KBC can start a fund to supply interns to churches in need and strengthen its inner-city churches and ministries through qualified personnel in ways that would otherwise not likely happen. What a blessing it would be to see the KBC's inner-city churches reach new levels of health and faithfulness!

This program would also help foster racial reconciliation among qualified seminary students and historically segregated and closed inner-city communities of believers. In our situation, we have a Caucasian brother in Christ who grew up in a culture very different from that of the majority of our members at Forest. He is finishing his Master of Divinity degree at Southern Seminary and has been a member of our

congregation for several years. He's been lovingly accepted by our church community and frequently teaches and participates in the spiritual formation of the church. There are many students like him in our seminaries: mostly non-minority students who are connected to inner-city churches and are looking to give more of their time and energy to these churches that wish they could staff them but are unable to do so.

This program would also help create greater cooperation with the KBC from African American churches toward Cooperative Program giving. As the KBC helps supply funding for interns to serve in these churches, they will be further incentivized to contribute more monies more regularly toward the greater mission of the KBC.

### **Criteria for Participating Churches**

1. Every participating church must give 1.5% of their budget to the Cooperative Program
2. Churches must agree with the core values of the KBC; BFM
3. Pastors must meet with the revitalization department beforehand to evaluate the health of the church

### **Model**

#### **KBC Revitalization Internship Objective (Forest Baptist Church)**

As part of Forest's leadership team, the employee would fulfill administrative and pastoral duties including aiding in planning and vision, developing and implementing of a small-group vision and program, contributing to Forest's teaching and assisting in other areas of church life. As a result of the employee's work, the overall burdens of church administration and executive duties will be more healthfully apportioned and Forest's vision for community impact and multiplication will be more realized.

### **Criteria**

The prospective employee must be a man called to pastoral ministry. He is to have completed undergraduate studies and completed or be completing a graduate degree in ministry. He must be carefully approved by Forest's pastoral leadership team and

assessed for competence as a pastor. He must be able to work in conjunction with Forest's pastors and fulfill administrative duties in a timely manner. He must be able to work alongside the vision pastor and teach and implement vision in conjunction with the pastoral leadership team.

**Job Description for Pastor\* of Small Groups and Ministry Research (Forest Baptist Church)**

*Coordinates, develops and oversees Forest Baptist's small groups program, and coordinates research to assist leadership in teaching, member discipleship and community outreach.*

**Responsibilities**

- Serve within a plurality of pastors/elders through teaching and pastoral care
- Oversee the assimilation of new and prospective members into Small Groups
- Model Small Group leadership through leading a home small group
- Recruit/train Small Groups leaders and other volunteer
- Collect, organize and manage logistical information about Small Groups
- Follow up with non-attendees
- Develop, facilitate and oversee the implementing of Small Groups curricula
- Conduct Small Group visitations and provide support for Small Groups
- Collect and compile data and ministry resources to develop teaching and discipleship
- Collect and compile demographic and other data relevant to community outreach

\*In Forest Baptist's case, the intern in question would be gradually trained toward a pastoral role

APPENDIX 2

RUBRIC FOR EXPERT PANEL RATING THE QUALITY  
OF THE QUALITY OF THE INTERNSHIP

| FOREST BAPTIST CHURCH PASTORAL INTERN MODEL                            |   |   |   |   |          |
|--|---|---|---|---|----------|
| 1= insufficient 2=requires attention 3= sufficient 4=exemplary         |   |   |   |   |          |
| Criteria   | 1 | 2 | 3 | 4 | Comments |
| <b>Biblical Support</b>  |   |   |   |   |          |
| The biblical support and reasoning for the internship is clear         |   |   |   |   |          |
|  |   |   |   |   |          |
| The training will be useful to the intern in future ministerial roles. |   |   |   |   |          |
| The training is tailored towards African American Context.             |   |   |   |   |          |
| <b>Methodology</b>   |   |   |   |   |          |
| The internship is time and resource efficient                          |   |   |   |   |          |
|  |   |   |   |   |          |
| The internship fulfills the goals of the partnership                   |   |   |   |   |          |
| The intern model is reproducible                                       |   |   |   |   |          |

## APPENDIX 3

### PRE- AND POST-CHARACTER AND MINISTRY ASSESSMENT TEST

Use this inventory to identify gaps in your character and your ministry skills. It is designed to give you a snapshot of your development—not to discourage you. Here are some ways to get the most out of this inventory:

#### **Character**

1. Complete the character part of the inventory.
2. Give a copy to your spouse (if applicable) and ask them to complete an assessment of you.
3. Give a copy to a friend and ask him or her to complete an assessment of you.
4. Set up a meeting with your spouse and compare their scores with your own.
5. Set up a meeting with your friend and compare your friend's scores with your own.

#### **Skills**

1. Complete the ministry skills section.
2. Meet with your campus pastor and the other elder candidates to discuss next steps you will take to develop new ministry skills.

**Character:** How do you view your own character?

This assessment lists the twenty characteristics of maturity in Christ, taken from Paul's letters to Timothy and Titus. The categories have been adapted from *The Measure of a Man* by Gene Getz. Also included are nine aspects of the fruit of the Spirit from Galatians 5:22-23.

(Completely Inadequate=1, Completely Adequate=5)

|  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. Overall Spiritual Maturity—your overall maturity as a Christian                 | 1 | 2 | 3 | 4 | 5 |
| 2a. Above Reproach—Your reputation as a Christian among fellow believers           | 1 | 2 | 3 | 4 | 5 |
| 2b. Above Reproach—Your reputation among non-Christians                            | 1 | 2 | 3 | 4 | 5 |
| 3. Marital Faithfulness—Your relationship with your spouse                         | 1 | 2 | 3 | 4 | 5 |
| 4. Temperate—The degree to which you maintain balance in your Christian experience | 1 | 2 | 3 | 4 | 5 |
| 5. Prudent—Your ability to be wise and discerning                                  | 1 | 2 | 3 | 4 | 5 |



|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 6. Respectable—The way your life reflects the life of Jesus Christ  | 1 | 2 | 3 | 4 | 5 |
| 7. Hospitable—Your kind and generous spirit   | 1 | 2 | 3 | 4 | 5 |
| 8. Able to Teach—Your ability to communicate God’s truth clearly (whether in a group or one-on-one)                 | 1 | 2 | 3 | 4 | 5 |
| 9. Not addicted to wine—Your ability to control various obsessions and compulsions                                  | 1 | 2 | 3 | 4 | 5 |
| 10. Not Self-Willed—Your ability to relate to others without being self-centered and controlling                    | 1 | 2 | 3 | 4 | 5 |
| 11. Not Quick-Tempered—Your ability to control your anger   | 1 | 2 | 3 | 4 | 5 |
| 12. Not Pugnacious—Your ability to control any form of verbal or physical abuse                                     | 1 | 2 | 3 | 4 | 5 |
| 13. Gentle—Your ability to be objective and fair-minded in your relationships                                       | 1 | 2 | 3 | 4 | 5 |
| 14. Uncontentious—Your ability to avoid arguments   | 1 | 2 | 3 | 4 | 5 |
| 15. Free from the Love of Money—Your ability to be non-materialistic  | 1 | 2 | 3 | 4 | 5 |
| 16. One who manages his/her own household well—Your ability to function in your family role according to God’s plan | 1 | 2 | 3 | 4 | 5 |
| 17. Loving what it good—Your ability to overcome evil with good   | 1 | 2 | 3 | 4 | 5 |
| 18. Just—Your ability to be just and fair in your relationships with others   | 1 | 2 | 3 | 4 | 5 |
| 19. Devout—The way your life reflects God’s holiness  | 1 | 2 | 3 | 4 | 5 |
| 20. Disciplined—Your ability to live a disciplined Christian life   | 1 | 2 | 3 | 4 | 5 |

**Fruit of the Spirit Inventory**  
(1=completely inadequate. 5=completely adequate)

|  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. Love—Your ability to love others unconditionally                                    | 1 | 2 | 3 | 4 | 5 |
| 2. Joy—Your ability to be happy and joyful despite your circumstances                  | 1 | 2 | 3 | 4 | 5 |
| 3. Peace—Your ability to be calm under pressure  | 1 | 2 | 3 | 4 | 5 |
| 4. Patience—Your ability to persist when circumstances or people disappoint you        | 1 | 2 | 3 | 4 | 5 |
| 5. Kindness—Your ability to be generous and kind                                       | 1 | 2 | 3 | 4 | 5 |
| 6. Goodness—Your ability to do what is morally and ethically right                     | 1 | 2 | 3 | 4 | 5 |
| 7. Faithfulness—Your ability to be depended on   | 1 | 2 | 3 | 4 | 5 |
| 8. Gentleness—Your ability to treat people with tenderness                             | 1 | 2 | 3 | 4 | 5 |
| 9. Self-control—Your ability to be self-controlled and not controlled by circumstances | 1 | 2 | 3 | 4 | 5 |

*Character Qualities I need to work on in this next period:*

From the Qualities of a Church Leader Inventory

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From the Fruit of the Spirit Inventory

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Character: How does your spouse view your character?

This assessment lists the twenty characteristics of maturity in Christ, taken from Paul's letters to Timothy and Titus. The categories have been adapted from *The Measure of a Man* by Gene Getz. Also included are nine aspects of the fruit of the Spirit from Galatians 5:22-23.

APPENDIX 4  
GROWTH GOALS AND PLAN

What two areas did you pick to grow in?

In order to grow, identify the root issue that must be addressed? (for example passivity, fear, nihilism, etc.)

Write a 3-4 sentences casting vision/ painting a picture of what growth will like when it occurs. How will it benefit you, your family and ministry?

To grow what scriptures will you memorize and meditate on? What time will you set aside each week to memorize scripture, as well as pray? (Please physically put it on your calendar and protect that time.)

Besides our monthly meeting, who will you invite to hold you accountable? What will accountability from them consist of?

What could possibly hinder you from reaching your goal? How will you alleviate and minimize the possible hindrance?

APPENDIX 5

INTERNSHIP ACCOUNTABILITY FORM

**Monthly Reporting Form**

**Date:**

*What did you learn from your readings this month? In what ways were you challenged the most?*

*What were the goals set in your last meeting? Were they accomplished by this meeting?*

*Explain your Character Assessment goals and how they are being met.*

*As it relates to the support you are receiving please fill out below:*

*I need a decision from the pastor on the following items:*

*Moving forward I am planning to:*

*I have made progress in the following areas:*

*Here's an update on how I'm doing personally:*

APPENDIX 6

INTERNSHIP EXPERIENCE SURVEY

This survey is a twenty-question instrument that evaluates your perspective as an intern at Forest Baptist Church in a mentoring relationship.

Directions: Answer the statements with you opinion using the following scale:

| Strongly Disagree | Disagree | Disagree Somewhat | Agree Somewhat | Agree | Strongly Agree |
|-------------------|----------|-------------------|----------------|-------|----------------|
| SD                | D        | DS                | AS             | A     | SA             |

- |   |    |   |    |    |   |    |
|---|----|---|----|----|---|----|
| 1. The internship helped prepare you for future ministerial assignments.        | SD | D | DS | AS | A | SA |
| 2. As a result of this experience you have grown as a Christian.                | SD | D | DS | AS | A | SA |
| 3. This internship has helped you know African American culture better.         | SD | D | DS | AS | A | SA |
| 4. Your reading assignments were meaningful and help you grow in understanding. | SD | D | DS | AS | A | SA |
| 5. Others will benefit from your intern experience.                             | SD | D | DS | AS | A | SA |
| 6. The lead pastor gave you helpful feedback.                                   | SD | D | DS | AS | A | SA |
| 7. The staff at Forest treated you with respect and value.                      | SD | D | DS | AS | A | SA |
| 8. When disagreements arouse they were handled in a Godly fashion.              | SD | D | DS | AS | A | SA |
| 9. The pastor modeled 1Timothy 3:1-7.   | SD | D | DS | AS | A | SA |
| 10. As a result of the internship you grew in spiritual disciplines.            | SD | D | DS | AS | A | SA |
| 11. The work environment was appropriate.                                       | SD | D | DS | AS | A | SA |
| 12. Your ministry project challenged you to grow.                               | SD | D | DS | AS | A | SA |
| 13. The internship was well organized.  | SD | D | DS | AS | A | SA |

|   |    |   |    |    |   |    |
|---|----|---|----|----|---|----|
| 14. You felt comfortable with the level of accountability that you received.                  | SD | D | DS | AS | A | SA |
| 15. The church received you and your family well.   | SD | D | DS | AS | A | SA |
| 16. The NAMB, KBC partnership was a success.  | SD | D | DS | AS | A | SA |
| 17. This internship model should be duplicated in other churches.                             | SD | D | DS | AS | A | SA |
| 18. The internships length was to short.  | SD | D | DS | AS | A | SA |
| 19. Without your financial stipend you could not have devoted this amount of time to serving. | SD | D | DS | AS | A | SA |
| 20. Your relationship with the pastor will continue after the internship.                     | SD | D | DS | AS | A | SA |

## APPENDIX 7

### READING LIST TO ADDRESS THEORETICAL AND PRACTICAL ISSUES RELATED TO PASTORAL LEADERSHIP IN THE AFRICAN AMERICAN CONTEXT

- A. Authentic pastoral mentorship involves developing a relationship with the mentee and providing practical training.
1. Anyabwile, Thabiti M. *Finding Faithful Elders and Deacons*. Wheaton, IL: Crossway, 2012.
  2. Coleman, Robert Emerson. *The Master Plan of Evangelism*. Westwood, NJ: F. H. Revell, 1964.
  3. Hull, Bill. *The Complete Book of Discipleship: On Being and Making Followers of Christ*. Colorado Springs: NavPress, 2006.
  4. Lawless, Charles E. *Mentor: How along-the-Way Discipleship Will Change Your Life*. Nashville: LifeWay, 2011.
  5. Merkle, Benjamin L. *40 Questions about Elders and Deacons*. Grand Rapids: Kregel, 2008.
  6. Rinne, Jeramie. *Church Elders: How to Shepherd God's People like Jesus*. Wheaton, IL: Crossway, 2013.
  7. Strauch, Alexander. *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership*. Littleton, CO: Lewis and Roth, 1995.
- B. Authentic pastoral mentorship involves interacting with African American theology and history.
1. Carter, Anthony J., Ken Jones, Michael Leach. *Experiencing the Truth: Bringing the Reformation to the African-American Church*. Wheaton, IL: Crossway, 2008.
  2. Dubois, W. E. B. "The Souls of Black Folks." *Society Society* 28, no. 5 (1991): 74-80.
  3. Ellis, Carl F. *Free at Last? The Gospel in the African-American Experience*. 2nd ed. Downers Grove, IL: InterVarsity, 1996.
  4. Keener, Craig S., and Glenn Usry. *Defending Black Faith: Answers to Tough Questions about African-American Christianity*. Downers Grove, IL: InterVarsity, 1997.
  5. West, Cornel. *The Cornel West Reader*. New York: Basic Civitas, 1999.
  6. Woodson, Carter Godwin. *The Mis-Education of the Negro*. Chicago: African-American Images, 2000.
  7. Wright, W. D. *Crisis of the Black Intellectual*. Chicago: Third World Press, 2007.
- C. Authentic pastoral mentorship in an African American context involves being familiar with African American preaching and congregational life.
1. Anyabwile, Thabiti M. *The Faithful Preacher: Recapturing the Vision of Three Pioneering African-American Pastors*. Wheaton, IL: Crossway, 2006.
  2. Anyabwile, Thabiti M. *Finding Faithful Elders and Deacons*. Wheaton, IL: Crossway, 2012.

3. Barna, George, and Harry R. Jackson. *High-Impact African-American Churches*. Ventura, CA: Regal Books, 2004.
  4. Haynes, Lemuel, and Richard Newman. *Black Preacher to White America: The Collected Writings of Lemuel Haynes, 1774-1833*. Brooklyn, NY: Carlson Publishing, 1990.
  5. Laniak, Timothy S. *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*. New Studies in Biblical Theology 20. Leicester, England: Apollos; Downers Grove, IL: InterVarsity, 2006.
- D. Authentic pastoral mentorship involves knowing societal issues that effect African American churches and communities
1. Chappell, David L. *A Stone of Hope: Prophetic Religion and the Death of Jim Crow*. Chapel Hill: University of North Carolina Press, 2004.
  2. Emerson, Michael O., and Christian Smith. *Divided by Faith: Evangelical Religion and the Problem of Race in America*. Oxford: Oxford University Press, 2000.
  3. Noll, Mark A. *The Civil War as a Theological Crisis*. Chapel Hill: University of North Carolina Press, 2006.
  4. Perkins, John. *Let Justice Roll down: John Perkins Tells His Own Story*. Glendale, CA: Regal Books, 1976.
  5. Perkins, John. *Restoring at-Risk Communities: Doing It Together and Doing It Right*. Grand Rapids: Baker, 1995.
  6. Perkins, John. *With Justice for All*. Ventura, CA: Regal Books, 1982.
  7. Tatum, Alfred. *Teaching Reading to Black Adolescent Males: Closing the Achievement Gap*. Portland, ME: Stenhouse Publishers, 2005.



## APPENDIX 8

### KENTUCKY BAPTIST CONVENTION EXPERT PANEL REVIEW

#### **Biblical Support**

- Rating – 4
- Comments – The Biblical basis for this project is strong and clear. Equipping people is a repeating theme in God’s Word. As a result, the ability to develop a strategy, implement plans, and measure progress can be achieved.

#### **Practicality: Future Ministerial Roles**

- Rating – 4
- Comments – The internship concept can easily translate for any ministerial role, especially since the intern is seeking to grow in personal character and personal skills. The intern could also easily use the concept for mentoring his/her own intern(s).

#### **Practicality: African American Context**

- Rating – 4
- Comments – There was a clear attempt to address the African American context through reading, assignments, and evaluation.

#### **Methodology**

- Rating – 3.5
- Comments – The internship may be a little too brief to measure progress in all areas. We thought this would especially prove true in the area of character development. Although short-term gains might be recognizable, a longer period of time would indicate if the changes were temporary changes or genuine changes in character.

#### **Goal Fulfillment**

- Rating – 4
- Comments – The goals of the partnership were achieved in a number of ways. The model was affirmed through decreasing the load on the senior pastor, increasing ministry in the church, launching a small group ministry, providing training, and reaching new people. In addition, the intern was strengthened and further prepared for ministry. Partnerships were formed and realized between the Forest Baptist Church, the Kentucky Baptist Convention, and the North American Mission Board.

**Reproducible**

- Rating – 4
- Comments – The model could easily be reproduced due to the strong Biblical basis, simplicity, and flexibility. It would be good to build multiplication into the internship from the outset. With this approach, the intern would raise up leaders to carry on the work he began during the internship.

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## ABSTRACT

### DEVELOPING AN INTERNSHIP MODEL FOR PASTORS IN AFRICAN AMERICAN CHURCHES, AT FOREST BAPTIST CHURCH, LOUISVILLE, KENTUCKY

Jamaal Ellis Williams, D.Ed.Min.  
The Southern Baptist Theological Seminary, 2019  
Faculty Supervisor: Dr. Shane W. Parker

In this project I planned and implement an internship model for pastors in African American churches at Forest Baptist Church. Chapter 1 provides the foundation of the project, which includes the purpose, goals, context, rationale, and research methodology. Chapter 2 presents the biblical and theological basis for pastoral internships based on how Jesus and Paul mentored men. Chapter 3 summarizes theoretical and practical issues to pastoral leadership in the African American context by giving an historical sketch of the black church. Chapter 4 traces the planning and implementation of the project, along with an evaluation and conclusion. Chapter 5 analyzes and assesses the project, with personal reflections.

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