DEVELOPING A PASTORAL TRAINING PROGRAM

AT FIRST BAPTIST CHURCH OF

ENTERPRISE, ALABAMA

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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 Ministry

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by

Kaleb Tillman Wimberly

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APPROVAL SHEET

DEVELOPING A PASTORAL TRAINING PROGRAM

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Kaleb Tillman Wimberly

Read and Approved by:

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This work is dedicated to all the young men who have lacked godly mentors. May this work be used to assist in the discipleship of such men.

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PREFACE

At one time in my life, I seriously doubted whether I would even finish college. My life was without purpose, drive, or meaning. I was apathetic, confused, and fearful. Now over a decade later, God has saved me. He has called me to pastoral ministry and blessed me with a wonderful family. He has placed me in a magnificent church, and I am completing my Doctor of Ministry degree. Many have supported me and made the completion of this project a reality.

First, I would like to thank the triune God. In his grace, he chose me through the plan of the Father, purchased me through the blood of the Son, and worked in me through the power of the Holy Spirit. He rescued me, forgave my sin, and gave me a new heart that has driven me now to love him, live for him, pastor for him, and equip others to do the same.

Second, I would like to thank my wife, Lindsay, and our children: Tillman, Warren, and Owen. They have allowed me time away to work on this project that they can never have back. When I began this journey, there were only four members of my family; now there are five. Lindsay's faithfulness to love and serve our family cannot be measured. I spent many days away in order to attend class or write. Through it all, she has remained steadfast. I marvel at her willingness to serve and portray Christlikeness. It is my desire that Tillman, Warren, and Owen grow up to be men of conviction, character, and competency. May I love them well and point them to the grace of the Savior, who can lead them to become such men.

Third, I would like to thank my parents, Judy Tillman and Ken Wimberly. They have loved me, provided for me, and cared for me throughout my entire life. I am

encouragement to me.

I am also thankful for my best and most loyal friend, Philip Morris, who was there in the most pivotal time of my life and has been my most committed supporter ever since. He has challenged me more than anyone else to grow in conviction, character, and competency since I surrendered to follow the Lord Jesus twelve years ago.

I am also grateful for Christian brothers like Jake Wimberly, Isaac Gilbert, Jonathan Compton, Nate Smith, DJ Sims, and Austin Amerson. Their brotherhood and friendship over the last twelve years of my Christian journey have been invaluable.

Similarly, my dear friend and fellow doctoral student, Justin Abercrombie, took this journey with me; I would have never completed my assignments if he had not been there to remind me of everything that needed to be done.

I would also like to thank the staff at Camp Victory, in Hacoda, Alabama. They were the first organization to allow me the opportunity to formally practice gospel ministry. I would not be who I am today without them.

I am also grateful to the sixth Lakeview Baptist intern cohort: Kameron Pugh, Dr. Bo Smith, Tim Mathis, Craig Hamm, and Ryno Jones. We spent almost every hour together for three years being trained for pastoral ministry. I will be forever grateful for the friendship I have with each of them.

Finally, I am thankful for my late brother-in-law, Johnny Warren. I am thankful that he taught me to love 2 Timothy 2:2. I pray that I will be a faithful model of its teaching until he and I are able to meet again in the resurrection.

<div style="text-align: right">Kaleb Wimberly</div>

Enterprise, Alabama

December 2019

CHAPTER 1

INTRODUCTION

The First Baptist Church of Enterprise, Alabama (FBCE) exists to glorify God

by making disciples of all nations. Its strategy for accomplishing this task is to worship

God, connect with God's people, serve the church and the world, and multiply disciple-

makers. Contemporary churches often lack vision for training up the next generation of

pastors in the context of the local church. If healthy disciples are evangelists, and

evangelists result in more disciples being made, and more disciples being made results in

the forming of new churches, then who is it that is going to lead those new

congregations? How are the new leaders going to learn to pastor well if they have not

first been given the opportunity to fan into flame their gift from God (2 Tim 1:6)[1]? As

Phil Newton writes, "Jesus set the pattern: Spiritual leaders working through community

train leaders who will shepherd, plant, and revitalize discipling communities, who

replicate the same work."[2] A church that does not intentionally train future pastors not

only hinders the pastoral potential of those future pastors, but also limits the growth

toward maturity for the church itself. A pastoral training program both benefits the future

shepherding abilities of men called to pastor and creates a culture of maximizing

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[1] All Scripture references unless otherwise noted are from the English Standard Version (ESV).

[2] Phil Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids: Kregel, 2017), 21.

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leadership potential within the entire church. Therefore, a pastoral training program at FBCE assists the church in fulfilling its purpose and work.

Context

FBCE was established in 1893. It has a long history of a love for God's Word and a passion for the multiplication of disciples. FBCE has planted at least eight new congregations over its 126-year history, while being considered a grandparent church for many others.

The beginning of the current decade of the church's history was one of its more difficult seasons in the categories of church attendance and finances. Nevertheless, through the ministry of a strong senior pastor, the church began to grow once again. He brought fresh excitement and joy to the historic congregation. When he retired in April 2015, the associate pastor of the church was voted in as senior pastor, and began serving in September of that year. He has sought to feed off the excitement of the previous years, while deepening the church's knowledge and commitment to God's Word and mission. In April 2016, I was blessed with the opportunity to join the church staff as associate pastor.

FBCE is now a vibrant church with many strengths, the foremost of which is their commitment to the Bible as God's inspired, authoritative, and infallible Word. Preaching is central at FBCE. The entire staff is in unison with a grand theological vision: seeing God's Word prized and treasured in the hearts and minds of the congregation and applied in their lives. The members of FBCE come eagerly seeking to learn and apply Scripture. God's Word is not only believed but obeyed within the culture of FBCE.

Another strength of FBCE is the overwhelming respect and allegiance the congregation has for its leadership. The church embraces not only the preaching of God's Word but the strategy and vision that has been set in place by the leadership of the church. The culture is not one of doubt and questioning, but rather one of embrace and

eagerness to follow direction. The members of the church follow the leadership in such a way that does not cause the leaders to shepherd with a groaning spirit, but with one full of joy towards the congregation.

FBCE also has a culture of discipleship that is beginning to take shape within the church body. Men and women are eager to learn from one another through Bible study, fellowship, and accountability within small groups. The church is eager to bear one another's burdens, thus fulfilling the law of Christ. There is a vibrant women's ministry that creates environments for discipleship through small groups, events, and fellowships. The Sunday school program is growing and multiplying groups. The foundation for a men's ministry is beginning to take shape and is gaining healthy momentum. In addition to structured ministries, men and women of all ages meet together and pray in a variety of informal groups throughout the week.

The church is becoming more passionate about praying, giving, and going for the advancement of the gospel within our community and world. There is rarely a shortage of volunteers for outreach events and mission trips. People always answer the call to out-give the set goal for mission offerings of various kinds taken up throughout the year. FBCE understands the need to always be ready to give a reason for the hope that is within them and do their part in making disciples.

While FBCE is growing in many aspects, its greatest weakness is a lack of vision for leadership training within the church, most specifically when it comes to the training of future pastors. As described, FBCE is a healthy church and on its way to growing in health in its aspects of need. Therefore, FBCE possesses the type of church culture conducive to maximizing the potential of its resources to train the next generation of pastors.

The professionalization of the pastorate and the consumeristic church culture in America has caused many churches to lack a vision for the intentional training of future pastors within local congregations. Many churches do not seek, nor expect, future

pastors to be called out by God, raised up, and trained within their congregations. Such a professionalization of the pastorate causes churches to view pastoral training merely through the lens of the accumulation of academic degrees achieved on campus at a seminary or Bible college. Worse than that, when combined with the consumeristic church culture, this philosophy of professionalization has caused many pastors to merely seek an increase in church attendance and budgets to the neglect of seeking to train future shepherds. FBCE is within reasonable driving distance of a college funded by the Florida Baptist State Convention for the purpose of providing theological education for future pastors. Very few, if any, churches in the close geographical proximity to the school have a robust vision for providing thorough pastoral training to young men who attend the school. FBCE should be a church that steps up and takes an initiative to obey their God-given call to train future pastors of Christ's church.

Rationale

FBCE has an incredible opportunity to seek out willing participants and train the next generation of pastors. Based on the geographic and cultural context of FBCE, there is a weighty need for pastoral training evidenced through a number of detrimental compromises. Many churches within our area develop their ministry strategy through pragmatism rather than the sufficiency of Scripture. Therefore, the philosophy of many churches advances, rather than corrects, the mere cultural Christianity that is prevalent in our region. Many pastors and church leaders view ministry success merely through the lens of church attendance and financial increase. Therefore, they do not seek to intentionally prepare the next generation of pastors. Because of this, congregations reflect the actions of their pastors and leaders. They also judge success based upon pragmatic or preferential criteria rather than the development of mature disciples.

When churches merely rely on academic institutions to train pastors or appoint pastors with no training at all, men enter into pastoral roles with little to no practical

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ministry experience. Often, these pastors are not equipped to lead with both conviction and patience. Such pastors can enter their ministries with an arrogant spirit in leading the church, while neglecting the compassion of taking the time to learn the uniqueness of the congregation. This develops a frustration on the part of both the pastor and congregation which usually leads to short tenures for the pastor or church division.

On the other hand, other pastors can build ministries merely based upon their personalities and relationships with the people while neglecting theological conviction and vision. This causes them to neglect sin within the congregation and build ministries through false conversions or immature Christians. The results are pragmatic advancement without the comprehensive preaching and application of the Bible.

Therefore, the development of a pastoral training program is the most glaring need at FBCE. This program is designed to bring college students, or men called to the pastorate in other seasons of life, onto our church staff for a season with the purpose of training them in pastoral maturity. Each member of our full-time equipping staff is involved in teaching the trainees in the specific area of ministry they oversee. This experience exposes the trainees to each area of church ministry so that they receive a mature and well-rounded understanding of all of the ministries of the church. This involvement also allows the entire church to understand its role in investing into each trainee. This could be a means God uses to enhance the leadership culture within all aspects of the church, as well as, increase the maturity of each trainee.

Each trainee must attend each staff, pastor, deacon, and major committee meeting within the church as their schedule allows them. This exposes each man to the constant need for spiritual discernment and quality administrative skills. The trainees are expected to attentively observe and join the conversation if appropriate. Such a requirement is expected to equip the trainees with both theory and application of church polity. This experience not only affords opportunities for the trainees, but also challenges the leadership's conduct due to heightened accountability. The leadership of the church

understands that young understudies are always observing the decisions they make and the attitude with which they make them.

Lastly, the trainees complete a pastoral-training curriculum that was developed in order to equip them in theological and practical knowledge for pastoral ministry. Pastors should be taught that theology and ministry theory are not merely reserved for the classroom. However, their theories must be developed and refined in the context of pastoral ministry. This not only assists in bringing a much-needed practical guide to pastoral training but assists the church as a whole in developing a more mature culture. Trainees are able to discuss with church members what they are learning.

Along with creating a culture, it also produces more voices within the church that articulate the theological and ministerial vision of the pastors. This consistently causes conversations to trend towards a more strategic unison within the church. Trainees are also given opportunities to preach and teach within their training schedule. This prompts the congregation to be encouraged and challenged by many preachers and teachers. It also gives the congregation opportunity to critique and encourage the trainees. By God's grace and through these means, training future pastors at FBCE results in both the maturity of the trainees and the congregation for the glory of God in the church.

Purpose

The purpose of this project was to develop a pastoral training program at First Baptist Church of Enterprise, Alabama.

Goals

Several necessary goals helped guide this ministry project. These goals reflect a progression of the steps to be taken in order to train future pastors at FBCE.

1. The first goal was to design a curriculum and training schedule to increase the pastoral maturity of the trainees.

2. The second goal was to assess the pastoral maturity of the trainees as they entered the pastoral training program at FBCE.

3. The third goal was to execute the designed curriculum and training schedule.

4. The final goal was to assess the change in pastoral maturity of the trainees after their completion of the designed curriculum and training schedule.

Research Methodology

The first goal was to design a curriculum and ministry schedule to increase the pastoral maturity of the trainees.[3] This goal was measured by a panel of pastors who had previously executed pastoral training in a local church context. They utilized the Pastoral Training Curriculum and Schedule Evaluation Tool (PTCSET) to evaluate the curriculum and schedule's ability to fulfill their objectives.[4] The curriculum was designed to specifically help the trainees grow in the criteria that would be used in the evaluations given in goals 2 and 4. The training schedule was designed to expose them to pastoral situations which could only be observed within local-church ministry, such as hospital visits, counseling observations, staff meetings, deacon meetings, committee meetings, preaching and teaching opportunities, evangelism ventures, and meetings with personal mentors. The trainees spent equal time under each of the six full-time staff persons which included the following: senior pastor, associate pastor/minister of education, music/senior adult pastor, student pastor, children's minister, and business administrator. The staff members were the personal mentors for the trainee during his allotted time with each staff member, and they exposed the trainee to many of the ways in which they plan and execute their particular ministries. This goal would be considered successfully met when the panel determined that a minimum of 90 percent of the evaluation criteria met or exceeded the sufficient level. If the evaluation did not meet the 90 percent benchmark, then the curriculum would be revised to correct the issues.

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[3] See appendices 1 and 2.

[4] See appendix 3.

The second goal was to assess the pastoral maturity of the trainees as they entered the pastoral training program at FBCE. This goal would be measured by a survey which assessed the conviction, character, and competency of the trainees upon entering the program. In the first week of the program, the trainees completed the Pastoral Trainee Survey (PTS).[5] This goal would be considered successfully met when each of the trainees completed the PTS.

The third goal was to execute the designed curriculum and ministry schedule. Trainees kept a journal of their progress of completing the ministry schedule. They were to note each time they completed an assigned aspect of the schedule. The curriculum was designed and taught to them in sessions planned throughout the six-month ministry schedule. This goal would be considered successfully met when each trainee had attended each teaching session required by the curriculum and performed every duty indicated in the Pastoral Training Participation Evaluation Tool (PTPET).[6]

The final goal was to assess the change in pastoral maturity of the trainees after their completion of the designed curriculum and ministry schedule. This goal would be measured six months after the initial assessment by the same PTS administered in goal 2. The statistics would then be gathered and compared to determine how much the trainees grew in pastoral maturity over their participation in the program. The ministry supervisors for the pastoral trainees were also given the Ministry Supervisor Survey (MSS).[7] At least three of the six ministry supervisors needed to complete a MSS for each trainee. Therefore, each trainee received three different evaluations as to whether they grew in pastoral maturity during their time in the program. This goal would be considered

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[5] See appendix 4. 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.

[6] See appendix 5.

[7] See appendix 6.

successfully met when the t-test for dependent samples demonstrates a positive statistically significant difference in the pre- and post-test survey scores for the PTS. A t-test for dependent samples was used because the research compares the pre-test and post-test scores of the same participants. Also, this goal would be considered met when the post-series MSS displayed that the participants were rated at a mean score of 4.5 or above on a 6-point scale on the evaluation rubric.

Definitions and Limitations/Delimitations

The following definitions of key terms were used in the ministry project:

Pastoral maturity. Pastoral maturity is a developed and ready state that a man has reached that allows him to meet the Scriptural qualifications to serve in and faithfully carry out the duties of the New Testament office of pastor.

Conviction. Convictions are the firmly held biblical and theological beliefs of a pastor that allow him to commit to serving in the office of pastor with faithfulness.

Character. Character is a foundational state of being that is built upon a heart that worships God through the grace of Jesus in the gospel. That grace then compels a man to live a life filled with devotional and moral qualities that allow him to meet the New Testament qualifications for the office of pastor.

Competency. Competency is the ability of a man to carry out his pastoral duties and exercise his spiritual gift of shepherding with wisdom and excellence.

Two limitations applied to this project. First, the pre- and post-test surveys were accurate to the degree that the participants were willing and accurate in their responses. Second, the duration of the project was limited to six months. For most pastors, the necessary conviction, character, and competency it takes to pastor a church well cannot be achieved in a mere six-month period.

One delimitation was placed on the project. The project was confined to a six-month timeframe. In these six months, the assessment surveys, the curriculum teaching

sessions, and the ministry schedule were to be completed by each participant.

Conclusion

Many churches lack a vision for the intentional training of future pastors. Many pastors determine the success of their ministries by attendance and financial statistics rather than by how many disciples and future church leaders have been raised up through their ministries. FBCE seeks to make disciples of all nations, but it also must seek to train the future pastors of those disciples. This project provides theological and practical training to men called of God to pastor his churches. The following chapter gives a biblical and theological basis for the responsibility of local churches to be intentional in the training of the next generation of pastors.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL BASIS FOR
TRAINING PASTORS IN THE LOCAL CHURCH

Scripture calls for local churches to seek out opportunities to train future pastors. Though there may be seasons in which local churches have no prospects to train, the church should always maintain a readiness and pursuit of potential candidates. Therefore, it is the responsibility of every church to determine what the goal should be for such training and what characteristics it must seek to instill within the trainees.

I argue that God's goal for pastor training is that the prospective pastors grow in pastoral maturity. Therefore, the characteristics God desires for churches to instill within prospective pastors are those of conviction, character, and competency.[1] Second Timothy 2:1-6 instructs churches to train future pastors in conviction, character, and competency that they might grow in pastoral maturity. First Timothy 3:1-7 and Titus 1:5-9 teach that the pastoral maturity of future pastors must be conclusively tested through

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[1] Many examples have used a similar threefold method for describing the characteristics a faithful pastor must possess. Irvin Busenitz has written that a man should possess "Godly character (what a man should be), biblical knowledge (what a man should know), and ministry skills (what a man should be able to do)." Irvin Busenitz, "Training for Pastoral Ministry," in John MacArthur, *Pastoral Ministry: How to Shepherd Biblically* (Nashville: Thomas Nelson, 2005), 93. Nathan Gunter identifies content, character, and competence as three necessary characteristics. Nathan Hollis Gunter, "Mission Agency Methods for Equipping Kenyan Pastors as Shepherd Leaders: A Multi-Case Study" (EdD thesis, The Southern Baptist Theological Seminary, 2016), 58-66. David Sills writes that pastors should be trained in their hearts, heads, and hands. M. David Sills, *Hearts, Heads, and Hands* (Nashville: B & H Pub., 2016). Dennis P. Hollinger uses similar language in his book, Dennis P. Hollinger, *Head, Heart, and Hands: Bringing Together Christian Thought, Passion, and Action* (Downers Grove, IL: InterVarsity Press, 2005). James K. Mwangi and Ben J. de Klerk use similar language. See James K. Mwangi and Ben J. de Klerk, "An Integrated Competency-Based Training Model for Theological Training," *HTS Theological Studies* 67, no. 2 (November 2011): 123-33, http://www.scielo.org.za/scielo.php?pid=S02599422201100020016&script =sci_arttext. This project borrows the terms *conviction*, *character*, and *competency* from Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything* (Kingsford, Australia: Matthias Media, 2009), 143; Andrew Thomas Hancock, "Pastoral Training Approaches in the Local Church: A Multi-Case Study" (EdD thesis, The Southern Baptist Theological Seminary, 2017).

the categories of conviction, character, and competency before they enter the pastoral office.[2] Furthermore, 1 Peter 5:1-5 teaches that future pastors need a pastoral model who demonstrates pastoral maturity in the aspects of conviction, character, and competency.

2 Timothy 2:1-6

Paul wrote the letter of 2 Timothy to Timothy during his second imprisonment in Rome, shortly before his death (2 Tim 4:6-8). Therefore, Paul was intently focused on leaving a legacy of faithfulness to the gospel. His time was short, and he wanted to give Timothy one last bold call for perseverance amidst the sufferings and temptations Christ's church would surely face (2 Tim 1:15, 4:9-12). Paul had modeled to Timothy faithful gospel-driven belief and living, and then at the end of his life he wanted to also model how one ends his life with faithfulness.

With this end in sight, he wanted to make sure that the process of leadership multiplication did not end with Timothy. Paul had given an example to Timothy of how one should live with pastoral maturity demonstrated through conviction, character, and competency. He wanted Timothy to pass that maturity on to other faithful men who would then pass it on to others (2 Tim 2:1-2). That call has now been passed on to contemporary local churches. Dave Harvey notes that seminaries are not sufficiently equipped to perform this training. He warns, "If we're not careful, we treat the ministry like a skill set that can be memorized, drilled, tested, and graded—all in isolation from the people we want to serve."[3] He continues that seminaries will "never be able to impart

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[2] The terms *pastor* (*poimēn*), *overseer* (*episkopos*), and *elder* (*presbyteros*) are used interchangeably in this project. I hold the historic Baptist position that these terms describe the same office rather than separate offices. This position is based upon, among other arguments, the fact that Paul addresses the elders (*presbyteros*) of the church in Ephesus in Acts 20:17. He goes on to call the same group of men "overseers" (*episkopos*) in verse 28, where he also instructs them to "pastor" (*poimēn*) the church. Therefore, Paul clearly uses the terms interchangeably, demonstrating that they refer to the same office.

[3] Dave Harvey, *Am I Called? The Summons to Pastoral Ministry* (Wheaton, IL: Crossway, 2012), 54.

a love for the local church [within trainees]."[4] Likewise, he writes that the evaluation of

the character of the trainee "requires the local church."[5] Albert Mohler, president of The

Southern Baptist Theological Seminary, agrees:

> I emphatically believe that the best and most proper place for the education and preparation of pastors is in the local church. We should be ashamed that churches fail miserably in their responsibility to train future pastors. Established pastors should be ashamed if they are not pouring themselves into the lives of young men whom God has called into the teaching and leadership ministry of the church.[6]

Thus, local churches are the current recipient of the command to multiply pastors that

Paul gave to Timothy. Seminaries are to be the supplement. Colin Marshall writes,

> The gospel will be guarded and spread as it is passed from one faithful hand to the next; as each generation of faithful preachers passes their sacred trust on to the next generation, who in turn teach and train others, and so on . . . .We are under the obligation that Paul laid on Timothy—we must pass the baton; we must entrust the gospel to others, so that they in turn can entrust it to others. In practical terms, this involves a minister in a church (though not necessarily the senior minister) making a deliberate decision to train one or more people in the ministry of the Word.[7]

Therefore, God has revealed in 2 Timothy 2:1-2 that local churches are instructed to train

future pastors in pastoral maturity by training them in the categories of conviction,

character, and competency.

Conviction

In verse 1, Paul prefaced his command to Timothy with a reminder that was to

strengthen him. The reminder Paul gave to Timothy was that he possessed the "grace that

is in Christ Jesus." There is much instruction in this letter to Timothy about the kind of

life any Christian, and specifically a Christian leader, should live. However, Paul

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[4] Harvey, *Am I Called?*, 55.

[5] Harvey, 62.

[6] Adrian Warnock, "Interview with Dr. Albert Mohler, Radio Host and Theologian," *Patheos*, November 8, 2006, http://www.patheos.com/blogs/adrianwarnock/2006/11/interview-dr-albert-mohler-radio-host-and-theologian/.

[7] Colin Marshall, *Passing the Baton: A Handbook for Ministry Apprenticeship* (Kingsford, Australia: Matthias Media, 2007), 15.

instructed Timothy to remind him that the power that produces such a life is not found in the Old Testament Law or one's own strength. Rather, it is found in the grace of Jesus Christ. As John Stott says, "Timothy is to find his resources for ministry not in his own nature but in Christ's grace."[8]

It is because of this grace that Timothy was given "grace, mercy, and peace from God the Father and Christ Jesus our Lord" (2 Tim 1:2). It is because of this grace that God gave Timothy "a spirit not of fear but of power and love and self-control" (2 Tim 1:7). This grace would empower Timothy to "not be ashamed of the testimony about our Lord" even if it meant "suffering for the gospel" (2 Tim 1:8.) Paul told Timothy that this grace "saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began" (2 Tim 1:9). This grace has "abolished death and brought life and immortality to light through the gospel" (2 Tim 1:10). This grace would also not allow Paul nor Timothy to fall away from the faith nor allow for the church to fail because God will "guard until that Day what has been entrusted" to Paul (2 Tim 2:12). This grace was made possible through Jesus who is "risen from the dead" and through "the Holy Spirit who dwells within us" (2 Tim 1:14, 2:8).

Therefore, Timothy was to get his strength from this fact: "If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful—for he cannot deny himself" (2 Tim 2:11-13). Timothy could know all of this is true because it is what the Scriptures teach. He could know the Scriptures are trustworthy because "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every

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[8] John R. W. Stott, *Guard the Gospel: The Message of 2 Timothy* (Downers Grove, IL: Intervarsity, 1973), 50.

good work" (2 Tim 3:16-17). Thus, Timothy had been provided all the conviction he needed to live out pastoral maturity and obey Paul's command in verse 2 to train future pastors to maintain and pass on that same conviction.

In verse 2, Paul is clear that the conviction of what he knows to be true about Jesus Christ must be passed on to subsequent generations of all believers in general, and specifically future leaders. Therefore, this verse has not been given merely as a discipleship strategy for all people within the church. Indeed, it can and should be used for that purpose, but it is more specific than that. This verse was given as a call to Timothy to train the future pastors of the church. Paul knew the church could not last without strong leaders. Alexander Strauch argues, "No society can operate without leadership and structure, and the local church is no exception."[9] He continues, "A good eldership will be praying and looking for capable men to join them and will be conscientiously training and preparing men for future leadership. What Paul told Timothy applies to the eldership."[10] Thus, local churches are the current recipient of the command that Paul gave to Timothy to multiply pastors. Therefore, this is a call to train pastors.

This call to train future pastors is evident because Timothy was to "entrust" (*paratithēmi*) these convictions to "faithful men" (*pistois anthrōpois*). One does not "entrust" something valuable to what he or she perceives to be merely an immature holding place but rather only one with secure pillars and buttresses. The New Testament is clear that pastors are to be models of Christian maturity and possess a sufficient capability of teaching the truths of the faith within the congregation. Therefore, this verse should be taken as a call to train those pastors. George Knight agrees, "It is certain that [the faithful men] are the same group of whom Paul wrote in 1 Timothy, the presbyters who 'work hard in word and teaching' (5:17), and also in Titus, the presbyters/overseers

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[9] Alexander Strauch, *Biblical Eldership* (Littleton, CO: Lewis and Roth, 1995), 135.

[10] Strauch, *Biblical Eldership*, 278.

who are 'holding fast the faithful word that is in accordance with the teaching' so that they are 'able both to exhort in sound doctrine and refute those who contradict' (1:9)."[11] William Mounce adds, "'Faithful' is a one-word summary of the condition for overseers and deacons in 1 Timothy 3"[12]; thus, in 2 Timothy 2:1-2, "Paul is thinking of male elders, who were repeatedly required to be able to teach and who had to be able 'to exhort with healthy doctrine and to rebuke those who oppose [it].'"[13]

Paul clearly teaches in this passage that Timothy was to train others in the same conviction that Paul had passed down to him. Paul also gave Timothy examples of how this conviction would be demonstrated in the lives of those who possessed it. This conviction will lead men to have courage, not fear. Verses 1 and 2 are built off the examples Paul has given in 1 Timothy 1:15-18. Luke Timothy Johnson concurs, "The connective *oun* (therefore) indicates that this exhortation is based on what has preceded."[14] In those verses, Paul referenced two men who were not to be regarded as "faithful men" and one who was to be. "Faithful men" have conviction that leads to courage that causes them to act in righteous faith without fear of the cost of suffering.

Onesiphorus did not fear suffering that might come as a result of being associated with Paul, while Phygelus and Hermogenes did. Therefore, Onesiphorus will "find mercy from the Lord on that Day" (2 Tim 1:18). Luke Timothy Johnson adds,

> Paul has already responded to his perception that Timothy is fearful and ashamed to share in the suffering entailed by the proclamation of the good news by offering his own example of unashamed suffering for the gospel. Onesiphorus clearly serves to

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[11] George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: W. B. Eerdmans; Paternoster Press, 1992), 162.

[12] William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 506.

[13] Mounce, *Pastoral Epistles*, 506.

[14] Luke Timothy Johnson, *The First and Second Letters to Timothy*, Anchor Yale Bible Commentaries, vol. 35a (New York: Doubleday, 2001), 364.

provide another example. In contrast to all those who abandoned Paul—and, by implication, Timothy's reluctance to visit him can also be so construed—Onesiphorus showed no shame at Paul's chains. He came to Rome. He sought Paul out. He found him. Such eagerness, courage, and generosity with his own resources were consistent with the constant service that Onesiphorus had already shown to Paul in Ephesus. The point is plain. Timothy is also to imitate the unashamed courage of Onesiphorus and, by visiting Paul, take his share of the suffering for the good news.[15]

Thus, Paul makes the point that conviction leads to courage. It did in Onesiphorus. It would in Timothy. Timothy is to train future pastors of the church in this conviction so that it will lead to courage in their lives. It is conviction that leads to courage in soldiers who fearlessly go into battle, athletes who fearlessly compete against the competition, and farmers who regularly face the risks of planting and harvesting crops (2 Tim 2:3-7). This is the conviction that local churches are to pass on to future pastors today so that they might courageously pastor with pastoral maturity. Courage is a trait that is possessed by a person of character. Thus, there is not a dichotomy between conviction and character. Biblical conviction will lead a man to also possess godly character.

Character

According to Paul, biblical conviction is always accompanied by godly character. There should be no separation between what one believes and how one acts. If one's actions are not conducted according to Scripture, then one does not truly believe what he claims to believe with his convictions. One cannot trust a person unless he believes the person to be a person of character. Therefore, if Paul trusted Timothy with his deposit to then go and "entrust" (*paratithēmi*) it to "faithful men" (*pistois anthrōpois*), then Paul must have seen Timothy as a man of character. Timothy must have seen those whom he entrusted it to as men of character, and they should have seen whoever the future "others" to whom they would entrust the deposit to as men of character.

Conviction produces courage. Courage is a portrayal of one's character. One

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[15] Johnson, *First and Second Letters to Timothy*, 363.

cannot have courage to stand for truth and righteousness without character. True character separates those who have true godliness from those who only "have the appearance of godliness" (2 Tim 2:5). True character causes one to act faithfully though he might endure suffering (2 Tim 1:15-18).

According to Paul, pastors are to possess the type of character that comes from "a sincere faith" that produces "not fear, but power and love and self-control." It is character that keeps pastors, like soldiers, from getting "entangled in civilian pursuits." It causes them to, like athletes, "compete according to the rules." It motivates them, like farmers, to be "hard-working" (2 Tim 2:3-7). Daryl Smith writes that "pastors fail in ministry because their spiritual and personal lives fall apart."[16] Johnson believes that Paul intentionally placed a reminder of the faithful actions of Onesiphorus and the unfaithful actions of Phygelus and Hermongenes directly before the charge in 2 Timothy 2:2.[17] Paul reminded Timothy of the actions that would be expected of him and the actions he must expect of those whom he would train. Paul reminded Timothy two times of the behavior of Onesiphorus ("you are aware" in 1:15 and "you well know" in 1:18). Johnson says, "Why, then, does Paul tell him what he already knows? As a reminder and as an example that he should imitate."[18]

Paul's character could not be questioned (2 Tim 3:10-11). There were "many witnesses" that could testify to Timothy about the quality of Paul's character (2 Tim 2:2). Thus, Timothy was to exhibit a life to others that stemmed from the same character he had witnessed from Paul, and the "others" were to make sure that future "others" possessed this character before passing the responsibility of leadership on to them. The

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[16] Daryl Smith, "Equipping Mentors to Leave a Legacy," in *Preparing for Ministry: A Practical Guide to Theological Field Educations*, ed. George M. Hillman, Jr. (Grand Rapids: Kregel, 2008), 341.

[17] Johnson, *First and Second Letters to Timothy,* 360.

[18] Johnson, 360.

primary aspect of what was being passed down was conviction. However, as seen throughout the New Testament, the qualifications for overseeing the teaching of this conviction is not wealth, intellect, social status, or physical stature. It is primarily the reliability of one's character. Mounce confirms this: "[Paul's] interest is in the reliability rather than the status of the men Timothy will select."[19] Thus, Paul was surely interested in the competency of those whom Timothy would train in this conviction, but he was primarily interested in their character. Character was the undergirding trait that would determine whether or not the trainees would be likely to use their competency to distort the teaching or stay true to its content. Thus, in pastoral ministry, character is a prerequisite for competency. Character ensures that one's ability to lead and pastor will be consistent with the convictions of the true faith.

Competency

Paul instructed Timothy that he was to equip future pastors in knowledge. This knowledge was to lead them to conviction. This conviction was to produce character in them so that they would be trusted not to distort the teaching. However, though conviction and character are primary, the transmission of the teaching from one generation of the church to the next would have failed unless those future pastors had not become competent transmitters. Paul modeled his competency to Timothy. Timothy was to model the competency he had learned from Paul to future pastors by demonstrating his own competency to "entrust" the teaching to them. According to Mounce, Paul reminded Timothy that "[Timothy's] gifts were acknowledged by the body of elders" and that Timothy "has the gifts to perform the task."[20] The future pastors who would be trained by

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[19] Mounce, *Pastoral Epistles*, 505.

[20] Mounce, 261.

Timothy were to develop and exercise their own competency as they would "go and teach others also."

According to Bruce Ware, Paul was deeply concerned about the future church's need for "capable and competent church leaders."[21] Soldiers do not go into battle without strong conviction as to why they are fighting. They also do not go into battle without character, or if they do they might desert the cause. Consequently, they must also not go into battle unless they are competent to succeed in the fight. Athletes must have conviction of why they are performing. They must have character that leads them to work hard to perform within the bounds of the rules that have been mandated. Consequently, they must have the competency to actually produce a successful performance that flows from that conviction and character. Farmers must know the ecosystem and have conviction as to why they are to grow produce. They must have character to work hard and see the job through. Consequently, they must also have the competency to succeed in carrying out the process of actually producing a crop. Likewise, future pastors must not go into the pastorate without the competencies to carry out their calling.

Seeing the importance of competency in Paul's argument, Johnson translates "able to teach others" (*hoitines hikanoi esontai*) as "competent enough to teach others."[22] He states, "The use of the future *esontai* makes clear that the personal character of being faithful is not the same as the skill to teach others; for that task, these people need to become *hikanos* (competent)."[23] Therefore, conviction and character are not enough. One must be competent to teach and train others.

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[21] Bruce A. Ware, "Putting It All Together: A Theology of Church Leadership," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 284.

[22] Johnson, *First and Second Letters to Timothy,* 365.

[23] Johnson, 365.

A model of training future pastors that is made up of mere formal seminary education possesses the problems that Paul was trying to avoid in his directions to Timothy. It cannot sufficiently train future pastors in competency. Al Jackson, pastor of Lakeview Baptist Church in Auburn, Alabama, argues,

> Too often men called to the gospel ministry graduate from seminary with a stellar record but proceed into the pastorate clueless . . . . Many quickly find themselves in difficulty with their churches, not because of theological error or moral failure, but because of undeveloped leadership and relationship skills. It's not that their theological training was unnecessary or wrong; it's just incomplete.[24]

Thus, churches in the current day should obey the command that Paul gave to Timothy to train future pastors in conviction, character, and competency. This training provides the experience they need to grow in pastoral maturity and to be equipped to faithfully pastor Christ's church so that they can go and train others also.

1 Timothy 3:1-7 and Titus 1:5-9

Paul most likely wrote the letters of 1 Timothy and Titus to Timothy and Titus between his first and last imprisonments in Rome (Acts 28). Paul had left Timothy in Ephesus to oversee and shepherd the church there while he was away tending to other matters. Ephesus had been an established church for some time but was having difficulties with false teaching and immoral living. In 1 Timothy 3:1-7, Paul informed Timothy that future elders and the current elders of the church should be tested to make sure they meet the qualifications of the office so that they might lead the church toward greater health. They must be men that possess pastoral maturity that is demonstrated through conviction, character, and competency.

In verse 10, Paul has written that deacons are to "also be tested first" before entering their particular office. Therefore, Paul instructed Timothy to test deacons "first" to see if they meet the qualifications before they serve. The word "also" seems to refer

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[24] Al Jackson, "Look, It's the Church's Job: Mentoring at Lakeview Baptist," *9 Marks Journal* 6, no. 1 (January/February 2009), http://9marks.org/article/look-its-churchs-job/.

back to the qualifications for pastors Paul mentioned in verses 1-7. Thus, Paul assumed that Timothy would understand that pastors should be tested before they enter their office as well. The word used for "tested" (*dokimaxésthosan*) shares a root with the words used in 1 Corinthians 3:13 and 1 Corinthians 11:28 that respectively describe the testing of one's works with fire and the testing of one's readiness to take the Lord's Supper. Therefore, there is a clear examination that should take place in the testing of one's works by God, one's readiness to take the Lord's Supper, one's readiness to be a deacon, and one's readiness to pastor. If deacons are to be tested before entering their office, pastors should be tested beforehand as well, since they possess even more authority in the church.[25]

The work that Paul instructed Titus to accomplish was different from Timothy in that he was to oversee churches that had not been in existence very long and did not have elders at the current time. Titus was to go to churches that Paul had begun in "every town" on the island of "Crete" and "appoint elders." Just as Timothy had to deal with both false teaching and immoral living in Ephesus, so did Titus in Crete. Thus, just as he did with Timothy, Paul instructed Titus to appoint elders who met the qualifications of conviction, character, and competency that he laid out in Titus 1:5-9 so that they might lead the church to greater health.

With the fulfillment and passing away of the office of apostle, the responsibility to test the qualifications of future pastors has now been given to local churches.[26] Local churches are to test the attributes of those who "aspire to the office" in

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[25] I was helped greatly with this argument by Andrew Huette in his research: Andrew Kevin Huette, "The Shepherds Institute: A Training Process for Aspiring Elders at Christ Community Church in Gridley, Illinois" (DMin project, The Southern Baptist Theological Seminary, 2017).

[26] I affirm the historic Baptist understanding that the office of apostle has been fulfilled and no longer should be expected to be maintained in the contemporary church. According to Eph 2:20, the original apostles laid the foundation for the church. Since they have died and the foundation has been set, there is no longer need for the office of apostle. This was anticipated by Paul. If he had expected the office to continue, he would have set the qualifications for future apostles alongside the qualifications for future

light of what Paul wrote in inspired Scripture. Many believe the entire congregation had a role in this process, even before the end of the apostolic age. Dan Doriani states, "When Paul made the [qualification list for elders] public, he let the whole church hold elders accountable to meet God's standards."[27] Mounce writes, "The letter is private in that it is written to Timothy, but public in that Paul is writing through Timothy to the church. The epistle's conclusion (6:21) makes this dual nature obvious when it says, 'Grace be with you [plural].'"[28] In summation, Benjamin Merkle notes, "We are never told precisely how to select our elders . . . whether we are convinced that existing elders should select new elders or we think that it is the responsibility of the congregation, somewhere during the selection process, potential elders must be examined."[29]

Along with others, Mark Dever believes a pastor training and testing model that excludes the local church and is based solely on formal seminary education is not sufficient for this work:

> I'm not opposed to seminaries, although they are unknown among Protestants before the eighteenth or nineteenth century. I'm simply saying that in the Bible, the local church—a community where people are known, their conversion is testified to, and their gifts are witnessed—is the appropriate place to make that kind of heavy statement about God's gifting and calling in somebody's life. Raising up leaders is part of the church's commission.[30]

Thus, local churches now possess the responsibility of testing the pastoral maturity of future pastors through the aspects of conviction, character, and competency that Paul once gave to Timothy, Titus, and the congregations in Ephesus and Crete.

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pastors and deacons in 1 Tim 3:1-13.

[27] Dan Doriani, "The Profile of a Pastor: A Sermon Based on 1 Timothy 3:1-7," *Presbyterian* 19, no. 2 (Fall 1993): 71.

[28] Mounce, *Pastoral Epistles*, 4.

[29] Benjamin L. Merkle, *Forty Questions about Elders and Deacons* (Grand Rapids: Kregel, 2008), 199.

[30] Mark Dever, "Raising Up Pastors Is the Church's Work," *9 Marks Journal* 6, no. 1 (January/February 2009), http://9marks.org/article/raising-pastors-churchs-work/.

Conviction

In 1 Timothy 3:2 and Titus 1:9, Paul wrote that future pastors should "aspire to the office," "desire [the] noble task," be "able to teach" and "must hold firm to the trustworthy word as taught, so that [they] may be able to give instruction in sound doctrine and also to rebuke those who contradict it." In order to pass this examination, the pastors must be convicted that the doctrine they are to teach is true. They must have convictional discernment about what is sound doctrine and what is not. They must be convicted that what Paul designates as sound doctrine throughout his letters is from the very mouth of God.

Paul has written that Jesus is "God and Savior" and that "grace, mercy, and peace" come through him and from God the Father (1 Tim 1:1-2). Sound doctrine does not consist of "endless genealogies, which promote speculations rather than stewardship" (1 Tim 1:4). Though these pastors "aspire to the office of overseer" (1 Tim 3:1), they must not "desire to be teachers of the law without understanding" (1 Tim 1:7). They must know that "Christ Jesus came into the world to save sinners" (1 Tim 1:15). Thus, they are not to "forbid marriage and require abstinence from food" (1 Tim 4:3). They must know that "Christ Jesus gave himself as a ransom for all" (1 Tim 2:6). Thus, they must not "shipwreck the faith" like others have (1 Tim 1:19-20). They must remember that "we ourselves were once foolish" but now that the "goodness and loving kindness of God our savior [has] appeared," they are to avoid "foolish controversies, genealogies, dissensions, and quarrels about the law" (Titus 3:3-9).

Paul has begun his list of qualifications for elders in 1 Timothy with a "saying" (1 Tim 3:1). It is a saying that commends a future pastor in his "desire" to be an overseer. This desire is a conviction that leads the man to want to preach God's Word and shepherd God's people. This desire stems from a deep conviction of the truth of sound doctrine, a deep conviction that God has called the man to lead the church, and the church's conviction that God has called the man to lead them.

John Calvin acknowledged that both the pastor and the church must have conviction that the man has been called to pastor. Calvin described it as a "twofold calling."[31] The conviction of the pastor must be one of "sincere fear of God and desire to edify the Church."[32] The church then should express their conviction that the man should be their pastor when "those who may have seemed fit are elected on the consent and approbation of the people."[33] Donald Whitney affirms this twofold calling and labels it the internal call and the external call.[34] According to him, the internal call, as mentioned by Paul in 1 Timothy 3:1, is when God acts in "planting the desire" in the man to be a pastor.[35] Therefore, the external call, as evidenced by the church approving Timothy's call in 2 Timothy 1:6, is when the church affirms the man meets the qualifications laid out in Scripture. Future pastors must rightfully obtain an inward call and an outward call before they enter the office of pastor.

Mounce writes that the word translated as "aspire" literally means to "stretch oneself, reach out one's hand, figuratively 'aspire to, strive for, desire.'"[36] He adds that the word translated as "'desire' or 'long for,' with genitive of the thing desired (BAGD; Robertson, *Grammar*, 508; BDF §171.1) and is comparable to the expression 'set one's heart on.'"[37] This is how Paul described the burning inward conviction for pastoral ministry within the aspiring pastor. The "man of God" (1 Tim 6:11) must have conviction

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[31] John Calvin, *The Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, Library of the Christian Classics (Philadelphia: Westminster Press, 1960), 4.3.11, 4.3.

[32] Calvin, *Institutes of the Christian Religion,* 4.3.11.

[33] Calvin, 4.3.11, 4.3.15.

[34] R. Albert Mohler, Jr., Donald S. Whitney, and Daniel S. Dumas, *The Call to Ministry* (Louisville: SBTS Press, 2013), 9.

[35] Mounce, *Pastoral Epistles*, 15.

[36] Mounce, 154.

[37] Mounce, 154.

that he has been called by God to pastor.

However, this desire should not be portrayed as a level of status that only superior Christians can attain. Current pastors should intentionally seek to challenge young men to possess such a desire. Thabiti Anyabwile explains, "Faithful pastors will regularly encourage young men (including twenty-somethings) to include in their personal aspirations the goal of becoming an elder. After all, every characteristic that Paul lists for elders in 1 Timothy 3 except for the quality of being 'able to teach' should mark every Christian man. The pastoral challenge to aspire to be an elder is good and godly."[38]

Not only must future pastors have conviction that they have been called to pastor, but they must also have conviction that it is a "noble" task. They must be convinced that the office and calling are as great of matters as God has declared them to be. In reference to the word "noble," Mounce notes, "This highlights both the saying quality and also the significance of the phrase as one that refers not to one of many good deeds but to a task that is good, i.e. excellent (BAGD s.v. 2cß)."[39] If pastors are going to "hold firm to the trustworthy word as taught" (Titus 1:9), as Paul instructed for those whom Titus would appoint, they must have strong convictions that the word is indeed trustworthy and the office is indeed noble and excellent.

Mounce argues that "because of the nature of the task, there is 'therefore' the consequent necessity that such an overseer be above reproach."[40] Therefore, conviction about the nature of the task is not sufficient. The future pastor must also possess character that will lead him to perform the task with faithfulness.

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[38] Thabiti Anyabwile, *Finding Faithful Elders and Deacons* (Wheaton, IL: Crossway, 2012), 51.

[39] Mounce, *Pastoral Epistles*, 155.

[40] Mounce, 155.

Character

According to Paul, "knowledge of the truth" without exception "accords with godliness" (Titus 1:1). Biblical conviction should produce biblical character. Raymond Collins writes that Paul's words in Titus 1:1 are "virtually equivalent to a formula, *fides et mores*, used by Augustine and other patristic authors to describe the totality of the Christian life—correct belief accompanied by appropriate behavior."[41] In order to employ a summary phrase for a current or future pastor's character, Paul uses the phrase "above reproach" in both 1 Timothy and Titus. Therefore, this phrase is a very important one to Paul. The word (*anepilēmpton*) literally translated means "cannot be laid hold of." As Thomas D. Lea and Hayne P. Griffin, Jr., explain, "The etymology of the word suggests the meaning *not to be taken hold of*. It describes a person of such character that no one can properly bring against him a charge of unfitness."[42]

In one sense, Paul has argued that those leading the congregation in pastoral ministry have a higher standard for character than those who do not. Their character must be to an extent that no one can "lay hold if it" in a negative way. Regarding this, Charles Spurgeon contends, "If they saw us, in the pulpit and out of it, acting like real men, and speaking naturally, like honest men, they would come around us."[43] Additionally, Phil Newton and Adam Schmucker state, "The elder doesn't always need to have his mouth or his Bible open, formally instructing a group of people. His example as he lives in true biblical fashion is instruction."[44] Thus, in order to lead one must maintain a high standard

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[41] Raymond F. Collins, *1 and 2 Timothy and Titus*, New Testament Library (Louisville: Westminster John Know Press, 2002), 304.

[42] Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, New American Commentary, vol. 34 (Nashville: Broadman Press, 1992), 109.

[43] Charles Haddon Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1954), 167.

[44] Phil A. Newton and Matt Schmucker, *Elders in the Life of the Church: Rediscovering the Biblical Model for Church Leadership* (Grand Rapids: Kregel, 2014), 158.

of character.

When the lists of 1 Timothy and Titus are combined, this standard of character is described by Paul as "above reproach, the husband of one wife, sober-minded, self-controlled, hospitable, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money or greedy for gain, not open to the charge of debauchery, not arrogant or quick-tempered, a lover of good, upright, holy, and disciplined." These outward traits must stem from "love that issues from a pure heart and a good conscience and a sincere faith" (1 Tim 1:5). These traits must start from within and be molded over time as they progressively build habits of outward appearance. Therefore, the person must "not be a recent convert" (1 Tim 3:6) so that this type of inward character will have had time to be inwardly built and outwardly portrayed.

Lea and Griffin comment that these characteristics "describe a person whose orderly outward life is a reflection of inner stability."[45] Doriani argues, "The overseer is responsible to persevere in personal maturity. Observe that whereas the list in Titus describes those who will become elders, the list in 1 Timothy applies to those who are elders. So becoming an elder is not like passing a Greek or Hebrew test, not like passing a lawyer's bar exam. You cannot cram, pass it, and forget it. Of course, the idea of 'cramming for character' is absurd."[46] Thus, time is required in order for inward devotion to be constructed and outward integrity to be exemplified.

On the other hand, this list of qualifications is strikingly simple. The attributes that do not make the list may be of greater interest than those that do. It does not include charisma, popularity, or formal education. D. A. Carson remarks on these qualifications: "The most remarkable feature on this list is that it is unremarkable. It contains nothing about intelligence, decisiveness, drive, wealth, power. Almost everything on the list is

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[45] Lea and Griffin, *1, 2 Timothy, Titus,* 110.

[46] Doriani, "Profile of a Pastor," 71.

elsewhere in the New Testament required of all believers."[47] Spurgeon says, "It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God."[48]

Thus, to be an overseer one must not be a special kind of Christian that only certain Christians can become. One must simply be faithful in the things required of all. Appointing pastors by using incorrect criteria is a temptation in every generation. Mounce notes, "The desire to appoint rich and well-known people into leadership positions, often for the wrong reasons, was as much a problem then [when Paul wrote to Timothy and Titus] as it is today."[49] Thus, character, not popularity, must establish the foundational characteristics for current and future pastors.

However, this list does not imply perfection. Perfection is impossible in a broken world living within a broken body, even for a redeemed being. Mounce clarifies, "It cannot mean that an overseer must be free from any sin, internal or visible, but the emphasis is on the type of external personal reputation that would be a credit to the church."[50] Gregg Allison writes, "Perfection in each of these areas is not possible, but men who exhibit these characteristics in high and increasing measure should be leaders who fill the office of elder."[51] Therefore, future pastors should be tested in the aspects of conviction and character. However, these alone are not sufficient. Conviction must be taught and character must be lived out with adequate competency.

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[47] D. A. Carson, *The Cross and Christian Leadership: Leadership Lessons from 1 Corinthians* (Grand Rapids: Baker Books, 1993), 95.

[48] Spurgeon, *Lectures to My Students*, 8.

[49] Mounce, *Pastoral Epistles*, 180–81.

[50] Mounce, 170.

[51] Gregg Allison, *Sojourners and Strangers: The Doctrine of the Church, Foundations of Evangelical Theology* (Wheaton, IL: Crossway, 2012), 218.

Competency

A future pastor must not only exhibit conviction and character but must be competent to teach and lead others to do the same. Paul demonstrated this language of competent teaching and leading with his commands to Timothy in 1 Timothy 3:2-4 to "teach" and "manage." Therefore, Timothy and Titus were to teach and manage the church as competent models for the elders and future elders so that those men might be competent to teach and manage as well.

Philip Towner claims that teaching truth and managing the church against false teaching and practice are "the two categories that organize the rest of the letter"[52] of Titus after Titus 1:9. Collins also notes,

> Epictecus said that the philosopher has a double responsibility with regard to the truth. He must teach it and he must defend it. Similarly, the Pastor says that the overseer has a double responsibility with regard to the faithful word (see 2 Tim. 4:2-3). He is to cling to it so that he is capable of exhorting the faithful and correcting opponents.[53]

George Knight writes about these two realms in which a pastor must teach and manage: "The argument moves from the 'lesser' to the 'greater,' in analogous realms, i.e., from family to the family of God, and states that inability in the former makes ability extremely doubtful in the latter."[54] Therefore, a future pastor must demonstrate the competent maturity to "be able to teach and manage his household and the church" (1 Tim 3:2-5; Titus 1:6, 9).

In the practice of teaching, future pastors are to teach "certain persons not to teach any different doctrine" (1 Tim 1:3). They are to "devote [themselves] to the public reading of Scripture, to exhortation, to teaching" (1 Tim 4:13). They are to "not neglect

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[52] Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 691.

[53] Collins, *1 and 2 Timothy and Titus*, 326.

[54] Knight, *The Pastoral Epistles*, 162.

the gift [they] have and keep a close watch on [their] teaching" (1 Tim 4:14;16). They are to "give instruction in sound doctrine and also to rebuke those who contradict it" (Titus 1:9). They are to "rebuke sharply" those who teach false doctrine "that they may be sound in the faith" (Titus 1:13). They are to "teach older men, younger men, older women, younger women, and bondservants" how to conduct themselves (Titus 2:2-10). They are to teach the congregation to "be submissive to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people" (Titus 3:2).

Anyabwile argues that if a future elder is not competent to "communicate and apply the truth of Scripture with clarity, coherence, and fruitfulness"[55] he should not enter the office. Dever also comments about the qualification "able to teach":

> Pastors in churches today must recover the understanding that their primary role is to preach the Word of God . . . whether or not numerical growth results from biblical preaching in any given congregation at any given time, Christ's church will experience true growth and edification through teaching and instruction.[56]

Therefore, if the church is going to experience this type of growth and edification its future pastor must first be tested to see if he is competent to teach.

Likewise, in the practice of managing, future pastors must be competent to "display [Jesus'] perfect patience as an example to those who were to believe in him for eternal life" (1 Tim 1:16). They are to "manage his own household well and care for God's church" (1 Tim 3:4-5). They are to "set the believers an example in speech, conduct, in love, in faith, in purity, and keep a close watch on yourself" (1 Tim 4:12; 16) and competently lead a diverse people of "older men, younger men, older women, younger women, widows, and other elders" (1 Tim 5:1-20). They are to train future pastors and deacons but "not be hasty in the laying on of hands" until they are sufficiently

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[55] Anyabwile, *Finding Faithful Elders and Deacons*, 78.

[56] Mark Dever, *The Church: The Gospel Made Visible* (Nashville: B & H Academic, 2012), 150.

trained (1 Tim 5:22). They are to lead both "bondservants and the rich" to contentment

toward the "good foundation [of] the future" in heaven and to not set their hope in this

life (1 Tim 6:1-2, 17-19). They are to "silence false teachers" and to correct "a person

who stirs up division" (Titus 1:11, 3:10).

Many, like Elizabeth Selzer, have acknowledged that formal seminary

education alone has failed to provide adequate training in management for future pastors:

> Students attend seminary with the desire that the institution will prepare them to
> directly enter the ministry. Frequently, however, what is learned remains in the
> cognitive realm of students' minds instead of being put into action. This can become
> a frustration to those student graduates who spent time and money at an institution
> and yet feel ill prepared on completion to enter the work force in their chosen field.
> In addition, it can be disappointing to the ministry who works with the graduate if
> he or she is not prepared for the demands of actual ministry. . . . The emphasis [in
> seminary] has been on practical professional skills, predominantly those of
> theological and biblical study. While these skills are important for pastors and other
> professional ministry workers to possess, many have reached their ministry posts
> with a great amount of intellectual knowledge, yet little practical understanding of
> how to lead and administer the church population.[57]

Aaron Filippone, in his research, interacts with Selzer's assessment:

> Selzer's research revealed that mentoring was a powerful mode for promoting
> practical and interpersonal development for the students before they moved into the
> pastorate. Utilizing the mentoring relationship and practical application of learning
> and reflection also helped in the development of the student's character and
> competency. Therefore, a seminary education coupled with a church-based model
> further equips individuals for the plethora of challenges faced by pastors.[58]

Juan Sanchez concludes, "As the pillar and buttress of the truth, the church has a

responsibility to ensure qualified candidates for gospel ministry (1 Tim. 3:15; 5:22). One

way to fulfill this task is by training future pastors in the context of the local church."[59]

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[57] Elizabeth H. Selzer, "Effectiveness of a Seminary's Training and Mentoring Program and Subsequent Job Satisfaction of Its Graduates," *Journal of Research on Christian Education* 17, no.1 (2008): 25-26.

[58] Aaron Francis Filippone, "Servant Leadership Development in Church-Based Pastoral Training Programs: A Multiple Case Study" (EdD thesis, The Southern Baptist Theological Seminary, 2016). Filippone gathered these conclusions from Selzer, "Effectiveness of a Seminary's Training," 45-46.

[59] Juan Sanchez, "A Pastor's Forum," *9 Marks Journal* 6, no. 1 (January/February 2009), 15, http://9marks.org/journal/raising-next-generation-pastors/.

Therefore, in order to provide adequate training for future pastors, local churches must seek to train future pastors in conviction, character, and competency that they might grow in pastoral maturity and be tested sufficiently before they enter the office.

1 Peter 5:1-5

Peter wrote his letter to Christians dispersed in "Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet 1:1)" which were at that time located in Asia Minor or modern-day Turkey. Peter was writing with his authority as an apostle since he was a "witness of the sufferings of Christ" (1 Pet 5:1). "Babylon" as mentioned in 1 Peter 5:13 was most likely a reference to Rome. Thus, Peter was writing from Rome before Nero's persecution of Christians had taken place there. Therefore, the letter was likely written in AD 62-63. The purpose of the letter was for Peter to encourage Christians to remain faithful through the persecution that they were facing in the present, and the persecution that would soon increase in the future. Those who persevered would enjoy salvation with the Lord for all eternity as promised and provided through the grace of Christ.

Therefore, Peter had clear instructions for the elders who were pastoring those churches. They were to demonstrate their pastoral maturity by pastoring with strong conviction, character, and competency. As well, Peter knew that some of them would soon be martyred for their faith just as he would be one day. However, even if they were not martyred, they would surely die in some way if Christ did not return beforehand. Therefore, so that the gospel might continue to spread and that it might be passed on to future leaders after their death, they were to remain faithful "examples to the flock" for those in their congregations who were future pastors. Peter commands, "you who are younger, be subject to the elders" (1 Pet 5:5). Surely, among those "young" ones were men whom God would call to pastor. Therefore, Peter commanded the elders to demonstrate pastoral maturity in conviction, character, and competency, and Peter was confident they would obey his commands. Thus, they were to serve as role models for

those young future pastors who were members of their congregations.

In that confidence, Peter commanded those who were younger in the congregation to observe their elder models, submit to their authority, and imitate them. The congregation should have been following the protocol to train future pastors as exemplified by Paul in 2 Timothy 2:1-6. Even if they had not had access to that letter, there is enough precedent in the rest of the Scriptures for them to clearly see the need for leader training. Therefore, Peter acknowledged in this passage that future pastors must have mature pastoral models. Additionally, the congregation should have been staying true to their responsibility of testing future pastors before they recognized them as fit to pastor as Paul illustrated in 1 Timothy 3:1-7 and Titus 1:5-9. Thus, Peter has instructed here that if a church is to expect men to meet the qualifications for a pastor the men must first witness those marks being exemplified by faithful prototypes.

The current pastors were to carry out pastoral ministry in a way that was modeled to them by Peter. The pastoral ministry model that Peter received had come to him from "the chief Shepherd." It is because of Jesus' sacrifice that Peter and these pastors have freedom from their sins, and because of his grace that they were called and made fit to pastor. Thomas Schreiner notes that this term "chief Shepherd" (*archipoimenos*) is a "rare term that occurs nowhere else in the New Testament or in the Septuagint."[60] Karen Jobes explains, "The *archipoimenos* was the overseer of the shepherds when a flock was too large to be attended well by one. The [pastors] are not simply to follow the example of Christ as independent agents when shepherding God's people; instead, they are to recognize themselves as underlings of Christ the chief Shepherd, to whom they will be held responsible."[61]

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[60] Thomas R. Schreiner, *1, 2 Peter, Jude*, New American Commentary, vol. 37 (Nashville: B & H Pub., 2003), 236.

[61] Karen H. Jobes, *1 Peter*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2005), 306.

Thus, the foundational understanding of pastoral maturity that these pastors were to pass on to the future pastors in their congregations was that the church did not belong to them. They were to pastor with conviction, character, and competency because they were going to be acting as representative agents for the chief Shepherd, to whom they would one day give an account.

Conviction

The conviction that the current pastors were to model for the future pastors in the congregation had previously been laid out by Peter in this letter. They were to be convicted that they were Christians "according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood" (1 Pet 1:2). This meant they had "been born again to a living hope through the resurrection of Jesus Christ from the dead" (1 Pet 1:3). Therefore, they were to live in such a way that demonstrated the conviction that they had been "ransomed from the futile ways inherited from [their] forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ" (1 Pet 1:18). They were now "a chosen race, a royal priesthood, a holy nation, a people for his own possession, that [they] may proclaim the excellencies of him who called [them] out of darkness into his marvelous light" (1 Pet 2:9). These were the convictions that would propel them to model to others how to "shepherd the flock of God that [was] among [them], exercising oversight, not under compulsion, but willingly, as God would have [them]" (1 Pet 5:2). This is the conviction that would humble them so that they might act in "humility toward one another" (1 Pet 5:5).

It was from this conviction that the pastors were to model "exercising oversight." This phrase carries with it a connotation to oversee the sound doctrinal convictions of the church. Paul Achtemeier agrees when he writes,

> The participle [*èpiskopoûntes*] is to be construed either as an adverbial participle of attendant circumstance, indicating activity that accompanies and further defines the

shepherding ("exercising oversight"), or as an adverbial participle of means, indicating how such shepherding is to occur ("by exercising oversight"). Since the same cluster of words is found in Acts 20:38 where Paul is addressing the elders of Ephesus, his further charge to them to be guardians of orthodoxy (20:29-31) and to help the weak (20:35) may provide clues to the kind of responsibility borne generally by the elder.[62]

Thus, the future pastors needed to see how the current pastors would guard orthodox convictions within the congregation amidst various trials. If the current pastors did not heed to Peter's advice then they would be "surprised at the fiery trial when it comes upon [them] to test [them]" (1 Pet 4:12). If so, they would most likely abandon sound convictions of theology or ethics. This would be a detriment to the church and a detriment to the health of the future leaders of the church. Schreiner clarifies, "The elders are now addressed because as leaders they may face the brunt of persecution first. Perhaps there is even an echo of Ezekiel 9:6, for the judgment that commences in God's temple begins with the elders."[63] Therefore, the future pastors were going to hold a weighty responsibility, and they greatly needed the current pastors to model faithfulness for them.

If this was to be the case, the current pastors had to "shepherd the flock of God" well. Shepherding within the church must consist of teaching and managing as Paul demonstrated in 1 Timothy 3:1-7. Martin Luther believed shepherding God's flock meant preaching the convictions of the gospel.[64] Schreiner continues, "The verb *poimainō*, 'shepherd,' is used in Acts 20:28 to describe the responsibility of the elders in the church. We are also reminded of Jesus' words to Peter in John 21:16, where Jesus exhorted Peter to 'shepherd my sheep' (literal translation)."[65]

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[62] Paul J. Achtemeier, *1 Peter*, Hermeneia (Minneapolis: Fortress Press, 1996), 325-26.

[63] Schreiner, *1, 2 Peter, Jude*, 230.

[64] Martin Luther, *Commentary on Peter & Jude*, 205, quoted in Schreiner, *1, 2 Peter, Jude*, 233.

[65] Schreiner, *1, 2 Peter, Jude*, 233.

Therefore, Peter is instructing the current pastors with the same instruction Jesus gave him in John 21:16 to feed the sheep with the Word of God. Thus, Peter instructed the current pastors to model pastoral maturity for the future pastors through conviction, by shepherding the sheep with the Word of God that they might one day reproduce maturity through their own established conviction and character.

Character

Paul's specific qualifications laid out in 1 Timothy 3:1-7 and Titus 1:5-9 are predominantly made up of character traits. It is not surprising, therefore, that Peter would primarily charge the elders in 1 Peter 5:1-5 to pastor in a way that demonstrated godly character. This meant that the character makeup of the future pastors within the congregations of Pontus, Galatia, Cappadocia, Asia, and Bithynia was vastly important.

The interesting mark of character is that it is not instantaneously produced. It must be established on the grace of the gospel, developed over time, observed in the lives of others, and then imitated by the person. It takes time to produce character. This is why Paul wrote in 1 Timothy 3:6 that an overseer must "not be a recent convert." Thus, the future pastors of these congregations needed the current pastors to mentor them and provide an example of how to "shepherd the flock of God" in a way that did not carry out ministry "under compulsion, but willingly, as God would have [them]; not for shameful gain, but eagerly; not domineering over those in [their] charge" (1 Pet 5:2-3).

Peter understood this because this apprenticeship model was practiced by Gentile philosophers, Jewish rabbis, and Jesus during the first century. Peter had received this type of mentorship from the chief Shepherd himself. Thus, he wanted the elders of the churches to whom he was writing to practice the same model among their flock. Describing the education models of the first century, Kenneth Bailey writes that students "could learn from [their teacher] in two ways. His teachings provided one method of

learning. Watching him live . . . provided the other."[66] The first-century Roman

philosopher Seneca wrote that tutelage should come "not from men who pour forth their

words . . . but men who teach us by their lives."[67] In another letter he writes,

> For the living voice and the intimacy of a common life will help you more than the
> written word. You must go to the scene of the action, first because men put more
> faith in their eyes than in their ears, and second, because the way is long if one
> follows precepts, but short and helpful if one follows examples.[68]

Jewish Rabbis also had apprentices. After learning the Torah and starting an

apprenticeship with a Rabbi, the trainee would learn "how his teacher thought and acted

in every imaginable circumstance" because "the goal in rabbinic discipleship was to turn

oneself into a close replica of one's teacher."[69] Like his contemporary Gentile and Jewish

counterparts, Jesus practiced this apprenticeship model with his disciples. He then

expected them to demonstrate their character to his church so that pastors throughout the

centuries would continue the practice of mentoring others.

Love, service, and humility mark the character traits that Peter described

should be modeled by the current pastors. If one is to pastor "not under compulsion, but

willingly," he must do so in love. If he is to pastor "eagerly" and "not domineering over

those in [his] charge," he must be willing to sacrifice and serve. This is how the pastors

should first "demonstrate humility towards one another" so the congregation and the

future pastors within it do the same.

J. Ramsey Michaels comments, "The elders are to be good leaders of their

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[66] Kenneth Bailey, *Paul through Mediterranean Eyes: Cultural Studies in 1 Corinthians* (Downers Grove, IL: IVP Academic, 2011), 152.

[67] Lucius Anaeus Seneca, *Epistle 52*, 52.8, quoted in Abraham J. Malherbe, *The Letters to the Thessalonians*, Anchor Yale Bible Commentaries, vol. 32b (New York: Doubleday, 2000), 83.

[68] Seneca, *Epistle 6*, 6.5-6, quoted in Malherbe, *Letters to the Thessalonians*, 83.

[69] Robert Goldenberg, "Religious Formation in Ancient Judaism," in *Educating People of Faith: Exploring the History of the Jewish and Christian Communities*, ed. John Van Engen (Grand Rapids: Eerdmans, 2004), 40.

congregations precisely by being good servants, so that the members of the congregation will in turn become servants to each other."[70] Howard Hendricks and William Hendricks find that demonstrating humility through listening in love is "one of the keys to good mentoring."[71] Lois Zachary notes that a caring "relationship is the glue of the mentoring partnership."[72]

It requires humility to love and serve in such a manner. One cannot simultaneously be humble and pastor "for shameful gain." He must be content and wait on the "glory that is going to be revealed" when he "will receive the unfading crown of glory." Michaels explains, "The reason Peter introduces the language of remuneration here is rather to set before the elders the proper alternative to shepherding their congregations for financial gain. They are working for a reward but not for a temporal or corruptible reward. Their reward is designated, 'the unfading crown of glory.'"[73]

These character traits that Peter commands to be exemplified by the pastors must come from the Holy Spirit. Therefore, these pastors must remain filled with the Spirit in order to mentor others in character. Keith Anderson and Randy Reese instruct, "In practical ways, spiritual mentoring is the process of [the] mentor assisting the mentoree to pay attention to the inner working of the Spirit."[74] It is through the demonstration of character, which must be fueled by the Holy Spirit, that pastors are to mentor future pastors so they may be competent to go and do the same.

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[70] J. Ramsey Michaels, *1 Peter*, Word Biblical Commentary, vol. 49 (Nashville: Thomas Nelson Pub., 1988), 286.

[71] Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody, 1995), 66.

[72] Lois J. Zachary, *The Mentor's Guide: Facilitating Effective Learning Relationships* (San Francisco: Jossey-Bass, 2000), 82.

[73] Michaels, *1 Peter*, 287.

[74] Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: Intervarsity, 1999, 45.

Competency

        The command by Peter to the current pastors to "shepherd the flock" assumes in them a competency to carry out the command. This command encompassed all they were required to do as pastors. Each duty is summed up in the general command to "shepherd." Timothy Witmer connects Peter's command to pastors here in 1 Peter 5 with Jesus' commands to Peter in John 21:16:

> In all three imperatives the risen Christ calls Peter to the work of caring for the flock. The response of Jesus to Peter's affirmations of love and affection could have included three different charges. For example, he could have said 'preach the Gospel,' 'make disciples,' or 'love one another' or any other combination of imperatives. Instead . . . he responded in each case with imagery related to shepherding the flock: 'Tend my lambs,' 'Shepherd my sheep,' and 'Tend my sheep.'[75]

Therefore, the current pastors of the church were to demonstrate a competency of caring for the sheep that served as a model for the future shepherds in the congregation. Thus, having conviction and maintaining character were not sufficient; competency needed to be demonstrated in the practice of their shepherding. Witmer continues, "There will always be leaders—the issue is whether they are leaders called and gifted by God to shepherd his flock or those who push themselves forward so that they can push others around."[76] True shepherding demonstrates the competency of a loving and serving shepherd.

        Ed Stetzer sets forth a model for competency training that is laid out in the following format: "I do. You Watch. We talk. I do. You help. We talk. You do. I help. We talk. You do. I watch. We talk. You do. Someone else watches."[77] This approach rightly applies the command of Paul in 2 Timothy 2:1-6 to train future pastors and the

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[75] Timothy Witmer, *The Shepherd Leader* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 2010), 36.

[76] Witmer, *The Shepherd Leader*, 23.

[77] Ed Stetzer, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco: Jossey-Bass, 2010), 112.

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exhortation of Peter in 1 Peter 5:1-5 to provide a pastoral model for future pastors. In such a pattern, future pastors will be given a tangible model of how to "shepherd the flock of God" by "exercising oversight" in a competent manner. Stetzer's paradigm reflects the advice of Regina Coll, who writes, "The supervisor takes on the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of a ministerial identity, and in bringing book knowledge into dialogue with the life of the community."[78]

Applying knowledge to the life of the community was what the commands from Peter to the current pastors in 1 Peter 5:1-5 were all about. It is in the community of the church that future pastors can best see shepherding demonstrated and modeled. Daniel Akin, President of Southeastern Baptist Theological Seminary, affirms that future pastors being trained in the local church is the best way for them to learn how to apply knowledge in the life of the church community. He comments, "I believe the best ministry preparation takes place where there is a partnership between the seminary and the local church. Some things are well learned in a classroom. Some things are best learned in the dynamic of the local church."[79]

This is an important concept because the commands in 1 Peter 5:1-5 were to be carried out among broken people with many problems. The future pastors would not see the current pastors "shepherding, exercising oversight, and being examples" to perfect people with no complications. They would see them pastoring difficult people "not under compulsion but willingly" and "not domineering over those in [their] charge." They would witness them obey these commands among people who would potentially be complainers, backbiters, and prone to other types of sin. They would see them pastor

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[78] Regina Coll, *Supervision of Ministry Students* (Collegeville, MN: Liturgical Press, 1992), 16.

[79] 9 Marks, "A Seminary President's Forum," *9 Marks Journal* 6, no. 1 (January/February 2009): 11, http://9marks.org/article/seminary-presidents-forum/.

those who had lost loved ones to persecution and were potentially suffering from severe bouts of depression.

Therefore, current pastors should model for and give assignments to trainees that, as George Hillman advises, "fully engage them in the messiness of ministry."[80] According to Daryl Smith, "Mentors have the opportunity to demonstrate real-life ministry in a real-life setting."[81] In the midst of this real-life setting, Hillman argues, "A mentor has the necessary perspective to look into [the trainee's] life and ministry to see where the gaps are and where God is at work."[82] This is the type of ministry setting where future pastors need to see competency rightly modeled. Thus, 1 Peter 5:1-5 provides insight into how future pastors are to look to current pastors as models of pastoral maturity in the categories of conviction, character, and competency.

Conclusion

This chapter establishes the biblical and theological basis for training future pastors in the local church. It demonstrates the biblical teaching that churches are to train future pastors in pastoral maturity. Exposition of the four biblical passages show that churches are to train future pastors in the aspects of conviction, character, and competency. There is a void for such a biblical vision in many contemporary local churches. This careful and thoughtful work proves that the Bible commands local churches to always maintain a readiness and pursuit of potential prospects to train for pastoral ministry. Therefore, it is the responsibility of every church to follow the biblical vision for such training and seek to instill the required attributes within future pastors.

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[80] George M. Hillman, Jr., *Ministry Greenhouse: Cultivating Environments for Practical Learning* (Herndon, VA: Alban Institute, 2008), 112.

[81] Daryl Smith, "Mentoring: The Opportunity to Leave a Legacy," in Hillman, *Preparing for Ministry*, 106.

[82] Hillman, *Ministry Greenhouse*, 52.

CHAPTER 3

THE THEORETICAL AND PRACTICAL BASIS FOR
TRAINING PASTORS IN THE LOCAL CHURCH

I have argued from the Bible and theology that local churches are to be actively searching out young men to train for pastoral ministry. The Bible teaches that churches should train these future pastors in pastoral maturity in the categories of conviction, character, and competency. Faithful Christians throughout church history and in the contemporary time have sought to establish theoretical and practical applications for obeying this biblical command. This chapter argues that future pastors are to be trained in particular categories of theoretical and practical application within each category of conviction, character, and competency. Local churches should seek to provide adequate training to pastoral trainees within each category. In order to train future pastors in conviction, local churches must instill within them a proper understanding of theology, ethics, ecclesiology, history, and pastoral ministry. In order to train future pastors in character, local churches must instill within them proper devotion and discipline, a proper love of God and neighbor, a proper lifestyle that is above reproach, and a proper application of experience, suffering, and obscurity. Likewise, in order to train future pastors in competency, local churches must instill within them a proper proficiency for preaching and conducting worship services, leading and managing, discipleship, evangelism and missions, and counseling and care.

Conviction

The Bible teaches that pastors must possess adequate competency to carry out their tasks. Competency is developed from skill, while skill is developed through the courage to be trained and equipped. Courage is developed from character, and character

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flows from a heart that loves God and holds to a conviction that every word of the Bible is God's Word (2 Tim 3:16). Therefore, this conviction is the foundation for pastoral ministry. There are five categories of conviction from which a man desiring to pastor must receive adequate training from his local church.

Theology

Because the Bible is God's Word it reveals information that is cohesive, ordered, and logical. Thus, it must be recognized that the Bible teaches a cohesive, ordered, and logical theology. This theology must be studied by future pastors, and future pastors must order their ministries around this revealed theology.

Christians have historically studied this theology through certain categories. This theology is gathered through exegesis, which is "the process of seeking to determine the correct meaning out of a particular passage of Scripture."[1] This correct exegesis should undergird one's theology. According to Jim Hamilton, biblical theology is "the understanding and embracing [of] the worldview of the biblical authors. It is an interpretive perspective reflected in the way the biblical authors have presented their understanding of earlier Scripture, redemptive history, and the events they are describing, recounting, celebrating, or addressing in narratives, poems, proverbs, letters, and apocalypses."[2] John Frame explains that systematic theology "answers the question, 'What does the whole Bible teach us today?' in a comprehensive manner about any given topic."[3] These two disciplines of theology establish the foundation for other aspects of theology.

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[1] *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2506.

[2] James M. Hamilton, Jr., *What is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns* (Wheaton, IL: Crossway, 2014), 16.

[3] John Frame, quoted in Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: InterVarsity, 2000), 21.

According to Gregg Allison, historical theology "answers the question, 'How have we come to believe what we believe about theology today' It is the study of the interpretation of Scripture and the formulation of doctrine by the church of the past."[4] Additionally, philosophical theology is "the study of theological topics primarily through the use of the tools and methods of philosophical reasoning and information gained from nature and reason (general revelation) apart from the Bible."[5] Andrew Walker helpfully defines another form of theology, public theology as "an attempt to bring Christian truth into an interface with public issues and matters of public import. It spreads its emphasis to multiple different spheres of culture: politics and economics, arts and sciences, scholarship and education, etc."[6] Finally, practical theology is "the study of how to best apply theological truths to the life of the church and the world."[7] One of the primary purposes for studying exegesis and theology is to be equipped to rightly practice apologetics. Apologetics is "the study of theology for the purpose of defending Christian teaching against criticism and distortion, and giving evidences of its credibility."[8] Future pastors are to develop biblical and orthodox convictions in each aspect of theology that will be the driving force of their ministries.

Furthermore, it is important for a pastor to have a mature understanding of theology. He must understand that some matters of theology are of higher importance than others. There is a danger that he may cause unnecessary division within the church if

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[4] Gregg Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids: InterVarsity, 2011), 23.

[5] *ESV Study Bible*, 2506.

[6] Andrew T. Walker, "Bruce Ashford on Important Issues Surrounding Public Theology," ERLC, May 25, 2018, https://erlc.com/resource-library/countermoves-podcast-episodes/bruce-ashford-on-important-issues-surrounding-public-theology.

[7] *ESV Study Bible*, 2506.

[8] *ESV Study Bible*, 2506.

he treats all matters as if they are of first importance. Another danger is that he may cause

unity around things of lesser importance while deemphasizing matters of greater

importance. Albert Mohler has proposed an outline for determining the importance of a

theological matter. He describes the outline as a "theological triage." Thus, he has called

for each theological matter to be placed in one of three levels. He states,

> First-level theological issues would include those doctrines most central and
> essential to the Christian faith . . . . The set of second-order doctrines is
> distinguished from the first-order set by the fact that believing Christians may
> disagree on the second-order issues, though this disagreement will create significant
> boundaries between believers. . . . Third-order issues are doctrines over which
> Christians may disagree and remain in close fellowship, even within local
> congregations.[9]

Therefore, a pastor must possess the discernment to be able to equip his congregation to

think about theology within the framework of the correct categories.

Paul has written that the gospel of the death and resurrection of Jesus Christ

must be the theological matter of "first importance" (1 Cor 15:1-4). Therefore, a correct

understanding of the gospel is a prerequisite for pastoral ministry and the foundation of a

pastor's theology. David Platt accurately defines the gospel this way: "The just and

gracious God of the universe looked upon hopelessly sinful people and sent His Son,

Jesus Christ, God in the flesh, to bear His wrath against sin on the cross and to show His

power over sin in the resurrection so that all who turn and trust in Him will be reconciled

to God forever."[10]

Pastors must develop these theological convictions because it is their duty to

produce such convictions within the hearts of their congregation. Pastors must rightly

practice exegesis so that they might teach their people how to rightly exegete Scripture.

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[9] Albert Mohler, "A Call for Theological Triage and Christian Maturity," Albert Mohler (blog), May 20, 2004, https://albertmohler.com/2004/05/20/a-call-for-theological-triage-and-christian-maturity-2.

[10] David Platt, "What is the Gospel?," Radical (blog), accessed July 22, 2019, https://radical.net/the-gospel/.

Pastors must rightly develop biblical, systematic, historical, philosophical, public, and practical theology so that these formations will guide how they preach, lead, disciple, evangelize, and counsel. Pastors must have a thorough conviction of what the gospel is and how to discern between what level of importance to place on a theological matter in order to teach their congregation maturity. The pastor's job is to teach his people to rightly apply the Bible through each theological lens so that they might glorify God with their lives and win others to the faith through their practice of apologetics. This type of comprehensive training of theological wisdom and application is taught best by a healthy local church as it intentionally imparts it to prospective pastors. This does not negate the importance of seminaries. Seminaries provide a thorough degree of teaching in these matters that only they can give because of the many other time demands placed upon pastors of local churches. However, it is within healthy local churches that the application of such theology is best demonstrated.

Ethics

Ray Ortlund writes, "The Christian life is not primarily a matter of ethics. Primarily, it is a matter of faith. . . . Ethics we can manage on our own. We can observe biblical ethics to keep God at a safe distance. But if our hearts are believing the promises of God, we cannot say no to him."[11] This is a helpful and astute observation. Christianity is primarily about faith and repentance in the promises of the gospel of Jesus that forgives mankind of sin and brings them back into right positional relationship with God. However, the New Testament is clear that those transformed by faith in the gospel are saved for good works. Therefore, the Bible is not primarily an ethical book—but it is full of ethics. Those that love Christ will strive to learn those ethics and live them out in their lives. Owen Strachan argues,

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[11] Ray Ortlund, "Not Primarily Ethics," The Gospel Coalition, June 3, 2014, https://www.thegospelcoalition.org/blogs/ray-ortlund/not-primarily-ethics/.

We can put it this plainly: the gospel creates ethics. When Jesus saves you, you love the unborn (Ps. 139). You are given a great love for the natural family, which owes to God's intelligent design (Gen. 2:14–25). You seek to advocate for religious freedom because you recognize that without it, people will wither and suffer (Matt. 22:21). The message of Christ creates in the redeemed a thirst for racial unity and a hatred for racism (Eph. 2:15). It overcomes tension between the sexes (Gal. 3:27–28). It removes barriers between social classes (Philem. 1:16). It gives us a hunger to work in a thousand God-glorifying vocations (Col. 3:23). It makes us weep for every image-bearer who suffers under the curse and causes us to want to do good to everyone (Gal. 6:10). It awakens us to the duties of citizenship and the need to pray for political righteousness (Rom. 13; 1 Tim. 2:2). In sum, the gospel causes us to want to be salt and light in a darkened world in every possible way (Matt. 5:13–16).[12]

Therefore, a pastor must possess the conviction to be able to equip his congregation to think rightly about ethics and allow those ethics to produce character in their lives.

The Bible clearly teaches an objective morality. It states the difference between right and wrong, good and evil, truth and error. God has saved Christians by his grace to live out righteousness, goodness, and truth. He has saved them for good works. However, the world is prone to go against the ethic of God in a myriad of different avenues. David Platt comments,

Whatever a culture deems right is right, and whatever a culture deems wrong is wrong. This is precisely the worldview that prevails in American culture today, where rapid shifts in the moral landscape clearly communicate that we no longer believe certain things are inherently right or wrong. Instead, rightness and wrongness is determined by social developments around us.[13]

Because this is the culture that future pastors will shepherd their congregations in, it is of utmost importance that future pastors have the necessary conviction to guide their congregations through such a world and toward a better one.

When it comes to ethics, future pastors must simultaneously guard their congregations from the pitfalls of legalism while also keeping them from antinomianism. They must teach them the dangers of confusing the gospel with social action while also

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[12] Owen Strachan, "How the Gospel Creates Ethics," The Gospel Coalition, July 28, 2015, https://www.thegospelcoalition.org/article/how-the-gospel-creates-ethics-chuck-colson/.

[13] David Platt, *Counter Culture: A Compassionate Call to Counter Culture in a World of Poverty, Same-Sex Marriage, Racism, Sex Slavery, Immigration, Abortion, Persecution, Orphans, and Pornography* (Carol Stream, IL: Tyndale House Pub., 2015), 5.

keeping them from the hazards of preaching the gospel without allowing it to compel them to social action. Ultimately, the goal is to produce within the congregation an ethical character that is manifested from a convictional theology. The pastor must first obtain such conviction and such character himself so that he might pass it on to the congregation. He must develop these ethical convictions because it is his duty to produce such convictions within the hearts and lives of his congregation. He must also allow the conviction of correct biblical ethics to dictate how he preaches, leads, disciples, evangelizes, and counsels.

Ecclesiology

In an age where healthy membership in the local church is seen as minimally important, it is vital that future pastors are trained to have a robust conviction that church membership and church structure are necessary for the health and maturity of every Christian. The great church father Cyprian has written, "You cannot have God as father unless you have the Church as mother."[14] John Calvin, the Protestant Reformer, wrote that the church is "the mother of all the godly."[15] Martin Lloyd-Jones says, "We must grasp once again . . . the idea of church membership as being the membership of the body of Christ and as the biggest honour which can come a man's way in this world."[16] John MacArthur argues that being a part of the church is the very essence of Christianity.[17] Additionally, Donald Whitney reminds, "Church membership involves many

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[14] Cyprian, "On the Unity of the Church," in *Early Latin Theology,* trans. and ed. S. L. Greenslade, Library of Christian Classics (Philadelphia: Westminster Press, 1956), 5:127-28.

[15] John Calvin, *The Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, Library of the Christian Classics (Philadelphia: Westminster Press, 1960), 4.1.

[16] D. Martin Lloyd-Jones, *Knowing the Times* (Edinburgh: Banner of Truth Trust, 1989), 30.

[17] John F. MacArthur, Jr., "Commitment to the Church?" Tape GC 80-130 (Panorama City, CA: Grace to You, 1994).

responsibilities, but we must never lose sight of the great privilege that it really is."[18] Future pastors must hold to the same strong convictions as they serve the church and teach their congregations to do the same.

The word used for the church in the New Testament is *ekklēsia*. John Hammett notes, "In ancient Greece, the *ekklēsia* was the assembly of citizens who came together to conduct the business of the city. But over the years, the element of being called out became less prominent, and an *ekklēsia* was regarded just as an assembly of people."[19] This word was also used to describe God's people in the Old Testament. Now the church is the New Testament people of God and Israel of God (Gal 6:16). It is now the *ekklēsia* of God. It is the people who have been saved out of the world by God and with whom he dwells within in the gathered assembly.

Historically, Christians have understood that the New Testament presents two manifestations of the church—the universal church and the local church. Allison helpfully explains,

> The church is the people of God who have been saved through repentance and faith in Jesus Christ and have been incorporated into his body through baptism with the Holy Spirit. It consists of two interrelated elements: the universal church is the fellowship of all Christians that extends from the day of Pentecost until the second coming, incorporating both the deceased believers who are presently in heaven and the living believers from all over the world. This universal church becomes manifested in local churches characterized by being doxological, logocentric, pneumadynamic, covenantal, confessional, missional, and spatio-temporal/eschatological. Local churches are led by pastors (also called elders) and served by deacons, possess and pursue purity and unity, exercise church discipline, develop strong connections with other churches, and celebrate the ordinances of baptism and the Lord's Supper. Equipped by the Holy Spirit with spiritual gifts for ministry, these communities regularly gather to worship the triune God, proclaim his Word, engage non-Christians with the gospel, disciple their members, care for people through prayer and giving, and stand both for and against the world.[20]

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[18] Donald S. Whitney, *Spiritual Disciplines within the Church: Participating Fully in the Body of Christ* (Chicago: Moody, 1996), 57.

[19] John S. Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology* (Grand Rapids: Kregel, 2005), 27.

[20] Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL:

This is the historic evangelical understanding of the church. Future pastors must demonstrate fidelity to this understanding in their ministries.

As a Baptist, I am convinced we should train future pastors to pastor Baptist churches. Therefore, they should be trained to understand the marks of any true church and specifically the marks of a Baptist church. Calvin offered a proposal for two marks of a true church: "Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be doubted, a church of God exists."[21] He later added a third: church discipline. In the current day, many parachurch ministries have taken upon themselves the task of performing the functions of the church. Therefore, I believe it necessary to add two more marks of a true church: self-identification and formal membership. Even if a ministry practices the marks of a true church as identified by Calvin, it should not be acknowledged as a church unless it identifies as one. Also, many Christians take it upon themselves to practice many of the elements of Christianity with a host of different other Christians. Therefore, it is important to have some form of formal membership that determines that a Christian is under the privilege and responsibilities of the leadership and congregation of a particular church.

Historically, Baptists have marked their church with three more distinctions: congregational authority, regenerate church membership, and believer's baptism by immersion. In contrast to episcopal and Presbyterian structures, congregationalism advocates that each local church is autonomous and that the highest decision-making authority in the church is the majority vote of the congregation. For much of church history, most Christians have held to a view of church membership that advocates for a mixture of unbelievers and believers (*corpus permixtum*). This view was first advocated

Crossway, 2012), 29-30.

[21] Calvin, *Institutes of the Christian Religion*, 4.1.9.

by Augustine.[22] Baptists deny the *corpus permixtum* and believe the Bible teaches that infants should not be baptized as members of the church. Therefore, only those who give credible statements of faith and maintain convincing fruit of regeneration should enter and remain members of local churches. This means that even though church discipline has fallen out of practice within many contemporary Baptist churches, according to Matthew 18:15-20 and Baptist tradition it is a biblical and orthodox concept that should be faithfully practiced with love and care. In addition, as often as can be practiced, baptism should be administered to a new believer through the method of full immersion into water. This follows the example of Jesus and all converts in the New Testament.

Baptists advocate for two offices of leadership within the church: elders/overseers/pastors and deacons. In contrast to other denominations, the terms elder (*presbyteros*), overseer (*episkopos*), and pastor (*poimēn*) have been understood by Baptists to refer to the same office. Hammett contends, "The synonymous use seems obvious and has been widely recognized as such by exegetes."[23] According to Allison, those in this office are "entrusted with certain responsibilities: teaching, leading, praying, and shepherding."[24] When it comes to the office of deacon (*diakonos*), Hammett notes that it "has been universally accepted among Baptists, but their understanding of the nature and responsibilities . . . have undergone a number of shifts over the years."[25] Today, many deacons have decision-making authority in Baptist churches. However, biblically and historically that has not always been the case. Baptists once clearly understood that elders are to lead in shepherding and deacons are to lead in serving. Hammett argues that there needs to be "a renewal of the servant aspect of diaconal

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[22] G. G. Willis, *Saint Augustine and the Donatist Controversy* (London: SPCK, 1950), 117-18.

[23] Hammett, *Biblical Foundations for Baptist Churches*, 162.

[24] Allison, *Sojourners and Strangers*, 219.

[25] Hammett, *Biblical Foundations for Baptist Churches*, 191.

ministry, with leadership left to the elders."[26] These historic church and Baptist convictions must be upheld by future pastors that they might pass them on to the congregations they will lead. These convictions should heavily inform the way future pastors preach, lead, disciple, evangelize, and counsel.

History

Tradition has become a negative term in the American church and even among many young prospective pastors. However, Paul saw tradition as vastly important. He instructed the church at Thessalonica to "stand firm and hold to the traditions" in 2 Thessalonians 2:15. He instructed Timothy to pass faithful teaching down to multiple generations (2 Tim 2:2), thus, creating a tradition of the true faith. Therefore, the right form of tradition is good and should be defended.

Sadly, tradition has been confused with "traditionalism" in the present age. Jaroslav Pelikan writes, "Tradition is the living faith of the dead, traditionalism is the dead faith of the living. And, I suppose I should add, it is traditionalism that gives tradition such a bad name."[27] Writing about church history, Kenneth Kantzer states, "While it is not infallible, it must be acknowledged as God's guidance of his people in accordance with his promise to the church of all ages."[28] Thus, future pastors need to have strong convictions that the content and practices of their ministry are to be in step with historic orthodox Christian faith and practice under the superseding authority of Scripture.

Sound Protestant theology teaches that the Bible is the ultimate authority for

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[26] Hammett, 197.

[27] Jaroslav Pelikan, *The Vindication of Tradition* (New Haven, CT: Yale University Press, 1984), 65.

[28] Kenneth S. Kantzer, "A Systematic Biblical Dogmatics: What Is It and How Is It to Be Done?, in *Doing Theology in Today's World: Essays in Honor of Kenneth S. Kantzer*, ed. John D. Woodbridge and Thomas Edward McComiskey (Grand Rapids: Zondervan, 1991), 466.

the Christian. It is above tradition in rank. This goes against the Roman Catholic view that does not view Scripture alone as the ultimate authority. However, many modern contemporary Protestants have overreacted to the Roman Catholic view. This has led many evangelical Christians and churches to see little or no need for church history. The Bible is sufficient. However, it is through church history by which God has passed down a proper interpretation of the Bible from one generation to another. D. H. Williams warns, "Without such a plumb-line, scriptural exegesis is left to the discretion of the individual interpreter or school of interpretation."[29] Williams makes the case that though the tradition of the patristic church and the rest of the orthodox church does not hold the same authority as Scripture, that does not mean it is void of any authority.

Williams argues that the Protestant Reformers agreed: "Our evidence shows that the Reformers considered the patristic tradition as second only to biblical authority, and used it as a critical source in vindication of their views [against those of the Roman Catholic Church]."[30] In addition, he writes, "The early Tradition was certainly catholic, not Roman Catholic, and it formed the basis upon which Scripture was first written and later judged to be canonical."[31] He continues, "What came out of the Reformation was not the abrogation of the Tradition in principle or reality, but a reassessment of what should constitute its form."[32] Thus, future pastors should search Scripture and history with conviction to find true faith and practice and reproduce it within the way they preach, lead, disciple, evangelize, and counsel.

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[29] D. H. Williams, *Retrieving the Tradition and Renewing Evangelicalism: A Primer for Suspicious Protestants* (Grand Rapids: Eerdmans, 1999), 99.

[30] Williams, *Retrieving the Tradition*, 199.

[31] Williams, 175.

[32] Williams, 37.

Pastoral Ministry

In the current day, there is much confusion as to how one knows God has called them to pastoral ministry. Some believe that an internal desire is sufficient for one to enter the ministry. Therefore, there is no need to check the authority of Scripture or the authority of the church for approval of their calling. There are others who treat the pastorate as merely a profession. For these people, as long as the church recognizes they believe the right truths, conduct their lives with the correct morals, and are skillful at the work, then they can proceed in their career as a pastor. However, they lack a burning desire within them that drives their calling.

Charles Bridges acknowledged that both the pastor and the church must have conviction that a man has been called to pastor. He agrees with Calvin that a man must have a "twofold calling":[33]

> The *external call* is a commission received from and recognized by the Church . . . not indeed qualifying the Minister, but accrediting him, whom God had internally and suitably qualified. This call communicates therefore only official authority. The *internal call* is the voice and power of the Holy Ghost, directing the will and the judgment, and conveying personal qualifications. Both calls, however—though essentially distinct in their character and source—are indispensable for the exercise of our commission.[34]

Albert Mohler agrees, when he writes,

> First, there is the *inward* call. Through his Spirit, God speaks to those persons he has called to serve as pastors and ministers of his church. The great Reformer Martin Luther described this inward call as "God's voice heard by faith." Those whom God has called know this call by a sense of leading, purpose, and growing commitment. . . . Second, there is the *external* call. Baptists believe that God uses the congregation to "call out the called" to ministry. The congregation must evaluate and affirm the calling and gifts of the believer who feels called to the ministry.[35]

Therefore, future pastors must rightfully obtain an inward call and an outward call before

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[33] Calvin, *Institutes of the Christian Religion*, 4.3.11, 4.3.

[34] Charles Bridges, *The Christian Ministry: An Inquiry into the Causes of Its Efficiency* (Edinburgh: Banner of Truth Trust, 1967), 91-92.

[35] R. Albert Mohler, Jr., foreword to *Prepare Them to Shepherd: Test, Train, Affirm, and Send the Next Generation of Pastors*, by Brian Croft (Grand Rapids: Zondervan, 2014).

they enter the office of pastor.

There is also much confusion about what a pastor is and what a pastor should do. Some think that in modern times the pastor is to be the CEO of the church. In this view, he should approach the church like a business. He should spend his time comparing statistics, thinking through marketing, and training leaders in a pragmatic view of leadership rather than a biblical understanding of shepherding. One example of this is by Todd Rhoades, who suggests pastors should treat preaching a sermon like a TED talk.[36] While there are certainly aspects of ministry in modern times that demand these types of business-like tasks, these are not to be the primary functions of a pastor.

Others, like Mark Galli, have seen the pastor as more of a chaplain.[37] In this view the pastor is to perform weddings and funerals, preach devotional sermons, and make hospital visits; thus, his task is not to include casting vision for a healthy church, challenging people to mature in theology and missions, or prophetically correcting members in sin. Certainly, a pastor performs many of the same duties as chaplains, but biblical shepherding requires much more.

Colin Marshall and Tony Payne contend that churches should seek to train all Christians in "**conviction**—their knowledge of God and understanding of the Bible, **character**—the godly character and life that accords with sound doctrine, and **competency**—the ability to prayerfully speak God's word to others in a variety of ways [bold emphasis original]."[38] Pastors are to be men of conviction, character, and competency. The pastor is to hold to the conviction of sound theology, ethics,

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[36] Todd Rhoades, "What if Your Sermon Was Like a TED Talk?," Todd Rhoades (blog), accessed July 24, 2019, http://toddrhoades.com/what-if-your-sermon-was-like-a-ted-talk/.

[37] Mark Galli, "Why We Need More 'Chaplains' and Fewer Leaders," *Christianity Today*, December 1, 2011, https://www.christianitytoday.com/ct/2011/decemberweb-only/morechaplains.html?start=2.

[38] Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift that Changes Everything* (Kingsford, Australia: Matthias Media, 2009), 78.

ecclesiology, and pastoral ministry that are taught by the Bible and been interpreted as orthodox throughout the history of the church. He is to exemplify the character set forth in the qualifications for pastors in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-5. He is to maintain devotion and discipline. He is to love God, family, church, neighbor, and enemy. He is to possess wisdom gained through life experiences, and ultimately, he is to be above reproach in every area of life. He also must be competent to carry out his duties of praying, teaching, and managing. These abilities should be expressed in preaching and leading worship services, leading and managing, discipleship, evangelism and missions, and counseling and care.

The Bible describes the duties of a pastor as threefold: praying, teaching, and managing. The more encompassing term is "shepherding" as written by Peter in 1 Peter 5:2. Allison reminds, "Elders are entrusted with certain responsibilities: teaching, leading, praying, and shepherding."[39] The content of the pastor's prayers should be for his own devotion, the health of every church member under his care, and that more people would come to follow Christ. His teaching should be done according to sound doctrine and in a way that equips the saints for the work of ministry. His managing should consist of the training and correction of each member. He should make sure each member possesses a credible profession of faith upon entrance into membership and maintains plausible faith and practice while under his care. He should also manage the worship services of the church and oversee the necessary administration of leadership in church finances, facilities, and staff. Thus, future pastors are to follow the premise set forth for pastoral ministry from Scripture and the orthodox interpretation of it. They should not look to their own preferences, the popular opinions of the current church, or the viewpoint of the culture. Local churches must equip future pastors with a conviction of this mature vision for pastoral ministry.

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[39] Allison, *Sojourners and Strangers*, 219.

Character

It has been argued from the Bible that pastors must possess adequate conviction, character, and competency before entering the office of overseer. It has been argued from a theoretical and practical basis that future pastors must be trained by a local church to have conviction in the categories of theology, ethics, ecclesiology, history, and pastoral ministry. As stated, biblical conviction must lead to character in the life of the pastor so that he might live out his convictions in a faithful way and teach his congregation to do the same. There are four aspects of character from which a man desiring to pastor must receive adequate training from a local church.

Devotion and Discipline

Legalism and antinomianism are both ever-present dangers for Christians in every age and especially dangers for future pastors. Sin causes a bent toward self-righteousness or debauchery. Legalism drives a person toward self-reliance and away from devotion to God. Antinomianism drives a person to believe that God's grace does not call one to discipline. However, devotion and communion with God is the foundation of Christianity. It must first come through faith and repentance in the grace of the gospel. Then it is played out through an intimate relationship with God that is founded upon that grace. This concept is portrayed in the Puritan prayer captured in the Valley of Vision: "My dear Lord, I can but tell thee that thou knowest I long for nothing but thyself, nothing but holiness, nothing but union with thy will. Thou hast given me these desires, and thou alone canst give me the thing desired. My soul longs for communion with thee."[40] Therefore, correct devotion should flow from a heart of gratitude for what God has done in Christ and the work of the Holy Spirit in one's heart. Pastors are to lead their people and assist them in experiencing this devotion.

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[40] Arthur Bennett, ed., *The Valley of Vision: A Collection of Puritan Prayers and Devotions* (Edinburgh: Banner of Truth Trust, 2011), 125.

However, young Christians, even those preparing for pastoral ministry, have a difficult time discerning the difference between legalism and necessary gospel-produced discipline. V. Raymond Edman states,

> Ours is an undisciplined age. The old disciplines are breaking down. . . . Above all, the discipline of divine grace is derided as legalism or is entirely unknown to a generation that is largely illiterate in the Scriptures. We need the rugged strength of Christian character that can come only from discipline.[41]

Discipline should not come from a heart of legalism, but from personal maturity and desire for communion with God. From the Bible and church history, Christians have gleaned disciplines to practice in order to grow in their devotion to the Lord. Donald Whitney compiled a list.[42] According to him, Christians should engage in Bible intake through the execution of hearing, reading, studying, memorizing, meditating, and applying God's Word. Christians should pray for the purpose of relationship with God, worship of God, and reliance upon God. They should express confession, thanksgiving, and intercession in their prayers. They should pray for personal holiness and for the gospel to advance in the world. They should pray both alone and with the church. Pastors should intercede for their flock with joy. Brian Croft comments, "If you make the commitment to shepherd and pray for every member, I can guarantee that your joy will increase and your people will feel more faithfully cared for by their pastors (Hebrews 13:17)."[43]

In addition to Bible intake and prayer, Whitney adds worship, evangelism, service, stewardship, fasting, silence and solitude, journaling, and learning.[44] Worship is

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[41] V. Raymond Edman, *Disciplines of Life* (Eugene, OR: Harvest House Pub., 1982), quoted in Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1991), 15.

[42] Whitney, *Spiritual Disciplines for the Christian Life*, 5.

[43] Brian Croft and Ryan Fullerton, *Pray for the Flock: Ministering God's Grace through Intercession* (Grand Rapids: Zondervan, 2015), 82.

[44] Whitney, *Spiritual Disciplines for the Christian Life*, 5.

to be done both privately and publicly through church membership and corporate worship attendance. Evangelism is expected of every Christian and should be habitually practiced. Christians are to identify their spiritual gifts and use them in the church through service. Stewardship of time and resources is to be carried out in a consistent faithful manner. Fasting from something dear to the Christian should be done in order to seek more reliance upon God. Silence and solitude is an especially important discipline in the present technological age. Journaling assists one in expressing the words he may be finding difficult to articulate in prayer. It is also helpful in allowing one to later look back upon God's past faithfulness. Learning and growing in knowledge and wisdom is a discipline that does not naturally happen upon a person, but is produced through effort. Local churches should seek to train future pastors in these disciplines that they might grow in maturity. This will equip them to become better teachers, leaders, evangelists, counselors, and disciple-makers.

Love of God and Neighbor

Local churches need to teach future pastors that the greatest commands of Scripture are boiled down to a matter of the heart that fundamentally pertain to affections that then lead to action. The commands are to "love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself" (Luke 10:27). Jesus has taught that every person in the world is to be included within the title "neighbor," even one's enemies (Matt 5:44).

Loving others is accomplished by carrying out the moral law of God both in the omission of wrong and the commission of right out of a heart that has been changed by the grace of the gospel. Christians are to have no other gods before the true God, not take his name in vain, nor make any graven images. They are to honor their father and mother. They are not to hate, murder, lust, commit adultery, steal, lie, or covet. They are to care for the most vulnerable in society: the poor, widows, orphans, and sojourners.

They are to strive for justice in every cultural, societal, and political system for every single man and woman. In fact, when Christians love both believers and unbelievers, it is the greatest apologetic for the truth of the gospel. Francis Schaeffer writes,

> But Jesus did give the mark that will arrest the attention of the world, even the attention of the modern man who says he is just a machine. Because every man is made in the image of God and has, therefore, aspirations for love, there is something that can be in every geographical climate—in every point in time—which cannot fail to arrest his attention. What is it? The love that true Christians show for each other and not just for their own party.[45]

Therefore, gospel proclamation should always be accompanied by sacrificial love. Local churches should train future pastors to sacrificially love the church and the world.

There is a special emphasis in Scripture on the care for the most marginalized of society. Jesus taught, "Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me" (Matt 25:40). James taught the church to "visit orphans and widows in their affliction" (Jas 1:27). The Old Testament is filled with commands to care for the poor and the sojourner. The New Testament clearly teaches not to show partiality towards a particular ethnicity. The Bible as a whole clearly teaches that Christians are to treat every human with love, dignity, and respect. Daniel Darling argues,

> The truth is that we live in a world of terrible, daily assaults on humans, from war to famine to sexual assault to poverty, from the earliest stages of life to the last. And we're tempted, like people in every era but perhaps more so today, to let our tribal affiliations and cultural prejudices blind us to real human tragedy or, worse, be complicit in the marginalizing of people groups. What's more, advances in technology are challenging our assumptions about what it means to be human. We need a fresh approach to engaging with the world. I'd like to suggest that this can be found in a recovery of the robust Christian doctrine of human dignity.[46]

Therefore, local churches should train future pastors to possess the type of character that honors every single human being they will minister to while showing no partiality.

Liberal Christianity has been famous for emphasizing care for the poor without

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[45] Francis A. Schaeffer, *The Great Evangelical Disaster* (Westchester, IL: Crossway, 1984) 164.

[46] Daniel Darling, *The Dignity Revolution: Reclaiming God's Rich Vision for Humanity* (The Good Book Co., 2018) 15.

the necessity of true gospel proclamation. However, many evangelicals have overreacted and been guilty of gospel proclamation without caring for felt needs and striving for cultural justice. Confusing social justice for the gospel is heresy. However, preaching the gospel without striving for social justice is a failure to love one's neighbor. The critique by Carl H. Henry written to Christian Fundamentalists in 1947 is still true of some evangelicals today:

> The present tendency of conservative Christianity is to make much of the embarrassment of religious modernism. The modernist embarrassment is serious indeed. The shallow insistence on inevitable world progress and on man's essential goodness has been violently declared false. Not only sound Bible exegesis but the world events of 1914-1946 indict optimistic liberalism. But contemporary Fundamentalism is not without its own moments of guilt. For the world crisis serves to embarrass Fundamentalism also . . . . The situation has an even darker side. The great majority of Fundamentalist clergymen, during the past generation of world disintegration, became increasingly less vocal about social evils.[47]

Therefore, local churches should train future pastors to speak for and carry out justice so that they can teach their congregations to do the same as they teach, manage, disciple, evangelize, and counsel.

Living above Reproach

There are specific passages in the New Testament that lay out the qualifications for a pastor. In these passages, the clear majority of attributes pertain to a man's character. The most fundamental phrase that is used to describe the qualifications is "above reproach." This phrase is mentioned three times in the relatively short list of qualifications for a pastor in 1 Timothy 3:1-7 and Titus 1:5-8. This phrase expresses the idea that an elder's life should be one in which any believer or non-believer would be hard-pressed to find fault in his life. It was said of Jesus that he did "all things well" (Mark 7:37). It should be the goal of the prospective pastor that by the grace of Christ he would live his life with the same type of comprehensive excellence.

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[47] Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids: Eerdmans, 2003), 1-4.

Similar to their view of discipline, many young Christians too often equate holiness with legalism. Paul says that God has saved us "for good works" (Eph 2:10). The writer of Hebrews says that Christians are to strive for "the holiness without which no one will see the Lord" (Heb 12:14). Jerry Bridges comments on this:

> So the writer of Hebrews is telling us to take seriously the necessity of personal, practical holiness. When the Holy Spirit comes into our lives at our salvation, He comes to make us holy in practice. If there is not, then, at least a yearning in our hearts to live a holy life pleasing to God, we need to seriously question whether our faith in Christ is genuine.[48]

This holiness should be exemplified in the lifestyle of the prospective pastor to the degree that he is found to be above reproach. Scripture states that this holiness should characterize his marriage, parenting, his eating and drinking habits, general self-control, gentleness and respectfulness, his hospitality and generosity, and his reputation both within the church and outside the church. However, this list is not comprehensive. Every area of his life should be above reproach.

However, God does not want his pastors nor his people to be holy because he wants to restrict them. Rather, he wants them to flourish. He has designed the world in such a way that the most flourishing comes with the most holiness. This does not mean holy people will always grow in material prosperity or physical health. However, when it comes to joy in the midst of any circumstance, nothing can bring that type of flourishing except freedom found in the grace of the gospel and in the sanctification of a holy life. R. C. Sproul instructs,

> I have committed many sins in my life. Not one of my sins has ever made me happy. None has ever added a single ounce of happiness to my life. Quite the contrary. Sin has added an abundance of unhappiness to my life. . . . My sins have not brought me happiness. But my sins have brought me pleasure. I like pleasure. I am still very much attracted to pleasure. Pleasure can be great fun. And not all pleasures are sins. There is much pleasure to be found in righteousness. But the difference is still there. Sin can be pleasurable, but it never brings happiness.[49]

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[48] Jerry Bridges, *The Pursuit of Holiness* (Colorado Springs: NavPress, 1996), 33.

[49] R. C. Sproul, *The Holiness of God* (Carol Stream, IL: Tyndale House, 1998), 193-94.

Therefore, local churches should seek to build the character of prospective pastors so that they might live flourishing lives that are above reproach and equip their congregations to do the same.

Experience, Suffering, and Obscurity

Certainly, there is no command in Scripture that forbids a young man from being a pastor. Paul specifically instructed Timothy to "let no one despise [him] for [his] youth" (1 Tim 4:12). However, it could be that the reason the people were tempted to despise Timothy was that it was an exception to have a young leader. Certainly, God raised up young leaders throughout the Bible. Jesus, himself, was only thirty years old when he started his public ministry. At the same time, he did wait until he was thirty years old. When one compares the average life span during that time to the current day, that means that Jesus was much closer to the average age of mortality than thirty-year olds today. Furthermore, the Old Testament priests were not allowed to begin their duties in the temple until they had reached thirty years old (Num 4:3). Proverbs 20:29 teaches, "The glory of young men is their strength, but the splendor of old men is their gray hair." Paul instructed Timothy not to appoint "recent converts" as overseers (1 Tim 3:6). The normal pattern God seems to enact is to teach leaders wisdom through growing them through time, experiences, age, suffering, and the realization of obscurity before they enter their leadership post. Therefore, when God does raise up young leaders it is rather surprising.

Evangelicals do not believe anyone is born with a regenerate heart. Therefore, some amount of time must pass before God brings spiritual life to a spiritually dead person. It could be when the person is four years old or one hundred and four years old. However, there must be a passing of time for the brain to develop to the point that someone can hear the gospel, understand it, believe it, and respond to it. There also must be physical development that only happens through the passing of time that develops the

brain to understand more vocabulary so that the whole of the Bible and Christian discipleship is better understood. Through time, God produces sanctification in the believer. Through time, individuals are able to experience more events, travel to more places, gain more theoretical education, build more relationships, and learn from their mistakes.

According to Ben Sasse, Peter Pan teaches us the importance of age and the passing of time for the development of one's maturity:

> Peter Pan is a story about a boy who refuses to grow up. We often misremember it as a cheery fairy tale. It isn't. In the end, the Peter of J. M. Barrie's classic is not at all a commendable hero. He's selfish and shortsighted. "I don't want to go to school and learn solemn things," Peter tells us. "I don't want to be a man." He ultimately cannot remember his past, and thus learns nothing from it. Near the end of the book, Wendy tries to reminisce with Peter: "Who is Captain Hook?" he asked with interest when she spoke of the arch enemy. "Don't you remember," she asked amazed, "how you killed him and saved all our lives?" "I forget them after I kill them," he replied carelessly. Though Peter never grows up, each of his Lost Boys does. So does Wendy. She has a daughter named Margaret, who similarly refuses to be trapped in Neverland. And on it goes. Everyone moves on. Except for Pan. Peter never changes; he never grows up. Living only in the present isn't freedom. Living only in the present isn't even human if you think about it. Humans, unlike any other animals on the planet, remember the past. We understand our nature. And we try to build on both of them. We are an aspirational species; we look to the future.[50]

However, it is not guaranteed that Christians will mature through the passing of time. Peter Pan experienced time without learning from it. Therefore, it is necessary for one to learn to wait on the Lord and be humbled toward greater maturity through their experiences. Therefore, unlike Peter Pan, young pastors should strive to grow up.

It is not enough for future pastors to teach their people knowledge of the Bible. They must apply the Bible to their hearts and lives. Thus, they must be a model for the congregation. Therefore, there is no place for an immature pastor. There is an epidemic in America that is causing young people to postpone adulthood more and more. Therefore, it must be assumed that future pastors will need to be taught elements of how to move

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[50] Ben Sasse, *The Vanishing American Adult: Our Coming-of-Age Crisis and How to Rebuild a Culture of Self-Reliance* (New York: St. Martin's Press, 2017), 13-14.

from adolescence to adulthood. Sasse sets forth five developments one must achieve: overcoming peer culture, hard work, moving from consuming to producing, travel to experience the difference between "need" and "want," and learning to read in a critical manner.[51]

The phrase the Bible uses for peer culture is the "fear of man" (Prov 29:25). This motivates people to make decisions based upon pleasing others rather than from conviction. This can lead pastors to passivity because of the fear of upsetting someone. It can lead pastors to lead their church in a way that will bring themselves the most praise rather than the church the most health. Because of the affluence of the American culture, many young people have been able to age without experiencing hard work. Without hard work, a man has not reached a level of maturity that has prepared him to pastor. Most young people have spent a great portion of their lives consuming information within a classroom or on a screen. Pastoral ministry is a call to spend one's self for the good of the church and the world rather than one of consumption. Sasse writes, "Consumption is not the key to happiness; production is. Meaningful work—that actually serves and benefits a neighbor, thereby making a real difference in the world—contributes to long-term happiness and well-being."[52] He continues, "Character-building cannot be taught—certainly not in two class periods per week for forty-two minutes each. It has to be lived and breathed and struggled with—modeled and mentored."[53]

Furthermore, in an affluent society the difference between necessities and luxuries is blurred. Traveling and experiencing cultures where there is a more clear separation between "need" and "want" is a means to greater maturity. In addition, much of contemporary culture and contemporary Christianity emphasizes experience without

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[51] Sasse, *The Vanishing American Adult,* 8-10.

[52] Sasse, 9.

[53] Sasse, 84.

challenging one to think critically about ideas. Therefore, it is vastly important for young pastors to become critical readers. These types of character-building developments best take place in the context of a local church along with other people who are struggling to achieve them in different ways. Therefore, local churches should seek to mentor young men that they might be more mature shepherds for their future flocks.

The qualifications for a pastor are not given to men within the confounds of a safe and easy world. Young pastors must prove they can trust Christ, rely on the Spirit, and strive for such attributes within the midst of a broken world that produces suffering in the man's life and in the lives of his future congregation. A certain amount of suffering is not required for a man to be qualified to pastor, but God often uses suffering to better prepare a man. As Tim Keller claims, "Suffering is at the very heart of the Christian faith. It is not only the way Christ became like and redeemed us, but it is one of the main ways we become like him and experience his redemption."[54] Therefore, local churches must equip future pastors with a biblical model for suffering and prepare them to trust God through suffering.

One of the temptations of the technological age is for pastors to make celebrities out of their favorite Christian leaders. This can lead pastors to treat pastoral success as if it was achieved by becoming a celebrity. This goes against the call from Count Zinzendorf to "preach the gospel, die, and be forgotten."[55] Freedom is not found in popularity. It is found in trusting God and faithfully carrying out one's pastoral calling with excellence regardless of the results. Freedom is found in embracing obscurity with the intention of glorifying God and not one's self. D. A. Carson writes,

Most of us, however, serve in modest patches. Most pastors will not regularly

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[54] Tim Keller, *Walking with God through Pain and Suffering* (New York: Penguin Books, 2013), 163.

[55] Janet Benge and Geoff Benge, *Count Zinzendorf: Firstfruit*, Christian Heroes: Then and Now (Esperance, WA: YWAM Pub., 2006).

preach to thousands, let alone tens of thousands. They will not write influential books, they will not supervise large staffs, and they will never see more than modest growth. They will plug away at their care for the aged, at their visitation, at their counseling, at their Bible studies and preaching. Some will work with so little support that they will prepare their own bulletins. They cannot possibly discern whether the constraints of their own sphere of service owe more to the specific challenges of the local situation or to their own shortcomings. Once in a while they will cast a wistful eye on "successful" ministries. Many of them will attend the conferences sponsored by the revered masters and come away with a slightly discordant combination of, on the one hand, gratitude and encouragement and, on the other, jealousy, feelings of inadequacy, and guilt. Most of us—let us be frank—are ordinary pastors . . . let the voice and ministry of the ordinary pastor be heard, for such servants have much to teach us.[56]

Therefore, local churches should seek to build the character of prospective pastors so that they might embrace age, maturity, suffering, and obscurity for the glory of God and teach their people to do the same.

Competency

It has been argued from the Bible that pastors must possess adequate conviction, character, and competency before entering the office of pastor. It has been argued from a theoretical and practical basis that future pastors must be trained by a local church to have conviction in the categories of theology, ethics, ecclesiology, history, and pastoral ministry. It has been argued from a theoretical and practical basis that future pastors must be trained by a local church to have character in the categories of devotion and discipline, love of God and neighbor, living above reproach, and rightly applying age, suffering, and obscurity. Biblical conviction must lead to character and future pastors must be equipped to minister from conviction and character in a competent manner. There are five aspects of competency from which a man desiring to pastor must receive adequate training from a local church.

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[56] D. A. Carson, *Memoirs of an Ordinary Pastor: The Life and Reflections of Tom Carson* (Wheaton, IL: Crossway, 2008), 9.

Preaching and Leading Worship Services

Many New Testament passages—Acts 2:42-47, Colossians 3:16, 1 Timothy 2:1-2, 1 Timothy 4:13, 2 Timothy 4:1-2, and Hebrews 10:24-25, to name a few—give insight into how the early church valued the corporate worship service, and what the early church did when they gathered. The Bible and church history teach that God has created humans to worship him through a variety of creative means within a person's life and within society. However, when the church gathers God has prescribed certain elements of worship that should be practiced. This list of elements should not receive additions. Brian Croft and Jason Adkins contend,

> If God cares deeply how he is worshiped and if God has given us specific instructions on worshiping him, then Christians ought to prioritize these commands in their worship. When churches gather, the preaching and reading of God's word, corporate prayer, congregational singing, and practice of the ordinances are essential. These practices are the means God has devised and ordained for glorifying himself in the local church. The right use of these means in the church's worship strengthens believers. Furthermore, intentional, orderly worship best communicates the gospel to unbelievers who have gathered with the congregation (1 Corinthians 14:23-26.) A wise way of applying these biblical principles and prioritizing these commands is what has often been called the regulative principle. God's word gives us precise parameters for worship. The New Testament, in particular, regulates worship. What it commands Christians to do in their gatherings ought to be the substance and sum of congregational worship. Whatever else creative Christians propose for worship lacks warrant in God's word. Though these proposals may have benefit in certain contexts, they are out of place in worship gatherings of the church. God is eager for his glory; he would not leave essentials for the worship of his name unrevealed.[57]

Mark Dever and Paul Alexander have offered an efficient explanation of the regulative principle. They have written that when the church gathers it should "preach the word, read the word, pray the word, sing the word, and see the word."[58] There is freedom of contextualization in the styles in which these principles are carried out. However, regardless of the context, future pastors need to be trained with the competence to lead in

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[57] Brian Croft and Jason Adkins, *Gather God's People: Understand, Plan, and Lead Worship in Your Local Church* (Grand Rapids: Zondervan, 2014), 26.

[58] Mark Dever and Paul Alexander, *The Deliberate Church: Building Your Ministry on the Gospel* (Wheaton, IL: Crossway, 2005), 77-88.

the preparation and execution of each element of worship.

It is required of pastors that they be "able to teach" (1 Tim 3:2). The word used here for "teach" is *didaskalia*. Other forms of the word "teach" or "teaching" used in the New Testament are ones such as *didasko* and *didache*. Paul does not use one of the words that would mean "to preach" (*kerysso, keryx, kerygma*). Some scholars see *didasko* and *kerusso* to be different terms that describe the exact same function. However, John Frame argues that they are not:

> There has been debate over the difference in meaning between preaching (*kerysso, keryx, kerygma*) and teaching (*didasko, didaskalia, didache*). C. H. Dodd argued that kerygma and didache were two very different forms of communication in the [New Testament], each with a distinctive subject matter, but that conclusion is too extreme. The *didasko* language and the *kerusso* language can refer to the same activity (e.g. Matt. 4:23; 9:35; 11:1; Acts 5:42; 15:35; 28:31; Rom. 2:21; Col. 1:28; 1 Tim. 2:7; 2 Tim. 4:2). The two terms differ somewhat in their connotations, so the presence of the one supplements that of the other in these passages. The *kerusso* terms represent a more dramatic form of communication, that of a herald, a proclamation. The *didasko* group refers more broadly to communication of ideas. It is fair to say that kerygma is a kind of didache, a style of didache. Preaching, *kerussein*, seems more appropriate to describe a dramatic discourse before a large group. Teaching, *didaskein*, seems to suggest a less formal, perhaps smaller, setting.[59]

Thus, Paul did not require that every pastor be gifted to "preach" but to "be able to teach." However, that does not mean that pastors who do not have the preaching gift will never preach. Pastors are called to evangelize and practice hospitality even if they do not have the particular spiritual gifts of evangelism and hospitality (1 Tim 3:2, 2 Tim 4:5). Consequently, future pastors should be trained in preaching, teaching, and leading worship services even if they do not possess those particular gifts so that they might carry out their calling with necessary competency.

The preaching of the Word should take place in an expositional manner. Dever and Greg Gilbert have defined expositional preaching as "preaching in which the main point of the biblical text being considered becomes the main point of the sermon being

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[59] John M. Frame, *The Doctrine of the Word of God* (Phillipsburg, NJ: P & R Pub., 2010), 145.

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preached."[60] This should be done because the Bible is the inerrant and inspired Word of God (2 Tim 3:16). Therefore, where it is preached in its proper context with its proper meaning, God is speaking. God creates and recreates by his Word. Thus, the recreated community of God must have the preaching of the Word of God at the center of its worship. Local churches must, therefore, train future pastors to competently preach the Word.

Reading, praying, and singing the Word in the corporate worship service are ways of teaching the people how to approach God in their personal and family worship. As Croft and Adkins state, "In many churches, the sermon provides the only moments when God's people hear God's word. However, the New Testament, and specifically the apostle Paul, envisions God's word audibly present throughout Christian worship."[61] Sproul says the acronym "ACTS" can be used as a guide for prayer.[62] It is one guide pastors can use in planning the reading, praying, and singing of the Word in corporate worship. "A" is for adoration. Pastors can begin the worship service by praying prayers and reading Scripture of adoration and then singing songs that praise God. "C" is for confession. The worship service can then move to expressions of confession of sin in reading, praying and singing the Word. "T" is for thanksgiving. There are endless general and salvific blessings for which God's people should be thankful. They should express that thankfulness in their worship. "S" is for supplication. The Bible says that "supplications, prayers, intercessions, and thanksgivings be made for all people" (1 Tim 2:1-2). Therefore, the elements of corporate worship should consist of interceding for God to bless, heal, comfort, encourage, bring justice upon, and convert people according

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[60] Mark Dever and Greg Gilbert, *Preach: Theology Meets Practice* (Nashville: B & H Pub., 2012), 36.

[61] Croft and Adkins, *Gather God's People*, 33.

[62] R. C. Sproul, "A Simple Acrostic for Prayer: A.C.T.S.," Ligonier, June 25, 2018, https://www.ligonier.org/blog/simple-acrostic-prayer/, accessed July 30, 2019.

to his will.

The ordinances of baptism and the Lord's Supper are given to the church and should only be administered to people who are coming into membership (baptism) and those that remain in good standing as members (Lord's Supper). They should be worshipful experiences in which the whole church body celebrates and remembers what the elements portray about Christ's work, our response, and our relationship with God. They should be practiced with as much consistency as possible, and the church should be reminded every time they are practiced what they mean and why they are important. The church should also be reminded that they are not individualistic ordinances but are to be practiced with other fellow church members. Whitney comments,

> God does not call us to do anything that is purposeless or meaningless. If He ordains something, such as participation in the Lord's Supper, then it is necessary for us, even if we don't understand why. And we can add that anything He commands us to do is meant to bless us, for God is good and does good (Psalm 119:68). Not all blessings are recognized in this life or spiritual blessings always felt. Can you be persuaded simply by the Word of God alone that you need the ordinances of God? Will you receive the blessing of God that comes through the proper participation in these ordinances?[63]

Therefore, churches should train future pastors to share this same conviction and equip them with the competence to lead the church in carrying out each element of worship.

Leading and Managing

The Bible teaches that prospective pastors "must manage [their] own household[s] well, with all dignity keeping [their] children submissive, for if someone does not know how to manage [their] own household, how will [they] care for God's church?" (1 Tim 3:4-5). Croft and Bryce Butler state,

> One kind of pastor neglects administration of the church in the name of shepherding his people; the other neglects shepherding his people because he is too busy administrating the church. We believe there is an appropriate balance that can lead to healthy, biblical ministry in a local church. . . . God calls a pastor to be a shepherd, and this means he must, to some degree, administrate the church. God has

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[63] Whitney, *Spiritual Disciplines within the Church,* 145.

uniquely gifted pastors with knowledge of God's word, discernment in leadership, and wisdom in decision making. Not every pastor will operate with the same skill set or level of gifting. Some must learn how to care for people, while others must focus more on learning to administrate. Regardless of their personal bent, every pastor should strive to be organized in a wise, efficient, and creative way so they have a working knowledge of every area in the church—without having their time dominated by the responsibility of coordinating the day-to-day operations.[64]

Therefore, leading and managing are key elements of pastoral ministry in which future pastors will need training so that they will carry out their tasks with proficiency.

Each local church is contextually and programmatically different. Therefore, each church will have unique aspects that pastors will have to manage. However, established churches in America will have some type of representation of the following general elements: membership, deacons, committees, staff, assimilation structures, discipleship structures, outreach structures, buildings, budgets, and legal policies.

The first and most important aspect of the church a pastor is to manage is the membership. Pastors are to make sure that each member is prayed for and discipled. They are to proactively disciple and equip each member through the teaching and study of the Bible. They are to reactively manage the membership as certain individuals have need for counseling or correction.

Other direct personnel management might include deacons, committees, and/or staff. In regard to deacons, it is clear that there are two offices in the church: pastors and deacons. Pastors are to lead in praying, managing, and teaching. Deacons are to lead in serving. Therefore, the pastors have higher authority in the church and are to train and lead the deacons. Committees are not in the Bible. However, inexperienced pastors would be naïve to think that if they pastor a church that has them, they will be able to quickly move away from them possessing decision-making authority. Pastors should be patient and learn to manage within the system they inherit. They should, with wisdom and discernment, progressively move the church towards an authority structure that more

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[64] Brian Croft and Bryce Butler, *Oversee God's People: Shepherding the Flock through Administration and Delegation* (Grand Rapids: Zondervan, 2015), 17-18.

accurately reflects the Bible. Jason Helopoulos instructs, "Dear pastor, start slow. Exercise self-control in what you seek to implement. Get to know your people, and learn the dynamics in the church. . . . This approach will pay dividends in the long run."[65] As for staff, the larger a church grows the more staff it will need. In today's world, there will be need for pastoral staff, ministry assistants, administrative staff, and custodial staff in some churches. Pastors need to show the responsibility and capability of leading each staff member well.

Many churches will have structures in which pastors will have to manage. Some of these will be tangible programmatic structures and some will be cultural structures. However, most all churches have them. An assimilation structure is the means by which leaders identify the gifts of each member and assign them a service role within the church. A discipleship structure is the means by which leaders move each member into a smaller group within the church in order to receive more intimate discipleship. An outreach structure is the means by which leaders equip and move members to the action of outreach and/or community service for the purpose of building relationships with unbelievers and sharing Christ with them.

Many churches will also have administrative aspects in which pastors will have to provide leadership. These usually consist of matters of buildings, budgets, and law. According to Acts 2:42-47, Colossians 4:15, and Philemon 1:2, first century Christians met in homes, public places, or the outer courts of the temple for corporate worship. However, church buildings showed up early in church history and have been commonplace ever since. The building should never replace the people as being understood as "the church." However, buildings are great assets for ministry within the church and a home base for missions outside the church. It is prescribed and assumed in

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[65] Jason Helopoulos, *The New Pastor's Handbook: Help and Encouragement for the First Years of Ministry* (Grand Rapids: Baker Books, 2015), 144.

the New Testament that church members will give of their finances for the care of those in need and the advancement of gospel ministry. Pastors are to cast vision in how those funds are to be budgeted. Croft and Butler argue, "People budget for the things they value. If you truly value something, make sure you budget for it. If you don't budget for it, you are communicating that it is not a value for your church."[66] As long as Christians can obey God and obey the law regarding church practice they should do both. Therefore, pastors should help lead in making sure the church is faithfully obeying the law in matters such as tax policies, fire codes, and matters of security.

There are certain qualities of leadership that the Bible teaches should characterize God's leaders. Leaders should be courageous and not passive (Phil 1:20). They should be urgent, knowing that God demands obedience in the present, tomorrow is not promised, and people without Christ are headed for an eternal hell (Rom 10:9-15). Simultaneously, they should be patient. God has ordained every second of every day for the entire history of the world past, present, and future. People and structures do not change in a day. To attempt to do so would be unwise and unloving on the part of a pastor. To pastor well, he must love. In order to love, he must be patient (1 Cor 13:4). A pastor must be humble. He should have more knowledge of the Bible than anyone in his congregation, but he should understand that knowledge will be prone to puff him up with pride. Jesus displayed servant-leadership, and he calls his pastors to do the same (Jas 4:6). Pastors must be persistent. They will experience the death of loved ones, physical ailments, persecution from outsiders, complaints from church members, bouts of despair, sin in the camp, and many other heartaches. Therefore, they are to see these sufferings as God-ordained means of maturity. They are to be long-suffering and persevere through trials with joy (Rom 5:3). Pastors must be realistic. Pragmatism will tempt pastors to compromise convictions and faithfulness to do whatever will produce the most tangible

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[66] Croft and Butler, *Oversee God's People,* 76.

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success in the present. Idealism will tempt the pastor to try to quickly move individuals and structures to an unachievable perfection. Pastors must reject both and lead with realism.

Pastors must also know how to lead towards change. Many pastors believe that in order to lead the church toward greater health and maturity they need to quickly change the structures of the church to make them more biblical or more efficient. These could include the permanent aspects of the church's structure (membership process, elders, deacons, ordinances, etc.) or the temporary aspects of the church's structure (small groups, student ministry, children's ministry, budget process, outreach structure, music style, etc.) However, this is not the best model to implement in leading towards change. Culture is more fundamental that structure. Peter Drucker quips, "Culture eats strategy for breakfast."[67] Most of the time it is best for a pastor not to change the structure that is already in place for the first couple of years of his ministry and seek to first change the culture of the people within those structures. Culture is determined by what people actually believe, love, and value.[68] Therefore, the pastor should first work towards preaching and discipling in such a way to mature the church in their beliefs, loves, and values. Then, he should progressively work to change the structures of the church to reflect the new culture. This process of change stems from the biblical idea of changing the heart before changing the actions (Matt 23:25-28).

Systems are not inherently bad. They are necessary. Pastors must also lead with strategy for developing people within ministry structures. The following is the type of structural strategy advocated for by Eric Geiger and Kevin Peck:

Unlike the cruise to nowhere, a leadership pipeline provides both a vision for development and a process for the journey. A pipeline in the realm of local church

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[67] Peter Drucker, quoted in Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B & H Pub., 2016), 101.

[68] Geiger and Peck, *Designed to Lead,* 125-34.

ministry may look something like this: "lead yourself (be in a group), lead others (lead a group or a team), lead leaders (shepherd or coach a group of leaders), lead ministries (direct a ministry area)." As one has proven faithful in following Christ and leading self, the person is asked to lead others. As the person proves faithful in this responsibility, the person is given the responsibility to lead and shepherd other leaders. As the person has effectively cared for and developed other leaders, the person may be willing and ready to direct a larger portion of ministry.[69]

Therefore, churches should train future pastors to be prepared to lead and manage well so that they can be faithful stewards of the congregations they will oversee.

Discipleship

The model of growing a future pastor's maturity in the categories of conviction, character, and competency should not merely be the model local churches use to train future pastors. In addition, according to Marshall and Payne, it is the model by which discipleship for every member should be built upon.[70] The qualifications for a pastor set forth in 1 Timothy 3:1-7 and Titus 1:5-9 are characteristics that should be possessed by every Christian. They are characteristics that every member of the church should be seeking to grow in. Pastors are simply the ones who exemplify the attributes with the most consistency. Therefore, the job of the pastor is to help each church member grow in maturity (Col 1:28). It is to equip them for the work of the ministry (Eph 4:12). Lifeway research has discovered that there are eight markers to determine whether a person is growing in their spiritual maturity: engaging the Bible, obeying God and denying self, serving God and others, sharing Christ with others, exercising faith, seeking God, building relationships, and living in an unashamed manner regarding their Christian commitment.[71] Therefore, local churches should train future pastors to disciple their

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[69] Geiger and Peck, *Designed to Lead*, 187.

[70] Marshall and Payne, *The Trellis and the Vine*, 78.

[71] Lifeway Research, "Discipleship Pathway Assessment," accessed July 29, 2019, http://discipleshippathwayassessment.com/signposts/.

people in conviction, character, and competency, and guide them towards reaching these markers.

Pastors should seek to develop a structure of discipleship within the church. Structure is important to discipleship. Without structure, an institution's convictions, practices, and culture will not last. Therefore, it is vitally important for a church to have an organized system of small groups that help motivate the individuals within them towards greater maturity in conviction, character, and competency.

Stetzer and Geiger have found that church members who attend an organized small group four times a month are 40 percent more likely to read the Bible on their own. They are approximately two times more likely to share with someone how they can become a Christian. They give to the church approximately four percent more of their annual income, and they are approximately 40 percent more likely to intentionally spend time with other believers in order to help them grow in their faith.[72] However, Stetzer has found that "forty-one percent of American Protestant churchgoers do not attend small classes or groups [offered by] their churches."[73] Therefore, there is a great need for future pastors to be competent to develop, oversee, and execute a systematic discipleship effort in the congregations they will lead.

Though structures of discipleship are important, cultures of discipleship are more fundamental. The most fundamental job of the pastor is not to develop a discipleship structure, but to individually model discipleship to the congregation. The lead pastor should take the lead in discipling others in one-on-one settings. Jonathan Leeman once asked Dever, "True or False: If the lead pastor is not deliberately investing himself in one-on-one relationships, the [rest of] the church [will] less likely do it?"

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[72] Ed Stetzer and Eric Geiger, *Transformational Groups* (Nashville: B & H Pub., 2014), 41-45.

[73] Ed Stetzer, foreword to *Rediscovering Discipleship: Making Jesus' Final Words Our First Work*, by Robby Gallaty (Grand Rapids: Zondervan, 2015).

Dever responded by saying, "[Yes.] That's been my experience."[74]

However, many pastors spend too much of their time attending to other matters and do not facilitate these types of discipling relationships. Geiger, Michael Kelley, and Philip Nation suggest, "We have learned to do many things as church leaders and members. We build buildings. We design programs. We staff our churches. We put on events. We rally people around new initiatives. . . . But are we making disciples? Have we become proficient in many things while simultaneously becoming deficient in the one thing that matters most?"[75] Therefore, it is pivotal for future pastors to display the competence of being able to disciple someone.

One might then ask "How do I disciple someone?" Dever argues that it requires the initiation of a relationship. It does not passively happen. Within the relationship, one is to teach, correct, model, love, and show humility to the other while guiding him or her towards heaven.[76] As argued in this project, it calls for one to shepherd the other in growing in conviction, first, through exegesis of the Bible. Then, he or she should guide the other to grow in his or her conviction about theology, ethics, ecclesiology, history, and pastoral ministry. He or she should also be leading the other to mature in his or her character through development in devotion and discipline, love of God and neighbor, living above reproach, and rightly applying experience, suffering, and obscurity. Also, the one should train the other in his or her competency to teach, lead, disciple, evangelize, and counsel.[77]

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[74] Mark Dever and Jonathan Leeman, "Pastor's Talk: On Discipling," 9 Marks, January 23, 2018, https://www.9marks.org/pastors-talk/ep36/.

[75] Eric Geiger, Michael Kelley, and Philip Nation, *Transformational Discipleship: How People Really Grow* (Nashville: B & H Pub., 2012), 11.

[76] Mark Dever, *Discipling: How to Help Others Follow Jesus* (Wheaton, IL: Crossway, 2016), 35-44.

[77] Both men and women should be discipled in every aspect of conviction, character, and competency in a general sense. Thus, women should be trained how to teach, lead, disciple, evangelize, and

However, everyone has a limited amount of time and cannot disciple everyone. Therefore, one might then ask "Who should I disciple?" Dever teaches that there should be an outline used to help one prioritize whether someone should develop a discipling relationship with another. Family members should take the highest priority, especially one's spouse and children. Then, one should determine whether the one considered for discipleship is spiritually hungry, a fellow church member, the same gender, diverse in age, ethnicity, economic status, or level of education, willing to be taught, will be faithful to teach others, and has a proximity and schedule that is conducive to one's own.[78] Therefore, local churches should train future pastors how to disciple that they might go and disciple others in their congregation.

The goal of discipleship is to lead one towards a greater state of Christian maturity. Therefore, church membership and casting a vision for one to be an elder in the local church should be a part of discipleship. It could be that discipleship wanes in many churches because the call to pastoral ministry is too often mystified. Therefore, men who have not received a tremendous spiritual experience that led them to feel called to pastor might be prone to think that growing in all the aspects of conviction, character, and competency mentioned in this project is only for the spiritually elite. Thabiti Anyabwile agrees when he writes that pastors should "clarify and teach godly ambition, including the godliness of aspiring to be an elder."[79] The culture of discipleship within a local church will be enhanced when the call to shepherd is not overly mystified, and the pastorate is taught as a godly aspiration for any male disciple.

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counsel. However, 1 Tim 2:11-15 teaches that only men should hold the office of pastor within the church.

[78] Dever, *Discipling,* 75-81.

[79] Thabiti Anyabwile, *Finding Faithful Elders and Deacons* (Wheaton, IL: Crossway, 2012), 51.

Evangelism and Missions

Paul tells Timothy that part of his task as a pastor is to "do the work of an evangelist" (1 Tim 4:5). When this call is combined with the task given by Paul in Ephesians 4:12 to "equip the saints for the work of ministry," it is understood that a pastor is to have competency in faithfully practicing evangelism himself and equipping his congregation to do the same. Evangelism can take place on a mass scale through preaching, writing, or other media avenues. However, what is being described in this project is one person sharing the gospel with another and calling him or her to repent and believe it. John R. Rice defines evangelism this way:

> Winning souls means that we can take the Bible and show people that they are sinners, show people that according to the Scriptures God loves them, that Christ has died on the cross to pay for their sins, and that now all who honestly turn in their hearts to Christ for mercy and forgiveness may have everlasting life. And we can encourage them to make that heart decision that they run from sin and trust Christ to save them. So winning souls means getting the Gospel to people in such power of the Holy Spirit that they will be led to turn to Christ and be born again, be made children of God by the renewing of the Holy Ghost."[80]

Mack Stiles writes that "evangelism is teaching the gospel with the aim to persuade."[81] Therefore, it is vital for future pastors to have a clear definition of evangelism so that they might practice it with faithfulness.

Pastors should make it their personal habit to evangelize. This can happen in a myriad of different ways. It could be that the pastor makes it his habit to share the gospel with a cashier he normally sees at the grocery store or waiters who serve him at restaurants. He could make it his habit to go to a local park in order to meet new people and share Jesus with them. He could invite each of the residents of his neighborhood over for dinner and tell them about Christ. In whatever way he practices it, he must be a faithful model of evangelism for his congregation.

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[80] John R. Rice, *Personal Soul Winning* (Murfreesboro, TN: Sword of the Lord, 1971), 11-12.

[81] J. Mack Stiles, *Evangelism: How the Whole Church Speaks of Jesus* (Wheaton, IL: Crossway, 2014), 26.

Not only is it important to understand what evangelism is, one must also understand what it is not. According to Dever, it is not imposing one's ideas upon another.[82] He continues that Christians are to persuade others to believe, not attempt to force them to believe. Furthermore, evangelism is not sharing one's personal testimony, though it might be helpful to supplement evangelism with one's testimony in order to personalize the gospel's effect on a person. It is not social action, though supplementing evangelism with caring for one's material needs might demonstrate to them how much God loves them in a tangible manner. It is not apologetics, though defenses for Christian truth can assist one in arguing for the truthfulness of the gospel.[83] It is not the results of the gospel. Christians should faithfully share the gospel with others in a way that seeks to persuade them, but they should not seek to manipulate one to make a decision to follow Jesus. Dever continues, "When we understand this, then obedience to the call to evangelize can become certain and joyful. Understanding this increases evangelism as it moves from being a guilt-driven burden to a joyful privilege."[84] Though there are many misconceptions as to what constitutes evangelism, future pastors must be equipped with the discernment that affords them the competency to rightly understand what evangelism is not.

Timothy Beougher identifies many obstacles to evangelism: ignorance, apathy, introspection, and busyness.[85] However, the greatest is fear. Beougher writes, "Some time ago a survey was taken of those attending evangelism training sessions at a Billy Graham Crusade held in North America. One of the questions on the survey asked: 'What is your

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[82] Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, IL: Crossway, 2007), 82.

[83] Dever, *The Gospel and Personal Evangelism*.

[84] Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, IL: Crossway, 2007), 82.

[85] Timothy Beougher, *Overcoming Walls to Witnessing* (Charlotte, NC: Billy Graham Evangelistic Association, 1993), 8.

greatest hindrance to witnessing?'. . . . More than 50% of those surveyed said their biggest problem was fear of how the other person would react."[86] Therefore, the pastor's challenge is to equip his people to overcome their fears. He must motivate his people. Alex D. Montoya states that a pastor should motivate his people by his example of his own practice of personal evangelism, his articulated expectation of each member of the congregation's practice of personal evangelism, his exhortations for each member to practice evangelism during his preaching, his presentation of new converts in church gatherings, and his promotion of special evangelistic efforts to the church.[87]

Michael Green identifies three motivations for evangelism that characterized the early church: a sense of gratitude, a sense of responsibility, and a sense of concern.[88] The fact that Jesus had been willing to leave his place in heaven to become a man, die for their sins, and resurrect for their justification created gratitude within the early church that compelled them to attempt to convince others. They also felt a responsibility to win others. Jesus had given them the Great Commission, and they felt responsible to share with others. They also had great concern for those who did not follow Christ. They knew the Bible taught those without Christ would endure God's wrath for eternity without faith in the gospel. This love for others compelled them to share with them. These same motivations should compel future pastors to lead their churches to evangelize in the present day.

Converts that have been made through evangelism should never be left in isolation. They are to be discipled and incorporated into membership in a local church. Therefore, evangelism that takes place where no faithful church exists in close proximity

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[86] Beougher, *Overcoming Walls to Witnessing*, 7.

[87] Alex D. Montoya, "Outreaching," in *Pastoral Ministry: How to Shepherd Biblically*, by John MacArthur (Nashville: Thomas Nelson, 2005), 256-57.

[88] Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 2003), 273-99.

should result in a new church being planted. According to the International Mission Board there are 3,160 people groups in the world who have not been engaged with the gospel.[89] According to Revelation 5:9 and Revelation 7:9 people from every "tribe and language and people and nation" will hear the gospel, believe it, and spend eternity in heaven. The aforementioned groups have not heard. Thus, they should receive top geographical priority when it comes to evangelism and the planting of churches.

Therefore, future pastors should be trained to not only practice evangelism in the place in which they will pastor. They should not only be trained to disciple and raise up other future pastors from their congregations to pastor churches within close proximity of the congregations they will pastor. They should seek to call out, raise up, train, and send out future pastors who will plant churches among the unreached peoples of the world.

Thus, future pastors should stop at nothing to develop a culture for missions within their congregation. J. D. Greear contends, "We want excitement about global missions to pervade the very air that we breathe. New people should not have to wait for the 'annual missions' series to know that the Great Commission defines who we are and what we do. They should sense this from the first time they step foot on [our church campus]."[90] Future pastors should share this same conviction for evangelism and missions so that they might be compelled to be equipped with the competency to lead their churches toward making disciples of all the nations.

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[89] International Mission Board of the Southern Baptist Convention, "Fast Facts," accessed July 29, 2019, https://www.imb.org/fast-facts/.

[90] J. D. Greear, *Gaining by Losing: Why the Future Belongs to Churches that Send* (Grand Rapids: Zondervan, 2015), 156.

Counseling and Care

In the present day, discipleship does not happen in the Garden of Eden nor in the New Heavens and New Earth. It happens in the world after Genesis 3 and before Revelation 21. Therefore, there is a need for counseling. In many ways, counseling is discipleship. The main difference is that where most of discipleship is proactive, most of counseling is reactive. Counseling is the act of bringing discipleship upon a specific time, person, and circumstance. Jeremy Pierre and Deepak Reju write,

> Stubborn depression, heart-wrenching adultery, volcanic anger, chronic miscommunication, guilt-ridden pornography struggles, calorie-phobic eating disorders, recurrent cancer, hidden same-sex attraction, suicidal thinking—and that's the short list. Life in a fallen world is touched with misery. For some, it's submerged in it. That goes for folks inside the church as well as those outside. This is why you are a pastor. God has called you to shepherd his sheep, and often those sheep are hurting, confused, or stubborn. But it's not always clear how to care for them, especially in the more complex situations that weigh them down. You may or may not think of yourself as a counseling pastor, but the bottom line is that you are called to labor for your people in these unsettling problems. And this is a worthy labor.[91]

Therefore, it is essential that future pastors be trained in local churches filled with such people that they may be competent to care for such congregations.

A pastor should desire to get to know his people and be willing to meet with them to provide care. He should not only spend his time studying and leading in administration. He must also keep time available to provide care for his hurting sheep. Pierre and Reju comment, "Shepherds do not smell good. At least, good shepherds do not smell good. A good shepherd identifies with stinking sheep, and the scent rubs off."[92] Therefore, regardless of whether church members are experiencing the joy of engagement and preparation for marriage, the suffering and anguish of losing a loved one or being diagnosed with cancer, or the deep valleys of sinful habits and marriage issues, the pastor

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[91] Jeremy Pierre and Deepak Reju, *The Pastor and Counseling: The Basics of Shepherding Members in Need* (Wheaton, IL: Crossway, 2015), 13-14.

[92] Pierre and Reju, *The Pastor and Counseling*, 23.

must be ready to join in the process with them and guide them with faithfulness and care.

Whether counseling through joy, suffering, or sin the pastor should take a similar approach regarding the general format of the conversation. The pastor should make sure he understands the backstory of those being counseled. He needs to hear and listen well to the story of their lives through the elements of their childhood, parents, education, major events, religious involvement, and their personal conversion, if they are a Christian. Then, he needs to clearly ask what the biggest struggles of their lives have been. If they are coming to him for pre-marriage counseling, he needs to prepare each party to understand how to relate to the other in his or her struggles. If one is coming to him because of sin or suffering, the pastor needs to know how the problem arose, and what it has been like living with it since. Then, he needs to hear the current aspects, causes, and effects of the problem. Lastly, he needs to ask those being counseled what their goals are. He needs to hear how the parties describe their goals for marriage or how the one struggling with suffering or sin describes the state they will be striving to achieve. Paul Tripp similarly argues that there is a need for the pastor to understand four different aspects about the person: the situation (what is going on?), the responses (what does the person do in response to what is going on?), the thoughts (what does the person think about what is going on?), the motives (what does the person want out of, or in the midst of, what is going on?).[93]

In response, the pastor should then bring a clear biblical worldview to bear on the person's past, present, and future. He should lovingly articulate the goodness by which God created mankind in the original state. He should explain how Adam and Eve's fall has corrupted everyone's body, soul, heart, relationships, and the cosmos they live in. He should share the great news of the gospel of Jesus Christ and call them to repent,

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[93] Paul Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change* (Phillipsburg, NJ: P & R Pub., 2002), 189.

believe, and trust in its grace and hope. Then, he should share with them God's goal for

their life, marriage, situation, and the world, which can be experienced in the heart

through the presence of the Holy Spirit now and will be fully realized at Jesus' return in

the future. Lastly, the pastor should give them biblical and tangible steps to take in order

to live a life filled with the grace and hope that Christ can provide.

Tripp has developed a method for approaching such a meeting:

> So, as you seek to help your friend, there are two things to hold onto. First, whatever you do must have the goal of heart change. Second, whatever you do must follow the example of the Wonderful Counselor. I want to introduce a model of personal ministry that takes both things seriously. It gets its shape from the way Christ brings about change in our lives, and it gets its direction from the biblical call to heart change. Four words represent four aspects of a personal ministry relationship, four ways to serve as an ambassador in someone's life. The words are **Love, Know, Speak** and **Do** . . . . **Love** highlights the importance of relationships in the process of change . . . . **Know** has to do with really getting acquainted with the people God sends our way. When you assume that you know someone, you won't ask the critical questions you need to ask to get below the surface . . . . **Speak** involves bringing God's truth to bear on this person in this situation…Finally, you must help your friend **Do** something with what she learns—to apply the insights God has given to her daily life and relationships [bold emphasis original].[94]

Pierre and Reju advocate for a similar approach. They suggest that a pastor should carry

out the following procedure:

> "You listen to the problem—to understand the context of the person's life and trouble (Prov. 18:2, 13; James 1:19). You consider heart responses—how the person's heart is responding to God, to self, to others, and to circumstances (Prov. 20:5). You speak truth in love—in order to teach, comfort, warn, encourage, advise, and admonish as appropriate (2 Corinthians 1; Col. 3:16; 1 Thess. 5:14)."[95]

Therefore, local churches should train future pastors in counseling and provide for them

such methods of approaching counseling situations that they might be competent to

counsel.

Apart from the normal managing of the congregation, discipling of members,

and the counseling of those who are struggling, the pastor should be prepared to provide

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[94] Tripp, *Instruments in the Redeemer's Hands,* 109-12.

[95] Pierre and Reju, *The Pastor and Counseling*, 49.

three more general aspects of care: visiting the sick, conducting funerals, and conducting weddings. Croft provides nine aspects of advice for pastors visiting the sick; the pastor should ask leading questions, read Scripture, pray the gospel, affirm the promises and attributes of God, trust God's sovereign plan, prepare his heart, watch his time, listen; don't try to solve, leave a note when necessary, and enjoy the moment.[96] Thus, local churches should prepare future pastors with wisdom and a practical guide to visiting those who are sick.

Not only do people get sick, but unfortunately, they also die. Therefore, pastors should be prepared to comfort those who grieve and conduct the funerals for those who have died. Pastors should cry with the family, read relevant Scriptures, and be present as much as possible. The ministry of presence is possibly the greatest need because being alone often increases the pain of loss. It also allows the pastor to connect with the family on an emotional level that might open up the door for further evangelism or discipleship with them.

As for preaching the funeral sermon, pastors should honor those who die in the faith as saints in the eyes of the Lord. He should preach God's attributes, his promises, and the metanarrative of Scripture that emphasizes the gospel and future hope of resurrection. As for funerals of those who were not regarded as Christians or displayed a lack of certainty of their faith, it is not the place of the preacher to preach anyone into heaven or hell. Rather, he should honor the person for the good in their life, for the image of God in them, and preach that anyone who trusts Christ will inherit eternal life. Phil Newton instructs that the pastor can make a general statement such as: "It is only those who have trusted in Jesus Christ and his redemptive work who will be forever in his presence."[97] In regard to carrying out funeral arrangements, Newton writes,

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[96] Brian Croft, *Visit the Sick: Ministering God's Grace in Times of Illness* (Grand Rapids: Zondervan, 2014), 29-47.

[97] Brian Croft and Phil Newton, *Conduct Gospel-Centered Funerals: Applying the Gospel at*

> Do try to be with the family as soon as you receive word about the family member's death . . . . Do offer to help the family gather information in preparation for the funeral arrangements . . . . Do mobilize the church family to join you in caring for the needs of the family. . . . Do gently offer suggestions that might make the funeral service more honoring to Christ . . . . Do be personal without forgetting that your primary responsibility is to set forth the gospel of Jesus Christ…Do expound the Scriptures . . . . Do dress appropriately . . . . Do get the details about the graveside service . . . . Do offer your services to the funeral home when they do not have a minister to serve a grieving family . . . . Don't try to do the funeral director's job . . . . Don't squander an opportunity to counsel with the gospel of Christ . . . . Don't be late for the funeral . . . . Don't neglect communicating with those involved in the memorial service . . . . Don't preach too long at the funeral service…Don't do more than you are asked to do.[98]

Therefore, local churches should train future pastors to possess a competency to care for those grieving the death of a loved one and conduct his or her funeral service in a faithful, Christ-honoring, and compassionate way.

Future pastors must be competent to prepare those seeking marriage for its challenges. People usually have too high a view of marriage or too low of a view. Some believe that marriage has been given merely for their pleasure, and they are not prepared to sacrificially love their future spouse in a godly manner. Others wrongly believe that every aspect of their marriage will play out with perfection, which leaves them unprepared for struggles when they come. The task of the pastor is to present God's intention for marriage to the couple and assist them in preparing for marriage in a fallen world. Charles Malcolm Wingard identifies ten categories of interest that a pastor must address in pre-marriage counseling:

> *Personal faith*. Have both individuals made public profession of faith in Christ? Are they members in good standing of a biblically faithful church? . . . *Holiness*. Each individual must honestly think through [this question]: Does our relationship increase my commitment to personal holiness? . . . . *Family histories*. Do both sets of parents approve of the marriage? What was it like to grow up in their homes? . . . *Personal histories*. These include difficult questions: Have they been married before? Have all physical and mental health issues been disclosed and discussed? Have past relationships and sexual histories been discussed? . . . *Wedding vows*. Review the wedding vows. In this context, you can present the biblical foundations of marriage. . . . *Finances*. How do the couple view money? Has all debt been

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the Unique Challenges of Death (Grand Rapids: Zondervan, 2014), 22.

[98] Croft and Newton, *Conduct Gospel-Centered Funerals*, 23-32.

disclosed? Do they have a personal budget? . . . *Work*. What is their attitude toward work? . . . *Recreation and leisure*. In their opinion, what is the ideal way to spend discretionary time? . . . *Sex*. What is the couple's attitude and expectation toward sex? . . . *Children*. What are their expectations regarding the number of children, how they will raise them, and their participation in the life of the church? . . .You must be a good listener. Observe how the couple discuss issues. Do they avoid difficult subjects? Are there indications that they do not respect each other? When dealing with a personal problem, do they accuse each other or blame their problems on someone else? Does either of them avoid taking responsibility for bad behavior or decisions?[99]

Therefore, it is vital that local churches equip future pastors with the competency to carry out the duties of counseling and care in a manner that honors the Lord Jesus.

Conclusion

This chapter argues for the theoretical and practical aspects of how local churches should train future pastors in pastoral maturity. It contends that future pastors are to be trained in particular aspects of theoretical and practical application within each category of conviction, character, and competency. It has proven that in order to train future pastors in conviction, local churches must instill within them a proper understanding of theology, ethics, ecclesiology, history, and pastoral ministry. In order to train future pastors in character, local churches must instill within them proper devotion and discipline, a proper love of God and neighbor, a proper lifestyle that is above reproach, and a proper application of experience, suffering, and obscurity. In order to train future pastors in competency, local churches must instill within them a proper proficiency for preaching and conducting worship services, leading and managing, discipleship, evangelism and missions, and counseling and care.

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[99] Charles Malcolm Wingard, *Help for the New Pastor: Practical Advice for Your First Year of Ministy* (Phillipsburg, NJ: P & R Pub., 2018), 125-27.

CHAPTER 4

THE DEVELOPMENT OF THE PASTORAL
TRAINING PROGRAM

The purpose of this project was to create a pastoral training program at First Baptist Church of Enterprise, Alabama (FBCE). The program was to be established in order to provide adequate training in pastoral maturity to the trainees who participated in the program. The trainees were instructed in the areas of conviction, character, and competency in the hope of them gaining pastoral maturity. These attributes were taught and modeled to the trainees through the means of a designed pastoral training curriculum and schedule.

The first goal of the project was to design the curriculum and training schedule.[1] The second goal was to assess the pastoral maturity of the trainees as they entered the pastoral training program at FBCE.[2] The third goal was to execute the designed curriculum and training schedule.[3] The fourth and final goal was to assess the change in pastoral maturity of the trainees after their completion of the designed curriculum and training schedule.[4]

Weeks 1–4 (February 1–March 3)

The initial step in the development of this project was a four-week preparation period in order to design the schedule of the pastoral training program, develop an outline

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[1] See appendices 1, 2, and 3.

[2] See appendix 4.

[3] See appendix 5.

[4] See appendices 4 and 6.

for the pastoral training curriculum, and administer the pre-series survey to the trainees.

**Pastoral Training Schedule
and Curriculum Design**

The schedule was designed to provide practical training and observation for each trainee, that they might grow in pastoral maturity. Within this preparation time, not only did I have to develop the actual schedule the trainees would follow throughout the program, I also had to receive permission from each necessary authority within the church for them to do so. First, I had to receive permission from the personnel committee of FBCE to bring three trainees on staff for six months in order to train them. The senior pastor and the committee decided that the trainees would not be paid for their time but would live in a house owned by the church at no cost to them.

Next, I had to receive approval from each of the six members of the full-time staff that they would be willing to train each trainee in their specific area of ministry. Each full-time staff member was willing to serve as ministry supervisors and provide one month of training to each of the three trainees. Therefore, each staff member spent three total months providing training. The six staff members consisted of senior pastor Ben Bowden, music and senior adult minister Edd Brashier, student minister Bryan Barrineau, children's minister Catherine Sims, business administrator Joel Young, and myself.

Approval was also needed from the deacons of FBCE stating that the trainees were granted presence in each deacons' meeting so that they might observe how the deacons collaborated to discuss matters of the church. Next, I had to gain approval from three older men in the church to serve as lay mentors for each trainee in order to provide them means of accountability and wisdom throughout their time in the program. The budget and finance committee also had to approve necessary funds to purchase the books I would assign for each trainee to read that correlated with the pastoral training curriculum. The committee also approved funds for travel and lodging for the trainees to attend the Southern Baptist Convention in June 2019 and the missions camp carried out

by FBCE in Atlanta the same month.

After receiving all of the necessary approvals, I completed the construction of the pastoral training schedule. It was planned to be carried out from March 4, 2019 to August 31, 2019. The scheduled consisted of ten elements:

1. Each trainee would meet with me once per week to be taught one of the lessons of the pastoral training curriculum or discuss one of the books, articles, or podcasts from the required reading that correlated with the topics covered in each curriculum lesson. Because there was more reading assigned than there would be time allotted for discussion, each trainee was required to turn in a one-page paper giving his thoughts on the strengths and weaknesses of each reading and how he would seek to apply what he learned to his ministry.

2. Each trainee would serve one month under each ministry supervisor.

3. Each trainee would attend monthly deacon meetings.

4. Each trainee would attend weekly staff meetings unless prohibited by work at another job or school.

5. Each trainee would attend monthly church business meetings.

6. Each trainee would preach in monthly staff chapel services and Sunday evening worship services when assigned to do so.

7. Each trainee would meet with church members at 4pm on Sunday afternoons to practice door-to-door evangelism in the city unless tasked with a different objective by their ministry supervisor.

8. Each trainee would meet once a month with their lay mentor.

9. Each trainee would attend the Southern Baptist Convention 2019 with the senior pastor and myself.

10. Each trainee would attend the summer missions camp carried out by FBCE in Atlanta, Georgia. This consisted of traveling with church members of FBCE to put on a Vacation Bible School for a NAMB church plant. It also consisted of participating in various cultural experiences such as touring a Hindu temple, visiting the Civil Rights Museum, and visiting an international market.

Within this four-week preparation period, I also constructed an outline for the pastoral training curriculum and ordered books that I would require the trainees to read that correlated with each topic covered in the curriculum. The curriculum consisted of fourteen lessons. The lessons were divided into three sections: conviction, character, and competency. The section on conviction was designed to increase the firmly held biblical

and theological beliefs of the trainees. The section on character was designed to teach the trainees that their foundational state of being is to be built upon a heart that worships God through the grace of Jesus in the gospel. That grace should then compel them to live a life filled with devotional and moral qualities that allow them to meet the New Testament qualifications for the office of pastor. The section on competency was designed to increase the ability of the trainees to carry out their future pastoral duties and exercise their spiritual gifts of shepherding with wisdom and excellence.

Pre-Series Survey

On February 28, I administered the pre-series survey to each of the trainees. This was the pastoral trainee survey (PTS). It consisted of 188 total questions. The survey was modeled after the outline of the pastoral training curriculum. There were three primary sections of questions that pertained to the current conviction, character, and competency of the trainees. There were questions pertaining to each of the fourteen different curriculum topics within each of the three primary sections. The survey was given to assess the pastoral maturity of the trainees as they entered the program. I received each of the surveys completed in full on March 4.

Weeks 5–31 (March 4–September 6)

After completing the design of the pastoral training schedule, outlining the pastoral training curriculum, and administering the pre-series surveys, I began implementing the pastoral training schedule on March 4 and completed it on August 31. I began writing the content of the curriculum on March 4 and completed it on May 31. I began teaching the curriculum to the trainees on June 4 and completed it on August 19.

Pastoral Training Schedule and
Curriculum Implementation

Each month, there were certain features of the pastoral training schedule that were reoccurring aspects for each trainee. There were also aspects that were unique. Each

month, each trainee served under a different ministry supervisor who assigned them tasks that were unique to his or her ministry.

Reoccurring Aspects of the Schedule

During each of the six months, each trainee attended every staff meeting unless they were at a different job, sick, or traveling. Staff meetings were held every Tuesday morning at 8:30 a.m. Deacon meetings took place every second Sunday of the month at 7 p.m. Each trainee attended every meeting unless prohibited by a scheduling conflict. Each trainee also attended a prayer coffee for the men of the church at 7 a.m. on the second Tuesday of each month. This was a time where the men of the church came together to pray for our church, our nation, and the advancement of the gospel. Every Sunday afternoon at 4 p.m., each trainee practiced door-to-door evangelism with members of the church throughout the community unless they were working on a different aspect of ministry with their ministry supervisor. Each trainee attended staff chapel at 8:30 a.m. every third Wednesday of the month. Additionally, each trainee gathered with the pastoral staff each Sunday morning at 7:30 a.m. to pray for the worship services that would take place. Throughout the six months, each trainee was also given opportunities to read Scripture and pray in numerous worship services. Church business meetings took place every second Wednesday of each month. Each trainee attended each business meeting unless they were serving in a different manner with their ministry supervisor. Most months, each trainee met with their assigned lay mentor from whom they gleaned accountability and wisdom.

Weeks 5 – 8 (March 4–March 31)

During the month of March, the trainees began their participation in the pastoral training schedule. On March 13, each trainee met with me to discuss what they were reading in Ben Sasse's book *The Vanishing American Adult*. Each helped set up and participate in an outreach effort on March 17 called Mission Enterprise. This was a

church outreach in which Sunday school classes dispersed throughout the city into public places providing felt needs for citizens and inviting them to attend church. On March 20, we met together to discuss what they were reading in *12 Essential Skills for Great Preaching* by Wayne McDill. Each trainee also attended staff chapel on March 20. Trainee 2 was given the opportunity to preach in the chapel service. On March 27, we discussed what they were reading in *The Trellis and the Vine*, by Colin Marshall and Tony Payne.

Trainee 1 was assigned to serve for the month of March under the business administrator, Joel Young. During this time, the trainee discussed and helped develop security procedures for worship services and Sunday school on Sundays. He helped Young and the counting committee count the offering from Sunday each Monday morning. He learned from Young about insurance and housing allowance laws for churches and ordained ministers. Young also described to him how the church develops and maintains its budget. Trainee 1 was also asked to perform certain tasks that did not necessarily fall under the area of his direct supervisor. He ran Powerpoint slides for the worship service one Sunday, led devotions at a local retirement home on multiple occasions, led music for the student worship service one Wednesday night, and received guidance about attending seminary from the pastoral staff.

Trainee 2 was assigned to serve for the month under the music and senior adult minister, Edd Brashier. He assisted in setting up the instruments and music for each worship service, helped plan the music for the month, and sang in the choir. This required him to attend each choir practice and meet with Brashier to debrief after each worship service. Trainee 2 also accompanied Brashier to visit church members in the hospital and in the nursing home on multiple occasions. In addition, he was able to attend the funeral of one of the most long-standing members of the church. Trainee 2 was also asked to perform tasks that did not necessarily fall under the area of his direct supervisor. He was asked to help fold bulletins, attend a New Testament class taught by senior pastor

Bowden at a local community college, and received relationship advice from the pastoral staff.

Trainee 3 was assigned to serve for the month under the children's minister, Catherine Sims. He learned how Sims planned out curriculum, ministries, and events. He learned how she casts vision and develops strategy for the ministry to children. He met with Sims and the children's committee to discuss security and sexual abuse protocol following the release of the Houston Chronicle article describing many cases that involved Southern Baptist churches. He helped teach children's Sunday school and Bible drill on multiple occasions. He also assisted with the preschool hosted by FBCE throughout each week.

During the month of March, I also wrote the first two lessons of the pastoral training curriculum. These lessons were under the section entitled "conviction." They were on the topics of theology and ethics. The lesson on theology was premised on the fact that the inerrant Scriptures teach a cohesive theology. It is the job of the pastor to study that theology, believe it, and teach it to the congregation. The lesson also described pitfalls a pastor could fall into if he did not base his ministry upon orthodox theology. Lesson 2 was on ethics. The lesson set forth that the Bible teaches absolute morality. All people have fallen short of that morality and need the saving grace of Christ. After Jesus saves a person, he then calls him to live a moral life out of love and gratitude towards God and love for one's neighbor. The lesson also went on to describe pitfalls a pastor will fall into if he does not base his ministry upon a proper biblical ethic.

Weeks 9–12 (April 1–April 30)

In the month of April, each of the trainees met with me on April 3 to discuss what they were reading in *The Trellis and the Vine* by Colin Marshall and Tony Payne. On April 7, each trainee canvased neighborhoods throughout the city of Enterprise with invitations to Easter Egg Hunt events to be hosted by the church the following Sunday

afternoon. Each trainee attended a child protection training on April 9 to train each worker of the church's preschool ministry to identify and correctly handle potential sexual abuse cases. On April 10 and 17, each trainee met with me to discuss what they were reading in *Christian Beliefs* written by Wayne Grudem. On April 14, the trainees assisted in setting up and carrying out multiple Easter Egg Hunt events throughout the city. These events were avenues for church members to meet unchurched citizens and invite them to church. On April 24, the trainees met with me to discuss what they were reading in *Biblical Theology in the Life of the Church* by Michael Lawrence. Throughout the month, each trainee also served as actors in a training video that I developed in order to train greeters how to carry out their greeting duties on Sundays.

Trainee 1 was assigned to serve for the month of April under senior pastor Bowden. During this time, the trainee served as Bowden's assistant on Sundays and Wednesdays. He took notes of meeting requests, prayer requests, and important information that was given to Bowden by church members in passing. He discussed sermon preparation, and was able to ask Bowden questions about his preparation and delivery of the sermons he preached throughout the month. He even assisted Bowden in developing a timeline of Passion Week for the Easter sermon. The trainee attended important committee meetings with Bowden, such as meetings with the missions committee and the budget and finance committee. The trainee traveled with Bowden when he preached in chapel at the University of Mobile, and attended the New Testament class Bowden taught at the local community college. The trainee was also given the opportunity to observe how Bowden counseled a faithful deacon and Sunday school teacher who had recently lost his job and was in financial trouble. Trainee 1 was also asked to perform tasks that did not necessarily fall under the area of his direct supervisor. He received advice from me about how to develop a résumé. Young assisted him in better understanding the Cooperative Program. He was also given the opportunity to preach at a Disciple-Now weekend for high school students in a different part of the state.

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I served as the ministry supervisor for Trainee 2 during the month of April. He gleaned from me a vision for creating a culture of discipleship and mission within the church. He served as a greeter during our Sunday morning and Wednesday night activities. He taught a Sunday school class made up of fourteen people ranging from thirty to forty years old. He assisted me in preparing and attending the monthly new member's class and Sunday school teacher training meetings. The trainee prepared gift bags for visitors each week and passed out prayer newsletters to each Sunday school class from the International Mission Board. He assisted me in writing the script for the greeter training video and made many phone calls attempting to recruit new greeters for service. Trainee 2 also assisted me plan, prepare, and carry out a men's retreat on April 12–13. He was able to observe as I prepared logistics for the upcoming missions camp that would take place in June in Atlanta, Georgia. He and I were also able to attend a meeting with the executive vice president of the International Mission Board hosted by Lakeview Baptist Church in Auburn, Alabama. The purpose of the meeting was for pastors to learn about the need for missions. In addition to his experiences with me, he was also given opportunities to visit the hospital with other members of the pastoral staff, teach a three-year old Sunday school class, and observe how the pastoral staff outlined their teaching opportunities.

Trainee 3 was assigned to serve for the month of April under business administrator Young. He was given the opportunity to receive specific hands-on training in the areas of church insurance, housing allowances, and the development of the church budget. He was also tasked with assisting the counting committee in counting the offering each Monday morning. The trainee helped Young develop emergency kits in case a mass medical emergency ever takes place on the church campus. He also assisted the supervisor of the maintenance department paint classrooms and fix broken sinks. The trainee also assisted the staff member in charge of setting up and breaking down each classroom before and after each consistent and nonpermanent church event. He was also

given the opportunity to shadow members of the security team during Sunday and Wednesday activities. Trainee 3 was also asked to perform tasks that did not necessarily fall under the area of his direct supervisor. One Sunday, he was tasked to serve at the children check-in desk. He made sure each child and parent were given the necessary security tags. This ensured that the parent would be able to pick up their child in a secure manner following the services. The trainee was also given the opportunity to speak at a ministry of the church called "Mentoring Matters." This ministry connects foster teens with church members in order for the members to serve as their life mentors. Once a month, the participants of the program meet at the church for a meal and hear a presentation of the gospel.

During the month of April I also wrote two more lessons of the pastoral training curriculum. These lessons were under the section entitled "conviction." They were on the topics of ecclesiology and history. The lesson on ecclesiology was premised on the fact that the Scriptures teach how the church is to be ordered. It is the job of the pastor to study that ecclesiology, believe it, teach it, and lead the congregation to carry it out. The lesson also described how Baptists have historically interpreted the Bible to teach an ecclesiology that consists of congregational authority and regenerate church membership. The next lesson was on the topic of history, and most specifically the importance of studying church history. The lesson set forth that though the Bible alone is our ultimate authority, that does not negate the importance of studying and learning from church history. Orthodox figures within church history help the present church in rightly interpreting and applying the Scriptures.

Weeks 13–17 (May 1–May 31)

Each of the trainees met with me on May 1 and 8 to discuss what they were reading in *Biblical Theology in the Life of the Church* by Michael Lawrence. On May 13 and 14, each trainee was able to attend our annual staff retreat in Panama City Beach,

Florida. During the retreat, the staff had fun playing mini golf, relaxing, and praying for the church. The staff also discussed programmatic changes that needed to take place within the church and developed a plan for carrying out those changes. The trainees also met with me on May 15 and 22 to discuss what they were reading in *Biblical Foundations for Baptist Churches* written by John Hammett.

Trainee 1 was assigned to serve during the month of May under children's minister Sims. During the month the trainee was able to assist in the planning and preparation for Vacation Bible School that would take place June 3–5. Part of this preparation was recording and editing videos of the staff as they talked about their involvement in missions and how much it influenced them. The trainee also assisted Sims in developing and writing scripts for the skits that would take place during the event. He also assisted in the training of the volunteers and oversight of the leader meetings. He was also given the opportunity to teach multiple children Bible classes during the Sunday school and Wednesday night programs. The trainee assisted with Bible drill on Sunday afternoons and planned a party for the first and second graders to celebrate their accomplishments. Along with these tasks, he also worked at the check-in desk on Sundays and learned security protocols for checking children in and out of the church's supervision. He was also given the opportunity to teach in a chapel service for the preschool ministry of the church that is carried out during the week. Additionally, he helped plan and orchestrate an outreach event, "Muffins and Moms," carried out by the preschool ministry. In addition to his service in the preschool ministry, he also preached in staff chapel on May 15.

Trainee 2 was assigned to serve during the month of May under the student minister, Bryan Barrineau. During the month, he was able to discuss with Barrineau his strategy and vision for student ministry. He helped set up for each student ministry gathering during Sunday school on Sundays and worship on Wednesday nights. During these gatherings, the trainee was tasked with building relationships with male students for

the purpose of discipleship. The trainee was also able to assist Barrineau update student attendance records and meet with him to observe how he trained a new adult volunteer. The trainee was also tasked with developing a game for the students for a Wednesday night gathering and preached to the students on May 29. In addition to his time with Barrineau, the trainee also had the opportunity to attend a funeral with the senior pastor and help him write a blog post. The trainee also came to me with questions about church discipline, and was given the opportunity to attend a Weekender event at Capitol Hill Baptist Church, in Washington DC.

Trainee 3 was assigned to serve during the month of May under the music and senior adult minister, Brashier. During the month, he was able to discuss with Brashier his strategy and vision for the music and senior adult ministries. He was able to accompany Brashier on multiple occasions to visit members in the hospital and in the nursing home. He attended four choir rehearsals and sang in the choir each Sunday morning during the worship services. He assisted Brashier in setting up instruments and music sheets in preparation for the worship services, and debriefed with him about how it went after it was completed. The trainee was also given the opportunity to lead music for a student worship service on Wednesday night.

During the month of May I wrote the remaining ten lessons of the pastoral training curriculum. I took time off and traveled to New Orleans, Louisiana from May 26 to June 1. I needed to meet with a potential church planting partner there. Thus, I decided to spend the whole week in the library at New Orleans Baptist Theological Seminary writing the rest of the curriculum.

On May 27, I wrote the lessons on the topics of pastoral ministry and devotion and discipline. In the lesson on pastoral ministry, I argued that many traditional churches wrongly view the pastor as merely a chaplain. Also, many modern churches only view the pastor as CEO of the church's brand. Certainly, there are elements where pastors have to express attributes that correlate with chaplains and CEOs. However, the thrust of their

ministry must be seen as a shepherd who leads the sheep towards right doctrine and faithful living. The lesson on devotion and discipline made the argument that a pastor's character must stem from his faith in the grace of the gospel. That grace must compel him to consistently seek devotion with God and discipline himself towards greater maturity.

On May 28, I wrote the lessons on love of God and neighbor and living above reproach. All Christians, but pastors especially, should live lives that love God and neighbor and live lives that are above reproach. Loving God and one's neighbor consists of keeping the commandments of God out of delight and striving for justice for everyone in the world regardless of religion, ethnicity, gender, or social class. Living above reproach consists of living life in such a way that there is no clear aspect of one's life that deserves an appeal from another of moral corruption. Most of the qualifications for a pastor in Scripture deal with a pastor's moral life.

One of the lessons I wrote on May 29 was entitled, "Experience, Suffering, and the Realization of Obscurity." In this lesson, I made the argument that pastors must learn maturity through rightly interpreting their experiences in a way that leads to wisdom. This includes suffering. Suffering is a means God uses to assist his people to trust him more. Pastors should learn to rightly navigate suffering so they can teach their people to do the same. Regarding obscurity, there is a great temptation in our day to desire to be a celebrity pastor. Instead, pastors must learn to embrace obscurity and be faithful in the lot God gives them regardless of how big or small in influence. The second lesson I wrote on May 29 was on the practice of preaching and leading worship services. I made the argument that faithful preaching is expositional preaching. This happens when a pastor preaches a text of Scripture in the manner it was intended to be interpreted by the author. Pastors also should be competent to carry out the preaching of the sermon. Additionally, they should be competent to lead the worship services of the church as they preach the Word, sing the Word, read the Word, pray the Word, and see the Word demonstrated through the ordinances of baptism and the Lord's Supper.

On May 30, I wrote lessons on the competency pastors must possess to lead and manage the church and to practice personal discipling. Pastors are called to manage the church well. They are supposed to lead the church with the same faithfulness that they lead their families. There are many potential elements in the church that need management: membership, deacons, finances, discipleship and evangelism structures, staff, etc. Therefore, the pastor must be competent to manage such elements well and lead them toward greater maturity. However, pastors should not get so caught up with managing that they fail at personally discipling individuals. Pastors must serve as a model to the congregation of how to take individuals by the hand and teach them how to grow in conviction, character, and competency in Christ.

On May 31, I wrote the final two lessons of the curriculum. The first of the two was on evangelism and missions. It is important for pastors to serve as evangelistic models for the congregation as they practice it in their personal lives. There are many obstacles and misunderstandings about evangelism. A pastor must bring faithfulness and clarity to what it means to rightly practice evangelism. Furthermore, evangelism and church planting must be prioritized in the most unreached parts of the world. Pastors should lead their churches to strive to see the gospel advanced where it is not currently preached. He should lead the congregation to pray, give, and go towards such efforts. The second of the final two lessons was on the topic of counseling and care. Pastors shepherd broken sheep. Therefore, they must be ready to help them walk with the Lord through suffering and out of sin. In addition, pastors must be competent to visit the sick, comfort the grieving, and lead members through joyous times such as weddings and the birth of babies.

Weeks 18–21 (June 1–June 30)

During the month of June, each of the trainees assisted in the ministry of Vacation Bible School that took place June 3-5. Trainee 1 took part in skits, assisted in

recreation, and taught a Bible class for some of the fourth-grade boys. Trainee 2 assisted with recreation and taught a Bible class for sixth-grade boys. Trainee 3 also helped with recreation and taught a Bible class for third-grade boys. On June 4, each trainee attended my teaching of the first curriculum lesson on theology. We also watched a documentary on the Conservative Resurgence of the Southern Baptist Convention. June 9–12, each trainee attended the pastor's conference and annual meeting of the Southern Baptist Convention in Birmingham, Alabama. They attended each session and special sessions held by the North American Mission Board, International Mission Board, Southern Seminary, Southeastern Seminary, Ethics and Religious Liberty Commission, Baptist21, and 9marks. On June 21, all of the trainees attended my second curriculum session on the topic of ethics. From June 22 to June 27, each trainee attended a missions camp held by FBCE in Atlanta, Georgia. The team was also made up of students, families, and senior citizens within the church. In the mornings, the team helped a North American Mission Board church plant hold a Vacation Bible School. In the afternoons, the team witnessed different cultural experiences. They toured a Hindu temple, an international market, the Chick-fil-A headquarters, and visited the Civil Rights Museum.

During the month of June, I was the ministry supervisor for Trainee 1. We discussed vision and strategy for moving the church towards a greater culture of discipleship and mission. The trainee assisted me in the planning and logistics for the Atlanta missions camp. He served as a greeter on Sunday mornings and Wednesday evenings. He taught a female senior adult Sunday school class. He traveled with me to a nearby children's camp where I taught a Bible class each day of the week. In addition to his tasks under my supervision, he also was given the opportunity to preach in a Sunday evening service on June 30.

Trainee 2 served during the month of June under the supervision the children's minister. He was able to witness firsthand how Sims led her volunteers and carried out Vacation Bible School. He also worked the Sunday morning check-in desk where he was

able to observe the security protocol the church has set up for children. He also helped Sims plan logistics for the upcoming CentriKids camp trip she would lead in July. In addition to his time with Sims, Trainee 2 was also able to attend a funeral with the senior pastor and have lunch with Bowden and a college student who was considering becoming a Lutheran.

Trainee 3 was assigned to serve for the month of June under student minister Barrineau. He discussed with Barrineau how he seeks to carry out a strategy and vision of discipling and reaching out to students. He helped Barrineau prepare for each student worship service on Wednesday nights, and was able to preach in a service on June 19. He was able to build relationships with male students during Sunday school and Wednesday nights. He also helped Barrineau with the planning of logistics for the student portion of the missions camp in Atlanta. In addition to his time in the student ministry, Trainee 3 was able to preach in staff chapel on the morning of June 19.

Weeks 22–26 (July 1–July 31)

For the staff of FBCE, July is the most relaxed month of the year. It is the month where almost every staff member takes some vacation time. Therefore, the trainees were also given a less taxing schedule. However, they still were given tasks to accomplish together, as well as individual assignments with their specific ministry supervisors. On July 11, I taught the trainees the third curriculum lesson on the topic of ecclesiology. On July 16, I taught them the lesson on history. From July 17 to July 21, each trainee traveled to Mississippi with the children's ministry to assist with CentriKids camp. When they returned, I taught them the curriculum lesson on the topic of pastoral ministry on July 24. I was also able to teach them the sixth curriculum lesson on devotion and discipline on July 28.

Trainee 1 was assigned to serve for the month of July under music and senior adult minister Brashier. Trainee 1's exposure to our church's ministry of music and

senior adults was limited during this month because the church decided to hire him as our full-time assistant minister to students. Therefore, in July and August, he would be serving in a dual role as pastoral trainee and assistant student minister. This worked out well for the month of August because he was already assigned to serve under the student minister. However, during the month of July, the trainee was able to discuss the vision and strategy that Brashier seeks to administer within his ministry of music and senior adults. He was also able to accompany Brashier on visits to some members who were homebound and some who were in the hospital.

Trainee 2 was assigned to serve for July under senior pastor Bowden. He was able to accompany Bowden on multiple hospital visits. He was also able to attend meetings Bowden had with the trustees of the church and the executive deacons. The trainee also observed a lunch Bowden had with a church member who had critiques of members of the pastoral staff and another one with an atheist who had questions about Christianity. The trainee also witnessed a meeting with a young lady who was seeking the church's financial assistance towards her involvement in a missions organization. In addition to his time with the senior pastor, Trainee 2 was able to preach in a Sunday evening worship service on July 7 and teach in a Wednesday evening gathering on July 31.

I served as the ministry supervisor for Trainee 3 for the month of July. We were able to discuss developing a vision for the discipleship and mission culture in the church. He had the opportunity to teach an adult Sunday school class and served as a greeter during the Sunday morning services.

Weeks 27–31 (August 1–September 6)

The month of August is the busiest month of the year for the church staff. The church in many ways reflects the schedule of the public school system. In Enterprise, public schools begin their new year the first week of August. Therefore, a new year of

ministry also begins for each department of the church. This was also the last month of the program for the trainees. At the beginning of the month we had only completed six of the fourteen curriculum lessons. Because of the busy schedule, we were only able to meet once per week. Therefore, I had to teach two lessons during each meeting time. It usually took me one hour to teach one lesson. On August 1, I taught the trainees lessons 7 and 8 of the curriculum on the topics of love of God and neighbor and living above reproach. The next week, on August 5, I taught the trainees lessons 9 and 10 on the topics of experience, suffering, and obscurity and preaching and leading worship services. From August 10 to August 12, each trainee assisted in the largest event of the year for our student ministry, Disciple Now Weekend. Each trainee oversaw a small group of teenage boys for the entirety of the weekend. On August 16, I taught the trainees lessons 11 and 12 of the curriculum on the topics of leading and managing and discipleship. The next week on August 19, I taught them the final two curriculum lessons on evangelism and missions and counseling and care. In addition, on August 25, each trainee participated in a church-wide outreach effort called Mission Enterprise. During this endeavor, Sunday school classes spread throughout the city meeting citizens' felt needs, inviting them to church.

During the month of August, Trainee 1 was under the supervision of student minister Barrineau. He also conducted his duties as the full-time assistant student pastor. Therefore, he was able to launch a sixth-grade ministry. He started a gathering for them on Wednesday nights. He also helped begin a student-led music group that led worship through song on Wednesday nights at the student gathering. He assisted Barrineau in planning the logistics for the guest speaker and band that were scheduled for Disciple Now Weekend. He also assisted in training the small group leaders and host homes for the weekend. He taught multiple student Sunday school classes and taught the Wednesday night student gathering on August 14, 21, and 28.

Trainee 2 was under the tutelage of business administrator Young for the

month of August. He was able to learn from Young how the church constructs its annual budget. He also learned the details of how housing allowances and insurance pertain to churches and ministers. He was able to attend a committee meeting of the committee that oversees the church's Hispanic ministry. This ministry involves a partnership with a Hispanic mission church in the city that is largely supported by FBCE. In addition to his duties with Young, he was also able to travel to a speaking engagement and attend a city-wide minister's luncheon with the senior pastor.

Trainee 3 was under the supervision of senior pastor Bowden during the month of August. He was able to speak to Bowden about sermon preparation and his goals for the sermon series he was preaching in the month of August. The trainee was also able to attend a personnel committee and executive deacon meeting. Additionally, he traveled with Bowden to visit members in the hospital and attended a funeral. In addition to his endeavors with Bowden, he was also able to volunteer at a local mission church to Spanish-speaking peoples. This trainee has a desire for missions, specifically to people who speak Spanish, so I sought to give him opportunities to carry out that desire.

Evaluation of Curriculum

On August 6, during the final month of the program, I sent the pastoral training schedule and curriculum to six pastors, who would evaluate and critique it using the pastoral training curriculum and schedule evaluation tool (PTCSET). I gave the pastors a deadline of September 6 to return to me their completed rubrics and words of critique. These are all experienced pastors, who have been trained in Southern Baptist seminaries, and have overseen pastoral trainees or interns in their ministries for the purpose of providing them ministerial training. Out of the six, four responded to me with critiques of the schedule and curriculum via the PTCSET. The four that responded were used as an expert panel that provided evaluation and critique of this project. The panel consisted of Al Jackson, Ken Vickery, Scott Ferguson, and Kameron Pugh.

Al Jackson, the senior pastor of Lakeview Baptist Church in Auburn, Alabama, holds a Master of Divinity from Southwestern Seminary and a Doctor of Ministry from Fuller Theological Seminary. He has served in his position at Lakeview for forty years. He partnered with Southern Seminary to create a pastoral internship program that provided practical training and formal theological education to interns from 1996 to 2017. During that season, the church graduated and ordained forty-seven future pastors.

Ken Vickery is a graduate of Jackson's program. He has been serving as senior pastor of Bethany Baptist Church in Louisville, Kentucky since 2011. He holds a Master of Divinity and Doctor of Ministry from Southern Seminary. He has had the opportunity to oversee multiple pastoral interns at Bethany during his time as pastor.

Another graduate from the Lakeview intern program is Scott Ferguson. Scott currently serves as senior pastor of the First Baptist Church of LaFayette, Alabama. He has more than two decades of pastoral experience. While he was the senior pastor of Westview Baptist in Opp, Alabama, he was my primary supervisor while I served as a pastoral intern there. Scott holds a Master of Divinity from Southern Seminary.

Kameron Pugh is another graduate of the Lakeview Baptist internship. He holds a Bachelor's degree from Boyce College and a Master of Divinity from Southern Seminary. He is the current senior pastor of Iron City Church in Birmingham, Alabama. During his five years of ministry in the church, Iron City has had approximately thirty students of Beeson Divinity School join the church. Kameron has sought to provide training for them for future pastoral ministry through the local church. These four men offered strong and balanced feedback of the pastoral training schedule and curriculum by utilizing the PTCSET.

The pastoral training curriculum and schedule exceeded 90 percent of the sufficient score on the PTCSET needed to be considered successful. In fact, it was determined to be 100 percent successful by the panel of pastors. The panel provided positive feedback and helpful critique for the project.

Pugh stated, "I appreciate how this curriculum addresses both character and competency in preparation for pastoral ministry. I am grateful to now have such a great resource to be able to use to help our local church . . . [in the training and] sending out [of] pastors." Ferguson stated, "I absolutely love the practical nature of the training [of the project]. I always thought that was the most effective part of the Lakeview cohort over the years." Vickery added, "A strength of the [curriculum] comes in identifying those man-centered methodologies that the pastor will inevitably be tempted to employ, such as pragmatism, emotionalism, etc. The lessons give clear warnings about what the pastor should not do, and immediately follow up with what the pastor should do to be biblically faithful in his ministry." Jackson concluded, "The pastoral training curriculum and schedule presented by Kaleb Wimberly is thorough and comprehensive. Any future pastor will be immeasurably benefited by being mentored through this six-month internship process. In addition, this pastoral training module appears to be reproducible [for] other churches."

In addition to their words of praise, the panel also provided statements of critique. Ferguson stated that I should "consider adding an international missions experience to the [schedule]. Pastors must be the chief cheerleader for missions in the congregation. Though we may have other staff and groups who are involved in leading missions, the pastor cannot delegate the chief advocate/role to a staff member or WMU/missions ministry leader." This is a helpful call to add an additional training experience to the pastoral training schedule.

Vickery offered the following advice for the pastoral training curriculum: "My only recommendation to strengthen the curriculum would be to add one full lesson on the necessity and practice of the pastoral ministry of prayer. The subject of prayer is addressed adequately in several lessons . . . but the trainees may better exit the training deeply aware of their great need and their congregation's great need for prayer if a lesson is devoted to instruction concerning a faithful pastoral prayer ministry." These pastors

offered much wisdom on what could be added to enhance the effectiveness of the pastoral training schedule and curriculum.

Post-Series Survey

During week 30, which was the last week of August, I gave the trainees the pastoral trainee survey (PTS) once again. This served as the administration of the post-series survey. The post-series survey was to be administered after the trainees had received training from each curriculum lesson and completed the entire six months of the pastoral training schedule. Each pastoral trainee completed all 188 questions of the survey and returned it to me by the end of the week.

During week 30, I also gave five of the six ministry supervisors the ministry supervisor survey (MSS). Since I served as one of the six ministry supervisors, I removed myself from participation in the MSS. The MSS was to be administered after each trainee had completed the entirety of the six-month pastoral training schedule and been taught each lesson of the pastoral training curriculum. The MSS consisted of three total questions. It asked each ministry supervisor whether or not they believed each trainee matured in the convictions necessary for faithful pastoral ministry during his six months in the program. It then asked whether the ministry supervisor believed each trainee matured in the necessary character for faithful pastoral ministry over the six-month period. It concluded by asking whether the ministry supervisor believed each trainee had matured in the necessary competency for faithful pastoral ministry through participation in the program. Each MSS was returned to me completed by September 6.

Conclusion

This project was completed through thirty-one weeks of preparation and implementation. The research data in chapter 5 shows that the project was successful in accomplishing its goals. Most importantly, the project produced growth in the necessary

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pastoral conviction, character, and competency of the three men I sought to train toward greater pastoral maturity.

The project preparation and implementation were both challenging yet rewarding, as I sought to design it in such a way that was both thorough and practical. As with every endeavor, there are aspects I would do different if I could do the project over. Yet, it was a joy to see the vision become a reality. It was encouraging to see how God matured these young men throughout the process. It was also encouraging to see how our church embraced the trainees and how the trainees challenged the church towards greater maturity. May the Lord be glorified in his church at FBCE and through the men it raises up and sends out to lead his church elsewhere.

CHAPTER 5

PROJECT EVALUATION

This chapter serves to assess the overall effectiveness of the project through

evaluating the purpose and goals. It evaluates the ministry project and concludes that the

project fulfilled its purpose and each goal has been successfully met. Analysis shows that

this project made a statistically-significant difference in the pastoral maturity of the

participating pastoral trainees.[1] Additionally, the strengths and weaknesses of the project

are discussed before investigating what differences could have been employed in the

development and implementation of the project. Finally, the chapter concludes with

theological and personal reflections and a call for further research.

Evaluation of the Purpose

The purpose of this project was to develop a pastoral training program at First

Baptist Church of Enterprise, Alabama (FBCE). The program was to be established in

order to provide adequate training for the purpose of pastoral maturity in the trainees who

participated in the program. Pastoral maturity was the goal for the trainees as they were

instructed in the areas of conviction, character, and competency. These attributes were

taught and modeled to the trainees through the means of a designed pastoral training

curriculum and schedule.

FBCE has seen growth in maturity in many areas. There is a growing culture of

love for the Word of God, sound doctrine, commitment to the church, and a culture of

discipleship and missions. The area in which the church lacked the most substance was in

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[1] See appendices 7, 8, 9, 10, 11, and 12.

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the area of leadership training. This weakness existed in part because church leadership has been viewed as the task of a professional pastor, stunting growth among members to have a desire to grow in maturity and leadership.

This type of vision and culture has also hindered how the church views the training of future pastors. When a young man has received an inward call by God to pastor, the task of training him has been largely delegated to formal theological institutions. FBCE has not been alone in this practice. This has also been true of many other evangelical churches. There is a great need for seminaries. There is a level of theological academic scholarship that can only be taught by those who have given their lives to such practice. However, the institutions lack the ability to provide training in how pastors are to rightly apply such information.

Therefore, this project was birthed out of a desire to provide practical training to young men who desire to one day be tasked with the duty of pastoral ministry. It is my hope that the creation of such a program would be contagious to the rest of the church and provide a model for leadership training that would spread to every aspect of the church. Whether the latter part of that vision will be successful is yet to be seen. However, through this project the development of such a program at FBCE to provide training in pastoral maturity for future pastors has been a success.

Evaluation of the Goals

Several necessary goals helped guide this ministry project. These goals reflect a progression of the steps that were taken in order to successfully train future pastors by developing a pastoral training program at FBCE. For the project's purpose to be deemed successful, four goals were developed. What follows is an individual evaluation of the four goals.

Goal 1: Designing a Pastoral Training Curriculum and Schedule

The first goal of the project was to design the curriculum and training schedule that was used to increase the pastoral maturity of the trainees.[2] The curriculum was designed in order to provide comprehensive training that covered every aspect of mature pastoral ministry. Every candidate was trained in three primary categories: conviction, character, and competency. Underneath these overarching categories, there were fourteen specific sub-categories. Within the category of conviction, there were curriculum lessons on theology, ethics, ecclesiology, history, and pastoral ministry. Within the category of character, there were curriculum lessons on devotion and discipline, love of God and neighbor, living above reproach, and embracing experience, suffering, and obscurity. Within the category of competency, there were curriculum lessons on preaching and leading worship services, leading and managing, discipleship, evangelism and missions, and counseling and care.

The schedule was also designed to be comprehensive. It sought to provide opportunities for the trainees to witness how the lessons taught in the curriculum were rightly applied to a local church in the contemporary setting of FBCE. The schedule lasted six months. Each month, each trainee served under a different ministry supervisor. As previously mentioned, the ministry supervisors consisted of the six full-time staff of FBCE. They were senior pastor Ben Bowden, minister of music and senior adults Edd Brashier, minister of students Bryan Barrineau, minister of children Catherine Sims, business administrator Joel Young, and myself (associate pastor). Each ministry supervisor sought to train the trainees in how he or she applied biblical conviction, character, and competency to the area of ministry for which each person provides oversight. This was for the purpose of growing the pastoral maturity of the trainees as they learned to grow and properly apply biblical conviction, character, and competency.

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[2] See appendices 1 and 2.

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This goal was measured by an expert panel consisting of four pastors: Al Jackson, Ken Vickery, Scott Ferguson, and Kameron Pugh. Each panel member has received sound formal theological education and demonstrated faithful pastoral experience. Three of the panel members have also received significant training in pastoral maturity through a thorough pastoral internship. Jackson is the pastor who provided the pastoral training for the other three; he has trained forty-seven men through a pastoral training internship he began in conjunction with Southern Seminary. Each panel member has provided oversight for pastoral trainees within the local churches in which they have served as senior pastors. The panel used a rubric (PTCSET) to evaluate the biblical faithfulness, clarity, and practical nature of the curriculum and schedule.[3] This goal was considered successfully met when the panel provided a minimum score of 90 percent of the evaluation criteria at sufficient or above levels. Each panel member assessed the pastoral training curriculum and schedule as 100 percent sufficient.

**Goal 2: The Initial Assessment
of Pastoral Maturity**

The second goal was to assess the pastoral maturity of the trainees as they entered the pastoral training program at FBCE. In order to demonstrate a positive statistically-significant difference in the pastoral maturity of the trainees, I had to compare the state of their pastoral maturity as they entered the program with the state of their pastoral maturity after they completed it. I developed a survey (PTS) of 188 statements of evaluation. Each participant identified himself on the survey by using a unique four-digit personal identification number (pin) in order to guarantee anonymity. The survey was graded on a six-point scale.[4]

The survey was comprehensive. Like the curriculum, it was divided into three

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[3] See appendix 3.

[4] See appendix 4.

primary categories of evaluation: conviction, character, and competency. The conviction section consisted of 63 evaluative statements. The character section consisted of 71, and the section on competency consisted of 54. Each primary category was divided into the same fourteen subcategories as the curriculum. Each subcategory consisted of an average of thirteen evaluative statements. Therefore, the survey sought to comprehensively analyze the specific areas that would be covered in the pastoral training curriculum. This goal was considered successfully met when each of the three trainees fully completed the survey and returned it to me before March 4, 2019.

Goal 3: Executing the Pastoral Training
Curriculum and Schedule

The third goal was to execute the designed curriculum and training schedule. The designed pastoral training curriculum and schedule was executed from March 4, 2019 to August 31, 2019. Three trainees began the program and successfully completed every assigned aspect of the program. The trainees kept a calendar journal as they completed each aspect of the schedule. They logged every staff, deacon, and committee meeting they attended. They recorded each ministry activity they conducted for each supervisor, and every meeting that took place in order to discuss the philosophical application of biblical conviction, character, and competency to each ministry supervisor's designated area of oversight. They also logged in their journal every time they attended the teaching of a curriculum lesson. Upon completion of the schedule and curriculum, they analyzed their journals and filled out the PTPET.[5] This tool was designed to provide an efficient record that each trainee sufficiently executed each task that was required of him. This goal was considered successfully met when the PTPET demonstrated that each trainee had indicated he attended each teaching session required by the curriculum and performed each duty required by the schedule.

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[5] See appendix 5.

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**Goal 4: Assessing the Increase
in Pastoral Maturity**

The fourth and final goal was to assess the change in pastoral maturity of the trainees after their completion of the designed curriculum and training schedule. This goal was measured six months after the initial assessment by the same survey (PTS) administered before the trainees began their participation in the program. The statistics were gathered and prepared. They determined that the trainees grew in pastoral maturity by their participation in the program.[6] This goal was considered successfully met when the t-test for dependent samples demonstrated a positive statistically significant difference in the pre- and post-test survey scores. A t-test for dependent samples was used because the research compared the pre-test and post-test scores of the same participants.[7]

In addition to the t-test, this goal was successfully met when three of the six ministry supervisors provided a mean score of 4.5 or above via the post-series Ministry Supervisor Survey (MSS).[8] The MSS consisted of three questions and was graded on a six-point scale. The survey consisted of three evaluative statements. Five of the six ministry supervisors participated in the MSS. Each supervisor completed a MSS for each of the three trainees. The MSS rated whether each trainee grew in pastoral maturity by recording whether the supervisor believed the trainee produced progress in his pastoral conviction, pastoral character, and pastoral competency. The ministry supervisors provided a mean score of 5.38 for the aggregate average of the trainees.[9] The supervisors gave each trainee an average score of at least 5 in each specific area of conviction, character, and competency, with the exception of the area of competency for Trainee 3.

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[6] See appendices 7, 8, 9, 10, 11, and 12.

[7] See appendix 12.

[8] See appendix 6.

[9] See appendix 11.

His growth in competency was given an average score of 4.6. However, this score still indicates definite growth in the area for the trainee. Each trainee was given a total average score of at least 5.[10]

Conviction was the area that the ministry supervisors recorded the largest growth. Competency was the area of least recorded growth in the MSS.[11] This seems to contradict the scores from the PTS. This could demonstrate multiple possibilities. One possibility is that the trainees lacked discernment in their self-evaluations. Another possibility is that the ministry supervisors lacked insight. It could be because they did not know the trainees prior to their entrance into the program. Therefore, they could not discern the progress of the trainees because of their lack of initial insight. Thus, they did not rate the growth of the trainees as much as they rated the standards of the finished products.

A third possibility is that the MSS does not contradict the PTS. For instance, Trainee 3 gave himself the lowest concluding scores. Therefore, though he rated himself as having the most improvement, his finishing scores were still lower than the concluding scores of Trainee 1 and Trainee 2. In fact, he gave himself an average concluding score of 4.6 in the area of competency. This equals the average score of 4.6 that the ministry supervisors gave him for the area of competency in the MSS. Therefore, this is possible evidence that the MSS better reflected the overall state of maturity for the trainees rather than reflecting their growth in maturity. This is also possible evidence that the PTS was accurate in both its assessment of the growth in pastoral maturity and the concluding state of pastoral maturity for each trainee.

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[10] See appendix 11.

[11] See appendix 11.

Strengths of the Project

There were two strengths of the project. The first strength was that it successfully provided comprehensive training for each aspect of faithful pastoral ministry. The post-survey scores revealed positive statistical growth in each of the three general primary categories of evaluation and in each of the fourteen specific sub-categories.[12] Before beginning the program, Trainee 1 did not score an average of 5 or better in any of the fourteen specific sub-categories. Upon completing the program, he scored 5 or better in all fourteen. Trainee 1's total average score of all one hundred and eighty-eight evaluations increased by a score of .80, which is a 17 percent total increase in pastoral maturity.[13]

Before entering the program, Trainee 2 had an average score of 5 or better in four of the fourteen specific sub-categories. Upon completion, he had a score of 5 or better in all but one of the sub-categories; however, this was also the sub-category (Evangelism and Missions) in which he saw the greatest growth. He finished with a 29 percent increase in pastoral maturity in that particular sub-category. Trainee 2's total average score increased by a score of 1.03, which was a 21 percent total increase in pastoral maturity.[14]

Trainee 3 saw the highest total increase. His overall average increase grew by a score of 1.05, which was a 21 percent total increase.[15] The total aggregate increase for the trainees was an increase of a score of 0.96, which was a 19 percent total increase in pastoral maturity.[16] There were twenty-four of the 188 evaluative statements that

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[12] See appendices 7, 8, and 9.

[13] See appendix 10.

[14] See appendix 10.

[15] See appendix 10.

[16] See appendix 7.

portrayed an aggregate score of 5.5 or higher on the post-test.[17] Each of these statements pertained directly to convictions about the Bible, gospel, the church, pastoral ministry, love for God and all people, maintaining self-control, and growing in wisdom through the difficulties of life. This is encouraging to see that the trainees believe themselves to be most mature in the areas of greatest need for pastoral maturity.

The project was not only strong in its comprehensive training, but it was also strong in providing training for the trainees in their greatest area of need. When comparing the three primary categories of conviction, character, and competency, the area of competency saw the greatest growth in two of the three trainees. It missed being the greatest area of growth by 0.03 for Trainee 1.[18] In terms of an aggregate evaluation, the trainees saw the highest collective increase in the area of competency, which was a 23 percent total increase.[19] This increase was crucial because this was clearly the area that had the lowest aggregate score on the pre-survey. Therefore, it was the area of greatest need upon their entrance into the program.

The area of competency saw eight individual evaluative statements see an aggregate increase of 40 percent or better. This compares with only four in the area of character and only one in conviction.[20] These eight statements address matters of competency that can best be learned through participation in a local church. They were as follows: (1) I possess the competency to lay out a vision for preaching that does not overload the congregation with information nor play upon their current emotions; (2) I possess the competency to analyze the worldview assumptions of a particular congregation so that I may rightly apply God's Word for them; (3) I possess the

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[17] See appendices 4 and 7.

[18] See appendix 10.

[19] See appendices 7 and 8.

[20] See appendices 4 and 7.

competency to lead a church towards more health with patience; (4) I possess the competency to lead a church through unexpected sin, tragedy, or hardship; (5) I possess the competency to conduct funerals in a faithful manner that provides counsel and hope for the grieving; (6) I possess the competency to perform pre-marriage counseling and faithfully perform a wedding; (7) I possess the competency to provide counseling for those struggling in their marriage; and, (8) I possess the competency to correct and rebuke people in love, humility, and compassion.

There were five individual evaluative statements that saw no aggregate growth in the area of competency. All five of these questions had to do with desire, calling, striving, or vision. In addition, there were only fifteen questions that had an aggregate score of over 5 on the pre-survey. Out of those fifteen, twelve of them displayed sound conviction in theology and a desire for growth.[21] From this data, one can conclude that the trainees already possessed a desire and vision for competency. However, they lacked practical training in order that they might effectively carry out those desires. This makes clearer the need for practical training. There was a much greater need to provide practical training for the trainees than there was to instill within them a sense of conviction and desire.

There were six evaluative statements that had an aggregate score of under 3 on the pre-survey.[22] They were (1) I have a weekly pattern of Sabbath rest; (2) I get a healthy amount of sleep, not too much and not too little; (3) I am not given to worry or anxiety; (4) I possess the competency to conduct funerals in a faithful manner that provides counsel and hope for the grieving; (5) I possess the competency to perform pre-marriage counseling and faithfully perform a wedding; and, (6) I possess the competency to provide counseling for those struggling in their marriage. For each of these six

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[21] See appendices 4 and 7.

[22] See appendices 4 and 7.

statements, there was a growth of at least 20 percent.[23] This demonstrates the program accurately targeted the areas in which the trainees possessed the greatest weakness.

As stated, the category of conviction received the highest scores on the pre-survey. However, the sub-category of conviction that received the lowest scores on the pre-survey was the topic of ecclesiology. However, this was also the sub-category of conviction that saw the greatest increase in maturity.[24] The individual statement that saw the greatest growth dealt with a historic Baptist understanding of congregational governed and elder-led church polity. This demonstrates that the program provided sufficient training in the trainees' understanding of the local church. This training regarding local church conviction was provided in the context of a local church. This is a powerful testimony of teaching young future pastors to love the local church as they are trained within it.

Weaknesses of the Project

While the project was an overall success, there were at least two weaknesses of the project. The first weakness was the lack of personal time I was able to have with the trainees. I was able to have some time with them, however, the busyness of my doctoral work and the season of life in which I am currently in did not allow much extra time for me to give the trainees. I have three children under six years old. Therefore, most of my time outside of vocational ministry is given to discipling and caring for them. An older training supervisor, who does not have young children, could have provided more personal time to the trainees.

This was statistically demonstrated. Trainee 3 saw a decrease in his scores for

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[23] See appendices 4 and 7.

[24] See appendices 4, 7, and 9.

four of the 188 evaluative statements.[25] One of the four scores dealt with him striving to be a faithful theologian. It could be that this was because he overestimated his theological aptitude upon entering the program. However, the other three statements were in the category of character. Trainee 2 saw a decrease in the statement that evaluated how much he critiques others out of a heart of arrogance.[26] It could be that the stress of the training schedule, combined with being a full-time student and working another part-time job became overbearing for Trainee 3. It could be that the increase in knowledge caused Trainee 2 to become more arrogantly critical of those who do not possess as much knowledge as him. To combat these decreases in character, I should have found better ways to make the program more personal so that I could have discerned the causes for decrease. I should have found better ways to incorporate more accountability and relational care for the trainees.

Another weakness of the program was a lack of sufficient practical training in the area of personal evangelism. There was sufficient quantitative training. However, I have doubts as to whether there was sufficient qualitative training. There were four evaluative statements that portrayed a score of 4 or lower on the post-survey. Two of the four pertained to personal evangelism.[27] The trainees had much practice in the area of evangelism. They consistently practiced door-to-door evangelism with church members most Sunday afternoons. Furthermore, I designated an entire curriculum lesson for the topic. However, I only personally practiced evangelism with the trainees twice in the six-month period. This is an area in which I should not have delegated the practical training. I should have conducted more of it myself.

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[25] See appendices 4 and 10.

[26] See appendices 4 and 10.

[27] See appendices 4 and 7.

What I Would Do Differently

There are four aspects of the project I would change if I had the opportunity to conduct it again. Two of these changes are methodological changes. The first is that I would have evaluated the results of the pre-survey before I wrote the curriculum. Thankfully, it is statistically proven that I succeeded in providing comprehensive teaching in the curriculum and training in the specific areas of greatest need for the trainees. However, the curriculum was not written in order to address statistically proven areas of need. The curriculum might have been even stronger if I had evaluated the pre-survey data before I constructed it.

The second methodological change would be that I would have sent the pastoral training schedule and curriculum to the expert panel for analysis before beginning its implementation. Again, it has been statistically proven that the designed schedule and curriculum exceeded its goals. The panel approved the schedule and curriculum as biblical, clear, and practical by a 100 percent unanimity. However, I did not have this review until after I had already implemented the schedule and curriculum. If I had received the helpful critiques from the panel beforehand, I could have added their suggestions in order to make the schedule and curriculum even more effective.

The third change I would make would be to provide more personal time with the trainees in order to encourage them and hold them accountable. For these inexperienced trainees, the schedule was grueling. Some of them do not have godly fathers to go to for encouragement, accountability, and advice. I was able to provide much of this for them. However, I should have been more intentional to make more personal time for it, and I should have worked into the schedule planned times of relaxation and recreation in order to encourage them and build morale.

The fourth change would be to not delegate the responsibility of providing personal training in evangelism. This is a great weakness in my own life. It seems to be a great weakness in many Christians' lives. I should have taken more of an initiative to

practice evangelism myself and take the trainees along with me in order to personally train them.

Theological Reflections

The aim of this project was to develop a pastoral training program at FBCE so that I might train future pastors in pastoral maturity. I sought to do this by training them in three specific areas: conviction, character, and competency. The following theological reflections served to undergird this project.

Every church is called to train future pastors. A church might be in a season where God has not called out a future pastor from among them. However, each church should have a plan it has developed for when God does so. Each church should look with urgency for those who they might train. Second Timothy 2:1-6 instructs churches to train future pastors in conviction, character, and competency. First Timothy 3:1-7 and Titus 1:5-9 teach that the pastoral maturity of future pastors must be conclusively tested through the categories of conviction, character, and competency before they enter the office of pastor. Furthermore, 1 Peter 5:1-5 teaches that future pastors need a pastoral model who demonstrates pastoral maturity in the areas of conviction, character, and competency.

Conviction must be grounded in theology, ethics, ecclesiology, and pastoral ministry as taught by the inerrant Scriptures. It also must be influenced by how the orthodox church has interpreted the Scriptures pertaining to those matters throughout its history. Character must flow from a heart that has been changed by the grace of the gospel. That grace should lead a man to devotion and discipline, love of God and neighbor, a lifestyle that is above reproach, and an embrace of God's providence through experience, suffering, and obscurity. A pastor must possess the competency to faithfully preach the Word in season and out of season. He must be able to manage the church as he faithfully manages his own household. He must be able to disciple others, do the work of

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an evangelist, and shepherd the flock as God commands. This is the grand call of the pastor. He is called to shepherd the flock in a faithful manner that demonstrates sufficient pastoral maturity.

Paul wanted Timothy to pass this maturity on to other faithful men who would then pass it on to others (2 Tim 2:1-2). That call has now been passed on to contemporary local churches. This project sought to reflect on what Paul taught Timothy and how he expected him to go and teach others, and to apply that call to pastoral training in a contemporary manner at FBCE.

Personal Reflections

One of my most important personal reflections is how God has been faithful to provide pastors who have shepherded me with much pastoral maturity. I have been a member of five different local churches since I became a follower of Christ. In each instance, the church has had a faithful shepherd who pastored with biblical conviction, character, and competency. I thank God for his kindness in providing such men to watch over me.

What is more, God has provided for me pastoral mentors. There was once a time when I believed God had called me to pastoral ministry, yet I was without a mentor. I knew how much I lacked in pastoral maturity. I cried out to God to provide pastoral mentors for me who would be willing to train me. He first answered that prayer with Scott Ferguson, as I was able to spend time as his intern during my final year of college.

God then answered my prayer most substantially through providing a three-year comprehensive internship at Lakeview Baptist Church in Auburn, Alabama, under the tutelage of Al Jackson and the rest of the staff. During that time, I was trained in the pastoral maturity of which has been portrayed in this project. I was taught by them what they had been taught in the presence of many witnesses. It has been the goal of this project to teach others who may go and teach others also. It has been the goal of this

project to become an answer to a young man's prayer in the same way Lakeview was the answer to mine.

Further Study

An area of further study could be one of evaluating the most successful and efficient length for a pastoral training program. This program consisted of six months. This program was specifically designed to provide training to college students who would then go on to seminary. This seems to work best in the geographical area in which our church is located. The program through which I was trained was three years and consisted of completing an entire Master of Divinity degree, along with the training from the local church. However, I would desire to read a research study that compared different lengths of pastoral training programs and provided data as to which provided the most successful and efficient training.

Conclusion

The purpose of this project was to develop a pastoral training program at First Baptist Church of Enterprise, Alabama. The program was designed to increase the pastoral maturity of the trainees by training them in the areas of conviction, character, and competency, and this purpose was accomplished. Each of the four goals were also successfully accomplished.

In chapter 1, the project demonstrated the need to begin a pastoral training program at FBCE. Chapter 2 set forth the biblical and theological basis for training pastors in the local church in pastoral maturity. Chapter 3 established the theoretical and practical basis for training pastors in the local church in conviction, character, and competency. Chapter 4 explained the details and description of the project. Chapter 5 was the overall evaluation of the project, including the assessment that the project succeeded in accomplishing its purpose and achieving its goals.

The project fulfilled its purpose of developing a pastoral training program at

FBCE that trained future pastors in conviction, character, and competency in order that they might grow in pastoral maturity. By God's grace, this project will continue to impact FBCE and the world in many ways. First, these men that have been trained will go out to faithfully pastor other churches. Second, FBCE will grow in the development of its leadership culture. It will see more members desire to be trained as leaders in a similar manner that these trainees have been trained. Finally, FBCE will use the content of this project to continue to provide training for more pastoral trainees in the future. By God's grace, this project will serve as a blessing to FBCE and other churches who seek to train future pastors in the church for the glory of God.

APPENDIX 1

PASTORAL TRAINING CURRICULUM

The following is a sample of the curriculum used to provide educational training for the pastoral trainees towards greater pastoral maturity for the purpose of achieving goal 1 of the project.

CONVICTION

Lesson 1: Theology

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

II.   What is Theology?
- Theology is a compound word. "Theos" means "God."
- "Ology" means "the study of."
- "Ology" is drawn from the Greek word "logos" which means "word," "idea," or "logic."[1]

The fact that John calls Jesus the "word", "idea", or "logic" and that he came to "shine light in darkness" implies that God has revealed himself through Jesus and that revelation is comprehensive, cohesive, ordered, and logical.

III.   Why Study Theology?

Because the Bible is God's revelation, it will reveal information to us that is comprehensive, cohesive, ordered, and logical. Thus, we must recognize that the Bible teaches such a comprehensive theology. We must study it. We must order our ministries around it. Thus, our ministries must be theological ministries not pragmatic ones or idealistic ones. They must be ministries based in reality. They must be ministries that are based in the reality of God's revealed theology.

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[1] I was greatly helped with the development of this thought by the notes from the *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2505.

<u>Jude 3</u>

Beloved, although I was very eager to write to you about our common salvation, I found
it necessary to write appealing to you to contend for the faith that was
once for all delivered to the saints.

Jude says to contend for "the faith." This assumes that there is only one faith that
Christians hold to be true. It is exclusive, comprehensive, cohesive, ordered, and logical.
It is not just "a" theology but it is "the" theology. Jude assumed that what God revealed
about himself in the Bible and in the person of Jesus was exclusive, comprehensive,
cohesive, ordered, and logical. If this were not the case, the command to contend for
"the" faith would not make sense because there would not be an unanimity of what "the
faith" is.

This faith has been "once for all delivered." Thus, nothing is to be added to its content.
Therefore, the Bible is exclusively sufficient to teach us what this "faith" is. It has been
"once for all delivered," therefore, it will not be delivered again. We should not expect
more revelation to be given to us. Our job is to study the theology of the Bible and pass it
on to others, not to search for further "words," "ideas," or "logic."

If we truly believe the Scriptures are without error, then we must also believe the perfect
Scriptures never contradict each other and teach a unified and comprehensive theology.
That theology is what should drive a pastor's ministry.

<u>2 Timothy 4:7</u>

I have fought the good fight, I have finished the race, I have kept the faith.

In this verse, Paul has come to the end of his life and ministry. He is stating that he
believes he has remained faithful throughout his ministry. His faithfulness has been
exemplified by keeping "the faith." Again the definite article teaches that the Christian
faith is exclusive, comprehensive, cohesive, ordered, and logical. It is also sufficient. The
word "kept" implies that this was something given to Paul that he was to keep and give to
someone else unblemished. There is only one faith. More content should not be expected
and what has been given should not be changed. It must be assumed that what has been
given can be understood in a logical and ordered way so that it might be transferred on to
others.

IV.   <u>How Have Christians Studied Theology?</u>

1. **Exegesis** – The process of seeking to determine the correct meaning of
    both particular passages and the whole of Scripture. Exegesis precedes the
    study of theology. It is the foundation upon which theology is built.

2. **Systematic Theology** – Answers the question, "What does the whole Bible teach us today?" in a comprehensive manner about any given topic.[2]

   a. Examples: Scriptures, God, Man, Sin, Salvation, etc.

3. **Biblical Theology** – Understanding and embracing the worldview of the biblical authors. An interpretive perspective reflected in the way the biblical authors have presented their understanding of earlier Scripture, redemptive history, and the events they are describing, recounting, celebrating, or addressing in narratives, poems, proverbs, letters, and apocalypses.[3] In other words, the whole story of the Bible makes an argument about the world. It is our job to view the world through that truth and live in it.

4. **Historical Theology** – Answers the question, "How have we come to believe what we believe about theology today?" It is the study of the interpretation of Scripture and the formulation of doctrine by the church of the past.[4] Historical theology looks at the other aspects of theology (Systematic, Biblical, Practical) and compares what Christian leaders believed in each time period of church history.

5. **Practical Theology** – The practice of applying theology to one's heart, emotions, mind, habits, relationships, etc.

6. **Philosophical Theology** – The study of theological topics primarily through philosophical reasoning and information gained from nature and reason apart from the Bible.

7. **Public Theology** – The application of theology to culture and politics within a society.

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[2] A definition by John Frame, quoted in Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: InterVarsity, 2000), 21.

[3] Jim Hamilton, *What Is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns* (Wheaton, IL: Crossway, 2014), 16.

[4] Gregg Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids: InterVarsity, 2011), 23.

8. **Apologetics** – Using theology, reason, and science to provide a defense of the truthfulness of Christianity for the purpose of converting unbelievers.[5]

V.   How Should These Aspects of Theology Instruct Pastoral Ministry?

1. **Exegesis**
   a. The pastor must develop his theology and teach his people to develop their theology from exegesis of the Scriptures.
2. **Systematic Theology**
   a. As the pastor preaches, leads, evangelizes, disciples, and counsels, he is guided by what the entire Bible teaches about the Scriptures, God, Man, Sin, Salvation, etc.
3. **Biblical Theology**
   a. As the pastor preaches, leads, evangelizes, disciples, and counsels, he is guided by how the story of the Bible corrects the lens by which our sin causes us to wrongly view and love the world.
4. **Historical Theology**
   a. As the pastor preaches, leads, evangelizes, disciples, and counsels, he is guided by how Christians throughout the centuries have interpreted the Bible and applied it to each practice.
5. **Practical Theology**
   a. As the pastor preaches, leads, evangelizes, disciples, and counsels, he is attempting to rightly apply it the hearts, emotions, relationships, minds, and habits of the people to whom he is ministering.
6. **Philosophical Theology**
   a. As the pastor preaches, leads, evangelizes, disciples, and counsels, he is supported by the fact that reason, logic, and natural law support what God reveals primarily in the Scriptures.
7. **Public Theology**
   a. As the pastor preaches, leads, evangelizes, disciples, and counsels, he seeks to teach his people how to engage societal culture and politics through the theology that is learned from the Scriptures.
8. **Apologetics**
   a. As the pastor preaches, leads, evangelizes, disciples, and counsels, he seeks to teach his people how to make an apologetic argument that they might convince the non-Christian people in their life that Christianity is true.

VI.   Pitfalls of a Ministry Not Driven by Theology

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[5] I was greatly helped with the formatting of this thought by the notes from the *ESV Study Bible*, 2506.

1. **Pragmatism**
   a. Just preach, lead, evangelize, disciple, and counsel in the way that seems to produce positive statistical data in the present.
2. **Idealism**
   a. Preaching, leading, evangelizing, discipling, and counseling in a way that expects perfection from beings and institutions that are incapable of perfection this side of New Heavens and New Earth.
3. **Emotionalism**
   a. Attempting to pastor in a way that prioritizes stirring up emotions in people that leads them to attempt to experience God without the guidelines of Scripture and theology.
4. **Traditionalism**
   a. Prioritizing tradition in the manners of doing ministry and church in which the Bible and orthodox church history allow for freedom and adaptation to the current culture.
5. **Individualism**
   a. Relying completely upon one's self to do the work of the ministry instead of training, reproducing himself, equipping others to do ministry, and delegating.
6. **Politically-driven**
   a. Prioritizing an advocacy for a particular political party or political position over the advancement of the kingdom of Christ.
7. **Social-driven**
   a. Prioritizing advocacy for social justice and advancement over evangelism and preaching the gospel.
8. **Fundamentalism**
   a. Rightly prioritizing the preaching of the gospel without any love of neighbor and striving for social involvement.
9. **Apathy**
   a. Having such selfishness that causes one to not care to study about theology and its application.
10. **Confusion**
    a. Having a lack of clarity about what the Bible teaches about complex theological categories.

1 Corinthians 15:1-4

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures.

VII. <u>The Gospel</u>

It is vitally important to the theology of a pastor to have a clear understanding of what the gospel is and what it is not.

The gospel is not:

1. Do better
2. Love God and your neighbor
3. God loves you
4. God has a wonderful plan for your life
5. Saying the sinner's prayer
6. Walking an aisle
7. Getting baptized
8. Intellectual belief in right doctrine
9. The "Creation – Fall – Redemption – Restoration" outline of Scripture[6]

The gospel is:

"The just and gracious God of the universe looked upon hopelessly sinful people and sent His Son, Jesus Christ, God in the flesh, to bear His wrath against sin on the cross and to show His power over sin in the resurrection so that all who turn and trust in Him will be reconciled to God forever." **– David Platt**[7]

VIII. The Theological Triage

"First-level theological issues would include those doctrines most central and essential to the Christian faith…The set of second-order doctrines is distinguished from the first-order set by the fact that believing Christians may disagree on the second-order issues, though this disagreement will create significant boundaries between believers…Third-order issues are doctrines over which Christians may disagree and remain in close fellowship, even within local congregations.[8]"
- Albert Mohler

It is also vitally important for a pastor to recognize that all matters of theology are important but all are not equally important. This will be helpful in determining what churches and ministries his church can and cannot partner with. It will also be helpful in determining which issues within the church are immediate "hills to die on" and which can

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[6] I was greatly helped with this description by Greg Gilbert, *What Is the Gospel?* (Wheaton, IL: Crossway, 2010).

[7] https://radical.net/the-gospel/.

[8] Albert Mohler, "A Call for Theological Triage and Christian Maturity," Albert Mohler (blog), May 20, 2004, https://albertmohler.com/2004/05/20/a-call-for-theological-triage-and-christian-maturity-2.

be dealt with more patiently and progressively as he teaches and shepherds his people throughout the years.

    1. **1ˢᵗ Level Issues** – Theological issues that separate true Christians from non-Christians.

    2. **2ⁿᵈ Level Issues** – Theological issues that if disagreed upon, establishes a boundary in which the brothers or sisters cannot rightly function within the same church together. However, all involved are orthodox and should be considered true Christians.

    3. **3ʳᵈ Level Issues** – Theological issues in which brothers and sisters can disagree upon but still remain in membership together in the same local church.

IX.   <u>What Are the Goals of Theology?</u>

    1. The first goal is **worship**.
      a. Theology should drive us to worship and theology should instruct our worship.
    2. The second goal is **love**.
      a. Theology should never lead a man to arrogance but to love of God, family, church, neighbor, and enemy.
    3. The third goal is **courage**.
      a. Correct theology teaches that non-Christians will always strive against the church. It also teaches that false teachers and immoral people will arise from within the church. Theology should drive Christians to courageously hold fast to truth as they endure attacks from both fronts.
    4. The fourth goal is **fidelity.**
      a. Theology should produce a longstanding mature loyalty to the truth set forth in biblical and historic Christian theology.
    5. The fifth goal is **obedience.**
      a. God has commanded Christians to interpret the Scriptures in such a way that builds a comprehensive understanding of himself and the world.
    6. The sixth goal is **maturity.**
      a. True freedom cannot be found without theological maturity.
    7. The seventh goal is **modelling.**
      a. As pastors grow in theology and teach it to their people, he serves as a model for their growth in theology.
    8. The eighth goal is **mission.**
      a. It is the theology of the Bible that makes up the "all that I have commanded you" given by Jesus in the Great Commission that Christians are to teach as they make disciples of all nations.

X.   The Lingering Questions:

1. Are you going to strive to be a lifelong student of theology?

2. Do you have the knowledge and wisdom to properly apply theology to pastoral ministry?

3. Do you have the knowledge and wisdom of theology to avoid the pitfalls of a ministry not driven by theology?

4. Will you allow theological knowledge to drive you to worship, love, and courage rather than arrogance or fear?

XI.   Required Reading/Listening:

- Books
    1. Grudem, Wayne. *Christian Beliefs*: *Twenty Basics Every Christian Should Know*. Wheaton, IL: Crossway, 2005.

    2. Hamilton, James M., Jr. *What is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns.* Wheaton, IL: Crossway, 2014.

    3. Lawrence*,* Michael. *Biblical Theology in the Life of the Church: A Guide for Ministry.* Wheaton, IL: Crossway, 2010.

- Articles
    1. Mohler, Albert. "A Call for Theological Triage and Christian Maturity." https://albertmohler.com/2005/07/12/a-call-for-theological-triage-and-christian-maturity.

- Podcasts
    1. ERLC. "Bruch Ashford on Important Issues Surrounding Public Theology." https://erlc.com/resource-library/countermoves-podcast-episodes/bruce-ashford-on-important-issues-surrounding-public-theology.Duplicate this page for appendixes you might have.

APPENDIX 2

PASTORAL TRAINING SCHEDULE

The following schedule was used to provide practical training for the pastoral trainees toward greater pastoral maturity in the categories of conviction, character, and competency for the purpose of achieving goal 1 of the project.

Lane 1: Education

1. Attend all required meetings with Kaleb Wimberly to discuss reading assignments.

2. Attend all required lectures from Kaleb Wimberly for the purpose of being taught each lesson of the Pastoral Training Curriculum.

Lane 2: Practical Experience

1. Serve one month under each of the six ministry supervisors.

    a. Ben Bowden – Senior Pastor

        i. Under his supervision, the trainees will serve as Ben's personal assistant on Sundays. They will attend each committee meeting in which Ben serves as overseer. They will attend new member and baptism interviews, counseling sessions, in-home visitations, meeting with other pastors, and other aspects of ministry that is needed from the Senior Pastor.

    b. Kaleb Wimberly – Associate Pastor

        i. Under his supervision, the trainees will learn how Kaleb develops a strategy for discipleship, evangelism, and missions and how he applies that to Sunday school and Wednesday night classes. They will be given opportunities to teach adult Sunday school classes. They will observe counseling sessions, leader training, and other aspects of ministry that is needed from the Associate Pastor.

    c. Edd Brashier – Minister of Music and Senior Adults

        i. Under his supervision, the trainees will learn how Edd develops a strategy for the music ministry and leads and trains each member of the praise band, choir, and instruments. They will also observe

how Edd ministers to members who are in the hospital, homebound, or live in the nursing home.

    d. Bryan Barrineau – Minister of Students

        i. Under his supervision, the trainees will learn how Bryan develops a strategy for discipling and evangelizing teenagers. They will learn from Bryan how to ministers to students and parents well. They will be given opportunities to teach student Sunday school classes and Wednesday worship sessions.

    e. Catherine Sims – Minister of Children

        i. Under her supervision, the trainees will learn how Catherine develops a strategy for discipling and evangelizing children. They will learn from Catherine how to minister to both children and parents. They will be given opportunities to teach children Sunday school classes.

    f. Joel Young – Business Administrator

        i. Under his supervision, the trainees will learn how Joel establishes and upkeeps the church budget, gifts, and expenditures. They will be taught church legal policies. They will observe how he oversees secretarial, custodial, and maintenance staff.

2. Attend each deacon meeting that requires the trainees' attendance.

3. Attend each staff meeting that requires the trainees' attendance.

4. Attend each church business meeting that requires the trainees' attendance.

5. Preach in staff chapel and in the Sunday evening worship services assigned to each trainee.

6. Participate in door-to-door evangelism with church members at scheduled time on Sunday afternoons.

7. Meet monthly with assigned lay mentor.

8. Attend the Southern Baptist Convention June 9-12 in Birmingham, AL.

9. Attend mission's camp carried out by FBCE in Atlanta, GA June 22-27.

APPENDIX 3

PASTORAL TRAINING CURRICULUM AND
SCHEDULE EVALUATION TOOL (PTCSET)[1]

The following rubric was used to test the effectiveness of the pastoral training curriculum and schedule used to train the trainees in pastoral maturity. This rubric was used to complete goal 1 of the project.

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[1] This rubric was adapted with permission from appendix 2 in Andrew Kevin Huette, "The Shepherd's Institute: A Training Process for Aspiring Elders at Christ Community Church in Gridley, Illinois" (DMin project, The Southern Baptist Theological Seminary, 2017). The affirmation of approval for use can be found in appendix 13.

Table A1. Pastoral training curriculum and schedule
evaluation tool (PTCSET)

Pastoral Training Curriculum and Schedule Evaluation Tool					
Lesson to be Evaluated:					
1= insufficient 2=requires attention 3=sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The content covered in the lessons addresses topics which are essential to pastoral conviction, character, and competency.					
The objectives of the lessons are clearly stated.					
The biblical texts addressed throughout the material are accurately interpreted.					
The lessons contain points of practical application.					
The assigned reading material is well chosen to supplement the biblical basis and/or practical application of the lesson.					
The pastoral trainee ministry schedule provides meaningful learning opportunities.					
In 1,500 words or less please submit additional feedback identifying specific strengths and weaknesses of the curriculum and aspects you would add or subtract.					

APPENDIX 4

PASTORAL TRAINEE SURVEY (PTS)[1]

The following survey was used to assess the original pastoral maturity of the pastoral trainees as they entered the program and then to assess their pastoral maturity upon completion of the program for the purpose of achieving goal 2 and goal 4 of the project.

Agreement to Participate

The research in which you are about to participate is designed to assist in Christian conviction, character, and competency development, which is essential for any man to qualify for the office of elder. This research is being conducted by Kaleb Wimberly for the purpose of collecting data for a ministry project. Any information you provide will be held *strictly confidential*, and at no time will your name be reported or identified with your responses. *Participation is strictly voluntary and you are free to withdraw at any time*. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Personal Identification Number: _____ (Please put a four-digit number)

Part 1

Directions: Answer the following questions: (1) Place a check by the multiple-choice questions. (2) Some questions ask you to fill in the blank with the appropriate answer.

1. Do you consider yourself to be a Christian?

___ A. Yes ___ B. No

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[1] The "Living above Reproach" portion of this survey was adapted with permission from appendix 3 in Andrew Kevin Huette, "The Shepherd's Institute: A Training Process for Aspiring Elders at Christ Community Church in Gridley, Illinois" (DMin project, The Southern Baptist Theological Seminary, 2017). The affirmation of approval for use can be found in appendix 13.

2. Have you repented of your sin and trusted in Jesus Christ for salvation?

___ A. Yes ___ B. No

3. Have you been baptized as a believer?

___ A. Yes ___ B. No

4. How old are you?

_____

5. How long have you been a Christian?

_____

Part 2

Directions: Answer the following questions: Give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

CONVICTION

THEOLOGY

1. I strive to be a faithful theologian.

        SD D   DS   AS   A   SA

2. I have the conviction necessary to apply proper theology to pastoral ministry in a faithful manner.

        SD D   DS   AS   A   SA

3. I have the conviction of a theological vision that will guide how I pastor and lead a church.

SD   D   DS   AS   A   SA

4. I have the conviction necessary to faithfully apply biblical theology to pastoral ministry.

SD   D   DS   AS   A   SA

5. I have the conviction necessary to faithfully apply systematic theology to pastoral ministry.

SD   D   DS   AS   A   SA

6. I have the conviction necessary to carry out a ministry influenced more by theology than pragmatism.

SD   D   DS   AS   A   SA

7. I have the conviction necessary to lead people in correct worship that is faithfully led by theology rather than preferences, emotionalism, or traditionalism.

SD   D   DS   AS   A   SA

8. I have the conviction necessary to teach theology in a way that will lead people to worship rather than merely acquiring more knowledge.

SD   D   DS   AS   A   SA

9. I have the conviction necessary to courageously and lovingly lead a church away from false theology from within the church and from the outside culture regardless of the pressure, arguments, or persecution that will come against me.

SD   D   DS   AS   A   SA

ETHICS

10. I strive to be a faithful Christian ethicist.

SD   D   DS   AS   A   SA

11. I have the conviction necessary to faithfully apply proper Christian ethics to pastoral ministry.

SD   D   DS   AS   A   SA

12. I have the conviction necessary to apply the ethic of love of God, love of family, love of fellow Christian brothers and sisters, love of neighbor, and love of enemies faithfully to pastoral ministry.

SD   D   DS   AS   A   SA

13. I have the conviction necessary to use proper Christian ethics to correct people in sin in a loving manner.

SD   D   DS   AS   A   SA

14. I have the conviction necessary to lead a church in proper biological, sexual, familial, and gender ethics.

SD   D   DS   AS   A   SA

15. I have the conviction necessary to lead a church in a proper ethic of financial stewardship.

SD   D   DS   AS   A   SA

16. I have the conviction necessary to lead a church in a proper ethic of a disciplined, sober, self-controlled, honest, pure, fair, and content life.

SD   D   DS   AS   A   SA

17. I have the conviction necessary to lead a church in a proper ethic of biblical hospitality and generosity.

SD   D   DS   AS   A   SA

18. I have the conviction necessary to lead a church in a proper ethic of a biblical understanding of race and ethnicity.

SD   D   DS   AS   A   SA

19. I have the conviction necessary to lead a church in a proper ethic of work, rest, and physical health.

SD   D   DS   AS   A   SA

20. I have the conviction necessary to lead a church in a proper ethic of obeying the established laws of government except for laws that would hinder true Christian worship.

SD   D   DS   AS   A   SA

21. I have the conviction necessary to engage the outside culture in love, calling them to faith in repentance in Christ, and pointing them to a faithful Christian ethic.

          SD   D   DS   AS   A   SA

22. I have the conviction necessary to courageously and lovingly lead a church away from an unbiblical ethic from within the church or from the outside culture regardless of the pressure, arguments, or persecution that will come against me.

          SD   D   DS   AS   A   SA

ECCLESIOLOGY

23. I strive to hold to a biblical and historic Baptist ecclesiology.

          SD   D   DS   AS   A   SA

24. I have the conviction necessary to faithfully apply proper Baptist ecclesiology to pastoral ministry in a faithful manner.

          SD   D   DS   AS   A   SA

25. I have the conviction of an ecclesiological vision that will guide how I pastor and lead a church.

          SD   D   DS   AS   A   SA

26. I have the conviction necessary to faithfully apply a biblical understanding of church membership to pastoral ministry.

          SD   D   DS   AS   A   SA

27. I have the conviction necessary to faithfully apply a biblical understanding of the office of pastor to pastoral ministry.

SD   D   DS   AS   A   SA

28. I have the conviction necessary to faithfully apply a biblical understanding of the office of deacon to pastoral ministry.

SD   D   DS   AS   A   SA

29. I have the conviction necessary to faithfully apply a biblical understanding of baptism to pastoral ministry.

SD   D   DS   AS   A   SA

30. I have the conviction necessary to faithfully apply a biblical understanding of the Lord's Supper to pastoral ministry.

SD   D   DS   AS   A   SA

31. I have the conviction necessary to faithfully apply a biblical understanding of congregational elder-led church government to pastoral ministry.

SD   D   DS   AS   A   SA

32. I have the conviction necessary to carry out a ministry influenced more by historic Baptist ecclesiology than pragmatism.

SD   D   DS   AS   A   SA

33. I have the conviction necessary to lead people in a correct understanding of church that is faithfully led by a biblical ecclesiology rather than preferences, emotionalism, or traditionalism.

          SD   D   DS   AS   A   SA

34. I have the conviction of a biblical ecclesiology that will balance compassionately bringing sinners into the church through the grace of the gospel and lovingly correcting members of the church through church discipline when necessary.

          SD   D   DS   AS   A   SA

HISTORY

35. I strive to be a faithful world and church historian.

          SD   D   DS   AS   A   SA

36. I have the conviction that the Bible is my ultimate authority, not world or church history.

          SD   D   DS   AS   A   SA

37. I have the conviction that church history does have authority in how I interpret and apply the Bible, just not ultimate authority.

          SD   D   DS   AS   A   SA

38. I have the conviction necessary to use church history to guide me in applying orthodox historic theological convictions to my ministry.

          SD   D   DS   AS   A   SA

39. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian ethic to my ministry.

     SD D   DS   AS   A   SA

40. I have the conviction necessary to use church history to guide me in applying an orthodox historic Baptist ecclesiology to my ministry.

     SD D   DS   AS   A   SA

41. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian understanding of pastoral ministry to my ministry.

     SD D   DS   AS   A   SA

42. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian understanding of spiritual devotions and disciplines personal life and to my ministry.

     SD D   DS   AS   A   SA

43. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian understanding of love of God, family, church, neighbor, and enemy to my personal life and to my ministry.

     SD D   DS   AS   A   SA

44. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian understanding of being above reproach to my personal life and to my ministry.

     SD D   DS   AS   A   SA

45. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian understanding of experience and suffering to my personal life and to my ministry.

SD   D   DS   AS   A   SA

46. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian practice of preaching to my ministry.

SD   D   DS   AS   A   SA

47. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian practice of leadership to my ministry.

SD   D   DS   AS   A   SA

48. I have the conviction necessary to use church history to guide me in applying an orthodox historic Christian practice of making disciples to my ministry.

SD   D   DS   AS   A   SA

49. I have the conviction and confidence to use church history to guide me in applying an orthodox historic Christian practice of evangelism to my ministry.

SD   D   DS   AS   A   SA

50. I have the conviction and confidence to use church history to guide me in applying an orthodox historic Christian practice of counseling and care to my ministry.

SD   D   DS   AS   A   SA

PASTORAL MINISTRY

51. I strive to hold to a biblical view of pastoral ministry.

SD   D   DS   AS   A   SA

52. I have the conviction of a biblical vision of pastoral ministry that will guide how I pastor and lead a church.

SD   D   DS   AS   A   SA

53. I have the conviction necessary to faithfully apply the Bible's version of pastoral ministry and not my own opinion, the popular church opinion, or the culture's opinion to my ministry.

SD   D   DS   AS   A   SA

54. I view my call to pastoral ministry not as a professional call to a job but a permanent call to Christ's church in which I will spend part of my life, if God sees fit, leading the church as a pastor, but I will see all of my life, regardless of position, committed to serving it towards greater health.

SD   D   DS   AS   A   SA

55. I have the conviction necessary to faithfully apply a biblical and historical understanding of corporate worship to the tasks of pastoral ministry.

SD   D   DS   AS   A   SA

56. I have the conviction necessary to faithfully apply a biblical understanding of preaching to the tasks of pastoral ministry.

SD D   DS   AS   A   SA

57. I have the conviction necessary to faithfully apply a biblical understanding of managing and leading to the tasks of pastoral ministry.

SD D   DS   AS   A   SA

58. I have the conviction necessary to faithfully apply a biblical understanding of equipping the church in discipling to the tasks of pastoral ministry.

SD D   DS   AS   A   SA

59. I have the conviction necessary to faithfully apply a biblical understanding of equipping the church in evangelism and missions to the tasks of pastoral ministry.

SD D   DS   AS   A   SA

60. I have the conviction necessary to faithfully apply a biblical understanding of equipping the church in counseling and care to the tasks of pastoral ministry.

SD D   DS   AS   A   SA

61. I have the conviction necessary to carry out a type of pastoral ministry influenced more by the Bible and church history than pragmatism.

SD D   DS   AS   A   SA

62. I have the conviction necessary to lead people in a biblical understanding of pastoral ministry rather than one led by preferences, emotionalism, or traditionalism.

SD   D   DS   AS   A   SA

63. I have the conviction necessary to remain faithful to my biblical tasks as described in the Bible regardless of pressure, arguments, or persecution that will come against me from the church on the inside or from the culture on the outside.

SD   D   DS   AS   A   SA

CHARACTER

DEVOTION & DISCIPLINE

64. I strive to live a life that is resting in the grace of Jesus for salvation alone.

SD   D   DS   AS   A   SA

65. I strive to live a life filled with devotion and discipline that would be befitting of the Scriptural qualifications of a pastor.

SD   D   DS   AS   A   SA

66. I have a disciplined prayer life out of a heart of worship.

SD   D   DS   AS   A   SA

67. I have a regular pattern of devotional Bible reading out of a heart of worship.

SD   D   DS   AS   A   SA

68. I regularly confess my sin to the Lord out of a heart of worship.

       SD D   DS   AS   A   SA

69. I regularly speak with a Christian man who knows me well, encourages me in holiness, and holds me accountable.

       SD D   DS   AS   A   SA

70. I joyfully and faithfully serve the church by using the gifts God has given me out of a heart of worship.

       SD D   DS   AS   A   SA

71. I regularly read spiritually edifying books.

       SD D   DS   AS   A   SA

72. I have a weekly pattern of Sabbath out of a heart of worship.

       SD D   DS   AS   A   SA

73. I have a disciplined pattern of giving to the church out of a heart of worship.

       SD D   DS   AS   A   SA

74. I invest money in missions out of a heart of worship.

       SD D   DS   AS   A   SA

75. I faithfully attend and look forward to Sunday morning worship.

SD   D   DS   AS   A   SA

LOVE OF GOD AND NEIGHBOR

76. I strive to love God with all my heart, soul, mind, and strength.

SD   D   DS   AS   A   SA

77. I strive to love everyone else as I would love myself.

SD   D   DS   AS   A   SA

78. I live a life that is characterized by not having any other gods in my heart before the true God.

SD   D   DS   AS   A   SA

79. I live a life that is not characterized by bowing down and worshiping graven images that are of the creation. Instead my life is characterized by worshipping the creator.

SD   D   DS   AS   A   SA

80. I live a life whose love for God and others is demonstrated in my life in a way that does not portray that I have taken God's name and identity in vain.

SD   D   DS   AS   A   SA

81. I am doing all that I can to honor my father and mother in the way in which God has called me to during this season of my life.

           SD D   DS   AS   A   SA

82. I do not have anger in my heart towards any family member, fellow Christian, neighbor, or enemy.

           SD D   DS   AS   A   SA

83. I do not have lust in my heart towards any family member, fellow Christian, neighbor, or enemy.

           SD D   DS   AS   A   SA

84. I am not coveting any possession of my family member, fellow Christian, neighbor, or enemy.

           SD D   DS   AS   A   SA

85. I am being fully truthful with every family member, fellow Christian, neighbor, or enemy in my life.

           SD D   DS   AS   A   SA

86. I do not show partiality in regard to race, gender, social status, or economic status.

           SD D   DS   AS   A   SA

87. I go out of my way to share the gospel with unbelievers.

SD D   DS   AS   A   SA

88. I go out of my way to serve all people, especially the least of these.

SD D   DS   AS   A   SA

89. I give everyone the benefit of the doubt that they have pure motives until clear evidence otherwise.

SD D   DS   AS   A   SA

90. I strive to speak and act against injustice towards all people wherever it is found, especially in my own life. Thus, I strive to do justice, love kindness, and walk humbly with my God and all people.

SD D   DS   AS   A   SA

LIVING ABOVE REPROACH

91. People outside of my church know I am a disciple of Jesus.

SD D   DS   AS   A   SA

92. I "do not let any unwholesome talk come out of my mouth."

SD D   DS   AS   A   SA

93. I rarely gossip.

SD   D   DS   AS   A   SA

94. I demonstrate self-control in my eating habits.

SD   D   DS   AS   A   SA

95. I deny myself for the sake of Christ.

SD   D   DS   AS   A   SA

96. I have a regular habit of physical exercise.

SD   D   DS   AS   A   SA

97. I am a sinful man, yet there are no significant patterns of ongoing sin in my life that would bring shame upon the name of Christ or His Church, were my sin exposed.

SD   D   DS   AS   A   SA

98. Those who know me well would say that I am humble.

SD   D   DS   AS   A   SA

99. I either do not drink alcohol or I only drink in a moderate manner.

SD   D   DS   AS   A   SA

100.   I spend money with an eternal perspective.

            SD   D   DS   AS   A   SA

101.   I regularly drive an automobile in such a manner so that if a police officer were
        present, I would not get pulled over for speeding.

            SD   D   DS   AS   A   SA

102.   I rarely use a harsh tone of voice.

            SD   D   DS   AS   A   SA

103.   I turn my eyes from sexually provocative images.

            SD   D   DS   AS   A   SA

104.   I get a healthy amount of sleep—neither too little nor too much.

            SD   D   DS   AS   A   SA

105.   I am not given to worry or anxiety.

            SD   D   DS   AS   A   SA

106.   Those who know my work habits would consider me a hard worker, but also
        not a workaholic.

            SD   D   DS   AS   A   SA

107.	Those who know my work habits would say that I seek to do excellent work.

		SD	D	DS	AS	A	SA

108.	I am punctual.

		SD	D	DS	AS	A	SA

109.	I am content.

		SD	D	DS	AS	A	SA

110.	I am not enslaved to any substances such as, but not limited to, coffee,
	cigarettes, energy drinks, soda, or pain medication.

		SD	D	DS	AS	A	SA

111.	I am generous with my money.

		SD	D	DS	AS	A	SA

112.	I am financially disciplined.

		SD	D	DS	AS	A	SA

113.	I avoid compromising situations with women.

		SD	D	DS	AS	A	SA

114. I have self-control in how often I look at my phone (i.e. to check email, web, social media, etc.).

SD   D   DS   AS   A   SA

115. I have friends who are non-Christians.

SD   D   DS   AS   A   SA

116. My entertainment choices are pure.

SD   D   DS   AS   A   SA

117. My schedule is not overly busy.

SD   D   DS   AS   A   SA

118. I do not dominate conversations.

SD   D   DS   AS   A   SA

119. I do not overly critique others with arrogance.

SD   D   DS   AS   A   SA

120. I am a good listener.

SD   D   DS   AS   A   SA

121.   I show hospitality to those who are not my closest friends by inviting them to my home or engaging them in conversation.

         SD   D   DS   AS   A   SA

122.   I rarely complain.

         SD   D   DS   AS   A   SA

123.   I am not argumentative.

         SD   D   DS   AS   A   SA

124.   I am gentle in my speech.

         SD   D   DS   AS   A   SA

125.   I do not have outbursts of anger.

         SD   D   DS   AS   A   SA

126.   I would not be ashamed for my recent internet history to be viewed by the church.

         SD   D   DS   AS   A   SA

127.   I am a responsible steward of the physical possessions the Lord has given me.

         SD   D   DS   AS   A   SA

128.   Those who know me well would say that I am teachable.

       SD D   DS   AS   A   SA

EXPERIENCE AND SUFFERING

129.   I strive to grow in maturity through using my life experiences to help me grow in wisdom.

       SD D   DS   AS   A   SA

130.   I have a biblical understanding of how God uses time to grow my character through my personal experiences.

       SD D   DS   AS   A   SA

131.   I have a biblical understanding of how God uses suffering to grow my character through my personal experiences with it.

       SD D   DS   AS   A   SA

132.   I view my past experiences (joys, pains, successes, and failures) as specific means God has used to grow me in more surrender to him, personal devotion, obedience, and maturity.

       SD D   DS   AS   A   SA

133.   I view my current experiences (joys, pains, successes, and failures) as specific means God has used to grow me in more surrender to him, personal devotion, obedience, and maturity.

SD   D   DS   AS   A   SA

134.   I strive to prepare myself so that I will allow my future experiences (joys, pains, successes, and failures) as specific means God will use to grow me in more surrender to him, personal devotion, obedience, and maturity.

SD   D   DS   AS   A   SA

PREACHING

135.   I strive to become a more competent preacher and teacher of God's Word.

SD   D   DS   AS   A   SA

136.   I have a burning desire to preach and teach God's Word.

SD   D   DS   AS   A   SA

137.   Others have expressed that they see in me a God-given ability to preach and teach God's Word.

SD   D   DS   AS   A   SA

138.   I have a biblical and tangible understanding of how a competency of preaching should be expressed with faithfulness, excellence, and consistency in pastoral ministry.

SD   D   DS   AS   A   SA

139. I possess the competency I need to faithfully construct and prepare sermons in order to preach them to the church with consistency using explanation, argumentation, illustration, and application.

SD D   DS   AS   A   SA

140. I possess the competency I need to faithfully articulate and present sermons to the church with faithfulness, excellence, and consistency.

SD D   DS   AS   A   SA

141. I possess the competency to know how to analyze the assumptions of my particular congregation so that I can specifically apply and explain God's Word in the way they need it to be applied and explained.

SD D   DS   AS   A   SA

142. I possess the competency to lay out a long-term vision for feeding the sheep God's Word rather than attempting to neither overload them with information nor attempt to only play to their current emotions.

SD D   DS   AS   A   SA

143. I possess the competency of overcoming fear and nervousness in my presentation that might hinder my ability to speak to the congregation.

SD D   DS   AS   A   SA

144. I possess the competency to change my voice volume and presentation at different times to keep the congregation engaged and to emphasize the major points.

SD D   DS   AS   A   SA

145. I possess the competency to demonstrate a shepherd-like approach to preaching and neither a passive nor bully-like approach.

SD   D   DS   AS   A   SA

LEADING AND MANAGING

146. I strive to be a competent Christian leader.

SD   D   DS   AS   A   SA

147. I have a burning desire to lead and manage God's church.

SD   D   DS   AS   A   SA

148. Others have expressed they see God-given abilities in me that should lead me to seek the opportunity to lead and manage God's church.

SD   D   DS   AS   A   SA

149. I have a biblical and tangible vision and model for how a competency of leading should be expressed in pastoral ministry.

SD   D   DS   AS   A   SA

150. I have the necessary competency to lead a church toward greater health with a balanced understanding that I must be urgent because tomorrow is not promised; yet I must be patient because people and institutions do not change overnight.

SD   D   DS   AS   A   SA

151.   I possess the competency to lead a church towards more health with urgency.

        SD   D   DS   AS   A   SA

152.   I possess the competency to lead a church towards more health with patience.

        SD   D   DS   AS   A   SA

153.   I possess the competency to make difficult leadership decisions with wisdom.

        SD   D   DS   AS   A   SA

154.   I possess the competency I need to lead staff, pastors, deacons, and church
        members who will be under my authority.

        SD   D   DS   AS   A   SA

155.   I possess the competency to lead a church in theology, worship, discipleship,
        evangelism, membership, leadership, missions, evangelism, budget, and
        administration without fear, passivity, arrogance, harshness, or burnout.

        SD   D   DS   AS   A   SA

156.   I possess the competency to lead through unexpected sin, tragedy, or hardship
        in the church.

        SD   D   DS   AS   A   SA

157. I possess the competency to lead the church towards its greater maturity and not merely what is best for my professional resume.

SD   D   DS   AS   A   SA

158. I have the competency to call out and train future leaders of the church from my congregation.

SD   D   DS   AS   A   SA

DISCIPLESHIP

159. I strive to be a more competent Christian disciple and disciple-maker.

SD   D   DS   AS   A   SA

160. Others have expressed they have seen a God-given ability in me to make disciples.

SD   D   DS   AS   A   SA

161. I have personally been discipled in how to follow Christ through a personal mentor.

SD   D   DS   AS   A   SA

162. I have a biblical and tangible vision and model for making disciples and equipping others to make disciples through the local church.

SD   D   DS   AS   A   SA

163.   I have the competency to make disciples of people from all ages, gender, ethnicities, economic, religious, and cultural backgrounds, assuming language is not a hindrance.

SD   D   DS   AS   A   SA

164.   I have the competency to make disciples in my personal life and train others to do the same without a reliance on church structures or programs.

SD   D   DS   AS   A   SA

165.   I have the competency to lead the church in designing structures that will best produce mature disciples and not cater to emotionalism, pragmatism, or traditionalism.

SD   D   DS   AS   A   SA

166.   I have the competency to disciple a new believer.

SD   D   DS   AS   A   SA

167.   I have the competency to disciple someone who has been a believer for decades.

SD   D   DS   AS   A   SA

EVANGELISM AND MISSIONS

168.   I strive to be a more competent evangelist.

SD   D   DS   AS   A   SA

169.   Others have expressed they have seen in me a God-given ability to practice evangelism.

SD   D   DS   AS   A   SA

170.   I have a biblical and tangible vision and model for practicing evangelism and equipping others to evangelize.

SD   D   DS   AS   A   SA

171.   I have the competency to practice evangelism towards people from all ages, gender, ethnicities, economic, religious, and cultural backgrounds, assuming language is not a barrier.

SD   D   DS   AS   A   SA

172.   I have the competency to practice evangelism in my personal life and train others to do the same.

SD   D   DS   AS   A   SA

173.   I have the competency to lead the church in designing structures that will best produce mature evangelists and not cater to emotionalism, pragmatism, or traditionalism.

SD   D   DS   AS   A   SA

174.   I have a biblical and tangible vision and model for leading a local church to be more involved in missions at the local, regional, and global levels.

SD D   DS   AS   A   SA

175.   I have the competency to motivate and equip a church to be more involved in
        going and giving towards local, regional, and global missions.

SD D   DS   AS   A   SA

176.   I have the competency to call out and train future missionaries from my
        congregation.

SD D   DS   AS   A   SA

COUNSELING AND CARE

177.   I strive to be a more competent biblical counselor for people preparing for
        marriage or struggling with sin or hardship.

SD D   DS   AS   A   SA

178.   Others have expressed in me a competency to provide others with biblical
        counseling and care.

SD D   DS   AS   A   SA

179.   I have a biblical and tangible vision and model for praying for the flock, and
        providing them biblical counseling and care.

SD D   DS   AS   A   SA

180.   I have the competency to be able to visit and pray for those who are sick or
        suffering through hardship.

SD   D   DS   AS   A   SA

181.   I have the competency to conduct funerals in a faithful manner that provides counsel and hope for those grieving.

SD   D   DS   AS   A   SA

182.   I have the competency to provide pre-marriage counseling and to faithfully perform a wedding for those seeking marriage.

SD   D   DS   AS   A   SA

183.   I have the competency to provide marriage counseling for those struggling in marriage.

SD   D   DS   AS   A   SA

184.   I have the competency to provide faithful counsel to those struggling with particular ongoing sins.

SD   D   DS   AS   A   SA

185.   I have the competency to provide faithful counsel to those struggling with particular ongoing emotional struggles.

SD   D   DS   AS   A   SA

186.   I can speak hard truths in a loving manner to others without compromising the truth that needs to be spoken.

SD   D   DS   AS   A   SA

174

187.   I can faithfully provide joy and hope for those who have ongoing struggles through life's natural brokenness.

        SD   D   DS   AS   A   SA

188.   I can correct and rebuke others in love, humility, and compassion.

        SD   D   DS   AS   A   SA

APPENDIX 5

PASTORAL TRAINING PARTICIPATION
EVALUATION TOOL (PTPET)

The following rubric was used to test the participation of the trainees' involvement in the pastoral training curriculum and schedule. This rubric was used to complete goal 3 of the project.

Table A2. Pastoral training participation evaluation tool

Pastoral Training Participation Evaluation Tool					
Lesson to be Evaluated:					
1= insufficient 2=requires attention 3=sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The trainee attended every teaching session of the curriculum.					
The trainee served one month under each ministry supervisor.					
The trainee attended every deacon meeting that required his attendance.					
The trainee attended every staff meeting that required his attendance.					
The trainee attended every corporate church worship gathering and business meeting that required his attendance.					
The trainee met with his assigned lay mentor once a month.					
The trainee set forth his best effort in preparation and delivery in the opportunities he was given to preach.					
The trainee practiced evangelism when he was tasked to do so.					
In 1,500 words or less please submit additional feedback identifying specific strengths and weaknesses of the schedule and aspects you would add or subtract.					

APPENDIX 6

MINISTRY SUPERVISOR SURVEY (MSS)

The following survey was used by ministry supervisors to assess each pastoral trainee's increase in pastoral wisdom after their completion of the program for the purpose of completing goal 4 of the project.

Agreement to Participate

The research in which you are about to participate in is designed to assist in identifying the current Christian conviction, character, and competency development of the participant, which is essential for any man to qualify for the office of elder. This research is being conducted by Kaleb Wimberly for the purpose of collecting data for a ministry project. In this research, you will answer questions concerning the improvement you have seen in the trainee's conviction, character, and competency since his participation in the trainee program. Any information you provide will be held *strictly confidential*, and at no time will your name be reported or identified with your responses. *Participation is strictly voluntary and you are free to withdraw at any time*. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Trainee's Personal Identification Number: _____ (Please put a four-digit number)

<u>Directions:</u> Answer the following questions: Give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

CONVICTION

1. Since participating in the pastoral training program, the trainee has matured in the convictions necessary for faithful pastoral ministry.

        SD   D   DS   AS   A   SA

CHARACTER

2. Since participating in the pastoral training program, the trainee has matured in the character necessary for faithful pastoral ministry.

        SD   D   DS   AS   A   SA

COMPETENCY

3. Since participating in the pastoral training program, the trainee has matured in the competencies necessary for faithful pastoral ministry.

        SD   D   DS   AS   A   SA

APPENDIX 7

AGGREGATE PRE- AND POST-SURVEY AVERAGES
FROM PASTORAL TRAINEE SURVEY (PTS)

Table A3. Aggregate pre- and post-series survey (PTS) observation data

AGGREGATE PRE- AND POST-SURVEY PTS SCORES				
STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
CONVICTION				
THEOLOGY				
1	5.67	5.33	-0.34	-7%
2	5.33	5.33	0.00	0%
3	4.67	5.33	0.67	13%
4	4.67	5.33	0.67	13%
5	4.33	5.33	1.00	20%
6	4.67	5.33	0.67	13%
7	4.67	5.33	0.67	13%
8	4.33	5.33	1.00	20%
9	5.00	5.33	0.33	7%
Theology Average:	4.82	5.33	0.52	10%
ETHICS				
10	4.67	5.33	0.67	13%
11	4.67	5.33	0.67	13%
12	4.00	5.00	1.00	20%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
13	4.00	5.00	1.00	20%
14	4.67	5.33	0.67	13%
15	3.67	4.67	1.00	20%
16	4.33	5.33	1.00	20%
17	4.33	5.33	1.00	20%
18	5.00	5.67	0.67	13%
19	4.00	5.33	1.33	27%
20	4.33	5.33	1.00	20%
21	4.33	5.33	1.00	20%
22	4.33	5.33	1.00	20%
Ethics Average:	4.33	5.26	0.92	18%
ECCLESIOLOGY				
23	4.33	5.67	1.33	27%
24	4.67	5.67	1.00	20%
25	4.67	5.33	0.67	13%
26	4.67	5.67	1.00	20%
27	4.67	5.33	0.67	13%
28	4.00	5.00	1.00	20%
29	5.00	5.33	0.33	7%
30	4.33	5.33	1.00	20%
31	3.33	5.33	2.00	40%
32	4.00	5.33	1.33	27%
33	4.67	5.33	0.67	13%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
34	4.67	5.33	0.67	13%
Ecclesiology Average:	4.42	5.39	0.97	19%
HISTORY				
35	4.33	5.33	1.00	20%
36	5.67	5.67	0.00	0%
37	4.33	5.67	1.33	27%
38	4.33	5.33	1.00	20%
39	4.33	5.00	0.67	13%
40	4.00	5.33	1.33	27%
41	4.00	5.33	1.33	27%
42	4.33	5.33	1.00	20%
43	4.33	5.00	0.67	13%
44	4.33	5.33	1.00	20%
45	3.67	5.00	1.33	27%
46	4.00	5.33	1.33	27%
47	3.67	5.00	1.33	27%
48	4.00	5.33	1.33	27%
49	4.00	5.00	1.00	20%
50	3.67	5.33	1.67	33%
History Average:	4.19	5.27	1.08	22%
PASTORAL MINISTRY				
51	5.33	5.67	0.33	7%
52	4.33	5.33	1.00	20%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
53	4.33	5.33	1.00	20%
54	4.67	5.67	1.00	20%
55	4.33	5.67	1.33	27%
56	4.33	5.33	1.00	20%
57	3.67	5.33	1.67	33%
58	4.67	5.33	0.67	13%
59	4.67	5.33	0.67	13%
60	4.00	5.00	1.00	20%
61	4.33	5.67	1.33	27%
62	5.00	5.33	0.33	7%
63	4.00	5.33	1.33	27%
Pastoral Ministry Average:	4.44	5.41	0.97	19%
Conviction Average:	4.40	5.33	0.93	19%
CHARACTER				
DEVOTION AND DISCIPLINE				
64	6.00	6.00	0.00	0%
65	5.00	5.00	0.00	0%
66	3.67	4.67	1.00	20%
67	4.00	5.00	1.00	20%
68	4.67	5.00	0.33	7%
69	4.00	5.33	1.33	27%
70	4.67	5.33	0.67	13%
71	3.67	5.67	2.00	40%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
72	2.67	4.67	2.00	40%
73	3.67	4.67	1.00	20%
74	4.00	4.67	0.67	13%
75	5.00	5.67	0.67	13%
Devotion and Discipline Average:	4.25	5.14	0.89	18%
LOVE OF GOD AND NEIGHBOR				
76	5.00	5.33	0.33	7%
77	5.33	5.67	0.33	7%
78	4.67	5.33	0.67	13%
79	5.33	5.33	0.00	0%
80	4.67	5.67	1.00	20%
81	5.00	5.67	0.67	13%
82	3.00	5.00	2.00	40%
83	3.67	5.00	1.33	27%
84	3.33	5.00	1.67	33%
85	4.00	5.33	1.33	27%
86	4.33	5.67	1.33	27%
87	4.00	4.67	0.67	13%
88	3.33	4.67	1.33	27%
89	4.00	5.33	1.33	27%
90	5.00	5.33	0.33	7%
Love of God and Neighbor Average:	4.31	5.27	0.96	19%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
LIVING ABOVE REPROACH				
91	5.33	5.33	0.00	0%
92	3.67	5.00	1.33	27%
93	4.00	5.33	1.33	27%
94	3.00	5.00	2.00	40%
95	4.00	5.00	1.00	20%
96	3.00	4.33	1.33	27%
97	3.33	4.33	1.00	20%
98	4.33	4.67	0.33	7%
99	5.33	5.33	0.00	0%
100	3.67	5.00	1.33	27%
101	3.67	5.00	1.33	27%
102	4.33	5.00	0.67	13%
103	4.00	4.67	0.67	13%
104	2.67	3.67	1.00	20%
105	2.67	4.00	1.33	27%
106	4.67	4.67	0.00	0%
107	4.67	5.33	0.67	13%
108	4.67	5.33	0.67	13%
109	4.33	4.33	0.00	0%
110	4.67	5.67	1.00	20%
111	4.33	5.00	0.67	13%
112	3.33	4.33	1.00	20%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
113	3.67	5.33	1.67	33%
114	3.00	4.67	1.67	33%
115	5.33	5.33	0.00	0%
116	4.00	5.00	1.00	20%
117	4.00	4.67	0.67	13%
118	4.00	4.67	0.67	13%
119	4.00	4.00	0.00	0%
120	5.00	5.33	0.33	7%
121	3.33	4.67	1.33	27%
122	3.33	5.00	1.67	33%
123	4.00	5.00	1.00	20%
124	4.33	5.33	1.00	20%
125	4.67	5.67	1.00	20%
126	4.33	4.67	0.33	7%
127	4.00	4.67	0.67	13%
128	5.33	5.33	0.00	0%
Living Above Reproach Average:	4.05	4.89	0.83	17%
EXPERIENCE AND SUFFERING				
129	5.33	5.67	0.33	7%
130	5.00	5.33	0.33	7%
131	5.33	5.33	0.00	0%
132	5.67	5.67	0.00	0%
133	5.00	5.33	0.33	7%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
134	4.67	5.67	1.00	20%
Experience and Suffering Average:	5.17	5.50	0.33	7%
Character Average:	4.23	5.06	0.83	17%
COMPETENCY				
PREACHING				
135	5.33	5.33	0.00	0%
136	5.00	5.00	0.00	0%
137	4.67	4.67	0.00	0%
138	4.33	5.33	1.00	20%
139	3.67	5.33	1.67	33%
140	3.67	5.00	1.33	27%
141	3.33	5.33	2.00	40%
142	3.00	5.33	2.33	47%
143	4.67	5.33	0.67	13%
144	4.00	5.00	1.00	20%
145	4.67	5.33	0.67	13%
Preaching Average:	4.21	5.18	0.97	19%
LEADING AND MANAGING				
146	4.67	5.00	0.33	7%
147	4.33	5.33	1.00	20%
148	4.33	4.67	0.33	7%
149	4.00	5.33	1.33	27%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
150	3.67	5.33	1.67	33%
151	4.33	5.33	1.00	20%
152	3.67	5.67	2.00	40%
153	4.00	5.33	1.33	27%
154	3.33	5.00	1.67	33%
155	3.33	4.67	1.33	27%
156	3.33	5.33	2.00	40%
157	4.00	5.33	1.33	27%
158	3.67	5.33	1.67	33%
Leading and Managing Average:	3.90	5.21	1.31	26%
DISCIPLESHIP				
159	4.67	5.33	0.67	13%
160	4.67	5.00	0.33	7%
161	4.33	5.00	0.67	13%
162	4.33	5.00	0.67	13%
163	3.33	5.33	2.00	40%
164	4.33	5.33	1.00	20%
165	4.00	5.33	1.33	27%
166	4.67	5.67	1.00	20%
167	4.33	5.67	1.33	27%
Discipleship Average:	4.30	5.30	1.00	20%
EVANGELISM AND MISSIONS				
168	5.00	5.33	0.33	7%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
169	3.67	3.67	0.00	0%
170	4.00	4.00	0.00	0%
171	3.67	5.33	1.67	33%
172	3.67	4.33	0.67	13%
173	3.33	5.00	1.67	33%
174	3.67	5.33	1.67	33%
175	3.33	5.00	1.67	33%
176	4.00	4.67	0.67	13%
Evangelism and Missions Average:	3.81	4.74	0.93	19%
COUNSELING AND CARE				
177	3.67	5.33	1.67	33%
178	4.00	4.67	0.67	13%
179	3.33	5.00	1.67	33%
180	4.00	5.00	1.00	20%
181	2.33	4.67	2.33	47%
182	2.00	4.33	2.33	47%
183	1.67	4.33	2.67	53%
184	3.67	5.00	1.33	27%
185	3.67	5.00	1.33	27%
186	4.33	5.00	0.67	13%
187	4.33	5.00	0.67	13%
188	3.33	5.33	2.00	40%

STATEMENT	PRE-AVERAGE	POST-AVERAGE	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
Counseling and Care Average:	3.36	4.89	1.53	31%
Competency Average:	3.90	5.07	1.17	23%
Total	4.19	5.15	0.96	19%

AGGREGATE PRE- AND POST-SURVEY (PTS)
COMPARISON FOR PRIMARY CATEGORIES
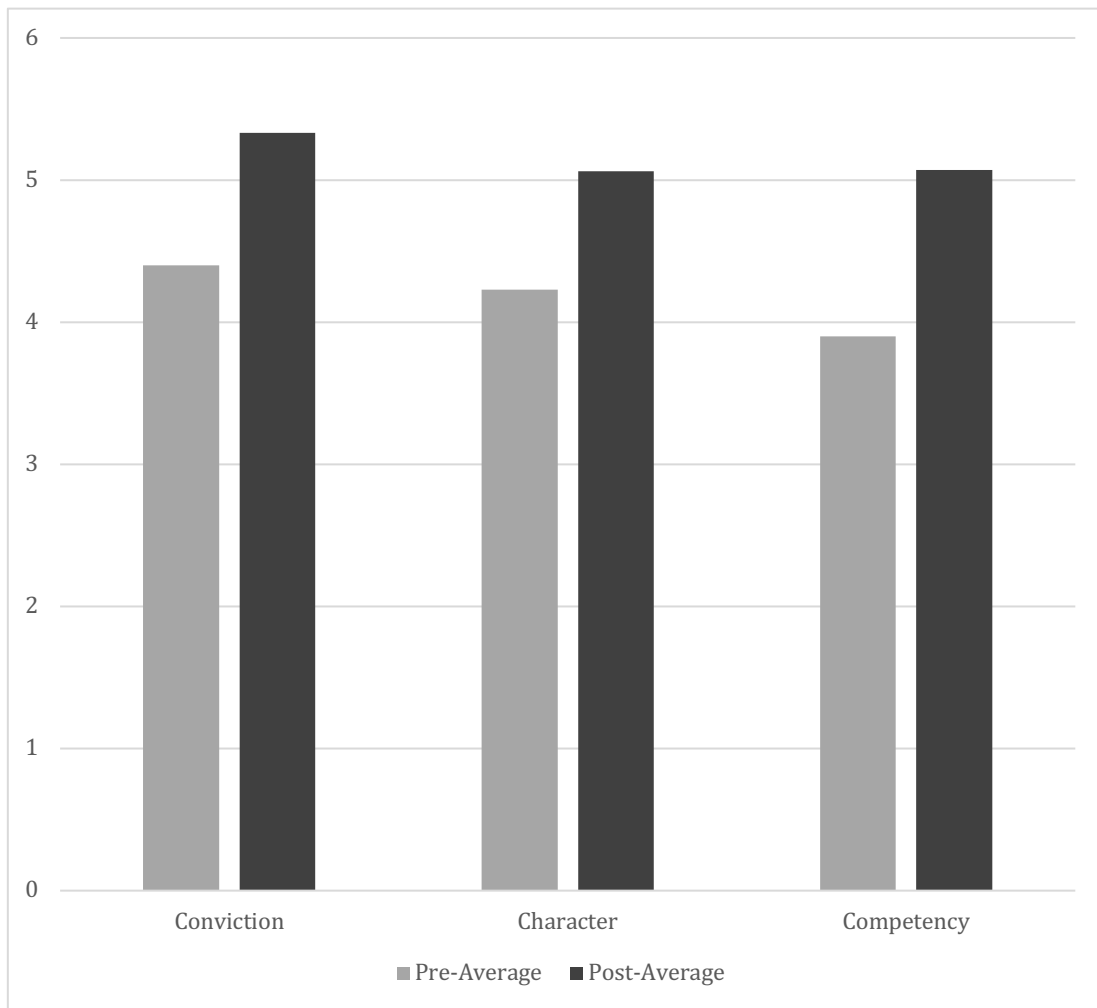
Figure A1. Aggregate pre- and post-survey (PTS) comparison for primary categories

AGGREGATE PRE- AND POST-SURVEY (PTS)
COMPARISON FOR SUB-CATEGORIES
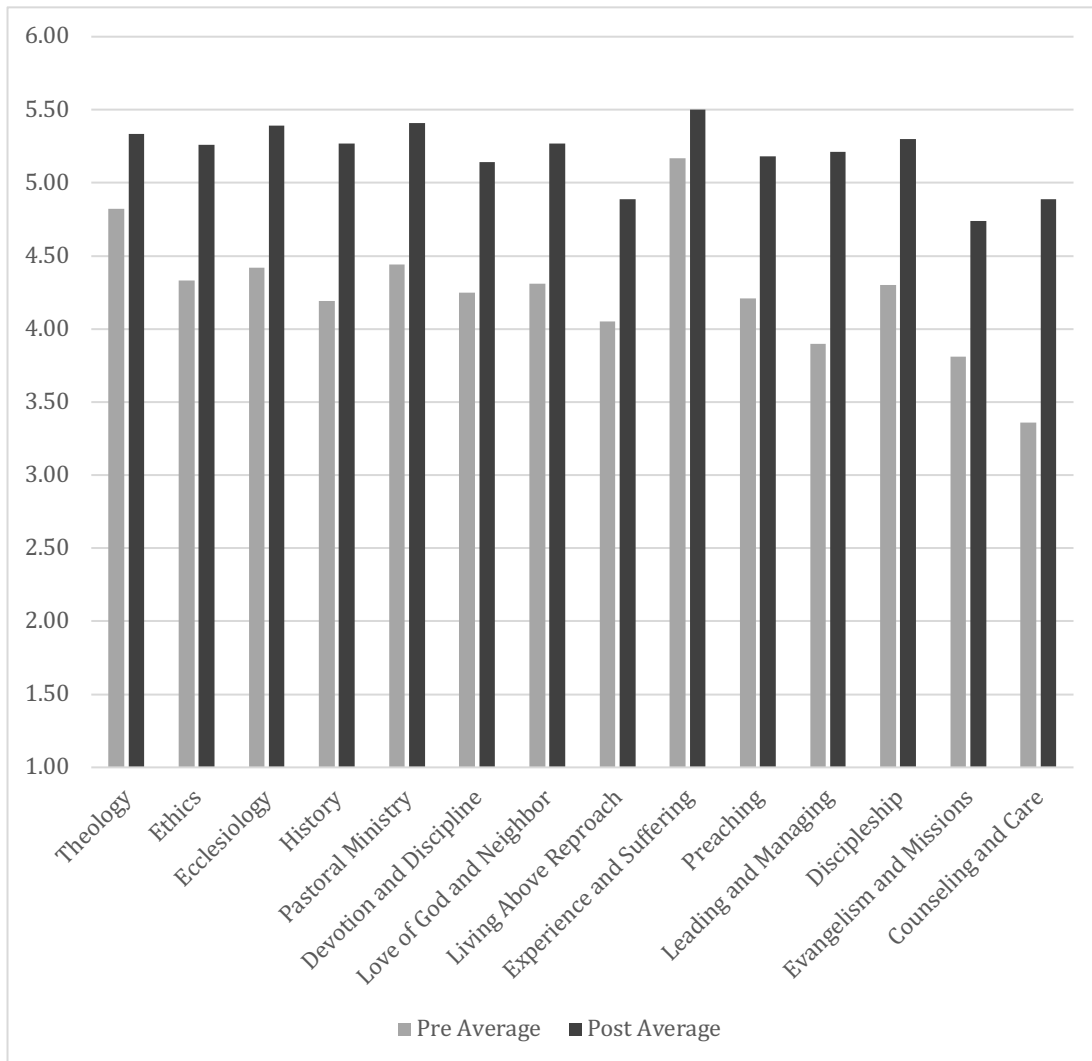
Figure A2. Aggregate pre- and post-survey (PTS) comparison for sub-categories

APPENDIX 10

INDIVIDUAL PRE- AND POST-SURVEY AVERAGES
FROM PASTORAL TRAINEE SURVEY (PTS)

Table A4. Trainee 1 pre- and post-series survey (PTS) observation data

STATEMENT	PRE-AVG	POST-AVG	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
TRAINEE 1				
CONVICTION				
THEOLOGY				
1	5.00	5.00	0.00	0%
2	5.00	5.00	0.00	0%
3	5.00	5.00	0.00	0%
4	5.00	5.00	0.00	0%
5	4.00	5.00	1.00	20%
6	4.00	5.00	1.00	20%
7	5.00	5.00	0.00	0%
8	5.00	5.00	0.00	0%
9	5.00	5.00	0.00	0%
Theology Average:	4.78	5.00	0.22	4%
ETHICS				
10	4.00	5.00	1.00	20%
11	4.00	5.00	1.00	20%
12	4.00	5.00	1.00	20%
13	4.00	5.00	1.00	20%
14	4.00	5.00	1.00	20%
15	4.00	5.00	1.00	20%
16	5.00	5.00	0.00	0%
17	4.00	5.00	1.00	20%
18	4.00	5.00	1.00	20%
19	4.00	5.00	1.00	20%
20	3.00	5.00	2.00	40%
21	4.00	5.00	1.00	20%
22	4.00	5.00	1.00	20%
Ethics Average:	4.00	5.00	1.00	20%
ECCLESIOLOGY				
23	5.00	6.00	1.00	20%
24	5.00	6.00	1.00	20%

25	5.00	5.00	0.00	0%
26	5.00	6.00	1.00	20%
27	5.00	5.00	0.00	0%
28	4.00	5.00	1.00	20%
29	5.00	5.00	0.00	0%
30	4.00	5.00	1.00	20%
31	3.00	5.00	2.00	40%
32	3.00	5.00	2.00	40%
33	4.00	5.00	1.00	20%
34	5.00	5.00	0.00	0%
Ecclesiology Average:	4.42	5.25	0.83	17%
HISTORY				
35	4.00	5.00	1.00	20%
36	5.00	5.00	0.00	0%
37	3.00	5.00	2.00	40%
38	4.00	5.00	1.00	20%
39	4.00	5.00	1.00	20%
40	4.00	5.00	1.00	20%
41	4.00	5.00	1.00	20%
42	4.00	5.00	1.00	20%
43	4.00	5.00	1.00	20%
44	4.00	5.00	1.00	20%
45	4.00	5.00	1.00	20%
46	3.00	5.00	2.00	40%
47	3.00	5.00	2.00	40%
48	4.00	5.00	1.00	20%
49	4.00	5.00	1.00	20%
50	4.00	5.00	1.00	20%
History Average:	3.88	5.00	1.13	23%
PASTORAL MINISTRY				
51	5.00	5.00	0.00	0%
52	4.00	5.00	1.00	20%
53	4.00	5.00	1.00	20%
54	5.00	6.00	1.00	20%
55	5.00	6.00	1.00	20%
56	4.00	5.00	1.00	20%
57	4.00	6.00	2.00	40%
58	5.00	5.00	0.00	0%
59	5.00	5.00	0.00	0%
60	4.00	5.00	1.00	20%
61	4.00	6.00	2.00	40%

62	4.00	5.00	1.00	20%
63	5.00	5.00	0.00	0%
Pastoral Ministry Average:	4.46	5.31	0.85	17%
Conviction Average:	4.25	5.11	0.86	17%
CHARACTER				
DEVOTION AND DISCIPLINE				
64	6.00	6.00	0.00	0%
65	5.00	5.00	0.00	0%
66	4.00	5.00	1.00	20%
67	4.00	5.00	1.00	20%
68	5.00	5.00	0.00	0%
69	3.00	5.00	2.00	40%
70	5.00	5.00	0.00	0%
71	4.00	6.00	2.00	40%
72	3.00	5.00	2.00	40%
73	3.00	5.00	2.00	40%
74	5.00	5.00	0.00	0%
75	5.00	6.00	1.00	20%
Devotion and Discipline Average:	4.33	5.25	0.92	18%
LOVE OF GOD AND NEIGHBOR				
76	5.00	5.00	0.00	0%
77	5.00	6.00	1.00	20%
78	5.00	5.00	0.00	0%
79	5.00	5.00	0.00	0%
80	5.00	6.00	1.00	20%
81	6.00	6.00	0.00	0%
82	3.00	5.00	2.00	40%
83	4.00	5.00	1.00	20%
84	5.00	5.00	0.00	0%
85	4.00	6.00	2.00	40%
86	4.00	6.00	2.00	40%
87	5.00	5.00	0.00	0%
88	4.00	5.00	1.00	20%
89	4.00	5.00	1.00	20%
90	5.00	5.00	0.00	0%
Love of God and Neighbor Average:	4.60	5.33	0.73	15%

LIVING ABOVE REPROACH				
91	5.00	5.00	0.00	0%
92	4.00	5.00	1.00	20%
93	4.00	5.00	1.00	20%
94	3.00	5.00	2.00	40%
95	4.00	5.00	1.00	20%
96	3.00	4.00	1.00	20%
97	4.00	5.00	1.00	20%
98	5.00	5.00	0.00	0%
99	6.00	6.00	0.00	0%
100	3.00	5.00	2.00	40%
101	4.00	5.00	1.00	20%
102	5.00	5.00	0.00	0%
103	5.00	5.00	0.00	0%
104	3.00	5.00	2.00	40%
105	3.00	4.00	1.00	20%
106	5.00	5.00	0.00	0%
107	5.00	5.00	0.00	0%
108	6.00	6.00	0.00	0%
109	4.00	5.00	1.00	20%
110	5.00	6.00	1.00	20%
111	5.00	5.00	0.00	0%
112	5.00	5.00	0.00	0%
113	5.00	5.00	0.00	0%
114	3.00	5.00	2.00	40%
115	5.00	5.00	0.00	0%
116	4.00	5.00	1.00	20%
117	5.00	5.00	0.00	0%
118	4.00	5.00	1.00	20%
119	4.00	5.00	1.00	20%
120	5.00	5.00	0.00	0%
121	3.00	5.00	2.00	40%
122	4.00	5.00	1.00	20%
123	5.00	5.00	0.00	0%
124	4.00	5.00	1.00	20%
125	5.00	6.00	1.00	20%
126	6.00	6.00	0.00	0%
127	4.00	5.00	1.00	20%
128	5.00	5.00	0.00	0%
Living Above Reproach Average:	4.39	5.08	0.68	14%

EXPERIENCE AND SUFFERING				
129	5.00	6.00	1.00	20%
130	4.00	5.00	1.00	20%
131	5.00	5.00	0.00	0%
132	6.00	6.00	0.00	0%
133	4.00	5.00	1.00	20%
134	5.00	6.00	1.00	20%
Experience and Suffering Average:	4.83	5.50	0.67	13%
Character Average:	4.46	5.20	0.73	15%
COMPETENCY				
PREACHING				
135	5.00	5.00	0.00	0%
136	5.00	5.00	0.00	0%
137	5.00	5.00	0.00	0%
138	4.00	5.00	1.00	20%
139	4.00	5.00	1.00	20%
140	4.00	5.00	1.00	20%
141	4.00	5.00	1.00	20%
142	4.00	5.00	1.00	20%
143	5.00	5.00	0.00	0%
144	4.00	5.00	1.00	20%
145	5.00	5.00	0.00	0%
Preaching Average:	4.45	5.00	0.55	11%
LEADING AND MANAGING				
146	5.00	5.00	0.00	0%
147	4.00	6.00	2.00	40%
148	5.00	5.00	0.00	0%
149	5.00	5.00	0.00	0%
150	4.00	5.00	1.00	20%
151	5.00	5.00	0.00	0%
152	4.00	6.00	2.00	40%
153	4.00	6.00	2.00	40%
154	4.00	5.00	1.00	20%
155	4.00	5.00	1.00	20%
156	4.00	6.00	2.00	40%
157	4.00	5.00	1.00	20%
158	5.00	5.00	0.00	0%
Leading and Managing Average:	4.38	5.31	0.92	18%

DISCIPLESHIP				
159	4.00	6.00	2.00	40%
160	5.00	5.00	0.00	0%
161	4.00	5.00	1.00	20%
162	4.00	5.00	1.00	20%
163	4.00	5.00	1.00	20%
164	5.00	5.00	0.00	0%
165	4.00	5.00	1.00	20%
166	5.00	6.00	1.00	20%
167	5.00	6.00	1.00	20%
Discipleship Average:	4.44	5.33	0.89	18%
EVANGELISM AND MISSIONS				
168	5.00	5.00	0.00	0%
169	5.00	5.00	0.00	0%
170	5.00	5.00	0.00	0%
171	4.00	5.00	1.00	20%
172	4.00	5.00	1.00	20%
173	4.00	5.00	1.00	20%
174	5.00	5.00	0.00	0%
175	4.00	5.00	1.00	20%
176	5.00	5.00	0.00	0%
Evangelism and Missions Average:	4.56	5.00	0.44	9%
COUNSELING AND CARE				
177	3.00	5.00	2.00	40%
178	4.00	5.00	1.00	20%
179	4.00	5.00	1.00	20%
180	4.00	5.00	1.00	20%
181	3.00	5.00	2.00	40%
182	3.00	5.00	2.00	40%
183	2.00	5.00	3.00	60%
184	4.00	5.00	1.00	20%
185	4.00	5.00	1.00	20%
186	5.00	5.00	0.00	0%
187	5.00	5.00	0.00	0%
188	4.00	5.00	1.00	20%
Counseling and Care Average:	3.75	5.00	1.25	25%
Competency Average:	4.30	5.13	0.83	17%
Total Average:	4.35	5.15	0.80	16%

Table A5. Trainee 2 pre- and post-series survey (PTS) observation data

STATEMENT	PRE-AVG	POST-AVG	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
TRAINEE 2				
CONVICTION				
THEOLOGY				
1	6.00	6.00	0.00	0%
2	6.00	6.00	0.00	0%
3	5.00	6.00	1.00	20%
4	5.00	6.00	1.00	20%
5	4.00	6.00	2.00	40%
6	5.00	6.00	1.00	20%
7	5.00	6.00	1.00	20%
8	4.00	6.00	2.00	40%
9	5.00	6.00	1.00	20%
Theology Average:	5.00	6.00	1.00	20%
ETHICS				
10	5.00	6.00	1.00	20%
11	5.00	6.00	1.00	20%
12	4.00	5.00	1.00	20%
13	4.00	5.00	1.00	20%
14	6.00	6.00	0.00	0%
15	5.00	5.00	0.00	0%
16	4.00	6.00	2.00	40%
17	5.00	6.00	1.00	20%
18	6.00	6.00	0.00	0%
19	4.00	6.00	2.00	40%
20	6.00	6.00	0.00	0%
21	5.00	6.00	1.00	20%
22	5.00	6.00	1.00	20%
Ethics Average:	4.92	5.77	0.85	17%
ECCLESIOLOGY				
23	4.00	6.00	2.00	40%
24	5.00	6.00	1.00	20%
25	5.00	6.00	1.00	20%
26	5.00	6.00	1.00	20%
27	5.00	6.00	1.00	20%
28	4.00	5.00	1.00	20%
29	6.00	6.00	0.00	0%
30	5.00	6.00	1.00	20%
31	5.00	6.00	1.00	20%
32	5.00	6.00	1.00	20%
33	6.00	6.00	0.00	0%

34	5.00	6.00	1.00	20%
Ecclesiology Average:	5.00	5.92	0.92	18%
HISTORY				
35	6.00	6.00	0.00	0%
36	6.00	6.00	0.00	0%
37	4.00	6.00	2.00	40%
38	5.00	6.00	1.00	20%
39	5.00	5.00	0.00	0%
40	4.00	6.00	2.00	40%
41	4.00	6.00	2.00	40%
42	5.00	6.00	1.00	20%
43	5.00	5.00	0.00	0%
44	5.00	6.00	1.00	20%
45	3.00	5.00	2.00	40%
46	5.00	6.00	1.00	20%
47	4.00	5.00	1.00	20%
48	4.00	6.00	2.00	40%
49	4.00	5.00	1.00	20%
50	3.00	6.00	3.00	60%
History Average:	4.50	5.69	1.19	24%
PASTORAL MINISTRY				
51	6.00	6.00	0.00	0%
52	5.00	6.00	1.00	20%
53	5.00	6.00	1.00	20%
54	5.00	6.00	1.00	20%
55	4.00	6.00	2.00	40%
56	5.00	6.00	1.00	20%
57	4.00	5.00	1.00	20%
58	5.00	6.00	1.00	20%
59	5.00	6.00	1.00	20%
60	5.00	5.00	0.00	0%
61	5.00	6.00	1.00	20%
62	6.00	6.00	0.00	0%
63	3.00	6.00	3.00	60%
Pastoral Ministry Average:	4.85	5.85	1.00	20%
Conviction Average:	4.83	5.83	1.00	20%
CHARACTER				
DEVOTION AND DISCIPLINE				
64	6.00	6.00	0.00	0%
65	5.00	6.00	1.00	20%

66	4.00	5.00	1.00	20%
67	5.00	6.00	1.00	20%
68	5.00	6.00	1.00	20%
69	5.00	6.00	1.00	20%
70	5.00	6.00	1.00	20%
71	5.00	6.00	1.00	20%
72	3.00	5.00	2.00	40%
73	4.00	5.00	1.00	20%
74	4.00	5.00	1.00	20%
75	6.00	6.00	0.00	0%
Devotion and Discipline Average:	4.75	5.67	0.92	18%
LOVE OF GOD AND NEIGHBOR				
76	6.00	6.00	0.00	0%
77	6.00	6.00	0.00	0%
78	5.00	6.00	1.00	20%
79	6.00	6.00	0.00	0%
80	5.00	6.00	1.00	20%
81	5.00	6.00	1.00	20%
82	4.00	5.00	1.00	20%
83	5.00	6.00	1.00	20%
84	3.00	6.00	3.00	60%
85	5.00	6.00	1.00	20%
86	6.00	6.00	0.00	0%
87	4.00	5.00	1.00	20%
88	3.00	5.00	2.00	40%
89	6.00	6.00	0.00	0%
90	6.00	6.00	0.00	0%
Love of God and Neighbor Average:	5.00	5.80	0.80	16%
LIVING ABOVE REPROACH				
91	6.00	6.00	0.00	0%
92	3.00	5.00	2.00	40%
93	5.00	6.00	1.00	20%
94	3.00	6.00	3.00	60%
95	5.00	6.00	1.00	20%
96	2.00	6.00	4.00	80%
97	5.00	6.00	1.00	20%
98	5.00	5.00	0.00	0%
99	6.00	6.00	0.00	0%
100	6.00	6.00	0.00	0%
101	5.00	6.00	1.00	20%

102	5.00	6.00	1.00	20%
103	5.00	6.00	1.00	20%
104	3.00	4.00	1.00	20%
105	2.00	4.00	2.00	40%
106	5.00	5.00	0.00	0%
107	5.00	6.00	1.00	20%
108	6.00	6.00	0.00	0%
109	6.00	6.00	0.00	0%
110	6.00	6.00	0.00	0%
111	5.00	5.00	0.00	0%
112	3.00	4.00	1.00	20%
113	3.00	6.00	3.00	60%
114	3.00	4.00	1.00	20%
115	6.00	6.00	0.00	0%
116	6.00	6.00	0.00	0%
117	5.00	5.00	0.00	0%
118	5.00	5.00	0.00	0%
119	6.00	3.00	-3.00	-60%
120	6.00	6.00	0.00	0%
121	3.00	5.00	2.00	40%
122	4.00	6.00	2.00	40%
123	5.00	6.00	1.00	20%
124	5.00	6.00	1.00	20%
125	4.00	6.00	2.00	40%
126	6.00	6.00	0.00	0%
127	5.00	5.00	0.00	0%
128	6.00	6.00	0.00	0%
Living Above Reproach Average:	4.74	5.50	0.76	15%
EXPERIENCE AND SUFFERING				
129	6.00	6.00	0.00	0%
130	6.00	6.00	0.00	0%
131	6.00	6.00	0.00	0%
132	6.00	6.00	0.00	0%
133	6.00	6.00	0.00	0%
134	5.00	6.00	1.00	20%
Experience and Suffering Average:	5.83	6.00	0.17	3%
Character Average:	4.89	5.63	0.75	15%

COMPETENCY				
PREACHING				
135	6.00	6.00	0.00	0%
136	6.00	6.00	0.00	0%
137	5.00	5.00	0.00	0%
138	5.00	6.00	1.00	20%
139	3.00	6.00	3.00	60%
140	3.00	5.00	2.00	40%
141	3.00	6.00	3.00	60%
142	3.00	6.00	3.00	60%
143	4.00	6.00	2.00	40%
144	4.00	5.00	1.00	20%
145	5.00	6.00	1.00	20%
Preaching Average:	4.27	5.73	1.45	29%
LEADING AND MANAGING				
146	5.00	6.00	1.00	20%
147	5.00	6.00	1.00	20%
148	4.00	5.00	1.00	20%
149	4.00	6.00	2.00	40%
150	4.00	6.00	2.00	40%
151	4.00	6.00	2.00	40%
152	4.00	6.00	2.00	40%
153	4.00	5.00	1.00	20%
154	3.00	5.00	2.00	40%
155	4.00	5.00	1.00	20%
156	4.00	6.00	2.00	40%
157	5.00	6.00	1.00	20%
158	3.00	6.00	3.00	60%
Leading and Managing Average:	4.08	5.69	1.62	32%
DISCIPLESHIP				
159	6.00	6.00	0.00	0%
160	5.00	6.00	1.00	20%
161	6.00	6.00	0.00	0%
162	5.00	5.00	0.00	0%
163	2.00	6.00	4.00	80%
164	4.00	6.00	2.00	40%
165	5.00	6.00	1.00	20%
166	5.00	6.00	1.00	20%
167	4.00	6.00	2.00	40%
Discipleship Average:	4.67	5.89	1.22	24%

EVANGELISM AND MISSIONS				
168	6.00	6.00	0.00	0%
169	2.00	2.00	0.00	0%
170	3.00	3.00	0.00	0%
171	2.00	6.00	4.00	80%
172	3.00	4.00	1.00	20%
173	4.00	6.00	2.00	40%
174	3.00	6.00	3.00	60%
175	3.00	5.00	2.00	40%
176	3.00	4.00	1.00	20%
Evangelism and Missions Average:	3.22	4.67	1.44	29%
COUNSELING AND CARE				
177	6.00	6.00	0.00	0%
178	5.00	5.00	0.00	0%
179	4.00	6.00	2.00	40%
180	5.00	6.00	1.00	20%
181	2.00	5.00	3.00	60%
182	2.00	4.00	2.00	40%
183	2.00	4.00	2.00	40%
184	5.00	6.00	1.00	20%
185	5.00	6.00	1.00	20%
186	5.00	5.00	0.00	0%
187	5.00	6.00	1.00	20%
188	3.00	6.00	3.00	60%
Counseling and Care Average:	4.08	5.42	1.33	27%
Competency Average:	4.07	5.50	1.43	29%
Total Average:	4.63	5.66	1.03	21%

Table A6. Trainee 3 pre- and post-series survey (PTS) observation data

STATEMENT	PRE-AVG	POST-AVG	SCORE DIFFERENCE	PERCENTAGE DIFFERENCE
TRAINEE 3				
CONVICTION				
THEOLOGY				
1	6.00	5.00	-1.00	-20%
2	5.00	5.00	0.00	0%
3	4.00	5.00	1.00	20%
4	4.00	5.00	1.00	20%
5	5.00	5.00	0.00	0%
6	5.00	5.00	0.00	0%
7	4.00	5.00	1.00	20%
8	4.00	5.00	1.00	20%
9	5.00	5.00	0.00	0%
Theology Average:	4.67	5.00	0.33	7%
ETHICS				
10	5.00	5.00	0.00	0%
11	5.00	5.00	0.00	0%
12	4.00	5.00	1.00	20%
13	4.00	5.00	1.00	20%
14	4.00	5.00	1.00	20%
15	2.00	4.00	2.00	40%
16	4.00	5.00	1.00	20%
17	4.00	5.00	1.00	20%
18	5.00	6.00	1.00	20%
19	4.00	5.00	1.00	20%
20	4.00	5.00	1.00	20%
21	4.00	5.00	1.00	20%
22	4.00	5.00	1.00	20%
Ethics Average:	4.08	5.00	0.92	18%
ECCLESIOLOGY				
23	4.00	5.00	1.00	20%
24	4.00	5.00	1.00	20%
25	4.00	5.00	1.00	20%
26	4.00	5.00	1.00	20%
27	4.00	5.00	1.00	20%
28	4.00	5.00	1.00	20%
29	4.00	5.00	1.00	20%
30	4.00	5.00	1.00	20%
31	2.00	5.00	3.00	60%
32	4.00	5.00	1.00	20%

33	4.00	5.00	1.00	20%
34	4.00	5.00	1.00	20%
Ecclesiology Average:	3.83	5.00	1.17	23%
HISTORY				
35	3.00	5.00	2.00	40%
36	6.00	6.00	0.00	0%
37	6.00	6.00	0.00	0%
38	4.00	5.00	1.00	20%
39	4.00	5.00	1.00	20%
40	4.00	5.00	1.00	20%
41	4.00	5.00	1.00	20%
42	4.00	5.00	1.00	20%
43	4.00	5.00	1.00	20%
44	4.00	5.00	1.00	20%
45	4.00	5.00	1.00	20%
46	4.00	5.00	1.00	20%
47	4.00	5.00	1.00	20%
48	4.00	5.00	1.00	20%
49	4.00	5.00	1.00	20%
50	4.00	5.00	1.00	20%
History Average:	4.19	5.13	0.94	19%
PASTORAL MINISTRY				
51	5.00	6.00	1.00	20%
52	4.00	5.00	1.00	20%
53	4.00	5.00	1.00	20%
54	4.00	5.00	1.00	20%
55	4.00	5.00	1.00	20%
56	4.00	5.00	1.00	20%
57	3.00	5.00	2.00	40%
58	4.00	5.00	1.00	20%
59	4.00	5.00	1.00	20%
60	3.00	5.00	2.00	40%
61	4.00	5.00	1.00	20%
62	5.00	5.00	0.00	0%
63	4.00	5.00	1.00	20%
Pastoral Ministry Average:	4.00	5.08	1.08	22%
Conviction Average:	4.13	5.05	0.92	18%

CHARACTER				
DEVOTION AND DISCIPLINE				
64	6.00	6.00	0.00	0%
65	5.00	4.00	-1.00	-20%
66	3.00	4.00	1.00	20%
67	3.00	4.00	1.00	20%
68	4.00	4.00	0.00	0%
69	4.00	5.00	1.00	20%
70	4.00	5.00	1.00	20%
71	2.00	5.00	3.00	60%
72	2.00	4.00	2.00	40%
73	4.00	4.00	0.00	0%
74	3.00	4.00	1.00	20%
75	4.00	5.00	1.00	20%
Devotion and Discipline Average:	3.67	4.50	0.83	17%
LOVE OF GOD AND NEIGHBOR				
76	4.00	5.00	1.00	20%
77	5.00	5.00	0.00	0%
78	4.00	5.00	1.00	20%
79	5.00	5.00	0.00	0%
80	4.00	5.00	1.00	20%
81	4.00	5.00	1.00	20%
82	2.00	5.00	3.00	60%
83	2.00	4.00	2.00	40%
84	2.00	4.00	2.00	40%
85	3.00	4.00	1.00	20%
86	3.00	5.00	2.00	40%
87	3.00	4.00	1.00	20%
88	3.00	4.00	1.00	20%
89	2.00	5.00	3.00	60%
90	4.00	5.00	1.00	20%
Love of God and Neighbor Average:	3.33	4.67	1.33	27%
LIVING ABOVE REPROACH				
91	5.00	5.00	0.00	0%
92	4.00	5.00	1.00	20%
93	3.00	5.00	2.00	40%
94	3.00	4.00	1.00	20%
95	3.00	4.00	1.00	20%
96	4.00	3.00	-1.00	-20%
97	1.00	2.00	1.00	20%
98	3.00	4.00	1.00	20%

99	4.00	4.00	0.00	0%
100	2.00	4.00	2.00	40%
101	2.00	4.00	2.00	40%
102	3.00	4.00	1.00	20%
103	2.00	3.00	1.00	20%
104	2.00	2.00	0.00	0%
105	3.00	4.00	1.00	20%
106	4.00	4.00	0.00	0%
107	4.00	5.00	1.00	20%
108	2.00	4.00	2.00	40%
109	3.00	2.00	-1.00	-20%
110	3.00	5.00	2.00	40%
111	3.00	5.00	2.00	40%
112	2.00	4.00	2.00	40%
113	3.00	5.00	2.00	40%
114	3.00	5.00	2.00	40%
115	5.00	5.00	0.00	0%
116	2.00	4.00	2.00	40%
117	2.00	4.00	2.00	40%
118	3.00	4.00	1.00	20%
119	2.00	4.00	2.00	40%
120	4.00	5.00	1.00	20%
121	4.00	4.00	0.00	0%
122	2.00	4.00	2.00	40%
123	2.00	4.00	2.00	40%
124	4.00	5.00	1.00	20%
125	5.00	5.00	0.00	0%
126	1.00	2.00	1.00	20%
127	3.00	4.00	1.00	20%
128	5.00	5.00	0.00	0%
Living Above Reproach Average:	3.03	4.08	1.05	21%
EXPERIENCE AND SUFFERING				
129	5.00	5.00	0.00	0%
130	5.00	5.00	0.00	0%
131	5.00	5.00	0.00	0%
132	5.00	5.00	0.00	0%
133	5.00	5.00	0.00	0%
134	4.00	5.00	1.00	20%
Experience and Suffering Average:	4.83	5.00	0.17	3%
Character Average:	3.35	4.35	1.00	20%

COMPETENCY				
PREACHING				
135	5.00	5.00	0.00	0%
136	4.00	4.00	0.00	0%
137	4.00	4.00	0.00	0%
138	4.00	5.00	1.00	20%
139	4.00	5.00	1.00	20%
140	4.00	5.00	1.00	20%
141	3.00	5.00	2.00	40%
142	2.00	5.00	3.00	60%
143	5.00	5.00	0.00	0%
144	4.00	5.00	1.00	20%
145	4.00	5.00	1.00	20%
Preaching Average:	3.91	4.82	0.91	18%
LEADING AND MANAGING				
146	4.00	4.00	0.00	0%
147	4.00	4.00	0.00	0%
148	4.00	4.00	0.00	0%
149	3.00	5.00	2.00	40%
150	3.00	5.00	2.00	40%
151	4.00	5.00	1.00	20%
152	3.00	5.00	2.00	40%
153	4.00	5.00	1.00	20%
154	3.00	5.00	2.00	40%
155	2.00	4.00	2.00	40%
156	2.00	4.00	2.00	40%
157	3.00	5.00	2.00	40%
158	3.00	5.00	2.00	40%
Leading and Managing Average:	3.23	4.62	1.38	28%
DISCIPLESHIP				
159	4.00	4.00	0.00	0%
160	4.00	4.00	0.00	0%
161	3.00	4.00	1.00	20%
162	4.00	5.00	1.00	20%
163	4.00	5.00	1.00	20%
164	4.00	5.00	1.00	20%
165	3.00	5.00	2.00	40%
166	4.00	5.00	1.00	20%
167	4.00	5.00	1.00	20%

Discipleship Average:	3.78	4.67	0.89	18%
EVANGELISM AND MISSIONS				
168	4.00	5.00	1.00	20%
169	4.00	4.00	0.00	0%
170	4.00	4.00	0.00	0%
171	5.00	5.00	0.00	0%
172	4.00	4.00	0.00	0%
173	2.00	4.00	2.00	40%
174	3.00	5.00	2.00	40%
175	3.00	5.00	2.00	40%
176	4.00	5.00	1.00	20%
Evangelism and Missions Average:	3.67	4.56	0.89	18%
COUNSELING AND CARE				
177	2.00	5.00	3.00	60%
178	3.00	4.00	1.00	20%
179	2.00	4.00	2.00	40%
180	3.00	4.00	1.00	20%
181	2.00	4.00	2.00	40%
182	1.00	4.00	3.00	60%
183	1.00	4.00	3.00	60%
184	2.00	4.00	2.00	40%
185	2.00	4.00	2.00	40%
186	3.00	5.00	2.00	40%
187	3.00	4.00	1.00	20%
188	3.00	5.00	2.00	40%
Counseling and Care Average:	2.25	4.25	2.00	40%
Competency Average:	3.31	4.57	1.26	25%
Total Average:	3.60	4.65	1.05	21%

APPENDIX 11

MINISTRY SUPERVISOR SURVEY (MSS) RESULTS

CONVICTION

1. Since participating in the pastoral training program, the trainee has matured in the convictions necessary for faithful pastoral ministry.

SD	D	DS	AS	A	SA
0	0	0	0	5	7

CHARACTER

2. Since participating in the pastoral training program, the trainee has matured in the character necessary for faithful pastoral ministry.

SD	D	DS	AS	A	SA
0	0	0	1	5	9

COMPETENCY

3. Since participating in the pastoral training program, the trainee has matured in the competencies necessary for faithful pastoral maturity.

SD	D	DS	AS	A	SA
0	0	0	5	4	6

APPENDIX 12

PRE- AND POST-SERIES SURVEY T-TEST

Table A7. T-test: Paired two sample for means for pre- and post-series survey

	Pre AVG	*Post AVG*
Mean	4.19328014	5.15218085
Variance	0.48240742	0.15589938
Observations	188	188
Pearson Correlation	0.55975635	--
Hypothesized Mean Difference	0	--
df	187	--
t Stat	-22.842655	--
P(T<=t) one-tail	2.6551E-56	--
t Critical one-tail	1.65304289	--
P(T<=t) two-tail	5.3101E-56	--
t Critical two-tail	1.97273103	--

APPENDIX 13

PERMISSION TO USE SURVEY AND RUBRIC

The following email correspondence provides evidence of the approval of

Andrew Kevin Huette for his survey and rubric to be used in this project.

Re: Permission to Use Your Work
You replied on Tue 6/18/2019 12:02 PM
Andy Huette <andy@christ-cc.org>
Tue 6/18/2019 6:45 AM
Kaleb,
I'd be glad to let you use my project! I'm happy to know that's it's been profitable to someone else and I hope it can serve your church well. Feel free to use as much of it as you'd like.

Grace and Peace,

Andy

From: Kaleb Wimberly <kaleb.wimberly@live.com>
Sent: Monday, June 17, 2019 10:42:08 PM
To: Andy Huette
Subject: Permission to Use Your Work

Andy,

I hope you are well. My name is Kaleb Wimberly and I am a D.Min student at Southern and Associate Pastor at First Baptist Enterprise, Alabama. For my project, I am creating an internship program at our church. I have really appreciated your work and I would like your permission to use questions from your Character Self-Assessment Survey from Appendix 3 in your project. I will be evaluating the trainees in conviction, character, and competency and would like to use your character assessment questions to help my evaluation of their character. I would also like to ask your permission to use your Appendix 2 Curriculum Evaluation Rubric as a template to assist me in establishing my own rubric to critique my curriculum. If you would be so kind as to give me your permission I will make sure and give you credit for your original work. Blessings on your ministry brother.

Grace and peace,

Kaleb Wimberly
Associate Pastor
FBC Enterprise
302 N Main St
Enterprise, AL 36330
kaleb.wimberly@live.com

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ABSTRACT

DEVELOPING A PASTORAL TRAINING PROGRAM
AT FIRST BAPTIST CHURCH OF
ENTERPRISE, ALABAMA

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The Southern Baptist Theological Seminary, 2019
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This project sought to train future pastors in pastoral maturity through the categories of conviction, character, and competency in the context of First Baptist Church, Enterprise, Alabama. This was done for the purpose of equipping them to be faithful shepherds when the Lord appoints them to a specific ministry task. Chapter 1 presents the ministry context of First Baptist Enterprise and the goals of this project. Chapter 2 provides biblical and theological exegesis of four passages of Scripture to reveal the call for local churches to train future pastors in pastoral maturity through conviction, character, and competency. Chapter 3 presents a theoretical and practical basis for training future pastors in pastoral maturity through each category of conviction, character, and competency. Chapter 4 describes the project itself, recounting the content methodology of the pastoral training curriculum and schedule. Chapter 5 evaluates the efficacy of the project based on completion of the specified goals. Ultimately, this project sought to equip future pastors with the pastoral maturity necessary to pastor a church with conviction, character, and competency.

VITA

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