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DEVELOPING A PASTORAL RESIDENCY CURRICULUM
AT CALVARY BAPTIST CHURCH IN GREENVILLE, MI

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APPROVAL SHEET

DEVELOPING A PASTORAL RESIDENCY CURRICULUM
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To Katie,

My beautiful bride and loving companion. Thank you for your gracious support
throughout the seminary journey.

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LIST OF ABBREVIATIONS

BDAG *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*

PREFACE

Jesus instructed His disciples that “apart from me you can do nothing” (John 15:5). God has provided me with plenty of opportunities to learn this simple truth. I am indebted to my Savior for anything good that comes out of my life, including this project.

I also want to thank my bride for her consistent love and support throughout my seminary training. She has been a steady companion and faithful friend. I am thankful for her and her consistent love and encouragement. Her faithfulness encourages mine.

My seminary peers and Kern cohort at Grand Rapids Theological Seminary have played a formative role in my training as a pastor. I am especially thankful for Dr. Michael Wittmer. His investment in me has extended well beyond the classroom. His care, wisdom, and insight have deeply impacted me as a Christian and as a pastor.

I am also especially thankful for the saints of Calvary Baptist Church (CBC). Pastor Shaw, the pastoral staff, and the church board have all played an instrumental role in my growth as a person and as a pastor. The CBC church family has been a pivotal part of my growth in Christ. Since I have been baptized, called to ministry, married, and ordained at CBC, this church family will always have a special place in my heart.

A word of appreciation is also in order to Southern Seminary (SBTS). I am thankful for the faculty of SBTS and their commitment to the truth. I extend a special word of appreciation to Dr. Shawn Wright for his supervision of my project and for his insights along the way. It is my hope and prayer that this project would be a further testimony and expression of SBTS’s commitment to equip the church and stand for the truth.

Ethan Cole

Greenville, Michigan

May, 2021

CHAPTER 1

INTRODUCTION

The mission of the church is to make disciples of Jesus Christ. A core component of this mission is to equip the saints for the work of ministry (Eph 4:11-12) and train faithful men who will also teach others (2 Tim 2:2). Pastoral residencies are unique opportunities to better equip and prepare men for the rigors of pastoral life. Effective residencies are to be comprehensive, intentional, and immersive. For these reasons, this project aims to develop a suitable pastoral residency curriculum to be implemented at Calvary Baptist Church in Greenville, MI.

Context

Calvary Baptist Church (CBC) in Greenville, Michigan, is a growing, mid-size church located in a rural suburb northeast of Grand Rapids. CBC has doubled in size in the past ten years, growing from roughly three-hundred attenders in 2008 to over six-hundred in 2019. CBC's senior pastor, Mark Shaw, has been the lead teaching pastor for the past twenty-five years. Pastor Shaw has been the steady face and voice of the CBC family during this time, providing a stable and healthy pastoral presence in the community.

Though CBC has been blessed with steady senior pastoral leadership during the past twenty-five years, this period has also featured some tumultuous changes with other pastoral staff. In the past twenty-five years, CBC has had to terminate at least three associate pastors due to misconduct, pastoral negligence, or divisiveness. So, though Pastor Shaw's senior leadership has provided a stable pastoral presence at CBC for the last twenty-five years, there have also been significant inconsistencies with associate

pastors during this time. As a result, a general distrust or doubt of pastoral competence, character, and dependability developed among certain members of the church family (especially those present during the terminations of these associates).

Nevertheless, CBC is a growing church family that has hired an additional associate pastor in the last four years and hosted two different pastoral interns. Calvary has developed a short-term, thirteen-week pastoral internship that has been used to train roughly ten interns over the past twenty years. The pastoral interns at CBC have had a wide range of ministry and educational experience, with some engaging the internship before any formal theological training, and with others beginning the internship while nearing the completion of their seminary or Bible-college training.

The past seven years have included stable growth and consistent leadership at CBC. Three of the current pastoral staff members have been together for the past eight years, and the fourth member of the pastoral staff was hired roughly four years ago. In the past eight years, there have been no pastoral terminations, and there has been a growing and stabilizing morale in pastoral leadership.

As the church continues to grow numerically, there has been increased recognition of the need for ministry training and development. In the past three years, CBC has developed a biblical counseling training initiative to meet this need. Nevertheless, due to the church's need for wise and competent pastors, CBC is also in need of a more robust training process that better equips young men for the demands and rigors of pastoral life.

Due to its size and location, CBC is well-positioned to offer such pastoral training. CBC is located roughly forty minutes from downtown Grand Rapids and is within a reasonable driving distance from multiple accredited and respected seminaries. Grand Rapids Theological Seminary, Calvin Seminary, and Puritan Reformed Theological Seminary, for example, are all located within a reasonable driving distance from CBC. Therefore, based upon its location, CBC is reasonably positioned to host

pastoral residents from multiple seminaries.

However, one concern in developing a pastoral residency at CBC is the current pastoral team's ability and margin to invest in a pastoral resident. Due to ongoing ministry requirements and schedules, there has been limited time set aside for training the next generation of pastoral leaders. Establishing a more robust pastoral residency would imply a shift in priorities and schedule, especially for the current pastoral leadership team. Though such a shift is possible, it will need to be approached with a clear vision, consistent teaching, and wise guidance.

Another concern is CBC's financial stability in hosting a pastoral resident for two years. Over the past twenty-years, CBC has hosted pastoral interns for roughly thirteen-week internships. A two-year residency would require a much greater financial commitment and percentage of the church budget. Such a commitment would need to be approved and supported by the church family. Despite these obstacles, CBC is positioned to use its unique ministry context to more effectively equip faithful men who will be able to equip others also.

Rationale

CBC has developed a growing commitment to ministry training, recognizing the value and significance of multiplying and equipping members for ministers. Developing a pastoral residency, then, would help in continuing to establish and expand a culture of training and multiplication. Such a residency would also be a faithful reflection of a key pastoral imperative given in Paul's letter to Timothy: "And what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also" (2 Tim 2:2; all Scripture references are from the English Standard Version).

Furthermore, Scripture emphasizes that one of the pastor's main responsibilities is "to equip the saints for the work of ministry, for building up the body

of Christ” (Eph 4:12). Though a pastoral residency is not the essence or totality of what it means for a pastor to equip the saints, such an initiative could play a vital role in this process. In other words, vocational training for ministry is a key piece of the ministry training that should be taking place in the local church (but not the only sort of such training).

Developing more competent and thoroughly trained men for gospel ministry can also play a vital role in fostering increased pastoral trust among the CBC family. Though pastoral trust has steadily grown at CBC over the past few years, a robust residency program could help accelerate and strengthen such trust. As a result, though developing a pastoral residency does not automatically solve pastoral trust issues among the congregation, it could be a valuable tool in fostering healthy change and good rapport.

Additionally, a robust pastoral residency will likely bless the church beyond CBC. Most residents would likely relocate following their time in residency at CBC. This implies that the equipping and maturing of residents would eventually have an impact on people who are not a part of the CBC family. In this way, the pastoral residency would be a means for CBC to expand its missional investment and global impact.

Purpose

The primary purpose of this project was to develop and assess a pastoral residency curriculum reflective of the pastoral commands for use at CBC and other local churches.

Goals

The following three goals are stated to assess the completion of this project. The first two goals focus on the development and assessment of a pastoral residency curriculum. The third goal focuses on how to implement this curriculum.

1. The first goal was to develop a list of best practices for launching and sustaining a pastoral residency by assessing the curriculum and structure of at least five existing local church pastoral residencies.
2. The second goal was to develop a two-year curriculum for a pastoral residency based upon the pastoral commands.
3. The third goal was to develop a strategic planning model for launching a pastoral residency.¹

Research methodology assessed when these goals were successfully met. The methodology and assessments used to measure the success of these goals are outlined in the following section.²

Research Methodology

The effectiveness of this project was measured according to the completion of the three goals stated above. The first goal was to develop a list of best practices for launching and sustaining a pastoral residency by assessing the curriculum and structure of at least five existing local church pastoral residencies. This goal was measured by conducting a phone or email questionnaire with an appropriate representative of each of these churches.³ Additionally, the best practices were also discerned from acquiring, reading, and summarizing relevant books and articles. This goal was considered successfully met when a research report was produced, outlining and summarizing a core list of best practices related to launching and sustaining a pastoral residency.

The second goal was to develop a two-year curriculum for a pastoral residency. The aim of this curriculum was focused on equipping pastors to faithfully fulfill the

¹ Initially, the third goal of this project was to equip a pastoral intern at Calvary Baptist Church in expository preaching and teaching by implementing a thirteen-week sample of the pastoral residency curriculum. This goal changed due to the COVID-19 pandemic which significantly disrupted church programming.

² All of the research instruments used in this project will be performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

³ See appendix 2.

pastoral commands.⁴ Based upon the pastoral commands, the major areas of focus for this pastoral residency include Biblical Spirituality, Biblical Proclamation, Biblical Care, and Biblical Oversight. This goal was measured by an expert panel consisting of five ordained pastors, each with at least twenty years of senior pastoral experience. The panel used a rubric to evaluate this curriculum to ensure that it was theologically sound, thorough, and applicable for local church ministry.⁵ This goal was considered successfully met when at least 90% of the panel feedback met or exceeded an “adequate” grade. If the feedback was lower than 90% “adequate,” then the curriculum was revised until such feedback was met.

The third goal was to develop a strategic planning model for launching a pastoral residency. This goal was measured by an expert panel consisting of three ordained pastors, each with at least twenty years of senior pastoral experience. The panel used a rubric to evaluate this model to ensure that it was reflective of pastoral priorities and applicable to launching a pastoral residency and other change initiatives.⁶ This goal was considered successfully met when at least 90% of the panel feedback met or exceeded an “adequate” grade. If the feedback was lower than 90% “adequate,” then the model was revised until such feedback was met.

Definitions and Limitations

For clarity and comprehension, the distinction between a pastoral residency and internship are defined below:

Pastoral Residency. A pastoral residency refers to a longer-term program (typically one to two years) in which pastors-in-training are equipped within the local

⁴ For a categorization of these commands, see appendix 1.

⁵ See appendix 3.

⁶ See appendix 14.

church for a lifetime of ministry. This project includes a proposed two-year pastoral residency curriculum.

Pastoral Internship. A pastoral internship refers to a shorter-term program (anywhere from a few weeks to a year) that seeks to equip pastors-in-training for pastoral life. CBC's pastoral training program is currently a thirteen-week internship.

One major limitation applied to this project. Calvary's current internship structure (13 weeks) limited the degree to which the proposed pastoral residency curriculum could be initially implemented and tested. This limitation was further exacerbated by the COVID-19 pandemic, which detracted our plans and ability to host an intern during 2020. To offset this limitation, the assessment of the sample curriculum included thorough feedback from the expert panel.

Conclusion

A fundamental aspect of the church's calling is to equip faithful men for ministry. A pastoral residency provides a structured and comprehensive means for doing so. Such a residency has the potential to not only strengthen the culture of a specific local church, such as CBC, but could also have a far-reaching kingdom impact.

CHAPTER 2
BIBLICAL AND THEOLOGICAL SUPPORT FOR
PASTORS TRAINING PASTORS

Introduction

Scripture provides a clear call for the equipping of saints for ministry, with emphasis given to pastors training faithful men. This chapter will consider three primary texts related to discipleship and the training of pastors. The first text is Matthew 28:18-20 (the Great Commission), which presents teaching as a fundamental role of discipleship. The second text is Ephesians 4:11-16, which emphasizes that one of the primary roles of the pastor-teacher is to equip the saints for the work of ministry. And the third text is 2 Timothy 2:2, which presents the training of young ministers and servants as a fundamental rhythm of local church ministry. Each section of this chapter will begin with a personal translation of the passage, followed by an explanation of the text within its original context. Each section will close with a consideration of the text's particular relevance to pastoral training within the local church.

**The Great Commission and Pastoral Training
(Matthew 28:18-20)**

And Jesus came and spoke to them saying, "All authority in heaven and on earth has been given to me.¹⁹ Therefore, as you go, make disciples of all nations, by means of baptizing them in the name of the Father and the Son and the Holy Spirit,²⁰ and by means of teaching them to observe all that I have commanded you. And behold I am with you all the days unto the end of the age.

Context of Matthew 28:18-20

Jesus's parting words to His disciples in Matthew 28 are a fitting conclusion to Matthew's gospel account, which presents Jesus as the Jewish Messiah who brings salvation history to its climax by redeeming His people from their sins. Albright and

Mann contend that Matthew’s gospel account is the only gospel account that features a proper ending.¹ Nevertheless, Jesus’s parting words to His disciples function like that of a graduation commencement and commission.² Their initial training had concluded, and Jesus was now sending them out on mission for Him and His kingdom.

Matthew presents Jesus as the fulfillment of Israel’s story—He is the long-awaited King of David and greater-than-Moses figure foretold in the Old Testament. There are five major sections to Matthew’s gospel account, with each section concluding with a major discourse from Jesus. The placement of each of these discourses within Matthew’s gospel account parallels Moses’s teaching through the five books of the law. In so doing, Matthew structures his entire book as a demonstration of Jesus’s completion of the story of Israel, particularly Moses’s teaching in the Torah.

Matthew begins and ends his gospel account by emphasizing the identity and authority of Jesus, who is “Immanuel” (Matt 1:23), the One who is with His people always, even to the end of the age (Matt 28:18). Jesus’s announcement following His death and resurrection validate His earthly message and ministry, namely that He is the Son of Man and King of the Jews in whom salvation is found. Jesus is the true King, and His kingdom is at hand. Consequently, Jesus’s followers were to make disciples of all nations in light of who Jesus is and what He has done.

Core Teaching of Matthew 28:18-20

Jesus’s parting words to His disciples begins with a personal declaration concerning His authority—an authority that is not only extensive but exhaustive over the entirety of creation. Jesus has authority over “all” heaven and earth. Interestingly, in these

¹ William Foxwell Albright and C. S. Mann, *Matthew*, The Anchor Bible, vol. 26 (Garden City, NY: Doubleday, 1971), 361.

² R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Pub., 2007), 1110.

three short verses, Jesus uses the term “all” (πᾶς) four different times: Jesus has “all” authority (28:18), His followers are to make disciples of “all” nations, teaching them to obey “all” that Jesus commanded, knowing that Jesus is with them at “all” times. Jesus’s commissioning words to His disciples then communicate not only Jesus’s exhaustive rule over all things but also the comprehensive nature of this command. Such a comprehensive call at the end of Matthew’s gospel account is likely why many interpreters, such as N.T. France, see these closing words as the key to understanding the whole book.³ Jesus’s exhaustive and comprehensive call frames not only His identity as the sovereign Lord and Savior but also His disciples’ mission to make disciples of all nations.

Jesus begins His commission with an affirmation of His power and authority and then ends, in Matthew 28:20, by affirming His never-ceasing presence. The two assertions—namely, that Jesus has been given all authority and that He will be with His disciples to the end of the age—bracket and inform the call to make disciples. David Turner helpfully writes, “The Eleven will be able to disciple all nations only as they recognize that Jesus has been given all authority and that he will be with them all the days until the very end. . . . Jesus’s program is daunting, but it can be accomplished because of his power and presence.”⁴

The theme of all authority being given to Jesus connects with Daniel’s vision about the exalted Son of Man. In Daniel’s night visions, he saw a Son of Man who “was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him” (Dan 7:14). Jesus’s likely allusion to Daniel’s vision then, identifies Jesus as the heavenly figure who is exalted and enthroned as Lord of all heaven and earth. And it

³ See France, *The Gospel of Matthew*, 1108-1109.

⁴ David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 687.

is with this knowledge that Jesus’s disciples are to engage His mission. In other words, Jesus’s affirmation of His sovereign rule was to fuel the boldness and confidence of His disciples going out to make disciples of all nations.

Matthew 28:19 begins with a logical inferential conjunction “therefore,” which connects the assertion of verse eighteen with the prerogative of verse nineteen. Since Jesus is exalted as the Son with all authority and power, He now sends out His followers on mission. In Turner’s words, “Mission is possible because Jesus is potent.”⁵

Matthew 28:19-20 gives Jesus’s primary command (“make disciples”) along with three descriptive phrases that clarify where and how to do so. The controlling command in this section is for Jesus’s followers to “make disciples.” Such a command implies multiplication—as Jesus had called these men and equipped these men for life and mission, so they were to do the same in the lives of others. The basic call of discipleship was for Jesus’s disciples to be busy “reproducing themselves” in the lives of others.⁶

Such a call would have obvious ethical implications, as becoming Jesus’s disciple implies following Jesus’s teaching. Hagner notes “To be made a disciple in Matthew means above all to follow after righteousness as articulated in the teaching of Jesus.”⁷ Jesus’s teaching then about life in the kingdom of God as recorded in Matthew provides the basic ethical standard of what it means to be a disciple and to make disciples.

Jesus’s command to make disciples, however, is as comprehensive as it is intensive. Jesus’s disciples are commanded to make disciples “of all nations.” The net was now to be cast wide, to all people groups, tongues, and nations. Such missional

⁵ Turner, *Matthew*, 689.

⁶ Turner, *Matthew*, 689.

⁷ Donald Alfred Hagner, *Matthew 14-28*, Word Biblical Commentary (Dallas: Word Books, 1995), 887.

mindedness would imply Jesus’s disciples bridging cultural divides and even bringing the message of salvation to peoples (such as the Samaritans) that had been at hostility with the Jews—a commitment that was, in the words of Nolland, “something of a novelty.”⁸

Nevertheless, Jesus begins this commission with an opening participle (πορεύομαι) that primarily emphasizes the context of discipleship. The grammatical distinction between this participle (an aorist participle) and the two that follow (present participles) likely points to this differing function. Wesley Olmstead notes that this opening participle “establishes the context for the action of the main verb upon which the emphasis falls—going is the necessary antecedent to making disciples, but the command is to make disciples.”⁹ Consequently, the disciples’ “going” was the primary context in which they were to be making disciples.

France notes how Matthew uses participles elsewhere to lead into imperatives, without the participle functioning like an imperative (such as in 2:8; 9:13; 11:4; and 17:24).¹⁰ So, though most English translations convey this opening participle as an imperative (“go”; e.g., ESV, LEB, NASB, NIV) and some commentators rightly contend that this participle carries imperatival force, the participle’s primary emphasis is on establishing discipleship as a comprehensive call over all of one’s going. In other words, Jesus’s disciples were to see all of life (all of their “going”) as the context for making disciples.

Jesus continues His commissioning words with two descriptive participles that detail how Jesus’s disciples are to go about making disciples. First, Jesus’s disciples are to make disciples by “baptizing” (βαπτίζω) others “in the name of the Father, and the Son

⁸ John. Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 1266.

⁹ Wesley G. Olmstead, *Matthew 15-28: A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2019), 413.

¹⁰ France, *The Gospel of Matthew*, 1115.

and of the Holy Spirit.” The verb “baptize” is used “to describe the act of initiation into the Messianic community.”¹¹ And since Jesus’s command calls for disciples to be baptized in the name of the Father, Son, and Holy Spirit, then this expression is being used to describe “entrance into fellowship with the Father, Son, and the Holy Spirit.”¹² Ultimately, being baptized into the name of the Father, Son, and Holy Spirit implies a transfer of ownership, something, as Olmstead points out, akin to when money is paid into another’s account.¹³

Dan Wallace contends that the last two participles in Matthew 28:19-20 are participles of means, which are used to indicate “the means by which the action of a finite verb is accomplished.”¹⁴ Consequently, these participles could be translated as “by means of baptizing” and also “by means of teaching.” Consequently, these two activities form the basic strategy for how the church is to make disciples of Jesus Christ. Olmstead writes, “Whereas πορεύομαι (“going”) establishes the context for the action of the main verb, βαπτίζοντες (baptizing) and διδάσκοντες (teaching), following the finite verb, elucidate it: as Matthew envisions it here, making disciples entails baptizing and teaching.”¹⁵

The last participle given in Jesus’s parting commission, διδάσκοντες (“teaching”), emphasizes the ongoing process of instructing followers of Jesus—including doctrinal instruction and also its practical implications and applications. Jesus’s instruction is clear that such teaching should lead to life change, as disciples are to be taught to “obey” everything that Jesus taught. The term translated here as “obey” (τηρέω)

¹¹ Albright and C. S. Mann, *Matthew*, 362.

¹² Albright and C. S. Mann, *Matthew*, 362.

¹³ Olmstead, *Matthew 15-28*, 413.

¹⁴ Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 628.

¹⁵ Olmstead, *Matthew 15-28*, 413.

carries the sense of paying careful attention to or persisting in obedience.¹⁶ Within this context, the term conveys a hearty commitment to put into practice the very things Jesus taught (especially the things commanded within Matthew's gospel account). So, though doctrinal instruction plays a foundational role in discipleship, Jesus's primary emphasis here is on a form of instruction that leads to tangible life change. Turner notes, "in discipleship the intellectual component is secondary, the means to the end, which is spiritual formation (cf. John 13:17)."¹⁷

The ordering of Jesus's instructions seems to play a vital part in defining the process of discipleship. As France notes, "If the order of Matthew's participles is meant to be noticed, he is here presenting a different model whereby baptism is the point of enrollment into a process of learning which is never complete."¹⁸ Jesus's followers were to approach the work of discipleship as an ongoing reality in which their present goings provided the context for their discipleship efforts. Furthermore, once having baptized new converts into the local church, Jesus's disciples were to continue to disciple others by teaching them the life-giving ways of Jesus and His kingdom.

Consequently, Jesus's simple yet profound parting words provide a master blueprint for making disciples. Jesus's parting commission provides a high view of the local church (since the local church has been entrusted with the ordinance of baptism and the proclamation of the Word). As such, Jesus's commissioning words should remind us of our high calling to make disciples and also the foundational role of the local church in this process. Nevertheless, our ultimate hope in making disciples is not in our strength, resources, or creativity, but in the sovereign authority of King Jesus, who is with us always, even to the end of the age.

¹⁶ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 1002.

¹⁷ Turner, *Matthew*, 690.

¹⁸ France, *The Gospel of Matthew*, 1116.

Implications for Pastoral Training

Jesus's parting words to His disciples have great significance for pastoral training in the local church. For starters, pastoral training can only be properly understood within the broader context of the church's call to make disciples. Pastoral training is not fundamentally about career advancement or even career preparation. Pastoral training, at its core, is about making disciples. The church exists to glorify God by making disciples who make disciples. Thus, pastors are called to foster this sort of God-centered missional environment within the local church.

Jesus's teaching in the Great Commission provides a high view of the local church. His church is the epicenter for disciple-making efforts. Rather than seeing discipleship as a solo mission, we are to recognize the unique position and priority of the local church. Such prioritizing of the local church implies taking the role of pastors seriously. Since the health of discipleship efforts depends, humanly speaking, on the health of the church, and the health of the church depends upon the health of its leaders, then we must prioritize the training, equipping, and discipling of pastors. Pastors must be disciplined to make disciples.

Additionally, Jesus's command to make disciples by teaching them to "obey" everything He commanded indicates the value of relational learning contexts—such as small groups, mentorships, or residencies where a person is invested into and helped to apply biblical teaching. Pastoral training must be about much more than information transfer. Pastoral training must be about the cultivation of the resident's heart and his growth in godliness. If pastors are to be faithful and effective disciple-makers, then they must themselves be disciplined to apply biblical teaching to daily life.

It is here that the local church has unique and unprecedented advantages over any other organization, including the seminary. Though the seminary plays an important role in equipping men to be theologically grounded for a lifetime of ministry, the seminary cannot equip men for godliness like the local church can. The sort of pastoral

investment and mentorship that is vital to the formation of a pastor can only be fully experienced within the life of the local church.

Altogether, Jesus's comprehensive call ("all") calls for a comprehensive curriculum for training pastors. The Great Commission is as intensive as it is comprehensive. Therefore, our training of pastors should be intentional, robust, personal, and, by the grace of God, deeply transformative. Faithfulness to Jesus's commission demands it.

Paul's Charge to Timothy and Pastoral Training (2 Timothy 2:2)

And what you have heard from me through many witnesses, entrust to faithful brothers, who will be able to teach others also.

The Context of Paul's Second Letter to Timothy

Paul's charge to Timothy in 2 Timothy 2:2 is given within the context of Paul's affectionate relationship with Timothy and also Paul's emphasis on personal loyalty to the gospel of Jesus Christ. In the opening chapter of Paul's second letter to Timothy, Paul begins by affirming his heart for Timothy ("my beloved child"; 2 Tim 1:2) and also Timothy's personal faithfulness in ministry ("I am reminded of your sincere faith"; 2 Tim 1:5). Timothy was not to allow his faithfulness, however, to grow stagnant. Instead, he was to "fan into flame the gift of God" (2 Tim. 1:6), which would imply that Timothy, like Paul (e.g., Rom 1:15), was never to be ashamed but share in suffering "for the gospel by the power of God" (2 Tim 1:8).

Before giving Timothy this charge, Paul presents an obvious and stark contrast. There were many who had turned away from Paul, including Phygelus and Hermogenes (2 Tim 2:15), yet there were others, like Onesiphorus, who refreshed Paul and was "not ashamed of [Paul's] chains" (2 Tim 2:16). In this way, Paul presents these contrasting casts of characters as vivid examples of the differing responses to Paul and his ministry,

and likewise as differing responses to the gospel of Christ.

In 2 Timothy 2:1-6, there are three commands (in verses 1-3 respectively) followed by three analogies (in verses 4-6 respectively). The connection between the commands given in these opening verses of chapter two is not especially clear, particularly the connection between “be strengthened” (2:1) and “entrust” (2:2). Based upon this section's context, however, it is reasonable to conclude that Paul was at least implying the close connection between Timothy's growth in godliness (2:1) and his ability to entrust the truth of the gospel to faithful men (2:2). In other words, Timothy's ability to commit faithful teaching to faithful men would be predicated upon his own faithfulness in being strong in the grace of Christ Jesus.

Core Teaching of 2 Timothy 2:2

Paul begins this charge by referencing “what you have heard from me.” This phrase refers “to Paul's teaching, which is regarded as in effect a tradition to be handed on.”¹⁹ The context, however, of 2 Timothy and the rest of the Pauline epistles teaches us that Paul's teaching was focused primarily upon the gospel of Jesus Christ. In this way, Paul's charge to Timothy was that, in essence, Timothy would pass on “the Pauline expression of the gospel.”²⁰ Passing on such gospel expression would imply, based upon Paul's own example, teaching doctrine and ethics associated with the good news of Christ crucified.

Paul's charge mentions Timothy having heard “in the presence of many witnesses.” Though these “witnesses” likely included the people present at Timothy's ordination service (e.g., 1 Tim 6:12), the reference is likely not limited to this audience.²¹

¹⁹ I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles*, The International Critical Commentary (Edinburgh: T & T Clark, 1999), 725.

²⁰ Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Pub. Co, 2006), 489.

²¹ Andreas J. Köstenberger, *Commentary on 1-2 Timothy & Titus* (Nashville: B & H

The reference to “witnesses” likely points to a broader audience who observed by “eye and ear” the ministry of the Apostle Paul.²² These witnesses are likely “all Christians, including Timothy, who have heard the gospel and are witnesses to the fact of Paul’s sharing of the gospel with many other people.”²³

Paul then commanded Timothy to take what he had heard from Paul and “entrust [it] to faithful men.” Paul used this same verb in his first letter to Timothy: “This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you” (1 Tim 1:18). The context of Paul’s first letter, particularly 1 Timothy 1:12-17, indicates that the foundation of Paul’s charge to Timothy was the gospel of Jesus Christ, the message that “Christ Jesus came into the world to save sinners” (1 Tim 1:15).

The command to “entrust” Paul’s teaching to others implied giving it or commending it to others for the sake of safekeeping.²⁴ Timothy was not to keep the gospel to himself but share it with others, particularly with like-minded men. In this way, Paul was making clear that the safest way to protect the gospel was not to insulate it or isolate it from others, but to commend it to other faithful men who will do the same.

Paul’s command to Timothy to entrust this message to “faithful brothers” is significant, especially in relation to this project. Though Timothy was certainly called to do the work of an evangelist (2 Tim 4:5), that is not the primary work in view here. The term “faithful” is used here to refer to someone that is trustworthy, dependable, and reliable.²⁵ Paul’s charge, then, was for Timothy to invest himself and core Christian

Publishing Group, 2017), 228.

²² BDAG, 619.

²³ William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, v. 46 (Nashville: T. Nelson, 2000), 506.

²⁴ BDAG, 772.

²⁵ Daniel C. Arichea, *A Handbook on Paul’s Letters to Timothy and to Titus* (New York:

teaching to men who could reliably pass such investment on to others.

There is debate among scholars as to who these “faithful brothers” actually were. Some contend that Paul would have been referring specifically to the elders. Mounce, for instance, contends, “Because teaching is the responsibility of elders (cf. 1 Tim 3:2), the faithful men are probably elders.”²⁶ On the other hand, some scholars contend that this reference has a broad intention, not limited to the office of elder. Marshall, for instance, wrote, “The stress is on trustworthiness, not on ordination!”²⁷

Nevertheless, Paul’s charge to Timothy presents a ministry mindset that was to permeate how Timothy functioned as a pastoral leader. He was to pour himself and his teaching into reliable men who could do likewise for others. So, though Paul’s reference to the “faithful brothers” may not have been limited to church elders, such men, based upon Paul’s previously stated qualifications for elders (e.g., 1 Tim 3:1-7), should have certainly qualified as faithful and reliable. Therefore, Timothy was to make it his aim to invest in faithful men, whether these men held a church office or not. Timothy was to do so, recognizing that the safekeeping of the gospel could only be had through intentionally and diligently entrusting it to the hearts and minds of other dependable brothers.

Implications for Pastoral Training

Paul’s charge to Timothy provides the basic theological framework and motivation for a pastoral residency. A major part of pastoral work is replicating oneself in others, particularly faithful men who can do likewise. Though a robust pastoral residency is not an exhaustive fulfillment of the call to train up faithful men, such a residency would function as a faithful reflection of what Paul commanded Timothy.

United Bible Societies, 1995), 192.

²⁶ Mounce, *Pastoral Epistles*, 504.

²⁷ Marshall, *A Critical and Exegetical Commentary On the Pastoral Epistles*, 726.

Paul's command emphasizes doctrinal integrity in pastoral training. Timothy was to entrust the gospel (and other core Christian teaching) to faithful men. Such a calling implied that Timothy needed to have a firm grasp on core Christian doctrine and ensure that the men under his tutelage were being equipped with the same. Paul's charge about entrusting the message of Christ crucified to others also calls for a gospel-centeredness to ministry and ministry training. Timothy was to equip other men to center their lives and ministries upon the good news of Jesus Christ, the message that "Christ Jesus came into the world to save sinners" (1 Tim 1:15). Likewise, any robust pastoral training should equip men to do the same.

Timothy was to entrust the gospel to "faithful men," which would also imply a careful consideration of the particular men Timothy invested himself into. Likewise, faithfully training pastors will imply carefully vetting candidates as to their giftedness and calling. Though a pastor is to be faithful in the work of preaching, teaching, and counseling all members of the flock, he should give special attention and priority to those who have demonstrated a heightened degree of faithfulness and dependability.

Based upon the pastoral qualifications found in Paul's first letter to Timothy (particularly 1 Tim 3:2, "apt to teach") and the ability of these faithful men to be "able to teach others also," one of the core qualifications of a pastoral residency should be giftedness in teaching. In this way, character ("faithful") and basic competency ("apt to teach") should form the primary qualifications for a pastoral residency.

Ephesians 4:11-16 and Pastoral Training

¹¹ And he gave [on the one hand] the apostles, and the prophets, and the evangelists and the shepherds and teachers, ¹² for the equipping of the saints for the work of the ministry, for the building of the body of Christ ¹³ until we all attain to the unity of the faith and to the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, ¹⁴ so that we may not be children, tossed by the waves and carried about by every wind of teaching in trickery of men, in craftiness of deceitful scheming. ¹⁵ But, speaking the truth in love, we may grow up into Him in all things, who is the head, Christ, ¹⁶ from whom the whole body is being joined and held together by every supporting ligament, according to the proper working of each and every part, makes the growth of the body for the

building of itself in love.

The Context of Paul's Letter to the Ephesians

Paul's letter to the Ephesians, much like his letters to other churches, is a beautiful blend of rich theology and instruction in practical living. Paul's writing makes clear that earnestly believing the deep truths of the Christian faith should lead to faithful living. The opening three chapters of Paul's letter establish (and remind) the Ephesian believers of core Christian doctrines, especially that of union with Christ. After a customary greeting, Paul's opening sentence spans over two-hundred words, emphasizing the saving benefits that are found "in Christ."

Paul's teaching that follows emphasizes the importance of these believers grasping "the hope to which he has called you" (1:18) and the immeasurable, resurrection power of God toward us who believe (1:19). Chapter two of Paul's letter further emphasizes believers' union with Christ, as believers have been made "alive together with Christ" (2:5). Paul also emphasizes believers' union with one another, since God has made both Jew and Gentile "one and has broken down in his flesh the dividing wall of hostility" (2:14). In chapter three, Paul emphasizes the mystery of the gospel that has now been revealed and the grace of God given "to preach to the Gentiles the unsearchable riches of Christ" (3:8). Paul ends chapter three with an extended prayer for the saints' spiritual strength that they would "know the love of Christ that surpasses knowledge" (3:19).

Chapter four of Paul's letter to the Ephesians emphasizes the need for believers to "walk in a manner worthy of the calling to which you have been called" (4:1). Such a worthy walk will imply living in humble unity with fellow believers (4:2-6) and faithfully exercising the gifts that He has entrusted (4:7). In Ephesians 4:8-10, Paul emphasizes the ascent and descent of Christ, though commentators have widely debated the meaning of these challenging verses. Lincoln helpfully notes that there are three major interpretations

concerning Christ's descent in this passage: Christ's descent into Hades, Christ's descent in the incarnation, or Christ's descent in the Spirit.²⁸ Lincoln notes that though it is the minority view, these verses are most likely emphasizing Christ's descent "in the Spirit."²⁹ Regardless of one's view, the emphasis of this text is about "Christ's ascent in the context of his giving of gifts."³⁰ Consequently, Ephesians 4:11-16 immediately proceeds Paul's emphasis on the spiritual gifts given to the body of Christ for its edification.

Core Teaching of Ephesians 4:11-16

The passage begins by emphasizing that God "gave" each local church the gift of particular people to minister to and equip the saints for ministry. In other words, God gave specific people with specific Spirit-empowered abilities for the growth and wellbeing of every local church. The language of Ephesians 4:11 makes clear that the "gifts" given to the local church were not just impersonal skills or abilities, but actual people commissioned to bless and build up God's people. Best writes, "It was important for their encouragement that those who were evangelists, shepherds, and teachers should know that they had been selected and given to the church by Christ."³¹

Hoehner contends that "apostle" here refers to the gift of apostleship, not necessarily the original twelve Apostles. Hoehner contends that this term is used here for those more generically commissioned "to establish churches in areas that have not been reached by others."³² Likewise, the "prophets" were people endowed with the gift of prophecy for "the purposes of edification, comfort, and encouragement" and "to

²⁸ Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word Books, 1990), 244–49.

²⁹ Lincoln, *Ephesians*, 247.

³⁰ Lincoln, *Ephesians*, 247.

³¹ Ernest. Best, *A Critical and Exegetical Commentary on Ephesians* (Edinburgh: T & T Clark, 1998), 394.

³² Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 542.

understand and communicate the mysteries and revelation of God to the church”³³ And the evangelists were like modern missionaries who would “bring the message to new territories.”³⁴

According to Hoehner’s assessment of these roles then, “the evangelists would win converts to the faith, the apostles would establish churches, and the prophets would fill in needed revelation for the perfection of the saints.”³⁵ Nevertheless, regardless of the particular role of each of these gifts to the church (or even if these gifts remain for the modern church), each of these gifts was given for the building up of the church (as the context of this passage especially makes clear).

The last gifts mentioned in Ephesians 4:11 are the “pastors and teachers.” The ESV translates the term ποιμήν as “shepherds,” as this is the standard meaning used in the Scriptures (e.g., Matt 9:36; Mark 6:34; John 10:2ff), while all other major translations render the term here as “pastor” (as in the NIV, NASB, LEB, and NKJV). Regardless of the translation, the term points to the person “who cares for his or her flock as a shepherd cares for his or her sheep.”³⁶

Some interpreters conclude that “pastors” and “teachers” refer to the same gift, mostly because one article governs both of these nouns in the Greek. However, since both nouns are plural, it is highly unlikely that both of these terms refer to the same group, “but only that the author is linking them closely together.”³⁷ Rather than seeing teachers and pastors as the same, we should recognize that “all pastors are to be teachers, though

³³ Hoehner, *Ephesians*, 542.

³⁴ Hoehner, *Ephesians*, 543.

³⁵ Hoehner, *Ephesians*, 543.

³⁶ Hoehner, *Ephesians*, 544.

³⁷ Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies Press, 2006), Eph 4:11.

not all teachers are to be pastors.”³⁸

Ephesians 4:12 then states the primary purpose for why these gifts have been given to the church: “for the equipping of the saints for the work of the ministry.” The leadoff preposition in this verse (πρός) is a preposition of purpose, which conveys a goal or purpose that one is aiming at and striving for.³⁹ Consequently, the gifts given to the church, such as the evangelists, pastors, and teachers, have been provided for the purpose of equipping others for ministry.

The term translated as “equip” (καταρτισμός) is actually a noun that refers to the “equipment of the saints for the work of the ministry.”⁴⁰ Nevertheless, the common verbal translation of this term (“equip”) accurately conveys the sense of the term. Pastors and teachers (and others gifts given) have been given to the church for the equipment of believers (to equip believers), that all believers may be empowered to minister to others. Paul’s point was that pastors and teachers have been given to the church “for the immediate purpose of preparing all the saints to minister.”⁴¹

Ephesians 4:12 especially emphasizes then the importance of multiplying ministers of the gospel. Pastors and teachers are not to be the only ones doing the work of the ministry. Instead, they have been called to equip ministers so that the ministry of the gospel would continue to multiply. Talbert notes that with this vision of pastoral ministry, “A picture emerges of a community of gifted individuals, each manifesting his or her ministry.”⁴² Best also notes from this verse that the work of building up the body “is the

³⁸ Wallace, *Greek Grammar*, 284

³⁹ BDAG, 874.

⁴⁰ Gerhard Delling, “Ἀρτιος, Ἐξαρτίζω, Καταρτίζω, Καταρτισμός, Κατάρτισις,” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964–), 476.

⁴¹ Hoehner, *Ephesians*, 549.

⁴² Charles H. Talbert, *Ephesians and Colossians*, Paideia: Commentaries on the New Testament (Grand Rapids: Baker Academic, 2007), 115.

responsibility of all believers.”⁴³

Ephesians 4:13 then states the end goal of such equipping efforts, namely that we all would “attain to the unity of the faith and of the knowledge of the Son of God.” The verb translated as “attain” (καταντάω) conveys the sense of reaching a condition or goal.⁴⁴ Consequently, Paul draws special attention here that the aim and goal of all discipleship efforts is unity in the faith and knowledge of Christ. The expression “unity in the faith” likely points to “the content of what is believed.”⁴⁵ This expression then points to the equipping of the saints for being unified in the core truths of the Christian faith. Likewise, the expression “knowledge of the Son of God” is pointing to a concrete knowledge of Christ (contrasted with the deceitful doctrines mentioned in Ephesians 4:14), which leads to spiritual growth and maturity.

The theme and emphasis of maturity are made especially clear with the clauses that follow: “to mature manhood, to the measure of the stature of the fullness of Christ.” Once again, the preposition “to” (εἰς) is being used here to convey the purpose or goal of ministry.⁴⁶ Pastors equipping the saints for the work of ministry leads to a greater, dynamic knowledge of Christ among the body of Christ, which is both the mark of maturity and the goal of ministry. As Talbert notes, “Christ is the measure by which spiritual growth is to be measured.”⁴⁷

Paul then contrasts the positive outworking of this equipping ministry with a reminder of what this approach to ministry will protect the saints from, namely that the

⁴³ Best, *A Critical and Exegetical Commentary on Ephesians*, 399.

⁴⁴ BDAG, 523.

⁴⁵ William J. Larkin, *Ephesians: A Handbook on the Greek Text*, Baylor Handbook on the Greek New Testament (Waco, Texas: Baylor University Press, 2009), 80.

⁴⁶ Andreas J. Köstenberger, Benjamin L. Merkle, and Robert W. Yarbrough, *Ephesians, Exegetical Guide to the Greek New Testament* (Nashville: B & H Publishing Group, 2016), 130.

⁴⁷ Talbert, *Ephesians and Colossians*, 115.

people of God “may not be children tossed by the waves and carried about by every wind of teaching in trickery of men, in craftiness of deceitful scheming.” Paul’s reference to “children” here is an apt illustration within the broader conversation of spiritual growth. This term (νήπιος), which could also be rendered “infants” (as in the NIV and LEB), is being used by Paul “to refer to spiritually immature Christians.”⁴⁸ And based upon the context of Paul’s teaching, such immature Christians are those who are easily deceived and led astray by false teaching. Paul’s primary point, then, was that the equipping of the saints leads not only to a deeper knowledge of Christ among the people of God but also a greater ability to resist false teaching and put off the ways of spiritual childishness.

After providing a brief reflection of what equipped saints shall be spared from, Paul returns in Ephesians 4:15 to the imagery of the church growing into the fullness of Christ. Here, Paul specifies that the church's primary means of growing up will be “speaking the truth in love.” The term translated as “speaking” (ἀληθεύω) implies being truthful or telling the truth “in such a way that the spirit of love is maintained.”⁴⁹ Within context, the term likely emphasizes proclaiming the truth about Christ and His work. Merkle notes, “This verb could refer to honest speech in general but most likely relates to speaking or confessing the truth of the gospel.”⁵⁰ Nevertheless, the point remains that through the equipping of the saints and the proclamation of the gospel among the body of believers, believers shall increasingly become more like Christ, who is the head of the church.

Paul concludes this section in Ephesians 4:16 with a final analogy about how the body “is being joined and held together by every supporting ligament” and “makes the growth of the body for the building of itself in love.” Though this is a challenging

⁴⁸ Larkin, *Ephesians*, 81.

⁴⁹ BDAG, 43.

⁵⁰ Köstenberger and Merkle, *Ephesians*, 132.

verse to translate and interpret, the core idea remains relatively clear. As each member of the body does its part, the body as a whole grows more completely into the fullness of Christ. Abbott emphasizes that “it is the growth of the whole that is dwelt on, not that of the individual parts.”⁵¹ In other words, when each member plays their respective part within the body, the whole body grows as a result. Best also notes, “Though it is not the body’s own power which creates growth but Christ, the body through its members has a part to play in that growth.”⁵²

Altogether, this passage emphasizes the unique calling of pastors and teachers to equip the saints for the work of ministry. This passage also emphasizes the specific calling of all believers to “speak the truth in love” so that all members will attain to the unity of the faith and the knowledge of Christ. The model set forth is simple yet provocative. Pastors are called to equip, and all members are called to minister. And when the church of God functions according to the plan of God, the people of God are not tossed to and from by every form of false teaching, but grow into the fullness of Christ, who is the head of the church and mark of true maturity.

Implications for Pastoral Training

Ephesians 4:11-16 provides many insights for pastoral training in the local church. For starters, Ephesians 4:11-16 frames the concept of ministry equipping within the broader discussion of spiritual maturity. The goal of training others for ministry is not personal fulfillment but the growth and maturity of the body of Christ. Growing into the likeness of Jesus Christ is to remain the primary goal of all ministry training, including pastoral training.

⁵¹ Thomas Kingsmill Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments (Edinburgh: T. & T. Clark, 1964), 127.

⁵² Best, *A Critical and Exegetical Commentary on Ephesians*, 413.

This passage also makes clear that the role of the pastor is not primarily to do all the work of the ministry. Instead, the pastor is to equip others for ministry so that every member exercises their gift(s) and the body attains to the fullness of Christ. Pastoral training, then, is essentially the work of equipping the equippers. As such, pastoral training plays a vital role in the multiplication of gospel ministry around the globe.

The linkage between pastors and teachers in Ephesians 4:11 also indicates the prime responsibility that pastors have to teach the flock, especially “faithful men who will be able to teach others also” (2 Tim 2:2). Though all teachers are not pastors, teaching is a primary pastoral role and is at the heart of pastoral training. To train pastors is to teach. More specifically, to train pastors is to teach the teachers.

Ephesians 4:11-16 also makes clear that pastoral training ideally takes place within a broader culture of equipping and training for ministry. Pastoral training is not the only training that should be taking place within the local church. All members of the body should be equipped for life and ministry, not just pastors. Nevertheless, pastoral training can function as a more intensive form and logical outflow of the ministry training provided to all members of the body.

Altogether, Ephesians 4:11-16 presents ministry training as a critical component to the life of the local church. If the church is going to be healthy and strong, growing into maturity in Christ, then pastors must give themselves to equipping the saints. And the high calling of training others for ministry most certainly includes equipping other pastors, which is essentially the ministry of teaching the teachers and equipping the equippers.

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES RELATED TO PASTORAL TRAINING

The pastoral commands—the Scriptural commands and instructions directed specifically to pastors—should inform our pastoral priorities.¹ A pastoral residency, when functioning optimally, should equip pastors-in-training to carry out the pastoral commands faithfully. Therefore, the ideal curriculum for a pastoral residency should be that which best equips a pastoral resident to faithfully obey the commands of Scripture, particularly the pastoral commands.²

The scope of this project does not permit an extensive scriptural study or explanation of the pastoral commands. However, a previously concluded study on these commands forms the backbone of this project. The findings from this study are categorized in appendix 1.

The pastoral commands emphasize four major realms of pastoral responsibility, with at least twenty-one subcategories within these major realms. Based upon the pastoral commands, the four major realms of pastoral responsibility include Biblical Spirituality (the Pastor as Saint), Biblical Proclamation (the Pastor as Herald),

¹ I use the expression “pastoral commands” in a broader sense here than just grammatical imperatives. I believe that the qualifications of a pastor or elder communicated in 1 Timothy 3:1-7, for instance, carry the force of command, since these are qualifications that pastors are to live up to. Therefore, the “pastoral commands” summarized in Appendix 1 are not limited to grammatical imperatives, but are all instructions, qualifications, or commands that pastors are to uphold.

² Though the pastoral commands are applicable to all pastors and pastoral residents, the context and calling of each resident will vary. Therefore, modifications to a curriculum are appropriate based upon a person’s experience, calling, and giftedness. A “one size fits all” approach may lend itself to greater simplicity, but it will typically not lead to greatest efficacy. Pastors and trainers are responsible to tailor their training to the specific needs of the trainee. However, this does not undermine or discredit the value of having a common starting place for a pastoral residency curriculum; it just emphasizes the need for pastors and trainers to be mindful of the unique needs and contexts of trainees and to adapt or modify the curriculum accordingly.

Biblical Care (the Pastor as Shepherd), and Biblical Leadership (the Pastor as Overseer).

The twenty-one subcategories emphasized under these major categories should inform the learning objectives for a pastoral training curriculum. Consequently, the pastoral residency curriculum proposed in this project features twenty-one major learning objectives, with each objective tethered to one subcategory of the pastoral commands. A summary of these learning objectives is available in appendix 5.

Conviction, Culture, and Constructs

This project aims to develop a robust pastoral residency curriculum to equip pastoral residents to fulfill the pastoral commands. Effective pastoral training, however, requires more than a curriculum or structure for doing so. Pastoral training only happens best within a context where the pastor and church family are committed to biblical disciple-making and equipping others for ministry. Biblical convictions and a healthy ministry context are what precede effective training initiatives.

In their book, *Designed to Lead*, authors Eric Geiger and Kevin Peck contend that effective leadership development features three main components. Geiger and Peck write, “Churches that consistently produce leaders have a strong *conviction* to develop leaders, a healthy *culture* for leadership development, and helpful *constructs* to systematically and intentionally build leaders. All three are essential for leaders to be formed through the ministry of the local church.”³

A common danger in attempted leadership development is to emphasize culture or constructs to the detriment of the other. Effective pastoral training and leadership development require both. As Geiger and Peck contend, “Culture and constructs must synergistically work together.”⁴ On the one hand, curriculum and

³ Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B & H Publishing Group, 2016), 14–15.

⁴ Geiger and Peck, *Designed to Lead*, 152.

constructs for leadership development will prove ineffective within an unhealthy ministry context. On the other hand, healthy churches need structures and processes for developing leaders if they are to do so consistently and effectively.

Conviction

Effective pastoral training flows out of a deep conviction about the mission and kingdom of Christ. Pastoral training is not primarily about assisting one's local congregation but about expanding missional influence for the cause of Christ. In his book, *Hero Maker*, Dave Ferguson contends, "Rather than focusing on our individual success or the success of our local church, we need to think about the greater work of God's kingdom—all the places where he is acknowledged as Lord."⁵

The key conviction that drives faithful pastoral training and leadership development in the local church is the preeminence of Christ and His kingdom. As Colin Marshall notes, Christians are to be committed to making more and more disciples, "because God's goal for the whole world and the whole of human history is to glorify his beloved Son in the midst of the people he has rescued and transformed."⁶

Leadership development then begins with a biblical mindset—a mindset of setting aside one's own agenda and prioritizing the glory of Christ and His greater mission in the world. Ferguson writes, "Every true movement of the Jesus mission begins with a heart change in the leader, and that happens *as we learn to take the spotlight off ourselves.*"⁷ A local church will not consistently equip and send out pastors or other leaders if the senior leadership of that church is not consumed with the broader mission of Christ. Altogether, biblical convictions concerning leadership development precede

⁵ Dave Ferguson and Warren Bird, *Hero Maker: Five Essential Practices for Leaders to Multiply Leaders* (Grand Rapids: Zondervan, 2018), 27–28.

⁶ Colin Marshall and Tony Payne, *The Vine Project: Shaping Your Ministry Culture around Disciple-Making* (Sydney: Matthias Media, 2016), 58.

⁷ Ferguson and Bird, *Hero Maker*, 28.

any effective strategies for doing so.

Culture

If a culture of disciple-making and multiplication is not embedded into the very fabric of a local church, then that church—no matter how large it becomes—will likely be a gathering place for cultural Christians.⁸ Pastoral training is the outflow of broader disciple-making efforts within the local church. Consequently, attempted pastoral training in a culture void of an intense commitment to disciple-making will be awkward at best and terribly ineffective at worst.

Cultivating a disciple-making culture within the local church is of utmost importance in developing an effective pastoral residency. Mark Dever notes, “If you don’t start with faithful pastoring and discipling, neither internships nor seminaries amount to much.”⁹ And cultivating such a culture of disciple-making is a never-ceasing endeavor. In their book, *Replicate*, Robby Gallaty and Chris Swain assert, “Culture eats strategy for breakfast, outcomes for lunch, and plans for dinner. We can manufacture the best ideas and processes, but if we don’t change the culture, our people will digress to what they know best: a non-discipleship culture.”¹⁰ Before, during, and after implementing a pastoral residency, pastors and church leaders need to continually cultivate and foster a disciple-making culture. Strategic insights on how to do so will be considered in chapter four of this project.

Constructs

The best ideas or intentions die at the hands of a bad process. Though merely

⁸ By “cultural Christian” I simply mean someone who superficially identifies himself or herself as “Christian” but does not genuinely affirm or adhere to basic Christian doctrine and ethics.

⁹ Mark Dever, “How Do Pastors Raise Up Pastors?” 9Marks Journal, February 26, 2010, <https://www.9marks.org/article/how-do-pastors-raise-pastors>

¹⁰ Robby Gallaty, *Replicate: Creating a Disciple-Making Movement Right Where You Are* (Chicago: Moody Publishers, 2020), 184.

having a plan or process for developing leaders in the local church does not guarantee success, a structure for doing so will be required for a church to consistently and effectively train up leaders. Systems of leadership training then, such as pastoral residencies, should play a vital role in a local church's disciple-making efforts.

Pastoral residencies are a structured and strategic means of fulfilling biblical commands, such as those outlined in the previous chapter. Maintaining such systems of leadership development can ensure that a church body remains devoted to the calling of equipping the saints for ministry and teaching faithful men who will teach others also. Ferguson notes that leadership residencies “are a way to institutionalize a system of leadership multiplication. They’re designed for people who are shifting from disciple to disciple maker, from caregiver to maker of other caregivers, and from minister to minister maker.”¹¹

Altogether, effective leadership development in the local church requires biblical convictions, a healthy culture of disciple-making, and wise structures or constructs for doing so. Without biblical convictions and a healthy culture, even the best strategies and constructs will fall flat. Yet, without wise and effective constructs, a church's biblical convictions and even disciple-making culture will miss optimal missional effectiveness.

Lessons from Effective Residencies

Pastors have much to learn from wise guides and practitioners who have gone before us. In the words of Proverbs 15:22, “Without counsel plans fail, but with many advisers they succeed.” This section will outline six critical insights about residency effectiveness, drawn from books, surveys, and personal interviews with residency leaders.¹²

¹¹ Dave Ferguson, *Hero Maker*, 212.

¹² As part of the research for this project, I conducted phone or email interviews with six

First, growth in godliness should be the primary goal of any pastoral residency. A 2015 study conducted by Leadership Network surveyed best practices and strategies among churches with a developed internship or residency program. Their survey findings indicated that the personal maturity of the intern or resident was the single most important measure of success for the program.¹³

Second, the best resident candidates are those who demonstrate godly character and a hunger for ministry. Tom Nelson from Denton Bible Church in Denton, Texas, noted that pastors should be on the lookout for men with “hunger and thirst” for growth. Likewise, Nathan Miller from Christ Community Church in Kansas City, Missouri, noted that he looks for pastoral residents to have the same sort of character qualities that they would expect out of a pastoral hire (though with a lesser degree of maturity). And though many residency programs have effectively found residents from outside their congregation (primarily from seminaries or Bible colleges), the Leadership Network survey concluded that the best residents typically come from within the congregation.¹⁴

Third, the most effective residencies will have high learning expectations clearly communicated on the front end. Al Jackson at Lakeview Baptist in Auburn, Alabama, for instance, developed nineteen core objectives for men completing their residency program. These objectives were communicated at the beginning of the residency and used to assess the residents in the program. One author’s suggested means for ensuring high learning goals was to use “learning covenants,” which are documents

leading pastors with pastoral training programs. These pastors included: Nathan Miller of Christ Community Church in Kansas City, MO; Steve VanPoolen of Crossroads Church, Grand Rapids, MI; Tommy Nelson of Denton Bible Church, Denton, TX; Brian Croft of Auburndale Baptist Church, Louisville, KY; Al Jackson of Lakeview Baptist Church, Auburn, AL; and Phil Newton of South Woods Baptist Church, Memphis, TN.

¹³ See Warren Bird, “Leaders in Training: Internships and Residencies Help Churches Shape Future Leaders,” Leadership Network, 2015, <http://leadnet.org/wp-content/uploads/2014/12/Leaders-in-Training-Internships-and-Residencies-Help-Churches-Shape-Future-Leaders.pdf>.

¹⁴ Warren Bird, “Leaders in Training,” 4.

that residents submit at the beginning of a training period that outlines measurable objectives for what the resident intends to gain from the experience.¹⁵

Fourth, the most effective pastoral residencies have been highly relational. All pastors interviewed noted a weekly meeting time with residents. Multiple pastors indicated spending upwards of ten hours per week with residents in a wide variety of contexts. Al Jackson asserted that “relation comes before revelation,” emphasizing the need for pastors to personally invest themselves into residents. Likewise, Colin Marshall, in his book, *Passing the Baton*, writes, “By far the best and most important thing you can do as a trainer is to be involved in the life and ministry of your apprentice.”¹⁶

Fifth, effective residencies have been highly immersive in the life of the local church, with the whole church family playing a role in forming the resident. Pastor Nathan Miller referred to this as the “all hands on deck” approach to ministry training, noting that the residency is “everyone’s problem.” Likewise, Steve VanPoolen at Crossroads Bible Church in Grand Rapids, Michigan, noted that “everyone in the church is on board—the whole team is available.”

And sixth, effective residencies often begin organically and then develop with time. Al Jackson notes that it is important to “crawl before you walk and walk before you run. . . . More formalized programs take time to develop. Don’t rush it.” Likewise, Brian Croft of Auburndale Baptist Church in Louisville, Kentucky, notes that effective ministry residencies primarily require “a pastor that is willing to invest his time into men called to ministry.” A pastor’s organic investment into such men often establishes the foundation for a more intensive and structured pastoral residency program.

¹⁵ See George M. Hillman, *Preparing for Ministry: A Practical Guide to Theological Field Education* (Grand Rapids: Kregel Publications, 2008), 129–37.

¹⁶ Colin Marshall, *Passing the Baton: A Handbook for Ministry Apprenticeship* (Kingsford: Matthias Media, 2007), 55.

Training L.O.T.S. of Leaders

There are at least four key ingredients in training leaders for ministry (summarized with the acronym “L.O.T.S.”): learning, observing, testing, and supervising. These four ingredients, provided within a healthy and intensive culture of biblical disciple-making, provide a valuable framework for effective ministry training. A visual of this ministry training model is available in appendix 6.

The training paradigm employed by the Association of Certified Biblical Counselors (ACBC) for the equipping of biblical counselors is a helpful example of how these four ingredients have been utilized for ministry training. ACBC’s certification process consists of thirty hours of lectures and one thousand pages of core reading (learning), ten hours of counseling observation (observing), written theological and counseling exams (testing), and fifty hours of supervised counseling (supervising).¹⁷ ACBC’s robust training model has been used to equip thousands of biblical counselors around the world and is a training model that can be adapted to most other pastoral disciplines as well. Altogether, these four ingredients of leadership training provide a helpful framework for developing a robust pastoral residency (as described in greater detail below).

A Context of Biblical Disciple-Making and Mentoring

The most effective learning, observing, testing, and supervising, takes place within the context of a healthy, disciple-making church involving intensive mentorships. Biblical forms of mentorship form the essential backbone of any healthy pastoral residency. In the words of George Hillman, mentoring relationships are a “sacred priority” of an effective internship or residency.¹⁸

¹⁷ See ACBC’s training model in greater detail at biblicalcounseling.com/certification.

¹⁸ George M. Hillman, *Ministry Greenhouse: Cultivating Environments for Practical Learning* (Herndon, Virginia: The Alban Institute, 2008), 53.

The one-another commands found in Scripture provide the best template for what a vibrant mentoring relationship involves. Appendix 7 features a categorization of the one-another commands found in the New Testament. In short, biblical mentorship is a vibrant relationship of love in which an older, wiser, or more mature follower of Jesus prayerfully invests his or her life and biblical truth into another.

In his book, *The Mentoring Church*, Phil Newton contends—based upon reflections of biblical, historical, and contemporary models of pastoral training—that “the best mentoring for pastoral ministry takes place within the framework of a healthy congregation.”¹⁹ Though pastors can be trained and equipped within the seminary, it is ultimately the local church's role to equip and form the next generation of pastors. As Mark Dever addressed in his 2010 article, “Raising up Pastors is the Church’s Responsibility,” mentoring and equipping church leaders “is part of the church’s commission.”²⁰

Learning

Within the context of a healthy mentoring relationship, the first essential element of an effective ministry residency is learning. Learning is the process of one person or group of people transferring knowledge, skill, or character to another. Within the context of a ministry residency, learning can come in many different forms.

Reading is one of the primary forms of learning. Mortimer J. Adler and Charles Van Doren contend in their book, *How to Read a Book*, that the best reading a person can give themselves to—at least when reading for greater understanding in a particular field—is to read the very best books ever written on that subject. Adler and

¹⁹ Phil A. Newton, *The Mentoring Church: How Pastors and Congregations Cultivate Leaders* (Grand Rapids: Kregel Publications, 2017), 192.

²⁰ Mark Dever, “Raising Up Pastors Is the Church’s Work” 9Marks Journal, February 26, 2010, <https://www.9marks.org/article/raising-pastors-churchs-work>

Van Doren contend that more than ninety-nine percent of books written in the western tradition will not significantly enhance one's understanding.²¹ Furthermore, Adler and Van Doren also contend that there are likely less than a hundred total books in any particular field that are inexhaustible—books that you can return to again and again.²²

Adler and Van Doren's point—that readers should be engaging with the very best books (“the classics”)—applies directly to a pastoral residency curriculum. A robust pastoral residency curriculum should seek to engage the very best books ever written about all of the major pastoral disciplines. Though the best contemporary resources can have their place in such a curriculum, pastoral trainees need to be schooled in the enduring truths found in the pastoral classics.²³

Other common forms of learning within a pastoral residency include lectures, discussions, writing or reflection exercises, and memorization work. The aim in the “learning” phase of training is to ground the resident—through whatever means appropriate—in the essential truths related to each facet of pastoral life.

Observing

The second key element of effective ministry training is observation. Observation is a subset of the learning phase, as it is an opportunity for the resident to visualize the truths that he has been learning through reading, writing, lectures, or memory work. Observation is a helpful aid and accelerant to the learning process.

²¹ Mortimer Jerome Adler and Charles Van Doren, *How to Read a Book* (New York: Simon and Schuster, 1972), 341.

²² See Mortimer Jerome Adler and Charles Van Doren, *How to Read a Book*, 341.

²³ When does a book become a “classic,” particularly a “Christian classic”? Though the definition of a classic may be expressed differently by some, my understanding of a Christian classic is that of a book that has stood the test of time (at least a century) and has richly served the church. In his article, “Ten Christian Classics Every Believer Should Read,” Taylor Combs helpfully writes that a book is a Christian classic or “must read” when that book, “has stood the test of time, when it has served the Christian church broadly, when it has shaped both leaders and laypeople, when it is sound both from a doctrinal perspective and a literary perspective.” See “Ten Christian Classics Every Believer Should Read,” (Taylor Combs, 2018) accessed at <https://books.lifeway.com/old-books/10-christian-classics-every-believer-should-read/>

In his book, *The Master Plan of Evangelism*, Robert Coleman contends that Jesus was the ultimate mentor who modeled for the disciples what faithful and effective ministry looked like. “They observed how he drew people to himself; how he won their confidence and inspired their faith; how he opened to them the way of salvation and called them to a decision. . . . The disciples were always there to observe his word and deed.”²⁴

All ministry activities can be observed, at least to some extent. Preaching, teaching, studying, counseling, praying, visiting, and equipping, for instance, are all observable activities. One of the best ways then, for a pastoral trainer to assist a pastoral resident in learning key pastoral skills is by helping him to observe the full gamut of ministry life. Coleman notes that “those of us who are seeking to train people must be prepared to have them follow us, even as we follow Christ (1 Cor 11:1).”²⁵

Testing

Paul wrote to Timothy that deacons must “be tested first; then let them serve as deacons if they prove themselves blameless” (1 Tim 3:10). Such vetting of servants through testing is also an important part of training elders or pastors. In his book, *Test, Train, Affirm & Send into Ministry*, Brian Croft writes, “A practical definition of testing is the placing of an individual into different real-life circumstances to see how he or she handles them. The best way to test men for the office of pastor, therefore, is to evaluate them in those life circumstances according to the qualifications for this office clearly mapped out for us in Scripture.”²⁶

Testing within the context of a pastoral residency should involve the various

²⁴ Robert E. Coleman, *Master Plan of Evangelism* (Grand Rapids: Revell, 2010), 75–76.

²⁵ Ronald Coleman, *The Master Plan of Evangelism*, 77.

²⁶ Brian. Croft, *Test, Train, Affirm & Send into Ministry: Recovering the Local Church’s Responsibility in the External Call* (Leominster: DayOne, 2010), 62.

contexts that are normative for pastoral life. Residents should be tested in the disciplines of preaching, teaching, and counseling, to name a few. In other words, a key part of an effective pastoral residency is helping residents put learning into practice within the challenges and opportunities of local church ministry. As George Hillman instructs those beginning a residency or internship, “the best environment for your internship is one that fully engages in the messiness of ministry.”²⁷

Helping residents gain personal experience in the various facets of pastoral life is the best way to test their understanding and growth in pastoral skills. Another beneficial tool that trainers can use in testing a resident's insight or wisdom is case studies. A case study is “a written story of a real event in real time with real people facing a very real problem.”²⁸ The benefit of using case studies in pastoral training is that they reveal a resident’s thought process and approach to ministry dynamics. The resident’s responses allow trainers to discuss, affirm, or correct the thinking of a resident as needed. Case studies also “help us to learn from the mistakes and misfortunes of others, so that we do not repeat the same mistakes and experience the same pain as those who have gone before us.”²⁹

Supervising

The final key element of effective ministry training is supervision. Though experience is valuable, evaluated experience is most valuable. One of the key roles of a ministry mentorship is to provide consistent and accurate feedback—whether formally or informally—about how the resident is progressing and where the resident needs improvement.

²⁷ Hillman, *Ministry Greenhouse*, 122.

²⁸ Hillman, *Preparing for Ministry*, 158.

²⁹ Hillman, *Preparing for Ministry*, 158.

Offering and receiving honest feedback is a challenge for most, especially in the church. Geiger and Peck note, “Most churches struggle with providing feedback, under the guise of being kind and gentle. But not providing feedback is cruel. It is the kisses of the enemy that are excessive, and the wounds of a friend that are trustworthy (Pro 27:5-6).”³⁰ Rather than being a place for superficial affirmation, pastoral residencies should be a place of loving investment and honest feedback.

Based on the insights of education experts, George Hillman notes that there are at least ten key components of healthy feedback. Healthy feedback involves: clarity, immediacy, regularity, accessibility, is individualized, affirming, future-oriented, justifiable, educative, and selective.³¹ The template for formal feedback available in Appendix 8 is intended to help foster such feedback.

Altogether, the “L.O.T.S.” paradigm for leadership training leaves the trainer with four key questions to consider. First, what are the key truths and principles that the resident needs to know related to each discipline of pastoral life (learning)? Second, how can the trainer assist the resident by faithfully modeling each discipline of pastoral life (observing)? Third, how can the trainer enable the resident to gain real-life ministry experience while assessing his present competency and aptitude (testing)? Fourth, how can the trainer help the resident grow by offering timely and constructive feedback (supervising)? The remainder of this chapter will consider these four questions in broad relation to the four major realms of pastoral priorities.

Pastoral Training and the Pastoral Priorities

If the pastoral commands provide the target for faithfulness in ministry, then a pastoral residency should aim at equipping residents to be faithful to the pastoral

³⁰ Geiger and Peck, *Designed to Lead*, 197.

³¹ Hillman, *Preparing for Ministry*, 147-148.

commands. Furthermore, the four major realms of the pastoral commands (as outlined in the opening section of this chapter and in appendix 1) provide a helpful grid for a residency curriculum. This final section of this chapter will consider these four major realms of pastoral priorities (and their subcategories) through the lens of the L.O.T.S. training paradigm previously outlined.

Pastoral Training and Biblical Spirituality (the Pastor as Saint)

The primary calling of a pastor is to be a man after God's own heart. Doing the work of God requires being shaped by the Spirit of God into the likeness of the Son of God. In the words of J. Oswald Sanders, "Spiritual leadership requires Spirit-filled people."³² Consequently, the primary aim of a pastoral residency should be to equip residents for a lifetime of growth in godliness.

Biblical Spirituality and a Relational Context. Training ministry leaders occurs most effectively within a context of healthy, biblical community. This is especially true as it relates to character formation. Hillman, for instance, notes the unique effectiveness of biblical community groups among residents.³³ Encouraging residents to share life together with honesty and transparency within the context of ministry training can be one of the greatest catalysts to their long-term formation.³⁴

The backbone of any effective ministry residency is mentorship. Most effective residencies have a primary mentor or supervisor assigned to each resident. Multiple churches interviewed also noted the value of having residents mentored by other godly members of the church family. Since godliness is both taught and caught, there is great

³² J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Publishers, 2007), 77.

³³ Hillman, *Preparing for Ministry*, 176-181.

³⁴ Three suggested questions for ongoing spiritual conversations (either in the context of a small group or spiritual friendship) include: 1) What have you been learning from the Bible lately? 2) How is your heart right now, really? 3) What burdens can I be praying about for you?

value and benefit in a resident being exposed to the lives of multiple godly men—men who can model for the resident what it means to be an upright man who loves and leads well. In their book, *As Iron Sharpens Iron*, Howard and William Hendricks wrote, “At their best, mentors nurture our souls. They shape our character. They call us to become complete men, whole men, and, by the grace of God, holy men.”³⁵

Learning Biblical Spirituality. We have much to learn in the school of godliness, particularly from the most biblically-minded Christians who have gone before us. In his book, *A Quest for Godliness*, J.I. Packer contended that the Puritans on the whole “were giants,” with much to teach us in the pursuit of godliness.³⁶ Packer wrote, “What could these zealots give us that we need, it is asked. The answer, in one word, is maturity. . . . The Puritans exemplified maturity; we don’t.”³⁷

A robust pastoral residency focused on fostering godliness in the hearts of residents would do well to include much reading in the Puritans and other theologically-rich and devotionally-warming texts. Though reading lists may vary based upon the needs of a pastoral resident, the proposed curriculum offered in appendix 10 includes many Puritan classics that would be well suited for fostering godliness in the resident.

Pastors must not be deceived into thinking, however, that merely having residents read the classics will automatically form residents into the likeness of Christ. In his classic work, *The Country Parson*, George Herbert counseled pastors “not to think, that when they have read the Fathers, or Schoolmen, a Minister is made, and the thing done. The greatest and hardest preparation is within.”³⁸ Consequently, the greatest impact

³⁵ Howard G. Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody Press, 1995), 18.

³⁶ J. I. Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton.: Crossway Books, 2010), 22.

³⁷ J.I. Packer, *A Quest for Godliness*, 22.

³⁸ George Herbert, *A Priest to the Temple or The Country Parson: With Selected Poems*

of reading assignments—whether in the Puritans or other insightful reads—will only come as residents’ hearts are tender to truth and respond by faith. Such tender response is a product of the Spirit’s work and also cultivated within biblical community.

Other forms of learning for character formation include Scripture memory, reflection papers, sermon reflections, biblical counseling training, and also devotional accountability.³⁹ Churches interviewed also suggested having the resident go through biblical counseling—both for the sake of character formation and counseling training. Christ Community Church in Kansas City also offers its residents a personal fitness trainer, to encourage whole-person health in the resident.

Observing Biblical Spirituality. Character formation happens best within the context of a local church where godliness is on display and expressed in the nitty-gritty moments of life. Biblical mentorships and relationships form an integral part in the formation of a pastor, for it is through such relationships that pastors-in-training are able to observe godliness in action. A resident’s relationship with a godly mentor (not necessarily his residency supervisor), for instance, provides an opportunity for a resident to witness conflict resolution, family leadership, and devotion to God through the life of a saint more advanced in years. Howard and William Hendricks note, “God always wraps His truth in a person. That’s the value of a godly mentor. He shows what biblical truth looks like with skin on it.”⁴⁰

(Norwich, Norfolk: Canterbury Press, 2003), 5.

³⁹ As to devotional accountability, mentors should ensure that residents are spending regular times reading God’s Word and praying. E.M. Bounds once wrote, “Here, let it be said, that no two things are more essential to a spirit-filled life than Bible-reading and secret prayer; no two things more helpful to growth in grace; to getting the largest joy out of a Christian life; toward establishing one in the ways of eternal peace.” See E.M. Bounds, *The Complete Works of E.M. Bounds on Prayer* (Grand Rapids: Baker, 2004), 74.

⁴⁰ Howard and William Hendricks, *As Iron Sharpens Iron*, 28.

Testing Biblical Spirituality. One of the benefits of a longer-term residency (a year or longer) is that residents are given a more in-depth exposure to the life and ministry of the local church while pastors and supervisors are also given a more in-depth look at the resident's character. Character testing for pastors happens best within the grind of life and ministry. A two-year residency thus provides ample opportunity for pastors to consider the heart makeup of a resident through ministry assignments (such as small group leadership), personal interactions, and formal assessments.

Part of a resident's testing can include theological examinations or preparation for an ordination council. Mentors have a distinct responsibility to make sure residents have a solid, biblical grasp of God, the church, life, and ministry. Paul commanded Timothy to be a worker, "who has no need to be ashamed, rightly handling the word of truth" (2 Tim 2:15). Phil Newton writes, "Mentors must give priority to our faith's theological underpinnings and how this theology works out in the multiple dimensions of the trainees' life and ministry."⁴¹

Case studies can also be a helpful tool for mentors to draw out the hearts of residents and point them in the path of godliness. Hillman notes, "Case studies can serve as a vivid reminder of one's fallen flesh and just how easily power and position can corrupt even the best. . . . Students and mentors alike can learn deep lessons through the lives of those who have fallen."⁴²

Supervising Biblical Spirituality. Feedback is a helpful component of the change process. Sometimes our character blind-spots are those that are seen with twenty-twenty vision by others. Consequently, having a godly mentor who can offer constructive and honest feedback can be a significant catalyst to growth.

⁴¹ Newton, *The Mentoring Church*, 68.

⁴² Hillman, *Preparing for Ministry*, 167.

Writing to residents or interns preparing for training, Hillman notes, “A key goal of your internship should be to examine your spiritual life to discover your character blind spots and to encourage you to begin dealing with them before they become a serious problem later.”⁴³ Though self-reflection is a necessary and helpful part of the evaluation process, feedback from godly mentors or supervisors is often needed in order to become aware of certain blind spots. Template feedback forms to guide self-reflection and supervisor feedback related to the resident’s character and ministry aptitudes are provided in appendix 8.

Pastoral Training and Biblical Proclamation (the Pastor as Herald)

Beyond being men of God, the primary calling of pastors is to be men who faithfully and prayerfully minister God’s Word. The proclamation of God’s Word is central to carrying out God’s work. Consequently, an effective pastoral residency will give great attention to training men in the public and private proclamation of God’s Word. As Newton notes, “Local church mentors will find that majoring on training protégés in proclamation will produce much fruit in the succeeding years. Whether planting churches, doing mission work, or pastoring, those preparing for ministry must see themselves as both heralds and teachers.”⁴⁴

Learning Biblical Proclamation. Reading about the science and art of preaching and teaching can be greatly beneficial. Many classical and modern texts are essential reads for pastors learning the craft of preaching in the modern age (some of these are included in the proposed curriculum provided in appendix 10). However, the best means of learning how to preach or teach God’s Word is actually preaching and

⁴³ Hillman, *Ministry Greenhouse*, 73.

⁴⁴ Newton, *The Mentoring Church*, 38.

teaching. Colin Marshall writes, “The best way to learn how to teach the Bible (and to find out whether you’ve got the gifts to do it) is to have a go at doing it.”⁴⁵ A key component then of a robust pastoral residency program will involve ample opportunities for residents to preach or teach God’s Word, either privately or publicly.

Observing Biblical Proclamation. Beyond actually preaching and teaching and reading about preaching and teaching, the best way to learn how to preach or teach is by observing those who thrive at doing so. Part of such observation should be a natural consequence of the resident being immersed in the life of a local church in which faithful preaching is a central component. With the advances of modern technology, however, a resident’s observation of great preaching is not limited to the local church he attends. Many of the greatest preachers of the past century have sermons that have been digitally recorded and made available online. Having residents observe and reflect upon such preaching could be a highly valuable component of a residency curriculum.

Testing Biblical Proclamation. John Calvin employed a model in Geneva of testing young pastors through “the weekly congregation,” which was a weekly gathering on Friday mornings in which the minister of the week taught from a select passage of God’s Word. The service itself was not a preaching service per se, but was “a kind of in-depth public Bible study created for the purpose of training clergy and laypeople in the interpretation and application of Scripture.”⁴⁶ Calvin also provided preaching opportunities on Saturday afternoons, which “gave the trainees an opportunity to hone their preaching skills before being sent out to pastor a church.”⁴⁷

⁴⁵ Marshall, *Passing the Baton*, 36.

⁴⁶ Scott M. Manetsch, *Calvin’s Company of Pastors: Pastoral Care and the Emerging Reformed Church, 1536-1609*, Oxford Studies in Historical Theology (Oxford: Oxford University Press, 2013), 134.

⁴⁷ Newton, *The Mentoring Church*, 91.

Calvin's model is worthy of emulation for residencies. Though the prime Sunday morning preaching slot does not have to be filled by residents, finding opportunities for residents to exercise or test their gifts in preaching and teaching is important for ministry development. As Calvin modeled in Geneva, unique opportunities for the public proclamation of God's Word can even be created primarily for the sake of training communicators of God's Word.

Supervising Biblical Proclamation. A sermon evaluation form provides a concrete means for a mentor or other ministry leader to offer feedback to residents in their preaching or teaching. Such sermon evaluation forms should assess the resident's rightful interpretation of the text, application to contemporary hearers, connection to the overarching plan of salvation in Christ, and also fundamental delivery techniques. A sample sermon evaluation form is available in appendix 4.⁴⁸

Pastoral Training and Biblical Care (the Pastor as Shepherd)

An effective pastoral residency will equip residents not only to rightfully handle God's Word but also faithfully care for God's people. Pastors are to be men of God who study God's Word with passion and precision and also care for God's people with love and affection. The pastor's call to proclaim and care is both-and and not either-or. In his description of Calvin's faithful Word ministry and care for the people of God, Scott Manetsch writes, "The faithful Christian pastor must be a competent student of the Holy Scriptures *and* attentive to the needs of his congregation; he must never be an ivory-tower theologian cut off from the people whom he is called to serve."⁴⁹ In the words of Tommy Nelson, "You can't be all men and no God. And you can't be all God and no

⁴⁸ A similar tool can also be used in training residents as biblical counselors. ACBC includes such accountability and supervision in their training model.

⁴⁹ Scott Manetsch, *Calvin's Company of Pastors*, 134.

men.” Faithful pastoring requires both a love for God and His Word and a love for God’s people.

Learning Biblical Care. Reading serves a valuable role in the formation of pastors, for the best leaders are readers. Yet, there are certain skills in life that cannot come simply through the discipline of reading. Knowing how best to care for people is one such skill. Though the insights of others gleaned through reading can most certainly inform and shape our care of others, learning to care for others chiefly requires a sacrificial investment of time into those we serve. In his book, *The Leadership Dynamic*, Harry Reeder III writes, “Sacrificial and shepherd leadership does not come naturally. It has to be learned. Following the biblical model of leadership means developing healthy leaders who have healthy relationships with those whom they lead.”⁵⁰

One of the best things trainers can do for residents then, especially those that are more naturally bent toward study (and not spending large amounts of time with people) is to encourage opportunities for residents to develop pastoral people skills. Such opportunities will range from small group leadership to visitations and counseling ministry. Since ministry is people work, developing a caring, wise, pastoral touch is of utmost importance. Marshall writes, “Of all the skills an apprentice must learn, people skills are the most important. Ministry is intensely personal: it involves a great deal of time dealing with people face-to-face, either one-to-one or in small groups.”⁵¹

Observing Biblical Care. In his book, *Equipping Counselors for your Church*, Bob Kellemen contends that the equipping of caring individuals and wise counselors happens best within an intensive community in which such care and counsel

⁵⁰ Harry L. Reeder and Rod Gragg, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton.: Crossway Books, 2008), 117.

⁵¹ Marshall, *Passing the Baton*, 30.

are faithfully modeled. Kellemen strongly advises what he calls a “transformational small group lab” for the training of wise shepherds since it is in such labs that trainees are able to see and receive the loving leadership of a wise shepherd in action, while also having a lively context to engage in such care themselves. Kellemen writes, “*community is the container for equipping in content, character, and competency*. The authentic, intimate small group environment provides the fertile soil in which we nurture competent biblical counselors.”⁵²

In addition to small group training labs, observation of wise, shepherd-like care can come in many different forms. Residents can shadow mentors or other ministry leaders for visitations, counseling, or other forms of pastoral care. Many biblical counseling training ministries have also produced counseling observation videos, permitting counselors-in-training the opportunity to gain counseling observation hours from some of the best in the field.⁵³

Testing Biblical Care. One of the best ways to test a resident in his ability to care for others is to have the resident lead a small group. Marshall notes, “If a large part of an apprentice’s week is spent running and preparing to lead small groups, they will experience (on a reduced scale) many of the pressures that a minister of a larger church experiences.”⁵⁴ Furthermore, it is within the context of a small group that shepherding skills can be tested and refined. A whole host of relational and life issues can be exposed in a small group setting, allowing the resident regular opportunities for learning to care for people biblically in the grind of everyday life. A residents’ aptitude for biblical care

⁵² Robert W. Kellemen, *Equipping Counselors for Your Church: The 4E Ministry Training Strategy* (Phillipsburg, N.J.: P & R Publishing, 2011), 265.

⁵³ The Institute for Biblical Counseling and Discipleship (IBCD) in Escondido, CA and Faith Biblical Counseling Ministry in Lafayette, IN are two biblical counseling training centers that offer these videos.

⁵⁴ Marshall, *Passing the Baton*, 36.

can also be tested through case studies and other ministry assignments, such as visitations, counseling, or funeral care.

Supervising Biblical Care. Constructive feedback has a valuable role in every aspect of ministry training, including training in biblical care. ACBC's template of counselor training provides a helpful model for supervising a trainee's care for another. ACBC has a standardized form that asks basic questions about how the counselor approached each case with the counselee. The supervisor then reviews this form with the counselor and offers constructive feedback on how the case went well or could be improved.

A similar model could be adapted to other forms of pastoral care. Brian Croft, for instance, occasionally gives interns a visitation assignment and then follows up with the member who has been visited. After assessing how the visit went, Croft then reflects with the intern about the experience. Such forms of feedback—whether formal or informal—are a vital tool for the formation of wise and caring pastors.

Pastoral Training and Biblical Leadership (the Pastor as Overseer)

Godly leaders intentionally produce godly leaders. The aim of a pastoral residency is to equip and send out godly pastors who will influence others for Christ. Such an aim requires a healthy context of leadership training and a commitment to biblical ideals of leadership.

Learning Biblical Leadership. Biblical leadership is intimately connected with biblical spirituality. In other words, the best ministry leaders will be the godliest leaders. It is our private communion with God and love for people that give life and vibrancy to public leadership.

In their book, *Lead Like Jesus*, Ken Blanchard and Phil Hodges contend that the most effective leadership is modeled after Jesus, who provided a template of true

servant leadership. Blanchard and Hodges write, “Jesus is clear how He wants us to lead: He asks us to make a difference in our world by being effective servant leaders.”⁵⁵ The call to servant leadership is especially true of those called to lead the church.

Learning to lead in a biblical manner, like all the other pastoral disciplines, is both caught and taught. Many helpful resources have been produced to help Christian leaders think about leadership from a biblical perspective.⁵⁶ Yet one of the most effective ways that aspiring leaders can learn to lead effectively is by observing faithful leaders.

Observing Biblical Leadership. One of the benefits of an effective pastoral residency is that a resident is given the opportunity to observe godly leaders in action. And it is principally through such observation and intentional training that great leaders are made. Great leaders beget great leaders. As Harry Reeder III notes, “Great leaders intentionally reproduce themselves.”⁵⁷ And such reproduction of leaders is largely a byproduct of godly leadership being observed and replicated in the lives of others. Consequently, an effective residency should feature a wide range of leadership observation opportunities, such as the observation of elder or deacon meetings, staff meetings, church or administrative meetings, and financial or facility oversight in general.

Testing Biblical Leadership. If residents are to be men of upright yet growing character (as noted earlier), and residencies are a longer-term commitment (as opposed to a short-term internship), then residents should be trusted with some level of leadership throughout the residency. Small group leadership provides a great starting point and

⁵⁵ Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time* (Nashville: Thomas Nelson, 2005), xi.

⁵⁶ Other leadership resources written from a secular standpoint can certainly have benefit and are worthy of consideration, as long as they are filtered and assessed through a biblical grid. Some of these resources are also included in the proposed residency curriculum.

⁵⁷ Harry Reeder III, *The Leadership Dynamic*, 71.

training ground for resident development. Leadership experience for residents, however, can extend beyond small group oversight based upon the needs of the church and primarily the character and capacity of the resident. Other forms of leadership responsibilities are suggested in the annual floating assignment lists of the proposed residency curriculum.

Case studies also provide a great means of testing residents' abilities to think biblically in leadership scenarios. Case studies also provide leadership reflection opportunities without some of the inherent dangers of placing a resident over a ministry before he is adequately prepared.

Supervising Biblical Leadership. Constructive feedback plays a vital role in training biblical leaders. Since biblical leadership flows out of biblical spirituality, the bulk of such feedback should focus upon the heart and character of the resident. As the resident grows in godliness, he will naturally grow in servant leadership. However, administrative skills and leadership effectiveness should also be assessed as the resident is given various leadership opportunities. Such feedback can be offered informally or incorporated into the formal feedback sessions suggested earlier (a suggested feedback form is available in appendix 8).

Equipping L.O.T.S. of Pastors

The L.O.T.S. paradigm for leader development provides a helpful grid for the comprehensive training of pastors. Mixed with biblical convictions and a healthy culture, the L.O.T.S. framework for ministry training can, by God's grace, lead to the multiplication of many leaders. A summary of how residents can be equipped through the four key elements of leadership training and the four realms of pastoral priorities is available in appendix 9.

CHAPTER 4

DESCRIPTION OF THE PROJECT

This chapter will provide an overview and description of the project based upon the major goals outlined in chapter 1. The three major goals outlined in chapter 1 will provide the basic outline for this chapter. The chapter will begin with a summary of the research process leading to a core list of best-practices for launching a pastoral residency (goal #1), followed by an overview of how I developed and assessed this pastoral residency curriculum (goal #2), and then will conclude with a paradigm for approaching organizational change in the local church with emphasis given on how to launch a pastoral residency (goal #3).

Discerning Best Practices (Goal #1)

My first goal for this project was to develop a list of best practices for launching and sustaining a pastoral residency. To meet this goal, I surveyed six different pastors with established pastoral training initiatives and compiled insights from surveys, studies, articles, and books.

I began the process by identifying some of the leading churches in pastoral training. Before contacting those on this list, I developed a questionnaire with key questions to ask each pastor I contacted. This questionnaire is available in appendix 2. I initially emailed each pastor the questionnaire and asked for a follow-up phone-call if possible. One pastor emailed me back a completed questionnaire while the other five setup follow-up phone conversations. Each of these pastors offered similar reflections about the importance of pastoral training while also offering unique takeaways based upon their ministry contexts and experiences. Pastoral training methods were different in

each congregation though similar values drove their differing strategies.

In gathering some of the best resources on developing pastoral residencies, I began with reputable resources I was familiar with and then branched out based upon citations and bibliographies from these resources. Some of the most helpful references came from George M. Hillman Jr.'s books, *Preparing for Ministry*, and *Ministry Greenhouse*. Many other references were compiled from 9Marks articles or materials. In addition to these resources, one empirical study that proved especially insightful was the research and conclusions offered through Leadership Network's study in partnership with Southeastern University entitled, "Leaders in Training: Internships and Residencies Help Churches Shape Future Leaders." Altogether, the primary best-practice takeaways from these resources have been summarized in chapter three.

Developing and Assessing a Residency Curriculum (Goal #2)

The heart of this project was developing a two-year pastoral residency curriculum predicated upon the pastoral commands and informed by the insights gained from established pastoral residencies. Part of the preliminary work for this project entailed a comprehensive study of the pastoral commands. This study required isolating the commands (or qualifications with imperatival force) found in the Pastoral Epistles and other pastorally-related texts, studying these texts within their contexts, and then classifying each of these commands within broader categories and subcategories. The conclusions from this preliminary study are summarized in appendix 1.

My goal was to develop a pastoral residency that faithfully reflected the heart of the pastoral commands, and that would equip residents to carry out the pastoral calling. The process then involved identifying major learning objectives predicated upon these twenty-one priorities of pastoral ministry (summarized in appendix 5). Based on these major learning objectives, I began identifying resources and assignments that would be helpful (based upon empirical study and personal reflection) in fulfilling these major

learning objectives.

The intention in formatting the residency as a two-year curriculum was to provide an extended opportunity for someone to learn in community, while also providing a church an extended look at an individual. The two-year format permits extensive training in each of the four major realms of pastoral responsibility. The two-year format for a pastoral residency also allows a heavy emphasis on observation in the first year of the residency while also permitting growing responsibilities and supervised experience in the second year.

The major form of assessment for this project has come in the form of peer-review from multiple long-tenured senior pastors. After drafting a two-year proposal for a pastoral residency curriculum, I submitted the curriculum proposal to five different senior pastors who have each been senior pastors in the same church for over twenty years. I asked each of them to assess and grade the curriculum based upon a rubric I submitted to them (available in appendix 3). I also asked for any comments on what was beneficial about the curriculum and what could be improved.

My goal was to ensure that every graded aspect of the curriculum received at least an “adequate” grade (a “3” on the 4-point scale) from each of the pastors grading the curriculum. If I received less than this mark on any aspect of the curriculum, I intended to follow-up with the pastor grading the curriculum to hear how this portion of the curriculum could be improved.

After receiving the rubrics back, the most frequent grade given in assessment of the curriculum was “exemplary” (a “4” on the 4-point scale). The one area of the curriculum that received the lowest score and most criticisms was that which assessed whether or not “the assignments in this curriculum are practical and should be beneficial for residents.” One of the most consistent comments given with this category was a concern that there might be too much content or workload and not enough practical hands-on-experience built into the curriculum.

After following-up with some of the pastors who offered these comments, I then made some changes to the proposed curriculum. For starters, the proposed reading list shifted slightly based upon some of the feedback from these pastors. One pastor emphasized the need for more Christian biographies, and another emphasized the need for books or resources that address church discipline (which I had missed in the initial proposal) and also the emotional dynamics associated with organizational change. The revised booklist reflects this feedback.

This curriculum's reading component has also been modified in that residents would not necessarily be expected to read the entire book assigned each week. Pastors reviewing the curriculum noted that the reading workload might have been too much for the average resident. As a result, rather than reduce the number of resources residents are exposed to, the revised curriculum proposal asks for residents to spend at least five hours in assigned reading each week (with no requirement on how many pages need to be read in that amount of time). This would cut down the total reading time required of residents while still exposing residents to a robust list of pastoral resources.

Another major revision to the curriculum was a revamped list of floating assignments. The floating assignments are intended to be more of the "hands-on" component of the curriculum, where residents observe and engage in ministry. One of the major points of criticism of the initial residency proposal was that it lacked practical or experiential assignments. The revamped floating assignment list is intended to reflect this change. Some of the assignments added to the floating assignment lists include small group leadership, leading corporate prayer, more extensive visitation and pastoral care, and also oversight of the ordinances.

Developing a Strategic Plan for Launching a Pastoral Residency (Revised Goal #3)

My initial project goals featured the goal of having one short-term (thirteen-week) intern engage a portion of the residency curriculum. However, due to the

Coronavirus shutdowns of 2020, our church could not host the internship that we had previously planned. My project now reflects the revised goal of developing a provisory planning model for launching a pastoral residency.¹ This section will provide a broad model for organizational change in the local church, and then appendix 11 will provide suggestions and reflection questions for how this model could apply specifically to launching a pastoral residency.

Though much has been written about strategic planning and change management, the change process remains somewhat mysterious and unpredictable. In her article “Radical Change, the Quiet Way,” Debra E. Meyerson writes, “Clearly, there is no one right way to effect change. What works for one individual under one set of circumstances may not work for others under different conditions.”² Similar to the way individuals change, organizational change is a complex, dynamic process that often takes significant time and is met with considerable resistance and difficulty.

Nevertheless, the proposed model outlined below is predicated upon biblical insights and key takeaways from organizational leaders and researchers about how organizational change typically occurs. The plan outlined below is structured as the acronym “C.O.M.E.B.A.C.K.,” with each letter corresponding to a key “baby step” in the change process. The process is catalyzed by three main dynamics that keep the process moving forward. A visual representation of this change paradigm is available in appendix 12.

¹ The word “provisory” implies a sense of dependence and conditionality. Though the expression “Strategic Planning” is entirely suitable, I prefer the expression “Provisory Planning” because it better reflects our ultimate dependence upon God in the change and planning process. One of the dangers of “Strategic Planning” is an overconfidence in self or a reliance upon the flesh. Framing the entire planning process as that which is ultimately dependent upon God (“provisory”) can be a helpful step in ensuring a biblical approach to planning and strategizing.

² Debra E. Meyerson, “Radical Change, the Quiet Way,” *HBR’s 10 Must Reads on Change Management* (Boston: Harvard Business Review Press, 2011), 76.

Change Catalysts

Change Catalyst #1: Prayer. Prayer is indispensable to the change process—especially any sort of meaningful, lasting change. Jesus once told His disciples, “apart from me you can do nothing” (John 15:5). Consequently, any spiritual good that comes out of our lives will be the result of God’s grace and will thus require radical dependence upon Him. In his book, *Advanced Strategic Planning*, Aubrey Malphurs writes, “It almost goes with saying that you must pray and ask God to guide, direct, and ultimately implement the planning process. This is the very first step and a key implementation practice. Everything must be bathed in prayer.”³ A successful launch of a pastoral residency will require much prayer throughout the process.

Change Catalyst #2: Truth. Effective change is not change for change’s sake. Rather, effective change is always a matter of more faithfully aligning one’s life or an organization with what is true, right, and good. As a result, truth plays a vital role throughout the entire change process. Those engaged in the change process should regularly be considering biblical teaching and key insights from reputable research and observations related to the change at hand. Launching a pastoral residency will require wrestling with the truth and considering how biblical priorities and research insights intersect with the context of one’s local church.

Change Catalyst #3: Dialogue. Organizational change, especially change within the local church, will typically not happen under a rogue leader. For lasting change to occur, there must be buy-in from key leaders and a healthy percentage of the congregation as a whole. And such buy-in will typically only occur after there has been healthy debate and dialogue about the matters at hand. In his book, *Leading Change*,

³ Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, 3rd ed. (Grand Rapids: Baker Books, 2013), 294.

John Kotter writes, “Most human beings, especially well-educated ones, buy into something only after they have had a chance to wrestle with it. Wrestling means asking questions, challenging, and arguing.”⁴ Launching a pastoral residency will likely require dialogue and feedback among key leaders of the church and the church body as a whole.

Change Process

Baby-Step #1: Clarify Biblical Priorities. Organizational change in the local church is not about merely following the ideas of a charismatic or visionary leader. Rather, it is about more faithfully aligning the mission and methods of the church to the priorities of God revealed in Scripture. Therefore, an honest assessment of biblical priorities is the basic starting point of any change initiative in the local church. Pertaining to a pastoral residency, this would include a detailed study of not only the pastoral calling, but also of the local church’s responsibility to train up leaders. Hopefully, a summary of these biblical priorities is reflected in the pastoral paradigm and convictions presented in the previous chapters.

Baby-Step #2: Observe the Facts. In their article, “Tipping Point Leadership,” W. Chan Kim and Renee Mauborgne contend that a key to seeing lasting change is to have key leaders “experience your organization’s problems.”⁵ People typically lack the urgency to address an issue if they are not confronted with the brutal reality of the problem. So as a church, not only do we need to be confronted with God’s design and calling upon us (biblical priorities), but we also need to honestly assess where we are in relation to that calling. It is typically only when we have an accurate and honest assessment of these two realities that we will have an urgency or conviction to engage the

⁴ John P. Kotter, *Leading Change* (Boston: Harvard Business School Press, 1996), 100.

⁵ W. Chan Kim and Renée Mauborgne, “Tipping Point Leadership,” *HBR’s 10 Must Reads on Change Management* (Boston: Harvard Business Review Press, 2011), 82.

change process. As it relates to a pastoral residency, assessment needs to be made about how well the church is fulfilling the specific biblical commands outlined through the previous reflection (and summarized in appendix 1).

The “S.W.O.T.” analysis has been a helpful grid for many in assessing organizational health. “S.W.O.T.” stands for strengths, weaknesses, opportunities, and threats. These four assessment categories provide a balanced approach and can also protect a leadership team from being overly negative in its evaluation.⁶

Baby-Step #3: Mobilize a Core Coalition. One of the most important steps in engaging the change process will be involving key leaders of the church. In his book, *The 7 Habits of Highly Effective People*, Stephen Covey notes that collaborative strategic efforts are based upon the assumption that “parties involved will gain more insight, and that the excitement of that mutual learning and insight will create a momentum toward more and more insights, learnings, and growth.”⁷ Likewise, Kotter notes that guiding coalitions are necessary for long-term and sustained transformation: “Efforts that lack a sufficiently powerful guiding coalition can make apparent progress for a while. . . . But sooner or later, countervailing forces undermine the initiatives.”⁸

Kotter also notes that there are four key factors in finding the right members for a guiding coalition. First, there must be enough members as part of the coalition to effect a meaningful influence—what Kotter refers to as “position power.” Second, members of the guiding coalition should have expertise relevant to the task at hand.

⁶ I am thankful for Steve Viars of Faith Church in Lafayette, Indiana, for providing me with this feedback. Viars voiced concern that my initial model was too negative in its language and needed to more fully reckon with the strengths present within a community. If assessment is only about weaknesses, then frustration, fatigue, and strong resistance will likely be the result. Viars emphasized the need to recognize, encourage, and build upon strengths in the planning process and not just focus upon weaknesses. He also recommended the “S.W.O.T.” framework as a helpful tool to ensure a balanced and healthy approach to assessment.

⁷ Stephen R. Covey, *The Seven Habits of Highly Effective People: Restoring the Character Ethic* (New York: Simon and Schuster, 1989), 264.

⁸ Kotter, *Leading Change*, 6.

Third, the guiding coalition should be comprised of those who have credibility with the rest of the organization. And fourth, the group should include proven leaders who can drive a change process.⁹

In relation to developing a pastoral residency then, the guiding coalition should likely include a cross-section of ministry leaders of the church—such as the senior pastor, an associate pastor (if the church has one), at least one elder, and also a godly adult or two who could serve as mentors in the residency. Some of the key questions and research topics that a guiding coalition should engage are listed in appendix 13.

Baby-Step #4: Envision with Hope. A key element of the change process involves casting a compelling vision. Kotter defines vision as “a picture of the future with some implicit or explicit commentary on why people should strive to create that future.”¹⁰ Kotter also notes that though having a strong sense of urgency (predicated upon grasping priorities and honestly assessing reality) and a guiding coalition are of great importance, they are insufficient to bring about change. Kotter writes, “Of the remaining elements that are always found in successful transformations, none is more important than a sensible vision.”¹¹ A key part of launching a pastoral residency then—and especially of developing a more intentional community of disciple-making and leader development—will be casting a compelling and hope-inspiring vision.

In their book, *Made to Stick*, authors Chip Heath and Dan Heath contend that there are six main principles to making an idea stick—or, in other words, for casting a compelling vision.¹² First, a sticky idea must be simple in nature, “stripped down to its

⁹ See Kotter, *Leading Change*, 57.

¹⁰ Kotter, *Leading Change*, 68.

¹¹ Kotter, *Leading Change*, 7.

¹² Chip Heath and Dan Heath, *Made to Stick: Why Some Ideas Survive and Others Die* (New York: Penguin, 2007), 14–18.

core,” and proverbial in nature. In other words, the goal is to create ideas “that are both simple and profound.”¹³ Second, a sticky idea must generate interest and curiosity. Sticky ideas do this through unexpectedly opening up and filling gaps in people’s knowledge. Third, compelling ideas are typically “full of concrete images,” since speaking with such concrete language “is the only way to ensure that our idea will mean the same thing to everyone in our audience.”¹⁴ Fourth, sticky ideas should ensure credibility by allowing people to “test our ideas for themselves.”¹⁵ Fifth, sticky ideas avoid abstractions and seek to grab people emotionally. Casting a compelling vision will require, at least in part, “finding the right emotion to harness.”¹⁶ And lastly, a sticky idea is typically conveyed with stories. The use of stories “acts as a kind of mental flight simulator, preparing us to respond more quickly and effectively.”¹⁷

Baby-Step #5: Build Momentum through Short-Term Victories. Most organizational change begins organically before it is established and cemented organizationally. One of the keys to developing an effective pastoral residency then is to engage organic opportunities to raise up leaders. A pastoral residency will not thrive within a context void of disciple-making or leadership development. In their book *Switch*, Chip Heath and Dan Heath write, “For things to change, somebody somewhere has to start acting differently. Maybe it’s you, maybe it’s your team.”¹⁸ The point is that organizational change should first be approached through organic change. In terms of developing a pastoral residency, key leaders and the guiding coalition should be

¹³ Chip Heath and Dan Heath, *Made to Stick*, 16.

¹⁴ Chip Heath and Dan Heath, *Made to Stick*, 17.

¹⁵ Chip Heath and Dan Heath, *Made to Stick*, 17.

¹⁶ Chip Heath and Dan Heath, *Made to Stick*, 18.

¹⁷ Chip Heath and Dan Heath, *Made to Stick*, 18.

¹⁸ Chip Heath and Dan Heath, *Switch: How to Change Things When Change Is Hard*, 1st ed. (New York: Broadway Books, 2010), 259.

considering ways to increase disciple-making efforts within the local church without having to add any major programs or formal initiatives.¹⁹

Baby Step #6: Assign Action Steps and Deadlines. The best ideas and visions die at the hands of a bad or unclear process. As a result, a key part of strategic planning is developing concrete actions steps to get from vision to reality. In his book, *Making Ideas Happen*, Scott Belsky writes, “Actions Steps are the most important components of projects—the oxygen for keeping projects alive. No Action Steps, no action, no results. The actual outcome of any idea is dependent on the Action Steps that are captured and then completed by you or delegated to someone else.”²⁰ Maintaining momentum in the change process requires visionary thinking coupled with clear processes and accountability in relation to who is responsible for what task (and when the task should be completed). To more deeply consider what sort of actions steps are needed in preparation for launch of a pastoral residency, refer to the reflection questions offered in appendix 13.

Baby-Step #7: Commit to the Action Plan with Consistency and Discipline

Short-term victories coupled with long-term consistency and discipline toward a strategic vision is a winning combination for organizational change. In his book, *Good to Great*, Jim Collins contends that consistency and discipline are crucial to long-term change initiatives, noting that “breakthrough results come about by a series of good decisions, diligently executed and accumulated one on top of another.”²¹ Collins also

¹⁹ Some rather obvious examples would include men’s discipleship groups or ministry training groups for small group leaders or other ministry leaders. Such initiatives should not require much if any budgetary commitments. They will mostly require a willing pastor or ministry leader who is willing to make an investment into others. Such organic initiatives should precede a more robust commitment to a pastoral residency.

²⁰ Scott. Belsky, *Making Ideas Happen: Overcoming the Obstacles between Vision and Reality* (New York: Portfolio, 2010), 37.

²¹ James C. Collins, *Good to Great: Why Some Companies Make the Leap...and Others*

notes elsewhere that the process of building a great organization is not so much the product of one great idea or action but more akin to “pushing a giant, heavy flywheel in one direction, turn upon turn, building momentum until a point of breakthrough, and beyond.”²² In other words, consistency and discipline over the long-haul toward a strategic vision are essential in bringing about true and lasting change.

Baby-Step #8: Keep Improving and Refining. Since any organization, including the local church, will always have room for growth, then organizational change is not so much a process with a clear end as it is an ongoing initiative to keep improving. This implies that local church leaders should be humble and honest in their ongoing assessment of the life of the church and opportunities for improvements and growth. Collins writes, “No matter how much you have achieved, you will always be merely good relative to what you can become. Greatness is an inherently dynamic process, not an end point. The moment you think of yourself as great, your slide toward mediocrity will have already begun.”²³

Organizational change in the local church then is a circular process that should continually return to assess biblical values and priorities and how well the local church is fulfilling these mandates. In relation to a pastoral residency, a local church should plan to have formal and informal means of assessment built into the program so that honest evaluation becomes normative. The template for assessing the progress of pastoral residents (available in Appendix 8) would be a helpful starting point for such ongoing assessment and reflection.

Don't, (New York: HarperBusiness, 2001), 69.

²² James C. Collins, *Good to Great and the Social Sectors: Why Business Thinking Is Not the Answer* (London: Rh Business Books, 2006), 39.

²³ Jim Collins, *Good to Great in the Social Sectors*, 14.

Peer-Review of Provisory Planning Model

After developing this provisory planning model, I submitted the model to a group of long-tenured pastors for review and feedback. I asked three pastors to review the model, with each of these pastors having served over twenty-five years as the Senior Pastor in their current local church. Two of the three pastors I contacted had also reviewed the residency curriculum.

I presented each of these pastors with an overview of the provisory planning model and then asked them key questions for assessing the curriculum. A copy of the grading rubric I developed for assessing this model is available in appendix 14. As with the evaluation process with the curriculum itself, my desire was to secure at least an “adequate” grade (a “3” on the 4-point scale) for each question on the rubric from each pastor offering feedback.

The pastors offering feedback affirmed the model and gave at least “adequate” grades for every category. The pastors affirmed that the model was practical and applicable and could be applied to multiple settings and contexts in the local church. The pastors also affirmed that the model provided a helpful summary of some of the major strategic planning and organizational change dynamics.

A couple of points of feedback led to slight shifts in the proposed model. The most significant change to the proposed model came from the feedback that the “observe the facts” baby step was stated too negatively. Originally, this step was stated as “observe the facts with brutal honesty” and focused primarily on identifying core weaknesses and failures in relation to biblical priorities. One of the key points of feedback was that this is an unbalanced and unhealthy approach to organizational assessment. Any organization (including a local church) has both strengths and weaknesses. Therefore, an appropriate assessment strategy will assess not just weaknesses but strengths as well. The “S.W.O.T.” framework was recommended by one pastor in particular who has excelled in strategic planning.

One other point of feedback was that the model was stated generically and could thus be applied broadly to many different change initiatives. The downside to presenting this material in such a generic way was that it was not especially clear how this model would be utilized in launching a pastoral residency. To remedy that problem, I have since written appendix 11, which provides a synopsis of how this model could direct a pastoral residency launch.

CHAPTER 5

EVALUATION OF THE PROJECT

This chapter will provide an evaluation of the project outlined and described in the previous chapters. This evaluation will begin by reflecting upon the project's purpose and goals and then considering its underlying strengths and weaknesses. Following this assessment, I will provide reflections on potential changes to the project if it were to be re-done, along with theological and personal takeaways from the project and its conclusions.

Evaluation of the Project's Purpose

The project's major purpose was to develop a robust pastoral residency curriculum that faithfully reflected the pastoral priorities, was informed by solid pastoral and ministry literature, and vetted by long-tenured pastors. On the whole, this project fulfilled its given purpose. The proposed curriculum (presented in appendix 10) has been deeply shaped by my study of the pastoral commands and informed by the reflections and research of multiple pastors and ministry leaders.

Though this project ended up taking a different shape than was originally proposed (as discussed in the next section), the end product met the initial purpose for the project. The particulars of the proposed residency curriculum have been vetted and affirmed by long-tenured pastors. Yet, many of this curriculum's details can also flex based upon a church or resident's particular needs. As a result, this curriculum should be aptly suited to apply to many local church contexts in which church leaders are looking for a structure or template in starting a pastoral residency. Therefore, I believe the major purpose of this project has been fulfilled.

Evaluation of the Project's Goals

Initially, this project had three primary goals. The first goal was to develop a list of best practices for launching and sustaining a pastoral residency by assessing the curriculum and structure of at least five existing pastoral residencies. In my research of pastoral residencies, I was able to speak with six different church leaders about pastoral training in the local church. Each of these pastors had formalized pastoral training programs in their local church (though not all of them referred to these programs as “residencies”).

The list of best practices from these various church leaders is summarized in chapter three. Though each church approached the task of pastoral training in different ways, most of these pastors affirmed very similar truths and convictions. They each emphasized the importance of a culture of disciple-making and the pastor's heart for investing in other men. They also emphasized the importance of starting slow and small and allowing a more formalized program or initiative to develop with time. Altogether, the insights from these men were invaluable and uniquely contributed to the fulfillment of this project's goals.

The second major goal for this project was to develop a two-year curriculum for a pastoral residency based upon the pastoral commands. This goal was largely predicated upon a previous study completed on the pastoral commands. From this study, I had discerned a four-part paradigm for understanding and articulating the pastoral calling. This study formed the primary grid (especially connected with the “L.O.T.S.” training paradigm articulated in chapter three) for developing a pastoral residency curriculum for the local church.

The feedback from the expert panel was especially helpful in revising and refining the proposed curriculum. The feedback from these men was largely affirming of the proposed curriculum. The suggested corrections have helped make the proposed curriculum more practical, applicable, and doable for the average resident. The initial

proposal (without some of the parameters suggested by the expert panel) may have been too much to expect out of most residents, especially on a part-time basis.

Nevertheless, the final proposal of the residency curriculum received unanimous support and affirmation by the expert panel. After applying the suggested changes, the expert panel affirmed every graded aspect of the curriculum as at least “adequate” (a “3” out of “4” on the grading rubric), with most grades being “exemplary” (a “4” out of “4”). Therefore, with a proposed pastoral residency curriculum given unanimous support by the expert panel, this project’s second goal has been reached.

The third major goal of this project was initially to equip a pastoral intern at Calvary Baptist Church in expository preaching and teaching by implementing a thirteen-week sample of the pastoral residency curriculum. In early 2020, I had developed an internship description and posting on multiple job boards. By early March of 2020, we had interviewed and accepted a local seminary student who was planning to begin the internship in May. However, state shutdowns from the COVID-19 virus hindered our plans. Since most of the ministry contexts for the preaching and teaching internship (e.g., Sunday School and the Sunday evening service) were no longer existent, we could not host an intern as planned.

I had to adapt my project goals based upon these changes in church life due to the COVID-19 virus. So rather than hosting an intern, my third goal for this project became developing a strategic plan for churches looking to launch a pastoral residency. Based on my ministry context, the strategic planning model is most directly applied to CBC developing and launching a pastoral residency. The model itself, however, is intentionally broad enough to be applicable to various ministry contexts and initiatives.

Successful completion of this goal, like the second goal of my project, was measured based upon an expert panel reviewing and assessing my proposed model for strategic (or “provisory”) planning. The expert panel included two pastors from the first panel and another long-tenured pastoral mentor who is exceptionally versed in strategic

planning in the local church.

The expert panel affirmed the strategic planning model with minor corrections or modifications suggested. All of the grades provided by the expert panel were at least “satisfactory” (a “3” out of “4” on the grading rubric), with the majority of the grades being “exemplary” (a “4” out of “4”). The suggested corrections provided by the expert panel were eventually applied to the model (as discussed in chapter four). Altogether, with a strategic planning model developed and affirmed by an expert panel, the third and final goal of the project was also fulfilled.

With the forced revision of the third goal, one of the significant deficiencies of this project was the lack of testing of the curriculum itself. This reality will be drawn out and discussed further in the “Weaknesses of the Project” section below. Nevertheless, the scope of this project had three major goals, and each of these goals was successfully met (at least the revised goals).

Strengths of the Project

The purpose of this project was to provide a thoroughly biblical paradigm for pastoral training in the local church. The pastoral commands provide a comprehensive framework for pastoral training in the local church. As a result, one of the strengths of this project was its emphasis on the sufficiency of Scripture for equipping and training pastors in the local church.

Furthermore, the project itself forced me to consider the biblical mandates for pastors in a deeper way than I ever had before. Isolating the pastoral commands and considering how they informed the pastoral calling was an immensely helpful exercise. Though I concluded this study before officially beginning this project, this preliminary work was the essential backbone of this project. The preliminary study of the pastoral commands was also the primary strength of this project in that this study led to an understandable, applicable, and thoroughly biblical model for pastoral ministry.

Based on the insights drawn from pastoral experience, research, and the pastoral commands, the curriculum also reflects major biblical priorities and ideals. Some of the curriculum's strengths include the inclusion of pastoral and devotional classics, biblical counseling training, and a robust process for equipping aspiring preachers and teachers. The curriculum is theologically and academically robust yet practical in nature. Though the "hands-on" component of the curriculum may still be a weakness (as discussed below), the curriculum itself is thorough and well-suited to equip young or aspiring pastors for a lifetime of Christ-centered and Bible-saturated ministry.

The curriculum itself has also been designed to be applicable to any church context, which is one of its major strengths. Though this curriculum has been designed and written within a particular theological framework and philosophy of ministry, the major template of the curriculum (especially including the rhythms of reading, discussions, and ministry assignments) should provide a helpful and applicable model for ministry training across denominational perspectives. On the whole, the curriculum should function as a reasonable starting point for any church aspiring to start a pastoral residency while also being a curriculum that could be modified or changed based upon the needs and opportunities of the church or resident.

One of the other major strengths of the project was that it fulfills a major need in the local church. Some of my conversations with local church pastors have especially illuminated the need for more consistent training of pastors in the local church. Most pastors acknowledge the importance of equipping others for ministry. Yet, for a variety of reasons, many pastors are not intentionally or strategically giving themselves to this work. The curriculum and framework offered through this project provide a workable starting point for churches or pastors looking to renew their efforts in this much-needed work.

Weaknesses of the Project

As there are multiple strengths to this project, so there are also multiple weaknesses. The most glaring weakness of this project is that it currently remains largely theoretical and untested. This was not by design but a forced circumstance based upon the COVID-19 virus. The original intention of having a short-term intern test the curriculum would have greatly enhanced this project. Nevertheless, a personal commitment of mine following the completion of this project (as circumstances permit) is to test or apply the curriculum through a short-term internship or even the launch of a residency.

One of the curriculum's potential weaknesses, though, is that the curriculum may favor learning through reading and discussions and remain light on practical, "hands-on" experience. This was one of the major points of criticism offered by the expert panel reviewing the curriculum. There was a concern expressed by multiple pastors on the panel that though the curriculum is theologically and academically rigorous, it may be lacking enough practical assignments that help residents engage and experience some of the inner workings of pastoral life ministry.

The revised curriculum (as proposed in this project) reflects changes based upon this feedback. The curriculum as is, however, may still be overly heavy on the academic side of training and not as robust in practical assignments. A revamped floating assignment list was my best attempt, based upon the feedback, to overcome this weakness, though the weakness likely remains.

It is likely that the "hands-on" component of the residency curriculum will have to be tailored, at least to some degree, to each resident taking part in the residency. Different residents have different needs and callings. Understanding these dynamics can then free us as trainers to offer and encourage unique training opportunities for each resident commensurate with their context. Nevertheless, the possible imbalance of the residency curriculum remains a weakness of this project.

Another potential weakness of this project is that the proposed residency curriculum is tethered to a particular philosophy of ministry and may not be applicable for all ministry contexts. I believe that the ministry philosophy represented by this residency curriculum is thoroughly biblical and appropriate for pastoral ministry. Others, however, may see things differently. Therefore, a different philosophical perspective of pastoral ministry would require fairly substantive changes to the residency curriculum, especially in terms of reading assignments.

What I would do Differently

If I could re-do this ministry project (and had ample time for doing so), I would likely contact more churches to get more ideas and a better sense of how various high-impact churches are approaching the task of pastoral training. My conversations with ministry leaders were immensely helpful and encouraging. Though sharing similar values with the rest, each pastor approached the task of pastoral training slightly differently. The various models for disciple-making and pastoral training represented by these men were inspiring and prompted thoughtful reflection. I sense that additional contacts with other ministry leaders would be just as beneficial.

In addition to contacting other churches with robust training initiatives, I would also have (if time and circumstances would have permitted) visited at least a couple of churches thoroughly engaged in pastoral training. As discussed earlier in the project, observing is a critical component of learning. If this is true for leaders, then it most certainly is true for those looking to lead leaders or train trainers. Consequently, I sense that this project would have been even more enhanced if I could have visited a couple of churches that faithfully model pastoral training.

The strategic planning model proposed as part of this project emphasizes the importance of a core coalition in navigating change in the local church. I also sense that a core coalition would have been helpful in developing the residency curriculum itself (as

suggested in the project). My discussion with the expert panel could be considered a core coalition, at least for developing the residency curriculum. If I were to take further steps, however, in implementing this curriculum, I would want to include the church leadership where I serve (particularly the pastoral staff and elders) in reviewing the curriculum and offering feedback and suggestions. I would want buy-in from the entire leadership team, and I believe that involving them more thoroughly in the curriculum design for the residency could be one way of doing so.

Lastly, if I could have done so, I certainly would have tested this curriculum with a short-term internship as originally planned. I believe that the original project goals reflected a thorough plan for designing and testing the residency curriculum. Nevertheless, my inability to test the curriculum as part of this project due to COVID-19 shutdowns does not prohibit testing or fully implementing the curriculum in the future as circumstances permit.

Theological Reflections

This project and the theological study undergirding this project have taught me much about the church and pastoral ministry. For starters, the pastoral commands teach us that the pastoral calling is a high and sacred calling. The pastoral calling is a character profession that is not to be entered into hastily or lightly. This is a serious work that requires devoted and godly men.

My study of the pastoral commands also reinforced for me the Bible's sufficiency to instruct us and lead us in the way of godliness. I believe that many pastors have assumed a paradigm for pastoral ministry that does not necessarily align with the priorities reflected in the pastoral commands. The Bible, however, gives us a robust template for the pastoral calling. Scripture is sufficient to teach us and instruct us in the ways of godliness. And for the pastor, the Bible is sufficient to instruct him in what a pastor is and what a pastor is to do. Rather than either assuming we know best what the

pastoral calling is all about or accepting models of ministry that are more predicated upon traditions than Scripture's clear teaching, we must be people who prioritize the Bible and submit our ministry plans and priorities to what God has commanded of us.

My study of Scripture, as part of this project, has also reminded me of how equipping the saints for ministry is central to the life of the church. Ministry training is not an optional aside but an essential core of healthy church life. Pastors are to be the primary equippers in the local church who not only do the work of the ministry but equip others for ministry as well.

Similarly, this project has taught and reminded me that pastoral training in the local church is the natural outflow of a church that is deeply committed to making disciples. Pasting a pastoral residency into the programming of a church that is not passionately devoted to making disciples will be less than ideal. The most effective pastoral residencies will be deeply embedded in a culture where every member recognizes his or her calling and responsibility to make disciples. I desire to be such a disciple-maker and equip such a disciple-making church.

Additionally, my study of the pastoral commands, coupled with conversations with local church leaders, has reminded me of the local church's primacy for the fulfillment of the Great Commission. Though seminaries can play an essential role in the training and equipping of pastors, the training of pastors—a vital, Great Commission work—belongs primarily to the local church and its leadership. Pastors are called to train up pastors. Scripture is abundantly clear on this reality. And the life and ministry of many men (including those I was privileged to interview) have provided vivid examples of the deep missional impact that such a ministry priority can have.

Similarly, this project has also reminded me of the Great Commission's centrality to all that the church is called to do. Jesus's call for disciples to make disciples is a theological foundation for the church's mission. The church exists to glorify God by making disciples (who make disciples). Disciple-making is to be part of the DNA of the

local church. And it is only when such disciple-making priorities permeate a local church that a pastoral residency will be most effective.

These truths taught in Scripture have also reminded me that God cares deeply about ministries of multiplication. God's passion is for the glory of His name to spread to every corner of the earth. And God has ordained such ministries of multiplication as the means by which that mission is accomplished. Altogether, Jesus's call for believers to make disciples (who make disciples) reveals God's heart for the nations and should undergird all that the church does.

Lastly, this project has also affirmed for me the role of Christian classics in Christian and pastoral formation. My personal reflections, coupled with pastoral feedback from the expert panels, have affirmed for me a commitment to personally read the Christian classics and encourage others to do the same. This project has reminded me of the treasure trove of wisdom, insight, and encouragement found in the Christian classics, along with my need to invest myself here. Although I believe modern resources have their place and can still be of great benefit, I have come to see that the Christian classics will likely do a more thorough job of growing my theological grasp and helping me grow into the likeness of Christ.

Personal Reflections

The study and reflection undergirding this project have led to many personal takeaways and lessons. For starters, this project has reminded me of the importance of disciple-making efforts. As a Christian and as a pastor, I must be devoted to making disciples. And furthermore, as the logical outflow and climax of my disciple-making efforts, I must be committed to the work of training men for pastoral ministry. Based upon Scripture's clear teaching and the example of faithful men who have gone before me, I cannot merely intend to equip men for the ministry. I must give myself faithfully and consistently to this work.

Reflecting upon the examples of many men faithfully devoted to this work has reminded me that my investment into pastors may look different based upon the season of life and context of ministry. Some pastors interviewed had the privilege of neighboring a solid, conservative seminary. In seasons of life in which I do not have such privilege, my training of pastors may be more organic than those who have a more natural and robust pipeline of godly men training for ministry. Nevertheless, coming out of this project, my earnest commitment is to consistently give myself to training men for ministry, in whatever form or context that may be. This commitment was the non-negotiable constant among all the pastors that I interviewed for this project. Even though the work of pastoral training may look different among churches and its leadership, one of the primary catalysts behind such training is a senior pastor with a deep conviction and compelling vision for this work.

While I serve as an associate pastor on staff at our local church, my investment into other men training for ministry may look different from if or when I become a senior pastor. I am realizing, however, that a title or official role should not stop me from investing myself in the lives of others. For now, my rhythm of investing in men for ministry will likely involve participating in our current pastoral internship training program while also working toward establishing a more robust residency program. My rhythm of investing in men for ministry should also feature a healthy commitment of meeting with men who demonstrate an appetite for truth and a heart for ministry. I need to have an eye for such men and make it my priority to invest myself in them—whether they sense a call to vocational ministry or not.

I was also reminded in the process of this study that churches that have effective pastoral residencies (and disciple-making efforts) are very strategic and intentional. The training of pastors does not happen by accident. Of course, pastors can learn and observe in any context of life and ministry. We are all making observations and should be learning from those observations. But it is only in an intentional context of

training and equipping that maximal learning and growth will take place. From my observations, churches that are most effective in the training up of pastors are those who have thought most about the importance of this calling and have been most intentional and strategic in seeing this calling fulfilled. Effective pastoral training does not happen by chance. Effective pastoral training involves an experienced pastor who is willing and able to strategically invest himself in the lives of other men. It is my desire to be such a pastor and to be deeply involved in such work.

I am also learning that the call to equip other pastors is ultimately a call to deny ourselves. Investing oneself into the life of another takes time. It takes patience and perseverance. And ultimately, it takes humbling oneself and valuing others as better than yourself. I am learning that mentoring others—whether it be a pastoral resident or intern or a member of the local church—is an opportunity to give up my own conveniences and agenda and pour myself into another. I see mentorship as a primary way of following my Savior in the self-denying work of loving others. This is a rhythm that I want to strategically commit myself to for the rest of my life—a rhythm that I sense will stretch and grow me while I seek to help others grow.

Throughout this project, I also learned two specific things about myself. I first learned that I tend to be too idealistic. This reflection was prompted by feedback from one of the pastors in the expert panel. The pastor noted that the curriculum was quite robust but lacked more practical assignments that helped residents engage some of the basic functions of pastoral life and ministry. This pastor also indicated that the curriculum might have initially been too high an expectation for many on a part-time basis.

My personal reflections prompted by this pastor have helped me realize that I often live more in the ideal than the real. I tend to be a fairly visionary person and do not always think well about life in the here and now. Consequently, my passion or vision for the future can fail to apply to the present because I fail to truly grapple with present realities. This is a danger for me as a pastor and as a Christian, husband, and father.

Failing to truly grapple with present realities (or live in the present) can have a negative effect on those around me. This is a concern that I desire to continue to address moving forward.

The other major personal reflection for me coming out of this project was that I have a tendency to be too pessimistic in my reflection of myself and others. This convicting point of reflection was based upon another conversation with one of the pastors in the expert panel critiquing the provisory planning model. This pastor's feedback that my original language of "observe the facts with brutal honesty" along with the description of what this would entail was almost entirely negative in perspective. His suggestion was that our assessment of things should not merely focus on the negative. When we assess ourselves or others (or even the health of a local church), we should also consider, affirm, and celebrate unique strengths and opportunities.

This reflection was quite convicting because I have since realized that most of my personal reflection of myself and others tends to be negative. It is too easy for me to see problems and issues to be addressed rather than health and strengths to be celebrated. Out of fear of sounding completely contradictory and ironic, I now see my failure to see strengths as a major weakness and something to be addressed going forward.

Conclusion

This project has been a helpful and profitable exercise in considering Scripture's teaching about the pastoral calling and how to equip pastors to fulfill this calling. The study that undergirds this project has helped me think more critically about leadership development and how to approach change within the local church. Altogether, this project has better equipped me to lead and equip others for leadership in the local church.

In conclusion, I want to distill the five greatest takeaways from this project. First, I walk away from this project with a more earnest conviction that godliness

matters—especially among pastors. The pastoral commands make clear that godliness is what undergirds a faithful and effective pastoral ministry. Since pastoral ministry is a character profession, the work of helping pastors (and pastors-in-training) maximally grow in Christ is of utmost importance.

Second, this project has also affirmed for me that the training of leaders matters greatly. The clear command of 2 Timothy 2:2, along with the description of the pastor's role in Ephesians 4:11-13, emphasizes the importance of pastoral training and development. Equipping leaders for ministry then is to be at the center of a pastor's calling and priorities.

Third, this calling to train up leaders for ministry can be (and is) approached in many different ways. Though many thoughtful ministry leaders have expressed similar values and priorities associated with training leaders, there is not necessarily a “one-size-fits-all” approach to effective ministry development. A pastor's approach to leadership development will be largely predicated upon one's context and unique opportunities. The conviction and commitment, however, to train up leaders are the non-negotiables that must be present for any church to effectively give themselves to this work.

Fourth, and closely related to the previous point, senior leadership must agree with and affirm the priority of training leaders if a church is to have a vibrant pastoral training ministry. Though pastoral formation can and should involve the entire congregation, the most effective pastoral training contexts will be those in which the senior leadership of that church has a compelling vision and deep commitment to this work.

And lastly, this project has also reminded me of the sufficiency of Scripture to instruct the people of God concerning the will of God. God's plan and will for the church are not hidden from us. He has revealed in the Bible His desires for us. This includes how the church and her leadership are to live and minister. Pastors can (and should) be instructed in both classic and modern resources that can help them think biblically about

the pastoral calling. But the hope and intention of such resources are not that they would necessarily provide new insights as much as that they would provide greater clarity and grasp of the pastoral calling as communicated in Scripture. Altogether, since Scripture is sufficient to lead us in the ways of righteousness, we should give ourselves to reading, studying, and immersing ourselves in Scripture.

Overall, this project has been a helpful exercise in considering the pastoral calling and how to equip others to carry out this calling. I am thankful that I have been able to reach the major goals for this project and thus fulfill the project's major purpose. The insights gained from this process shall inform my ministry—and, Lord willing, the ministry of many others—for years to come.

APPENDIX 1
CATEGORIZATION OF THE PASTORAL
COMMANDS

The following chart categorizes the pastoral commands into four primary categories and twenty sub-categories.

Categorization of the Pastoral Commands		
Major Category	Sub-Category	Related Verses
Biblical Spirituality	Family Ministry	1 Tim. 3:4a-c, 3:12; Titus 1:6a-b
Biblical Spirituality	Orthodoxy	1 Tim. 2:11, 3:2, 3:6, 3:9, 4:7, 4:16, 6:20; 2 Tim. 2:7, 2:8, 3:1; Titus 1:9
Biblical Spirituality	Godliness	1 Tim. 3:2a-f, 3:3a-d, 3:9, 3:10, 3:11a-c, 4:7a-b, 4:12a-b, 4:16, 6:1, 2a-b, 14, 20, 2 Tim. 2:24b-c, 4:2, 4:5; Titus 1:6a,c-d, 1:7a-e, 1:8a-f, 2:7
Biblical Spirituality	Discipline	1 Tim. 4:7, 4:14, 4:16, 5:23a-b, 6:11, 6:12a-b, 6:20, 2 Tim. 1:6, 1:8, 1:13, 1:14, 2:1, 2:3, 2:22b, 3:14, 4:5
Biblical Spirituality	Mortification	1 Tim. 2:8, 5:22, 6:11; 2 Tim. 2:16, 2:19, 2:22, 2:23, 2:24, 3:5; Titus 3:9, 3:10,
Biblical Spirituality	Body Care	1 Tim. 5:23a-b
Biblical Spirituality	Purity	1 Tim. 2:9, 3:2, 4:12; Titus 1:6
Biblical Care	Intercession	1 Tim. 2:1, 2:8
Biblical Care	Hospitality	1 Tim. 3:2
Biblical Care	Service	Titus 3:14
Biblical Care	Justice	1 Tim. 5:3, 5:4, 5:9, 5:11, 5:16a-b
Biblical Oversight	Examination	1 Tim. 3:7, 3:8a-d, 3:9, 3:10, 3:11a-c, 5:19, 5:22
Biblical Oversight	Equip	1 Tim. 5:17; Eph. 4:11-13
Biblical Oversight	Management	1 Tim. 3:4-5
Biblical Proclamation	Discipline	1 Tim. 4:2b, 4:13, 4:15a-b; 4:16; 2 Tim. 2:15
Biblical Proclamation	Encourage	1 Tim. 4:13b, 5:1a-b
Biblical Proclamation	Rebuke	1 Tim. 1:3, 5:20; 2 Tim. 2:25; Titus 1:11
Biblical Proclamation	Teach	1 Tim. 3:2, 4:11a-b, 4:13c, 5:7, 6:2a-b, 6:17; 2 Tim. 2:2, 2:14a-b, 2:24, 4:2f; Titus 1:13, 2:1, 2:6, 2:15a-d, 3:1
Biblical Proclamation	Read	1 Tim. 4:13a
Biblical Proclamation	Preach	2 Tim. 4:2a,c-e
Biblical Proclamation	Evangelize	2 Tim. 4:5

APPENDIX 2

CHURCH RESIDENCY SURVEY QUESTIONNAIRE

The following questionnaire will be used to acquire and assess key information from existing pastoral residencies.

Church Residency Survey Questionnaire

Pre-Residency Questions

1. How do you recruit, identify, and select residents? What does your selection process look like? How do you promote the residency to potential candidates?

2. How have you fostered an environment of leadership training?

3. How have you financed the pastoral residency? What sort of compensation package does the resident receive?

Residency Questions

4. What sort of roles do the various pastoral team members or church leaders play in the residency?

5. What does your residency curriculum entail? What sort of responsibilities do residents have?

6. What meetings is the resident a part of?

7. What are some of your best practices for fostering spiritual health in the life of residents?

8. How do you assess residents' work, including their strengths, weaknesses, and personal progress? How often do you provide formal feedback to residents? What do such feedback sessions involve?

Post-Residency Questions

9. How do you help residents find placement after residency?

10. After the residency is completed, what does your follow-up with residents involve?

APPENDIX 3
CURRICULUM EVALUATION RUBRIC

The following rubric will be used by a panel of ordained pastors to assess the pastoral residency curriculum.

Curriculum Evaluation Rubric					
1= insufficient 2= requires attention 3= adequate 4= exemplary					
Criteria	1	2	3	4	Comments
The curriculum is thorough in scope, faithfully addressing the major responsibilities in pastoral ministry.					
The curriculum faithfully reflects biblical priorities for pastoral leadership.					
The resources included in the curriculum (books, videos, articles etc.) are theologically sound.					
The assignments in this curriculum are practical and should be beneficial for residents.					
The curriculum would equip the resident for personal growth in godliness (Biblical Spirituality)					
The curriculum would equip the resident to faithfully minister the Word of God (Biblical Proclamation)					
The curriculum would equip the resident to care for local church members (Biblical Care)					
The curriculum would equip the resident to exercise wise leadership in the local church (Biblical Oversight)					
Overall, this curriculum would faithfully equip residents for starting in pastoral ministry.					
General Comments					

APPENDIX 4

SERMON EVALUATION FORM

The following evaluation form was intended for assessing an intern's preaching at the beginning and close of Calvary's internship program.

Sermon Evaluation Form

*0= Strongly Disagree; 1= Disagree; 2= Somewhat Disagree
3= Somewhat Agree; 4= Agree; 5= Strongly Agree*

Explanation	0	1	2	3	4	5
The preacher faithfully respected the context of the passage.						
The preacher's explanation of the text was clear and demonstrated thorough study.						
The preacher communicated the main idea of the passage.						
The preacher faithfully connected the text and the hearer's needs to Christ and His work.						
Comments						
Application	0	1	2	3	4	5
The preacher made faithful connections between the biblical text and various types of modern life circumstances.						
The preacher applied the text to the dynamic human heart.						
The preacher's application of the text was gospel-centered.						
The preacher's sermon was something I wish my non-Christian friends could have heard.						
Comments						
Delivery	0	1	2	3	4	5
The preacher's introduction and conclusion were engaging and fitting to the text.						
The preacher demonstrated natural enthusiasm and passion.						
The preacher was well-organized and prepared.						
The preacher made good eye contact and was not overly dependent on notes.						
The preacher used illustrations that were engaging, appropriate, and connected the text to life.						

The preacher's body language and voice enhanced the message.						
Comments						

Total Score: _____ / 70 = _____

APPENDIX 5
RESIDENCY LEARNING OBJECTIVES

The following twenty-one learning objectives for a pastoral residency are predicated upon the pastoral priorities outlined in Appendix 1.

Residency Learning Objectives

Successful completion of this residency curriculum will be predicated upon and assessed by the achievement of twenty-one core learning objectives:

Biblical Spirituality

1. The resident will demonstrate growth in his comprehension and application of biblical doctrine (Orthodoxy)
2. The resident will demonstrate growth in living a godly life and helping others do the same (Godliness)
3. The resident will demonstrate growth in the personal and corporate engagement of the spiritual disciplines (Discipline)
4. The resident will demonstrate growth in mortifying sin in his own life (Mortification)
5. The resident will demonstrate growth in fighting for sexual purity (Purity)
6. The resident will demonstrate growth in being the spiritual leader of his family (Family Ministry)
7. The resident will demonstrate growth in caring for his own physical health (Body Care)

Biblical Proclamation

8. The resident will demonstrate growth in managing personal study times (Proclamation Discipline)
9. The resident will demonstrate a growing ability to address sin, both privately and publically (Rebuke)
10. The resident will demonstrate a growing ability to offer gospel hope and encouragement, both privately and publically (Encourage)

11. The resident will demonstrate growth in the entire preaching process, including his growth in personal study and delivery (Preach)
12. The resident will demonstrate growth in his teaching of the Word, both privately and publically (Teach)
13. The resident will demonstrate a growing commitment to the public reading and proclamation of God's Word (Read)
14. The resident will demonstrate growth in personal evangelism (Evangelize)

Biblical Care

15. The resident will demonstrate a growing commitment to prayer, particularly praying for the needs of others (Intercession)
16. The resident will demonstrate growth in being a hospitable person (Hospitality)
17. The resident will demonstrate a growing servant-mindedness and love for people (Serve)
18. The resident will demonstrate a growing commitment to care for the poor and vulnerable (Justice)

Biblical Leadership

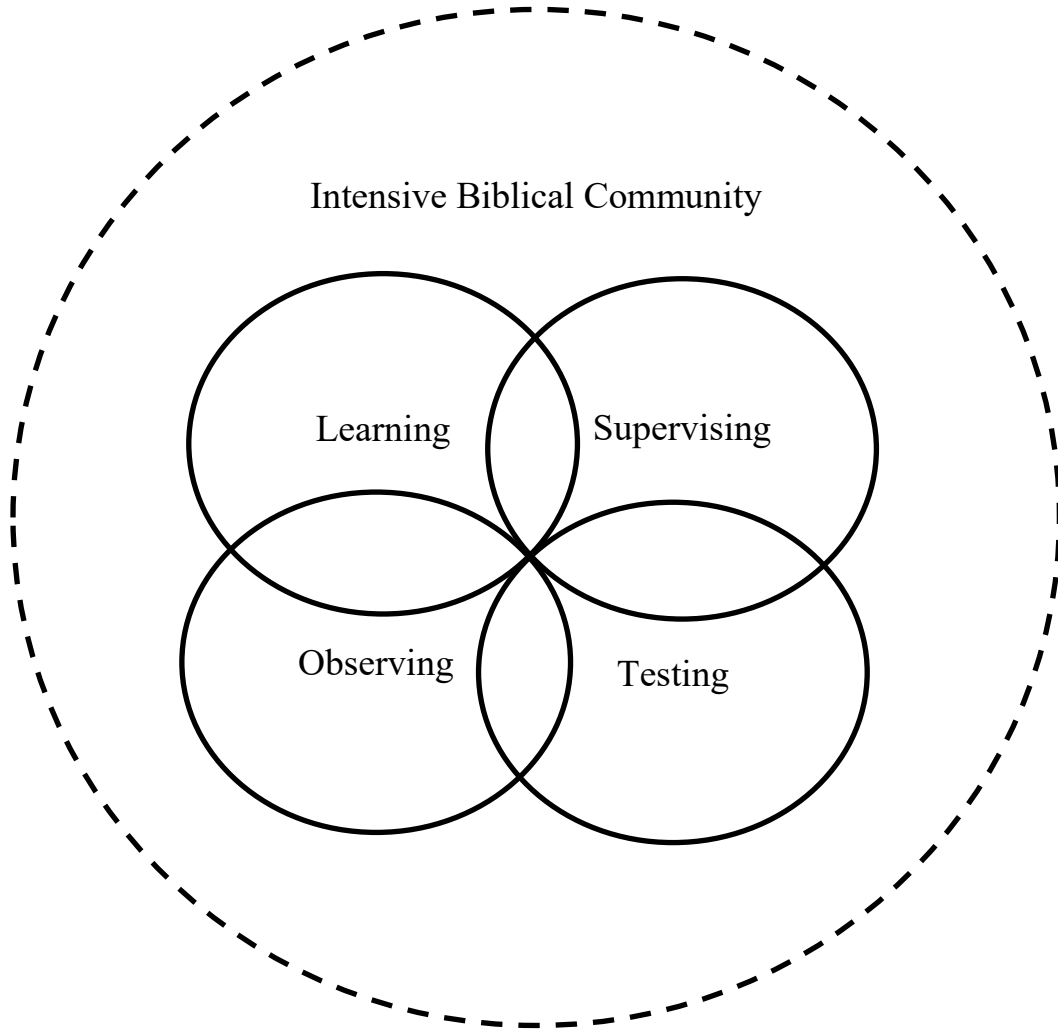
19. The resident will demonstrate a growing understanding of how to identify key leaders in the local church (Examine)
20. The resident will demonstrate a growing ability to equip the saints for the work of the ministry (Equip)
21. The resident will demonstrate a growing competency in financial, facility, and organizational administration (Management)

APPENDIX 6

VISUAL OF L.O.T.S TRAINING PARADIGM

The following diagram provides a visual representation of the “L.O.T.S.” training paradigm.

L.O.T.S. Leadership Training Paradigm



APPENDIX 7

A SUMMARY OF THE NEW TESTAMENT “ONE-ANOTHER” COMMANDS

The following is a summary of the major “one-another” commands found in the New Testament.

Biblical “One-Another” Instructions

Text	Instruction
Mark 9:50	“Have salt among yourselves, and be at peace with each other.”
John 6:43	“ Stop grumbling among yourselves.”
John 13:14	“Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet .”
John 13:34	“A new command I give you: Love one another. As I have loved you, so you must love one another.”
John 13:35	“By this everyone will know that you are my disciples, if you love one another.”
John 15:12	“My command is this: Love each other as I have loved you.”
John 15:17	“This is my command: Love each other.”
Romans 1:11-12	“I long to see you so that I may impart to you some spiritual gift to make you strong— ¹² that is, that you and I may be mutually encouraged by each other’s faith.”
Romans 12:4-5	“For just as each of us has one body with many members, and these members do not all have the same function, ⁵ so in Christ we, though many, form one body, and each member belongs to all the others.”
Romans 12:10	“ Be devoted to one another in love. Honor one another above yourselves.”
Romans 12:16	“ Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.”
Romans 13:8	“Let no debt remain outstanding, except the continuing debt to love one another , for whoever loves others has fulfilled the law.”
Romans 14:13	“Therefore let us stop passing judgment on one another . Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister.”
Romans 14:19	“Let us therefore make every effort to do what leads to peace and to mutual [one another’s] edification .”
Romans 15:5-6	“May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, ⁶ so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.”
Romans 15:7	“ Accept one another , then, just as Christ accepted you, in order to bring praise to God.”
Romans 15:14	“I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another .”
Romans 16:16	“ Greet one another with a holy kiss. All the churches of Christ send greetings.”
1 Corinthians 11:33	“So then, my brothers and sisters, when you gather to eat, you should all eat together [with one another].”
1 Corinthians 12:25	“so that there should be no division in the body, but that its parts should have equal concern for each other .”
1 Corinthians 16:20	“All the brothers and sisters here send you greetings. Greet one another with a holy kiss.”
2 Corinthians 13:12	“ Greet one another with a holy kiss.”

Galatians 5:13	“You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. ”
Galatians 5:15	“If you bite and devour each other , watch out or you will be destroyed by each other.”
Galatians 5:26	“Let us not become conceited, provoking and envying each other. ”
Galatians 6:2	“ Carry each other’s burdens , and in this way you will fulfill the law of Christ.”
Ephesians 4:2	“Be completely humble and gentle; be patient, bearing with one another in love. ”
Ephesians 4:25	“Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body [one of another]. ”
Ephesians 4:32	“ Be kind and compassionate to one another, forgiving each other , just as in Christ God forgave you.”
Ephesians 5:21	“ Submit to one another out of reverence for Christ.”
Philippians 2:3	“Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves. ”
Colossians 3:9	“ Do not lie to each other , since you have taken off your old self with its practices”
Colossians 3:13	“ Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.”
1 Thessalonians 3:12	“May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.”
1 Thessalonians 4:9	“Now about your love for one another we do not need to write to you, for you yourselves have been taught by God to love each other. ”
1 Thessalonians 4:18	“Therefore encourage one another with these words.”
1 Thessalonians 5:11	“Therefore encourage one another and build each other up, just as in fact you are doing.”
1 Thessalonians 5:15	“Make sure that nobody pays back wrong for wrong, but always strive to do what is good for each other and for everyone else.”
2 Thessalonians 1:3	“We ought always to thank God for you, brothers and sisters, and rightly so, because your faith is growing more and more, and the love all of you have for one another is increasing. ”
Hebrews 10:24-25	“And let us consider how we may spur one another on toward love and good deeds , ²⁵ not giving up meeting together, as some are in the habit of doing, but encouraging one another —and all the more as you see the Day approaching.”
James 4:11	“Brothers and sisters, do not slander one another . Anyone who speaks against a brother or sister or judges them speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.”
James 5:9	“ Don’t grumble against one another , brothers and sisters, or you will be judged. The Judge is standing at the door!”
James 5:16	“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.”

1 Peter 1:22	“Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply , from the heart.”
1 Peter 4:9	“ Offer hospitality to one another without grumbling.”
1 Peter 5:5	In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another , because, ‘God opposes the proud but shows favor to the humble.’”
1 Peter 5:14	“ Greet one another with a kiss of love.”
1 John 1:7	“But if we walk in the light, as he is in the light, we have fellowship with one another , and the blood of Jesus, his Son, purifies us from all sin.”
1 John 3:11	“For this is the message you heard from the beginning: We should love one another. ”
1 John 3:23	“And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.”
1 John 4:7	“Dear friends, let us love one another , for love comes from God. Everyone who loves has been born of God and knows God.”
1 John 4:11-12	“Dear friends, since God so loved us, we also ought to love one another. ¹² No one has ever seen God; but if we love one another , God lives in us and his love is made complete in us.”
2 John 5	“And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another. ”

Thirty Biblical One-Another Commands

1. Love one-another
2. Stop grumbling among one-another
3. Serve one-another
4. Edify one-another
5. Honor one-another
6. Be devoted to one-another
7. Live in harmony with one-another
8. Stop judging one another
9. Accept one-another
10. Instruct one-another
11. Greet one-another
12. Eat with one-another
13. Have concern for one-another
14. Don't bite or devour one-another

15. Do not provoke or envy one-another
16. Carry the burdens of one-another
17. Bear with one-another
18. Be kind and compassionate to one-another
19. Forgive one-another
20. Submit to one-another
21. Value (above yourselves) one-another
22. Do not lie to one-another
23. Encourage one-another
24. Do what is good for one-another
25. Do not slander one-another
26. Prompt love and good works among one-another
27. Continue meeting with one-another
28. Confess your sins to one-another
29. Be hospitable to one-another
30. Be humble toward one-another

APPENDIX 8

QUESTIONS FOR SELF-REFLECTION AND FORMAL FEEDBACK

The following feedback forms are intended to aid self-reflection of residents and also foster honest and comprehensive evaluation of a resident by the residency supervisor or mentor.

Questions for Self-Reflection

Biblical Spirituality

1. What doctrines or subjects of theology could you use greater clarity on?
2. On a scale of one to ten, how has your devotional life been going (primarily Bible intake and prayer) and how might your devotional life be improved?
3. What would you say is the most pressing spiritual struggle in your life right now and what are you doing about it?
4. On a scale of one to ten, how are you doing in the fight for sexual purity? Explain.
5. On a scale of one to ten, how well have you been doing as the spiritual leader of your home? Explain.
6. On a scale of one to ten, how well have you been taking care of your body? Explain.

Biblical Proclamation

7. On a scale of one to ten, how disciplined have you been in sermon or teaching prep? Explain.

8. What is one way you can grow as a communicator of God's Word (both privately and publically)?

9. On a scale of one to ten, how have you been doing in personal evangelism? Explain.

Biblical Care

10. Describe your habits and patterns of intercession.

11. To the best of your knowledge, are you a more loving person than you were a year ago? Explain.

12. What is one way you could grow in humbly serving other people?

Biblical Leadership

13. Who are you currently training for ministry and how is it going?

14. What is one way you could grow in your administrative or organizational leadership skills?

Questions for Mentor Feedback

Biblical Spirituality

1. What is one area of theology that the resident could especially gain greater clarity in?
2. How has the resident's devotional life been going (primarily Bible intake and prayer) and how might it be improved?
3. What would you say is the most pressing spiritual struggle in the resident's life right now and what are they doing about it?
4. How is the resident doing in the fight for sexual purity?
5. How well has the resident been doing as the spiritual leader of his home?
6. How well has the resident been taking care of his body?

Biblical Proclamation

7. How disciplined has the resident been in sermon or teaching prep?

8. What is one way the resident can grow as a communicator of God's Word (both privately and publically)?

9. How has the resident been doing in personal evangelism?

Biblical Care

10. How does the resident approach intercession and how might this be improved?

11. To the best of your knowledge, is the resident a more loving person than he was a year ago?

12. What is one way the resident could grow in humbly serving other people?

Biblical Leadership

13. Who is the resident currently training for ministry and how is it going?

14. What is one way the resident could grow in his administrative or organizational leadership skills?

APPENDIX 9

SUMMARY OF PASTORAL TRAINING PARADIGM

The following diagram summarizes how the “L.O.T.S.” training paradigm could intersect with the four major pastoral priorities as outlined in Appendix 1.

Summary of Pastoral Training Paradigm

	Biblical Spirituality	Biblical Proclamation	Biblical Care	Biblical Leadership
Learning	<ul style="list-style-type: none"> -Read Puritans and other spiritual classics -Sermon and devotional reflections -Lectures on formational topics -Scripture memory -Biblical counsel and Biblical counseling training 	<ul style="list-style-type: none"> -Preaching and teaching reading, lectures, and discussions 	<ul style="list-style-type: none"> -Extensive people time -Pastoral care reading, lectures, and discussions 	<ul style="list-style-type: none"> -Leadership reading, lectures and discussions
Observing	<ul style="list-style-type: none"> -Intensive biblical community, particularly mentorships and formational groups 	<ul style="list-style-type: none"> -Preaching and teaching observation and reflection papers 	<ul style="list-style-type: none"> -Transformational small group labs -Live or video-based counseling or pastoral care observation 	<ul style="list-style-type: none"> -Observation of leadership meetings
Testing	<ul style="list-style-type: none"> -Case studies -Small group leadership and personal interactions 	<ul style="list-style-type: none"> -Opportunities to preach, teach, and counsel the Word 	<ul style="list-style-type: none"> -Opportunities for pastoral visitation, counseling, and care. 	<ul style="list-style-type: none"> -Leadership or oversight opportunities, starting with small group leadership
Supervising	<ul style="list-style-type: none"> -Self assessment and feedback focused on the resident's spiritual health (both formal and informal) 	<ul style="list-style-type: none"> -Self assessment and formal evaluations (sermon or counseling feedback) 	<ul style="list-style-type: none"> -Self-reflection and formal evaluation of care ministry 	<ul style="list-style-type: none"> - Self-reflection and formal evaluation of leadership

APPENDIX 10

PROPOSED PASTORAL RESIDENCY CURRICULUM

The following is a proposal for a two-year pastoral residency curriculum.

Proposed Residency Curriculum

Year 1

Focus: Biblical Spirituality					
Week	Reading	Articles, Lectures & Videos	Assignments	Discussions	Scripture Memory
1	<i>How to Read a Book</i> , Adler	Read “A Guide to Extended Scripture Memory” Davis	Establish “Rhythm of Life”	Rhythm of Life & Scripture Memory	1 Tim. 1:1-3
2	<i>Knowing God</i> , Packer	Read “Doctrine and Devotion” Whitney	Preaching Observation #1	Union with Christ	1 Tim. 1:4-6
3	<i>The Gospel Mystery of Sanctification</i> , Marshall	Read Summary of “Gospel Mystery of Sanctification”	ACBC Theology Exam Question #1	The Word and Spirit	1 Tim. 1:7-9
4	<i>A Theology of Christian Counseling</i> , Adams	Read “The Expulsive Power of a New Affection,” Chalmers	Preaching Observation #2	The Growth Process: Clarity	1 Tim. 1:10-12
5	<i>Pilgrim’s Progress</i> , Bunyan	Read “Idols of the Heart and Vanity Fair” David Powlison	ACBC Theology Exam Question #2	The Growth Process: Confession	1 Tim. 1:13-15
6	<i>Mortification of Sin</i> , Owen	Read “Keeping the Heart: Lessons from Two Puritan Pastors” Lewis Allen	Preaching Observation #3	The Growth Process: Cross	1 Tim. 1:16-18
7	<i>Here I Stand</i> , Bainton	Read “Does God Whisper?” Pt. 1-3 (Koukl)	ACBC Theology Exam Question #3	The Growth Process: Commitment	1 Tim. 1:19-20
8	<i>Desiring God</i> , Piper	Watch “Christian Hedonism” (TGC) Part #1	Preaching Observation #4	Devotional Habits	Memory Test: 1 Timothy 1
9	<i>Addictions: A Banquet in the Grave</i> , Welch	Watch “Christian Hedonism” (TGC) Part #2	ACBC Theology Exam Question #4	Biblical Meditation	1 Tim. 2:1
10	<i>Finally Free</i> , Lambert	Watch “Christian Hedonism” (TGC) Part #3	Preaching Observation #5 Case Study #1	Praying the Bible	1 Tim. 2:2-4
11	<i>The Discipline of Grace</i> , Bridges	Watch “Christian Hedonism” (TGC) Part #4	ACBC Theology Exam Question #5	Studying the Classics	1 Tim. 2:5-7

12	<i>A Quest for Godliness</i> , Packer	Watch “Christian Hedonism” (TGC) Part #5	Preaching Observation #6	Fasting	1 Tim. 2:8-10
13	<i>A Serious Call to a Devout and Holy Life</i> , Law	Watch “Christian Hedonism” (TGC) Part #6	ACBC Theology Exam Question #6	Lament	1 Tim. 2:11-13
14	<i>Shepherding a Child’s Heart</i> , Tripp	Watch “Pure Pleasure” (TGC) Part #1	Preaching Observation #7	Keeping the Heart	1 Tim. 2:14-15
15	<i>Dynamics of Spiritual Life</i> , Lovelace	Watch “Pure Pleasure” (TGC) Part #2	ACBC Theology Exam Question #7	Battling for Purity	Memory Test: 1 Timothy 2
16	<i>Spiritual Disciplines for the Christian Life</i> , Whitney	Watch “Pure Pleasure” (TGC) Part #3	Preaching Observation #8	Journaling	1 Tim. 3:1
17	<i>Praying with Paul</i> , Carson	Watch “Pure Pleasure” (TGC) Part #4	ACBC Theology Exam Question #8	Corporate Disciplines	1 Tim. 3:2-4
18	<i>The Soul of Life: The Piety of John Calvin</i> , Beeke	Watch “Pure Pleasure” (TGC) Part #5	Preaching Observation #9	Personal Financial Stewardship	1 Tim. 3:5-7
19	<i>The Autobiography of George Muller</i>	Watch “Pure Pleasure” (TGC) Part #6	ACBC Theology Exam Question #9	Shepherding Children	1 Tim. 3:8-10
Focus: Biblical Proclamation					
20	<i>Biblical Preaching</i> , Robison	Listen to “Christ-Centered Preaching” (BT) Part #1-2	Preaching Observation #10 Case Study #2	Preaching Foundations: Love for God and people	1 Tim. 3:11-13
21	<i>Christ-Centered Preaching</i> , Chappell	Listen to “Christ-Centered Preaching” (BT) Part #3-5	ACBC Theology Exam Question #10	Preaching Foundations: Prayer and Preaching	1 Tim. 3:14-16
22	<i>Communicating for a Change</i> , Stanley	Listen to “Christ-Centered Preaching” (BT) Part #6-8	Preaching Observation #11	Preaching Process: Discovery #1-2	Memory Test: 1 Timothy 3
23	<i>Lectures to My Students</i> , Spurgeon	Listen to “Christ-Centered Preaching” (BT) Part #9-11	ACBC Theology Exam Question #11	Preaching Process: Discovery #3-4	1 Tim. 4:1-3
24	<i>Between Two Worlds</i> , Stott	Listen to “Christ-Centered Preaching” (BT) Part #12-14	Preaching Observation #12	Preaching Process: Discovery #5-6	1 Tim. 4:4-6

25	<i>On the Preparation and Delivery of Sermons</i> , Broadus	Listen to “Christ-Centered Preaching” (BT) Part #15-17	ACBC Theology Exam Question #12	Preaching Process: Discovery #7-8	1 Tim. 4:7-9
26	<i>Walking with the Giants</i> , Wiersbe	Listen to “Christ-Centered Preaching” (BT) Part #18-19	Preaching Observation #13	Preaching Process: Discovery #9-10	1 Tim. 4:10-12
27	<i>Gospel Conversations</i> , Kelleman	Listen to “Christ-Centered Preaching” (BT) Part #20-21	ACBC Theology Exam Question #13	Preaching Process: Delivery #1-2	1 Tim. 4:13-16
28	<i>Instruments in the Redeemer’s Hands</i> , Tripp	Listen to “Christ-Centered Preaching” (BT) Part #22-23	Preaching Observation #14	Preaching Process: Delivery #3-4	Memory Test: 1 Timothy 4
29	<i>Competent to Counsel</i> , Adams	Listen to “Christ-Centered Preaching” (BT) Part #24-25	ACBC Theology Exam Question #14	Preaching Process: Delivery #5-6	1 Tim. 5:1-3
30	<i>The Dynamic Heart in Daily Life</i> , Pierre	Listen to “Christ-Centered Preaching” (BT) Part #26-27	Preaching Observation #15 Case Study #3	Preaching Process: Delivery #7-8	1 Tim. 5:4-6
31	<i>The Christian Counselor’s Manual</i> , Adams	Listen to “Christ-Centered Preaching” (BT) Part #28-29	ACBC Theology Exam Question #15	Preaching Process: Delivery #9-10	1 Tim. 5:7-9
Focus: Biblical Care					
32	<i>The Reformed Pastor</i> , Baxter	“The Baxter Model,” Wallace Benn	Preaching Observation #16	The Goal of Pastoral Care	1 Tim. 5:10-12
33	<i>The Pastor in the Sick Room</i> , Wells	Watch “The Pastor as Shepherd” (TGC) Part #1	ACBC Theology Exam Question #16	Spiritual Checkups	1 Tim. 5:13-15
34	<i>The Minister as Shepherd</i> , Jefferson	Watch “The Pastor as Shepherd” (TGC) Part #2	Preaching Observation #17	Visitation Ministry	1 Tim. 5:16-18
35	<i>The Christian Ministry</i> , Bridges	Watch “The Pastor as Shepherd” (TGC) Part #3	ACBC Theology Exam Question #17	Learning to Love Difficult People	1 Tim. 5:19-22
36	<i>Words to Winners of Souls</i> , Bonar	Watch “The Pastor as Shepherd” (TGC) Part #4	Preaching Observation #18	The Priority of Prayer	1 Tim. 5:23-25
37	<i>Concerning the True Care of Souls</i> , Bucer	Read Chapter 13 in Powlison’s <i>Speaking Truth in Love</i>	ACBC Theology Exam Question #18	Praying with People	Memory Test: 1 Timothy 5

38	<i>Cardiphonia, or The Utterance of the Heart</i> , John Newton	Watch “A Biblical Model for Caring for One Another” Ed Welch	Preaching Observation #19	Writing Pastoral Letters	1 Tim. 6:1-3
Focus: Biblical Leadership					
39	<i>Baptist Foundations</i> , Dever and Lehman	Watch “Making Disciples” (TGC) Part #1	ACBC Theology Exam Question #19	Church Planting	1 Tim. 6:4-6
40	<i>Biblical Eldership</i> , Strauch	Watch “Making Disciples” (TGC) Part #2	Preaching Observation #20 Case Study #4	The Role Elders	1 Tim. 6:7-9
41	<i>Spiritual Leadership</i> , Sanders	Watch “Making Disciples” (TGC) Part #3	ACBC Theology Exam Question #20	The Role of Deacons	1 Tim. 6:10-12
42	<i>The Elder and His Work</i> , Dickson	Watch “Biblical Eldership” (BT) Part #1-2	Preaching Observation #21	Ministry Coordinators	1 Tim. 6:13-15
43	<i>Lead Like Jesus</i> , Blanchard & Hodges	Watch “Biblical Eldership” (BT) Part #3	ACBC Theology Exam Question #21	Staff Oversight	1 Tim. 6:16-18
44	<i>The Shepherd Leader</i> , Witmer	Watch “Biblical Eldership” (BT) Part #4	Preaching Observation #22	Elder Oversight	1 Tim. 6:19-21
Miscellaneous					
45	<i>Helping without Hurting in Church Benevolence</i> , Corbett & Fikkert	Watch “2018 Shepherds' Conference: Q and A”	ACBC Theology Exam Question #22	Benevolence	Memory Test: 1 Timothy 6
46	<i>Let the Nations be Glad</i> , Piper	Watch “Piper on Regrets and Retirement”	Preaching Observation #23	Mission Trips	2 Tim. 1:1-3
47	<i>Style</i> , Williams	Read “3 Crucial Tips for the Writing Life” (TGC) Mesa	ACBC Theology Exam Question #23	Writing for Life Change	2 Tim. 1:4-6
48	<i>The Trellis and the Vine</i> , Marshall & Payne	Read “A Guide to Pre-Marriage Counseling and Weddings”	Preaching Observation #24	Weddings	2 Tim. 1:7-9
49	<i>Emotional Intelligence</i> , Goleman	Read “A Short Guide to Funeral Care”	ACBC Theology Exam Question #24	Funerals	2 Tim. 1:10-12
50	<i>Simple Church</i> , Geiger and Rainer	Watch “Quit Social Media” Cal Newport	Preaching Observation #25 Submit Theology Exam for Review Submit Preaching Observations #1-25	Children’s Ministry	2 Tim. 1:3-15

Year 2

Focus: Biblical Spirituality					
Week	Reading	Articles, Lectures & Videos	Assignments	Discussions & Meetings	Scripture Memory
1	<i>Robert Murray McCheyne Biography</i> , Bonar	Read “Pelagianism” by Michael Horton	ACBC Counseling Exam #1	Family Worship	2 Tim. 1:16-18
2	<i>The Life and Diary of David Brainerd</i> , Edwards	Read “Five Reasons the Puritans were so Joyful” Beeke (TGC)	Preaching Observation #26	Family Time	Memory Test: 2 Timothy 1
3	<i>The Heart of Christ</i> , Goodwin	Read “Four Reasons Every Pastor Needs Silence” Croft (TGC)	ACBC Counseling Exam #2	Diet and Exercise	2 Tim. 2:1-3
4	<i>Rejoicing in Christ</i> , Reeves	Watch “Prayer, Meditation and Fasting” (BT) Part #1	Preaching Observation #27	Recreation	2 Tim. 2:4-6
5	<i>Confessions</i> , Augustine	Watch “Prayer, Meditation and Fasting” (BT) Part #2	ACBC Counseling Exam #3	Social Media	2 Tim. 2:7-9
6	<i>The Mystery of Providence</i> , Flavel	Watch “Prayer, Meditation and Fasting” (BT) Part #3	Preaching Observation #28	Deep Work	2 Tim. 2:10-12
7	<i>The Best of E.M. Bounds on Prayer</i>	Watch “Prayer, Meditation and Fasting” (BT) Part #4	ACBC Counseling Exam #4	Battling Discouragement	2 Tim. 2:13-15
8	<i>Spiritual-Mindedness</i> , John Owen	Watch “Prayer, Meditation and Fasting” (BT) Part #5	Preaching Observation #29	Developing Thick Skin and a Tender Heart	2 Tim. 2:16-18
9	<i>Uprooting Anger</i> , Robert Jones	Read “Critiquing Modern Integrationists” David Powlison	ACBC Counseling Exam #5	False Motives in Ministry	2 Tim. 2:19-22
10	<i>Depression</i> , Ed Welch	Watch “How to Preach the Gospel to Yourself” Jerry Bridges	Preaching Observation #30 Case Study #6	Spiritual Friendships	2 Tim. 2:23-25
11	<i>This Momentary Marriage</i> , Piper	Watch “On Personal Holiness” JI Packer	ACBC Counseling Exam #6	Shepherding Your Wife’s Heart	2 Tim. 2:26

12	<i>Suffering and the Sovereignty of God</i> , Piper	Watch "Joy: Theology & Practice" Part #1	Preaching Observation #31	Managing Expectations	Memory Test: 2 Tim. 2
13	<i>One with Christ</i> , Johnson	Watch "Joy: Theology & Practice" Part #2	ACBC Counseling Exam #7	Reconciliation	2 Tim. 3:1-2
14	<i>Prayer</i> , John Bunyan	Watch "Joy: Theology & Practice" Part #3	Preaching Observation #32	Putting off Anger	2 Tim. 3:3-5
15	<i>Counterfeit Gods</i> , Timothy Keller	Watch "Joy: Theology & Practice" Part #4	ACBC Counseling Exam #8	Sabbath	2 Tim. 3:6-8
16	<i>Communion with God</i> , John Owen	Watch "Joy: Theology & Practice" Part #5	Preaching Observation #33	Growing in Compassion	2 Tim. 3:9-11
17	<i>The Rare Jewel of Christian Contentment</i> , Burroughs	Watch "Joy: Theology & Practice" Part #6	ACBC Counseling Exam #9	Gaining a Contented Soul	2 Tim. 3:12-14
18	<i>Precious Remedies Against Satan's Devices</i> , Brooks	Watch "Joy: Theology & Practice" Part #7	Preaching Observation #34	Battling Pride	2 Tim. 3:15-17
19	<i>The Bruised Reed</i> , Sibbes	Watch "Joy: Theology & Practice" Part #8	ACBC Counseling Exam #10	Battling Bitterness	Memory Test: 2 Tim. 3
Focus: Biblical Proclamation					
20	<i>Preaching and Preachers</i> , Lloyd-Jones	Watch "Advanced Biblical Counseling" with John Street-Lecture 1	Preaching Observation #35 Case Study #7	Why Counsel Biblically?	2 Tim. 4:1-3
21	<i>The Supremacy of God in Preaching</i> , Piper	Watch "Advanced Biblical Counseling"-Lecture 2	ACBC Counseling Exam #11	The Heart of a Counselor	2 Tim. 4:4-6
22	<i>Preaching</i> , Timothy Keller	Watch "Advanced Biblical Counseling"-Lecture 3	Preaching Observation #36	The Aim of Biblical Counseling	2 Tim. 4:7-9
23	<i>Reformed Preaching</i> , Beeke	Watch "Advanced Biblical Counseling"-Lecture 4	ACBC Counseling Exam #12	Starting Well in Biblical Counseling	2 Tim. 4:10-12
24	<i>The Laws of the Teacher</i> , Hendricks	Watch "Advanced Biblical Counseling"-Lecture 5	Preaching Observation #37	Key Elements of Biblical Counseling	2 Tim. 4:13-15

25	<i>The Seven Laws of the Learner</i> , Wilkinson	Watch “Advanced Biblical Counseling”- Lecture 6	ACBC Counseling Exam #13	Common Pitfalls or Struggles in Counseling	2 Tim. 4:16-19
26	<i>Gospel-Centered Counseling</i> , Kellemen	Watch “Advanced Biblical Counseling”- Lecture 7	Preaching Observation #38	Finishing Well in Biblical Counseling	2 Tim. 4:20-22
27	<i>Marriage, Divorce, and Remarriage</i> , Adams	Watch “Advanced Biblical Counseling”- Lecture 8	ACBC Counseling Exam #14	The Importance of Prayer in Word Ministry	Memory Test: 2 Tim. 4
28	<i>Unpacking Forgiveness</i> , Brauns	Watch “Advanced Biblical Counseling”- Lecture 9	Preaching Observation #39	Growing as a Biblical Counselor	Titus 1:1-3
29	<i>The Peacemaker</i> , Sande	Watch “Advanced Biblical Counseling”- Lecture 10	ACBC Counseling Exam #15	Rekindling a Passion for Word Ministry	Titus 1:4-6
30	<i>Seeing with New Eyes</i> , Powlison	Watch “Advanced Biblical Counseling”- Lecture 11	Preaching Observation #40 Case Study #8	Co-laboring in Word Ministry	Titus 1:7-9
31	<i>Evangelism and the Sovereignty of God</i> , Packer	Watch “Advanced Biblical Counseling”- Lecture 12	ACBC Counseling Exam #16	Struggles in Personal Evangelism	Titus 1:10-12
32	<i>The Master’s Way of Personal Evangelism</i> , Coleman	Watch “Advanced Biblical Counseling”- Lecture 13	Preaching Observation #41	Tools in Personal Evangelism	Titus 1:13-15
Focus: Biblical Care					
33	<i>The Country Parson</i> , Herbert	Watch “Training in Pastoral Care and Counseling” Ed Welch	ACBC Counseling Exam #17	Pastoral Care Structures	Titus 1:16
34	<i>The Work of a Pastor</i> , Still	Watch “An Urgent Call to Shepherd” (BT) Part #1	Preaching Observation #42	Biblical Justice	Memory Test: Titus 1
35	<i>The Contemplative Pastor</i> , Peterson	Watch “An Urgent Call to Shepherd” (BT) Part #2	ACBC Counseling Exam #18	Caring for Widows and Orphans	Titus 2:1-2
36	<i>Dark Clouds, Deep Mercy</i> , Vroegop	Watch “An Urgent Call to Shepherd” (BT) Part #3	Preaching Observation #43	Gospel Encouragement	Titus 2:3-5
37	<i>The Care of Souls</i> , Senkbeil	Watch “An Urgent Call to Shepherd” (BT) Part #4	ACBC Counseling Exam #19	Equipping the Church to Care	Titus 2:6-8

38	<i>An Earnest Ministry</i> , James	Watch “An Urgent Call to Shepherd” (BT) Part #5	Preaching Observation #44	Pastoral Ache	Titus 2:9-11
Focus: Biblical Leadership					
39	<i>Hero Maker</i> , Ferguson & Bird	Read “Born to Reproduce,” Dawson Trotman	ACBC Counseling Exam #20	Provisory Planning Process (Pt. 1)	Titus 2:12-14
40	<i>Designed to Lead</i> , Geiger and Peck	Read “Navigating Change: Story of First Baptist Church Durham” Davis	Preaching Observation #45 Case Study #9	Provisory Planning Process (Pt. 2)	Titus 2:15
41	<i>Deep Work</i> , Newport	Listen to “Cal Newport – On Deep Work”	Write Philosophy of Ministry	Provisory Planning Process (Pt. 3)	Memory Test: Titus 2
42	<i>Handbook of Church Discipline</i> , Jay Adams	Watch Andy Stanley and Jim Collins Catalyst 2008	Preaching Observation #46 Submit Counseling Exam for Review	Church Discipline	Titus 3:1-2
43	<i>Good to Great</i> , Collins	Listen to the Jim Collins Audio Clips Podcast	Case Study #10	Corporate Worship	Titus 3:3-5
44	<i>Breakout Churches</i> , Thom Rainer	Read “Good to Great and the Social Sectors” Collins	Preaching Observation #47	Missions	Titus 3:6-8
Focus: Miscellaneous					
45	<i>Sticky Faith</i> , Powell & Clark	Watch “MacArthur’s Practical Advice on Your First Years of Pastoral Ministry”	Case Study #11	Student Ministry	Titus 3:9-11
46	<i>Christ-Centered Worship</i> , Chappell	Watch “Sinclair Ferguson: 3 Lessons from 42 Years in Pastoral Ministry”	Preaching Observation #48	Men’s and Women’s Ministry	Titus 3:12-14
47	<i>Real-Life Discipleship</i> , Putman	Read “Advice to Young Pastors from Powlison, Dockery, Keller”	Case Study #12	Small Group Ministry	Titus 3:15
48	<i>Grounded in the Gospel</i> , Packer & Parrett	Read “The Puritans and Biblical Counseling”	Preaching Observation #49	Educational Ministry	Memory Test: Titus 3
49	<i>Budgeting for a Healthy Church</i> , Dunlop	Watch “Is Street Evangelism Better than Building Relationships?” Piper	Case Study #13	Financial Administration	Acts 20:20
50	<i>A Long Obedience in the Same Direction</i> , Peterson	Read “The 8 Stages of Long-Term Ministry” Newton	Preaching Observation #50 Submit Preaching Observations #26-50	Becoming a Lifelong Learner	1 Thess. 2:8

Notes about Structure and Schedule

- This curriculum is designed for at least 25 hours a week
- The curriculum is designed for 50 weeks a year with 2 weeks of vacation built in
- Residents are not expected to read every book in their entirety. Rather, residents are expected to read for at least a set amount of time each week (suggested time of at least five hours) from the assigned reading list.
- Residents are expected to turn in a weekly journal of takeaways from each major assignment or experience from the week

Floating Assignments Year 1

- Listen to core lectures for ACBC certification
- Observe at least 5 hours of biblical counseling
- Observe at least one wedding
- Observe at least one funeral
- Meet with mentor from church family at least once a month
- Observe at least two hospital visits
- Observe at least two home visits
- Complete at least one four-hour block of fasting and prayer
- Observe a gifted church member in personal evangelism
- Observe at least 10 hours of biblical teaching
- Lead congregational prayer at least one time
- Observe a baptism service
- Serve communion at least one time
- Join a small group (that meets for the majority of the year)
- Interview at least one godly man in the church about how he discipled his family
- Attend elder and staff meetings each month
- Attend at least one leadership retreat or conference (if offered)
- Meet with key ministry leaders at least one time to ask about their role and how their role fits within the broader mission of the church. Meet with the director of:
 - Student Ministries
 - Children's Ministries
 - Young Adult Ministries
 - Men's Ministries
 - Women's Ministries
 - Finance and Administration
 - Small Groups
 - Counseling Ministries

Floating Assignments Year 2

- Observe at least 5 hours of biblical counseling
- Complete at least 5 hours of supervised biblical counseling

- Conduct a funeral
- Conduct a wedding (optional but preferred)
- Conduct at least two hospital visits
- Conduct at least two home visits
- Serve communion at least one time
- Lead congregational prayer at least one time
- Meet with mentor from church family at least once a month
- Mentor a youth from the church family (optional but preferred)
- Complete at least one four-hour block of fasting and prayer
- Teach at least one class (at least eight total lessons)
- Preach at least two sermons
- Engage in street evangelism at least one time
- Lead a small group (that meets for the majority of the year)
- Serve at least one time at a local para-church organization
- Submit resume for edit and feedback

APPENDIX 11

THE C.O.M.E.B.A.C.K. MODEL APPLIED TO LAUNCHING A PASTORAL RESIDENCY

The following is a summary of how the “C.O.M.E.B.A.C.K.” provisory planning model could apply to launching a pastoral residency.

This appendix offers suggestions and reflection questions on how the “C.O.M.E.B.A.C.K.” model for organizational change could apply to the launch of a pastoral residency.

Change Catalysts

Change Catalyst #1: Prayer

- Spend time daily praying that God would raise up workers for the harvest (Matt. 9:38)
- Pray regularly that God would use your church in discipling and equipping men for ministry, especially training for pastoral ministry
- Pray that God would give you and the leadership at your church a clearer and unified vision as to how to train up leaders

Change Catalyst #2: Truth

- Study the pastoral epistles in-depth, isolating and categorizing the major commands
- Study some of the best books or resources related to pastoral ministry and training (some of these resources are included in the bibliography of this project or in the proposed residency curriculum)

Change Catalyst #3: Dialogue

- Begin to converse with key leaders in the local church about the importance of ministry training
- Occasionally make points of application related to ministry training in preaching and teaching
- Begin to identify a list of key individuals that would assist in the core coalition or in the residency itself

Change Process

Baby Step #1: Clarify Biblical Priorities

- Study the pastoral commands and identify the major pastoral priorities
- Study texts that emphasize the call to train up leaders (e.g., Ephesians 4:1-16; 2 Tim. 2:2) and begin to discern what that calling could look like in your local church

Baby Step #2: Observe the Facts

- Engage a preliminary “S.W.O.T” analysis to evaluate how well you are currently doing in training up leaders. This analysis can be done individually or with the core coalition (or preferably both). A S.W.O.T. analysis related to launching a pastoral residency should engage at least these four questions:
 - Strengths: What are we currently doing well in training leaders?
 - Weaknesses: What are we not doing well in training leaders?

- Opportunities: What are some of our unique opportunities in training leaders?
- Threats: What are some of our obstacles or unique threats in training leaders?

Baby Step #3: Mobilize a Core Coalition

- Identify a group of three to nine people that have a vested interest in training up leaders or who would have a crucial influence in successfully launching a pastoral residency
- Begin meeting with this group for prayer and study, asking some of the basic questions outlined above

Baby Step #4: Envision with Hope

- Consider personally and with the core coalition what God might have for your local church related to training leaders.
- By God’s grace, where would you like to see the church in five to ten years related to training leaders?
- What would you consider as a “win” or “success” related to leader training for your church in five to ten years?
- With the help and feedback of the core coalition, write a visionary description of the sort of church you would like to see in five to ten years related to leader training. Share this vision with church leadership and the church family as a whole through writing, video, discussion, and preaching and teaching.

Baby Step #5: Build Momentum with Short-Term Victories

- Brainstorm organic, short-term initiatives that leadership (and the core coalition) can begin immediately in relation to leader training. Some suggestions include:
 - Each member of the core coalition beginning a discipleship group with three to six individuals who demonstrate an appetite for growth
 - Invest in current ministry leaders serving in the church (meet with them, encourage them, and give them materials to read or study)
 - Encourage the senior pastor to begin meeting with (and mentor) anyone in the local church who demonstrates aptitude in preaching and teaching

Baby Step #6: Assign Action Steps and Deadlines

- With the core coalition, discern major details for a pastoral residency. Consider the suggested reference questions offered in Appendix 13: “Key Questions for a Core Coalition”
- Based upon the above reflections, develop a roadmap for getting from present reality to envisioned residency
- Assign action steps and deadlines for key details in the launch plan

Baby Step #7: Commit to the Action Plan with Consistency and Discipline

- Sustain momentum with regular progress updates and encouragement

- Ensure accountability by maintaining communication with the core coalition and those assigned action steps

Baby Step #8: Keep Improving and Refining

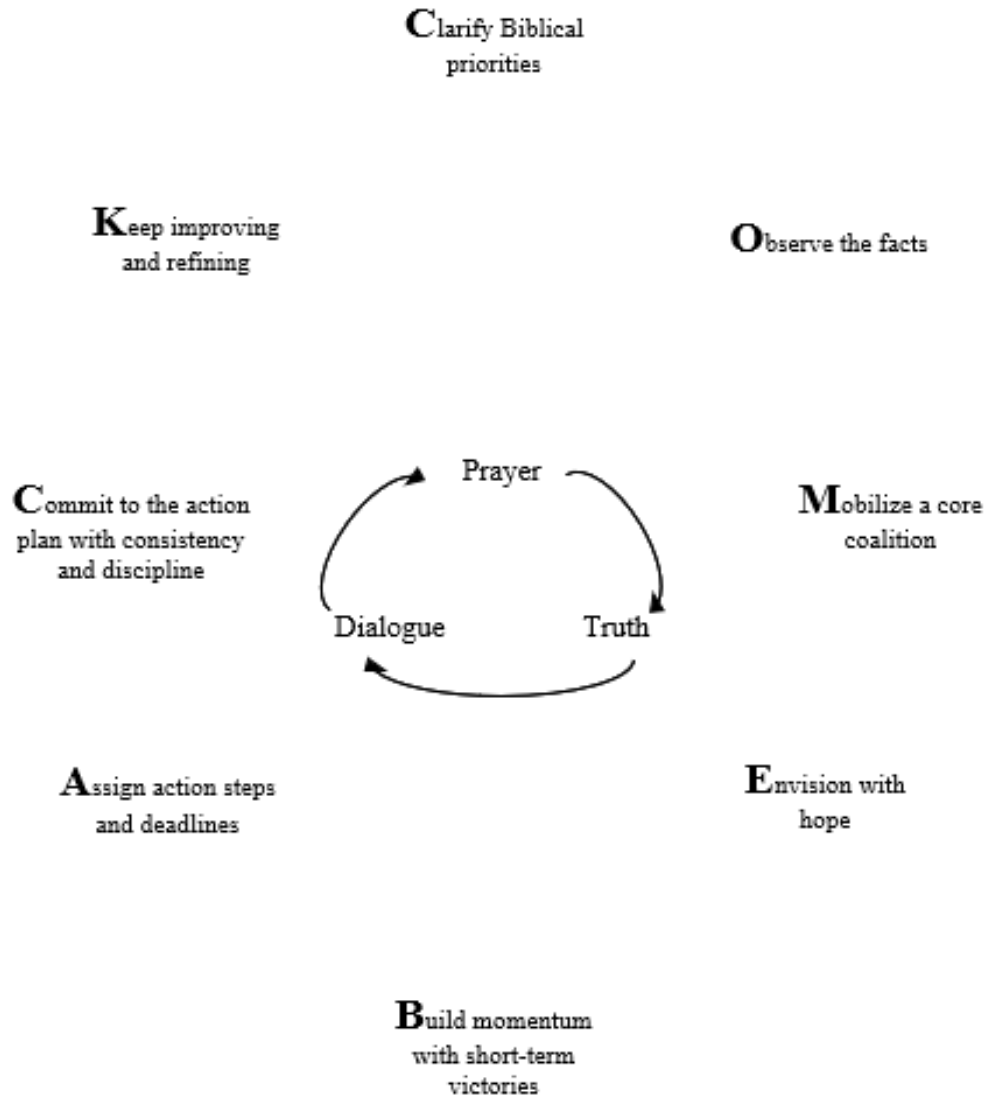
- Following the residency launch, continue to assess the residency informally and formally (structured reviews with residents) for the sake of continued progress and improvement. A template for formal reviews of residents is available in Appendix 8. These reviews will help in evaluating how well your current residency is fulfilling the residency objectives.

APPENDIX 12

VISUAL OF C.O.M.E.B.A.C.K. PROVISORY PLANNING MODEL

The following is a visual representation of a model for strategic planning and organizational change.

A “C.O.M.E.B.A.C.K.” MODEL FOR PROVISORY PLANNING



APPENDIX 13

KEY QUESTIONS FOR A CORE COALITION

The following is a list of key questions for a core coalition to consider in launching a pastoral residency.

Key Questions for a Core Coalition

1. Culture

- How well are we doing at training up ministry leaders right now?
- What might be some unique opportunities before us right now for leadership development that we have not been taking advantage of?
- What would it take for us to develop a more intentional culture of disciple-making?
- What do people need to know in order to value leadership development?

2. Staffing

- What are the qualifications we should be looking for in a pastoral resident?
- How will we go about recruiting or finding pastoral residents?
- How much would a residency cost (per resident)?
- How will we finance the residency?
- How long would our residency go and what would the schedule typically entail?

3. Structure

- Who should be the primary supervisor of the pastoral residency?
- Who are some qualified mentors in the church family that could invest in residents?
- What would it require to develop a culture of investing into residents?
- What are our learning objectives for this residency?
- What will our residency curriculum entail?

APPENDIX 14

RUBRIC FOR EVALUATING THE “C.O.M.E.B.A.C.K.”
MODEL

The following is the rubric used for evaluating the proposed provisory
planning model.

Evaluation Rubric for Provisory Planning Model

1= insufficient 2= requires attention 3= adequate 4= exemplary

Criteria	1	2	3	4	Comments
This model is clear and easily understandable					
This model faithfully reflects biblical priorities for pastoral leadership					
This model faithfully reflects the major aspects of organizational change and strategic planning					
This model could be adapted to a wide-range of change initiatives in the local church					
This model would be well suited for launching a pastoral residency					
General Comments (what is especially helpful about this model and what could be improved?)					

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ABSTRACT

DEVELOPING A PASTORAL RESIDENCY CURRICULUM AT CALVARY BAPTIST CHURCH IN GREENVILLE, MI

Ethan Lee Cole, DMin
The Southern Baptist Theological Seminary, 2021
Supervisor: Dr. Shawn D. Wright

This project seeks to develop a comprehensive pastoral residency curriculum. A core component of the church's mission is to equip the saints for ministry (Eph 4:11-12) and to teach faithful men who will be able to teach others also (2 Tim 2:22). A pastoral residency is a formalized approach to equipping men for faithful service in the local church. This project seeks to develop a curriculum for a two-year residency that would adequately equip young men for the rigors of pastoral life.

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