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EQUIPPING ASSOCIATE MINISTERS FOR ORDINATION INTO
THE CHRISTIAN MINISTRY AT THE TRINITY MISSIONARY
BAPTIST CHURCH, PONTIAC, MICHIGAN

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To Kyeisha S. Tolbert,
my wife, my best friend, and my chief supporter,
Dr. Tolbert, you are always clutch when I need you.

And to

My parents John D. and Juanita L. Tolbert (deceased June 21, 2010),

thank you for your contribution
to my essence and for all you have done for me.

Mama, I miss you immensely.

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PREFACE

I would like to thank God for the completion of this project. He indeed alone is able to do exceedingly and abundantly above all that we can imagine or think according to His power that works in us (Eph 3:20). This certainly has taken me much more time than I had originally intended, and I want to thank Dr. T. Vaughn Walker for all of his dedication and tireless efforts to help me get to this moment. Dr. Walker is a shining jewel to the body of Christ and shall forever be remembered in the life of the black church where God gives me occurrence.

I am grateful to have been admitted to the greatest theological institution in America for both graduate studies and post graduate studies. I am happy to be a *soldier of Christ in truth arrayed*. I am proud to bear the academic marks of The Southern Baptist Theological Seminary. I want to thank Jessica McMichael and the professional doctoral studies office for all of the help they have given to me over these years of matriculation.

Moreover I would like to recognize People's Missionary Baptist Church of Detroit, Michigan, who gave me my first opportunity to serve as a senior pastor. While we struggled together, I am grateful for the lessons that were learned and for God developing the thought of this project while I served as spiritual leader. I pray God's blessings on them and thank them for every moment.

I owe a tremendous debt of gratitude to the Trinity Missionary Baptist Church of Pontiac, Michigan. God has used the church in magnanimous ways to be a blessing to me and my family. Specifically to be a blessing to my academic achievement through their corporate encouragement and faithful stewardship. I pray God's richest blessings over the life of the church; may God give them back one hundred fold all that they have given to me. I thank them for their prayers and providing me with a space to carry out

the work of my doctoral degree requirements.

A number of people have been a blessing to me through immense and intense encouragement. I want to thank Dr. Minnie Phillips of the Trinity Church, who is the Christian Education director and has been a part of my consciousness to get this project done. Every word, expression, email, and conversation that we have had has been appreciated. You have been a driving force to help me get this done, and I thank you sincerely. I also want thank Dr. B. Lamont Monford. God sent you into my life at the appointed time to help me finish this project. Thank you for your council, encouragement, text messages, and phone calls. You have been invaluable to my completion of this project. I am eternally grateful for his aggressive support; I truly needed it.

I must thank God for Betsy Fredrick. Sometimes one does not have to know people personally or have everyday communication with them in order for them to be a blessing to your life. Betsy, you have been a blessing to my life through your amazing abilities concerning editing my project. Thank you for taking my disorder and bringing it to order. May God bless you immensely for your contribution to the academic success of The Southern Baptist Theological Seminary student body.

Finally, words are not enough to express my gratitude and appreciation to my wife, Kyeisha S. Tolbert. We have been on this road together, and I thank you for every moment of sacrifice and indulgence you have endured to help me complete this degree, part of it has to belong to you. Thank you for having a kingdom-focused attitude, a heart for God, and an understanding of Christian ministry. I pray that God grant you with every desire of your heart, and that He rewards you publicly for the private submissions that you have made before Him. Thank you for your pushing and praying. You are without question an answer to my prayer and a representation of the grace of God in my life. I love you and I thank you continuously for what you have done.

John D. Tolbert

Southfield, Michigan

May 2015

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to equip associate ministers for ordination at the Trinity Missionary Baptist Church, Pontiac Michigan.

Goals

Three goals determined the effectiveness of this project. The first goal was to evaluate the knowledge of the associate ministers of Trinity Church who have been identified as candidates for ordination. This evaluation was to identify the level of ordination readiness in relation to the candidate's attitude toward Christian ministry and commitment to the call of preparation. A pre-project questionnaire measured their knowledge of ordination, biblical precepts, and other responsibilities of Christian ministry. This goal was successful when the questionnaire was completed by a nine associate ministers and evaluated by the researcher.

The second goal was to develop a twelve-week curriculum to prepare associate ministers for ordination into Christian ministry. The candidates for ordination met throughout the twelve weeks of the project to formally prepare for ordination. The seven-element curriculum covered (1) understanding the call to the Christian ministry and embracing ministry fundamentals, (2) introduction to the Holy Scriptures, (3) introduction to biblical doctrine, (4) understanding the Christian Sabbath and the ordinances of the church, (5) understanding spiritual formation, (6) understanding the components of worship, and (7) understanding the scriptural lessons that undergird ordination into Christian ministry. This goal was measured by a consortium of senior pastors in the local

association, who evaluated the curriculum thru a developed assessment rubric. This goal was successful when each evaluator scored at least 90 percent of rubric indicators as “sufficient” or “exemplary.”

The third goal was to implement a curriculum to prepare associate ministers for ordination into Christian ministry. This goal was measured by the post-project questionnaire. This goal was successful because the t-test for dependent measures indicated a significant positive statistic change between the pre-test questionnaire and the post-test questionnaire.

Ministry Context

These goals were accomplished as the project was implemented at Trinity Missionary Baptist Church, Pontiac, Michigan. Trinity is an established church that has been blessed with consistent leadership for the past four decades within the context of its ninety-five year history.

Trinity Missionary Baptist Church is Pontiac, Michigan’s first African American Baptist Church.¹ There have been eighteen men who have been called pastor of the Trinity Church in which two of the former pastors covered four decades of pastoral ministry both Robert E. Bailey and Drew E. Marshall were committed to academic achievement and excellence in preparatory ministry. Both of these men left prints of inspiration on the associate ministers of Trinity Church. Historically, the ordination process included a five-page syllabus inclusive of biblical and theological questions that were pertinent to ordination, which was to be studied and memorized. The process included a scheduled catechism in which the associate ministers would be examined by local senior pastors with the prepared five-page syllabus serving as the primary source of questioning during the catechism period. At the conclusion of the catechism period,

¹Trinity Missionary Baptist Church, “Our History,” accessed June 27, 2012, <http://dev.trinitymbc.org/about-us/our-history.html>.

associate ministers were encouraged to pursue academic confirmation and higher theological preparation regardless of how well they did during the catechism experience.

A total of nine associate ministers serve the Trinity Church. They are considered to be extensions of the senior pastor, similar to deacons with God's calling on their lives. Their sole responsibility is to aid the senior pastor at his discretion. The associate minister is subject to the senior pastor in the local church for leadership, discipleship, and mentorship. The primary earthly key to the success of the associate minister is literally in the hand of the senior pastor. Unfortunately, there is no sketch of the role of the associate minister neither is there a standardized process for ordination or the qualifications of a candidate for ordination.

Rationale

It appears that the attitude toward confirmation and preparation has changed over the years and in the context at Trinity Missionary Baptist Church. God has charged pastors with the responsibility to prepare ministers of the gospel of Jesus Christ for the utmost level of Christian ministry. The pastor's task is to create an atmosphere for training and cultivate a desire in them for ministry. The pastor must provide both encouragement and a model for sacrificial preparation.

As God has increased the Trinity Church over the years we have a desire to provide more ministry opportunities led by ordained ministry leaders. The need is great to have prepared and ordained associate ministers who can help to balance the weight of ministry at the Trinity Church. Holding to the apostle Paul's expression to the Corinthian Church in 1 Corinthians 14:40, "But all things must be done properly and in an orderly manner."² There has to be a standardized way to authenticate individuals as being ready for ordination. Trinity Church is in need of associate ministers who have been trained

²All Scripture references are from the New American Standard Bible (NASB) unless otherwise noted.

with basic ministry skills and have been ordained into Christian Ministry to help the senior pastor serve the Body of Christ.

When a church ordains a minister, the congregation shows its health. Jesse V. Bottoms, Jr., articulates,

When a church recognizes and endorses God's call of one of its members to be a minister of the gospel, it experiences a crowning development of its own service for the Lord. When worthily bestowed, this recognition brings to a church the joy of realizing that it has been a means in the hands of God, for sowing seeds of truth whose fruitage is a man of God" If no such fruit appears in a church, its prayer life, its teaching, and its dedication have yet to produce its best. A church that produces preachers is blessed.³

Another benefit is that all parties involved in the ordination process advantage when associate ministers are properly prepared. It is the pastor's responsibility to produce fruit in the context of the church's associate ministers. While senior pastors of growing ministries need additional assistance in the work of the ministry, the church has to be cognizant of Paul's injunction to "lay hands hastily on no man" (2 Tim 5:22) as sufficient warrant for a period of probation and preparation between the time of a call to ministry and ordination. Pastors do not just need assistants; they need competent and capable assistants. Pastors need challenged and developed assistants. The traditional model of memorizing answers to questions is not what the church needs if it is going to be equipped with individuals who are serious about the gospel and ministry. A final benefit of this project was the celebratory spirit of the congregation understanding the biblical perspective of what it means to be equipped for the work of the ministry, as the apostle Paul stated in Ephesians 4:11-13. The seven-element curriculum served in equipping ministers of the gospel to prepare for the elevation of ordination, and establishing a standardized procedure for both preparation for ordination and ordination itself at the Trinity Missionary Baptist Church.

³Reginald D. Terry, *A Guide for Associate Ministers: A Convenient Resource for Associates in Ministry* (Nashville: Townsend, 1999).

Definitions, Limitations, and Delimitations

Associate minister. The position of associate minister, according to Jesse V. Bottoms Jr., is a biblical perspective although the term is not used in Scripture. Bottoms maintains,

It appears that New Testament Churches often had numerous associates. Contrary to our “church on every corner” philosophy of today, no New Testament city had more than one congregation. That is provable by the salutations in Paul’s letters to the churches of different cities. Some of these churches probably have several thousand members. They had a pastor and several associate ministers. Timothy had several associates (1 Timothy 5:17-20).⁴

An associate minister in the African American context is not an associate pastor.

Bottoms also submits that

an associate minister is to do everything the pastor tells him to do, and do nothing the pastor forbids to be done. The minister is to do all the things he is capable of doing and has the authority to do. The associate is to help take the load off the pastor so the pastor can be unencumbered to do the things that only the pastor can and should do.⁵

Licensing. This term is used to identify an individual who has accepted an initial call to the preaching ministry, and has delivered their initial sermon. They are given a license to preach the gospel of Jesus Christ under the authority of the local church and that church’s senior pastor. Reginald Terry submits “that a license is granted to such a person who, believing that they have been called, have undeniably demonstrated a spiritual inclination to proclaim the Gospel.”⁶

Ordination. Ordination is the rite of passage that signifies that a person has been called or commissioned to a specialized area of ministry by a fellowship of believers. Reginald Terry qualifies ordination as

a granted privilege by the community of faith after having recognized (1) an individual’s calling for ministry, (2) a demonstrated commitment to preaching, and (3) the capability of handling specific responsibilities associated with the work of

⁴Jesse V. Bottoms, Jr., *A Training Manual for Associate Ministers* (Poughkeepsie, NY: Jubilee, 2009), 9.

⁵Ibid., 12.

⁶Terry, *A Guide for Associate Ministers*, 12.

the pastorate or some other area of ministry where ordination would be required.⁷

Spiritual formation. This is the focus of one's life on Jesus Christ. According to Dallas Willard, it is a lifelong process as a believer desires to become a disciple of Christ and become more like him. Willard further maintains that for the Christian, formation basically refers to the Spirit-driven process of forming the inner world of the human self in such a way it becomes like the inner being of Christ himself.⁸

A significant limitation is the fifteen-week duration of the project. The delimitations are that this project will only consider the nine associate ministers of one local church, opposed to a more diverse audience as in the context of a local association or even in a state convention.

Research Methodology

The primary purpose of this project was to equip associate ministers for Christian service and prepare them for ordination. The first goal was to evaluate the knowledge of the associate ministers of Trinity Church who have been identified as candidates for ordination. This goal was designed to encourage the associate ministers of Trinity Church respond to God's call in their life through sacrificial preparation. During the first week of the project there was an overview of the project in which the associate ministers completed a pre-project questionnaire. The purpose of the questionnaire was to test the associate minister's awareness of qualifications necessary for spiritual formation and ordination. The questionnaire consisted of thirty-five questions that derived from the seven-element curriculum that was to be presented over twelve weeks. The pre-project questionnaire was reviewed by the senior pastor and three additional ordained clergy at the Trinity Church.

⁷Ibid., 13.

⁸Dallas Willard, "Spiritual Formation in Christ: A Perspective on What It Is and How It Might Be Done," accessed July 1, 2013 <http://dwillard.org/articles/artview.asp?artID=81>.

Following the presentation of the seven-element curriculum, a post-project questionnaire was administered to quantify the associate minister's growth in spiritual formation and ordination preparation. A t-test for dependent samples was used to determine if there is a positive, statistical significant difference between the pre-project and post-project answers to the questionnaire. The results were reviewed by the senior pastor and other ordained clergy of the Trinity Church. This goal was successful because the t-test proved there was a positive, statistical difference gained from a comparison of the two questionnaires given during the presentation of the seven-element curriculum.

The second goal was to develop a twelve-week curriculum to prepare associate ministers for ordination into Christian ministry. This was a structured mentorship with the seven-element curriculum that was beneficial to the spiritual formation of the associate minister and the growth of the body of Christ. During week 3 through 5 of the project, the seven-element curriculum was developed and prepared for implementation. The curriculum intentionally addressed the following issues using biblical and theological sources: (1) understanding your call to the Christian ministry and embracing ministry fundamentals, (2) introduction to the Holy Scriptures, (3) introduction to biblical doctrine, (4) understanding the Christian Sabbath and the ordinances of the church, (5) understanding spiritual formation, (6) understanding the components of worship, and (7) understanding the scriptural lessons that undergird ordination into Christian ministry. This curriculum was developed for workshop settings with corresponding listening guides that addressed the respective topics. The listening guides were essentially outlines of the seven-element lectures. This goal was measured by a consortium of senior pastors in the local association, who evaluated the curriculum through a developed assessment rubric. The rubric consisted of twenty-one questions that were scored by evaluators on a four-point scale. This goal was successful when a consortium of pastors in the local association approved the curriculum with scores of 90 percent or higher.

The third goal was to implement a twelve-week curriculum to prepare

associate ministers for ordination into Christian ministry. The nine associate ministers of the Trinity Church convened for seven symposiums that lasted a minimum of one and one half hours to three hours, during which the seven-element curriculum was presented. At the conclusion of the presentations a post-project questionnaire was administered. I analyzed the completed questionnaires. Finally, results and conclusions were drawn from the evaluation.

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

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL RATIONALE FOR EQUIPPING ASSOCIATE MINISTERS FOR ORDINATION INTO CHRISTIAN MINISTRY

The Trinity Missionary Baptist Church of Pontiac, Michigan, intends to facilitate the processes of ordination for individuals called by God in order to prepare them service in Christian Ministry. This chapter reveals the biblical and theological rationale for ordination. A call from God is a call to prepare, and the Holy Scriptures support this claim. The ordination process will develop ministers through understanding the biblical foundation that has been established regarding how God views the preparation of the minister. The inerrant truth exegetically compiled in this chapter is utilized to express the biblical evidence of God's will that men be equipped and prepared for ordination into Christian ministry. The critical and vital component of a call to ministry is that the senior pastor contributes to the training and development of associate ministers who have been called to prepare for Christian service. Preparation for ordination is the responsibility of the senior pastor, who should be closely involved in every facet of the process of preparation for ordination with the associate minister.

Manser writes,

Ordination is the act of officially investing someone with religious authority. It is the appointment to a public ministry or office, including investing with the authority required for this ministry. The most important biblical model of ordination is provided by the OT priesthood.¹

In the Bible, God may be said to ordain that which God establishes, determines, or appoints. Manser continues,

¹Martin H. Manser, *Zondervan Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (Grand Rapids: Zondervan, 1999), s.v. "ordination."

For example, God ordains the ruin of Absalom (2 Sam. 17:14) and the downfall of Ahaziah (2 Chron. 22:7). But God may also ordain blessing (Ps. 133:3) or peace (Isa. 26:12). “May the Lord so ordain!” is an appropriate response to a royal edict (1 Kings 1:36). Lam. 2:17 says that the destruction of Jerusalem was ordained by God “long ago,” and 3:37 affirms that nothing can come to pass if God has not ordained it. Thus, what accords with God’s will may be described as divinely ordained. God ordained the festivals of Israel (2 Chron 2:4) and the law was ordained through or by angels (Acts 7:53; Gal 3:19). Likewise, Hebrews 9:20 describes the covenant through the blood of Christ as ordained by God.²

Strauch argues, “No one needs to be ordained to preach Christ or administer the ordinances. All such concepts are foreign to the New Testament apostolic churches.”³

Those who are commissioned or set apart for a particular role (especially a religious one) are said to be ordained to their particular ministry or function. Powell and Bandstra write,

The priests of Israel are often said to have been ordained by God or Moses (Exod. 28:41; 29:9, 22, 35; 32:29; Lev. 8:3; Num. 3:3), but the kings of Judah are also said to have ordained idolatrous priests (2 Kings 23:5). In the New Testament, the Pastoral Letters deal with the appointment of bishops, deacons, and other church leaders; qualifications for such offices are spelled out, and Timothy is told not to ordain anyone hastily (1 Tim. 5:22).⁴

Ordination is the appointing, consecrating, or commissioning of persons for special service to the Lord and His people. Brand, Draper, and England explain,

The KJV uses “ordain” to translate over 20 Hebrew and Greek words. These words relate to a variety of ideas such as God’s work and providence; the appointment to an office or a task; and the establishment of laws, principles, places, or observances. While all these ideas do not relate directly to ordination, they contain basic concepts of divine purpose, choice, appointment, and institution that undergird the practice. . . . Four primary examples provide Old Testament precedents for ordination: the consecration of Aaron and his sons as priests to God (Exod. 28–29; Lev. 8–9), the dedication of the Levites as servants of God (Num. 8:5–14), the appointment of 70 elders to assist Moses (Num. 11:16–17, 24–25), and the commissioning of Joshua as Moses’ successor (Num. 27:18–23). The variety in these examples helps explain the various contemporary understandings of ordination and why there are so many views of it.⁵

²Ibid.

³Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 287.

⁴Mark Allan Powell and Barry L. Bandstra, ed., *The HarperCollins Bible Dictionary* (New York: Harper One, 2011), 727.

⁵Chad Brand, Charles Draper, and Archie England, *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible, 2003), 1230.

The ordination of the priest was based on God's choice of Aaron and his sons "to minister as priest to Me" (Exod 28:1). Brand, Draper, and England continue,

The ordination itself was a seven-day act of consecration accompanied by washing, donning vestments, anointing, sacrificing, and eating (Lev. 8). The basic Hebrew term for "ordination" literally means to "fill the hands" and may refer to filling the priest's hands with the offerings (Lev. 8:27). The ordination of the Levites also was based on God's choice of them "to serve the tent of meeting" (Num. 8:15 NASB). The ordination involved cleansing, presentation before the Lord, laying on of hands by the whole congregation, offering the Levites as a wave offering, and sacrifices.⁶

The appointment of the 70 to assist Moses in bearing "the burden of the people" (Num 11:17) was at God's initiative, but Moses selected persons who were known as elders and leaders.

Their ordination involved standing with Moses and receiving from the Lord the Spirit who previously was upon Moses. When the Spirit rested on them, they prophesied (11:25). The ordination of a successor for Moses was at Moses' initiative (27:15–17), but Joshua was chosen by God because he was "a man in whom is the Spirit" (v. 18). Joshua's ordination involved standing before the priest and the entire congregation and being commissioned in their sight. Moses laid his hand on Joshua, and Moses placed some of his authority on Joshua, including the role of inquiring of the judgment of the Urim.⁷

In the New Testament practice, ordination is generally associated with the laying on of hands, but other appointments, consecrations, and commissionings must be considered even if they lack formal investiture.⁸ Jesus' appointment of the Twelve "that they might be with Him and that He might send them out to preach" (Mark 3:14 HCSB) was based on prayer (Luke 6:12), His choice and call (Mark 3:13), and the apostles' responses. When He sent them out, He gave them "power and authority" (Luke 9:1) but no formal ordination.

The same was true of the 70 (Luke 10:1). The Great Commission was given solely on the basis of Jesus' "power" (KJV) (or authority, Matt. 28:18). The Holy Spirit was given directly without the laying on of hands (John 20:22). The disciples were chosen and appointed by Jesus for their task of bearing fruit (John 15:16).

⁶Ibid.

⁷Ibid., 1231.

⁸Ibid.

References to laying on of hands in 1 Timothy 5:22 and Hebrews 6:2 likely deal with other practices than ordination.⁹

Laying on of hands is the public expression to the Christian community and the world that individuals have pastoral approval and authority to engage in public ministry and that other pastors consent to their ability to carry out the sacerdotal duties of the local church as an ordained leader in the Lord's church. Powell and Bandstra write, "The imposition of hands is a ceremonial act of consecration or identification."¹⁰ In the biblical record of Acts it is recorded, and these they brought before the apostles; and after praying, they laid their hands on them (Acts 6:6). The apostles started this tradition with deacons. As the leaders of the community, the apostles proposed that the members choose seven men from among them to administer the charity to the Hellenist widows. The context suggests that the seven men were to be Hellenists. The system had broken down with their group, and they would know better who the needy widows were and be better able to communicate with them. The apostles, however, laid down basic qualifications which the seven had to meet. Polhill writes,

First, they were to be "full of the Spirit," i.e., they were to have manifested a special degree of allowing the Spirit to work in them. Then they were to be known for their "wisdom," probably referring to the kind of practical know-how necessary for the proper management of the charitable funds. One would assume that the seven would take over the administration of the charity among the Hellenist Christians and the apostles would continue to do so among the others. Verse 4 concludes the apostolic proposal. By selecting the seven, the apostles were free to carry out their primary responsibilities of preaching and bearing witness to Christ.¹¹

These men were brought before the apostles following their selection, and the process of installation into office of service or ordination included examination, praying, and laying on of hands. Laying of Hands is important to the body of Christ, both Old Testament and New Testament substantiate this claim. This expression was used of Jesus Christ when

⁹Ibid.

¹⁰Powell and Bandstra, *The HarperCollins Bible Dictionary*, 646.

¹¹John B. Polhill, *Acts*, The New American Commentary, vol. 26 (Nashville: Broadman, 1992), 181.

he healed in the New Testament. In a symbolic way, imposition of hands signified the affirmation, support, and identification with someone and the ministry of Jesus Christ.

Polhill maintains, the selection of the seven is followed by their installation:

The congregation chose them and presented them to the apostles. The apostles confirmed the congregational decision by laying their hands on them. In the Old Testament the laying on of hands deals with the transfer of some personal characteristic or responsibility from one person to another, as from Moses to Joshua (Numbers 27:16–23). The gesture is used in several ways in Acts: in healings (9:17), the gift of the Spirit (9:17; 8:18), and in commissioning to a task (6:6; 13:3). Even in the commissioning the emphasis is not so much on appointment to an office as to designation for a task.¹²

Regardless of the differing in opinions concerning laying of hands, Alford suggests,

ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to *prayer* is here specially exercised through the *laying on of hands*, which is the earliest mention of which is connected with *blessing only* (Gen. 48:14), was prescribed to Moses as the form of conferring office on Joshua, Num. 27:18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. 8:17; 19:6, and Heb. 6:2.¹³

In Acts 13:3, laying on of hands is seen as more of an endorsement which was done by the congregation. The congregation responded in faith. Polhill writes,

It is not clear who laid hands on Paul and Barnabas, whether the other prophet-teachers, the elders of the church (who can only be assumed from the structure of the other churches in Acts), or the whole congregation. The gesture almost certainly was *not* an ordination. No one in Antioch had any rank exceeding that of Paul and Barnabas. The gesture was more a symbol of the congregation's endorsing the work of the two. They separated them for a task in which they would perform a witness on behalf of the whole church. In modern terms it was a commissioning service for the two missionaries.¹⁴

Timothy was reminded by Paul that a gift had been deposited in him through the laying on of hands. Paul says, "Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the

¹²Ibid.

¹³H. Alford, *Alford's Greek Testament: An Exegetical and Critical Commentary* (Bellingham, WA: Logos Bible Software, 2010), 2:63-64.

¹⁴Polhill, *Acts*, 290.

Presbytery” (1 Tim 4:14). Paul’s language in verse 14 is more an apt description of a special service that recognized and affirmed Timothy’s gift. Paul’s statements in 2 Timothy 1:6–7, 14, made clear that the Holy Spirit, not merely a group of elders, was the source of his gift. The affirmation Timothy received through “laying on hands” allowed him the freedom to minister with greater effectiveness among the Ephesians. Paul’s point in mentioning this incident was not to insist that Timothy had been ordained as an elder but to remind him and the Ephesian congregation that Timothy had spiritual gifts that had been confirmed by the prophetic message.¹⁵ The imposition of hands in this passage are further defined as a portal in which affirmation and confirmation were given to Timothy in the witness of the Ephesian church. Mounce makes is clear that the imposition of hands has multiple expressions:

The major question in this passage is the relationship between the two prepositions διά, “through,” prophecy and μετά, “with,” the laying on of hands. In 1 Tim 1:18 Paul says that he is entrusting these commands to Timothy κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, “in accordance with the prophecies previously made about you”; in 2 Tim 1:6 he encourages Timothy to rekindle the gift of God ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, “that is in you through the laying on of my hands”; here the gift was given “with [μετά] [the] laying on of the hands of the body of elders” (1 Tim 4:14). διά has a range of meaning extending from actual means (efficient cause), to agency, to attendant circumstances μετά also carries the meaning of attendant circumstances. This is supported by the fact that the same thought of laying on of hands is expressed elsewhere with both μετά (1 Tim 4:14) and διά (2 Tim 1:6). Paul is encouraging Timothy to make use of the gifts he possesses, gifts made evident at his commissioning into ministry, a commissioning that was accompanied by prophecy and by the ritual of laying on of hands.¹⁶

Paul says that he laid hands on Timothy, and here Paul refers to the body of elders laying hands on him. However, there is no contradiction since these two statements are not mutually exclusive. Mounce writes,

Daube argues that the phrase ἐπίθεσις τῶν χειρῶν τοῦ πρεσβυτερίου, “laying on of the hands of the body of elders,” is a translation of the technical Hebrew phrase

¹⁵Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, New American Commentary, vol. 34 (Nashville: Broadman & Holman, 1992), 139.

¹⁶William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Nelson, 2000), 261.

זקנים סמיכת זקנים *sēmīkat zēqēnīm*, meaning “the leaning on of hands on persons in order to make elders, Rabbis, of them” Because *sēmīkat zēqēnīm* refers not to the ordination of a specific rabbi but to ordination in general.¹⁷

Daube’s argument is that in 1 Timothy 4:14 Paul refers not to a group of elders but to the ordination process in general. However, along with the inherent problems of dating rabbinic material, in neither of these passages in the Pastoral Epistles is the idea that Timothy is an elder. Mounce writes,

Prophecies have been made that Timothy has the gifts for ministry, and this was officially, publicly recognized when Paul and the elders laid hands on him. 1 Tim 4:14 sounds more like a commissioning along the line of Paul and Barnabas (Acts 13:3) than an ordination, and Paul is now referring to that public validation of his gift as a means of encouraging Timothy during this difficult time.¹⁸

Mounce maintains,

The practice of laying on of hands is found in the OT (Num 27:18–23; Deut 34:9). It was used in Judaism in the ordination of rabbis (E. Lohse, *TDNT* 9:429) and was associated with healing in the ministry of Jesus (Mark 1:31, 41; 3:10; 5:23; 6:5, 56; 7:32; 8:23, 25; 9:27; Luke 4:40; 6:19; 13:13; 14:4) and the early church (Acts 3:7; 5:12, 15; 9:12, 17; 19:11; 28:8). The ritual also signifies a blessing (Matt 19:13; Mark 10:13; cf. Heb 6:2), often associated with the Holy Spirit (Acts 8:17–18; 19:6). Most significantly, the laying on of hands is a ritual identifying a person’s call to a specific task and as such is applied to Stephen and his colleagues (Acts 6:6), Paul and Barnabas (Acts 13:3), and in the Pastoral Epistles to Timothy (1 Tim 1:18; 4:14) and elders (1 Tim 5:22). There is nothing in the Pastoral Epistles to suggest that the event to which v.14 refers was a second-century ordination to the monarchical episcopate.¹⁹

Paul makes a firm expression to Timothy “not to lay hands on anyone quickly or share in the sins of others; keep yourself pure” (1 Tim 5:22). This is the fourth statement about elders in this section and is the logical progression from the previous three verses. When Timothy commissions (“lay hands on”; cf. 4:14 for a discussion of this process) an elder, whether it be a new elder or one who was caught in sin and repented, he is not to do so quickly. Mounce explains,

The danger is that Timothy could be sharing in their sin. Verses 24–25 add that the sins of some and the good works of others are not readily apparent. Patience is therefore important, giving the sins and the good works time to surface, and hence

¹⁷Ibid.

¹⁸Ibid., 262.

¹⁹Ibid.

avoiding sharing in sins. In saying this Paul repeats his earlier concern that elders not be recent converts (1 Tim 3:6) and that deacons undergo a testing period to confirm their character and Christian commitment (1 Tim 3:10). It is preferable to place a major break after ἀλλοτρίαις, “others”: “Do not lay hands on anyone quickly or share in the sins of others; keep yourself pure.” Paul does not think that Timothy will start committing the same sins as the opponents; rather he is concerned that by commissioning a sinner to leadership Timothy may to some degree be responsible for their ministry and the sins they may commit, possibly because Timothy may appear to condone their sin and because a failure to punish sin may encourage others to sin.²⁰

Timothy should therefore be cautious in commissioning elders lest he become culpable for their later sins. It may be concluded that Paul is not introducing a new topic with the μηδέ clause but rather is spelling out the consequences of commissioning elders too quickly.²¹ Knight maintains the same,

Paul specifies measures to be taken to seek to prevent such a difficult disciplinary situation. An appropriate time span should be allowed (not “hastily”) before laying hands on individuals to set them apart as elders, since this will go a long way toward eliminating the problem. Furthermore, such a precaution will also keep those who lay on hands from sharing responsibility for the sins of one they might otherwise have prematurely set apart.²²

Knight suggests,

The key word is ταχέως, which is used in its unfavorable sense, i.e., “too quickly,” “too easily,” or “hastily.” That which should not be done “hastily” is χεῖρας ἐπιτίθει. ἐπιτίθεναι χεῖρας (or χεῖρα; the combination in the NT 19x; cf. ἐπίθεσις τῶν χειρῶν) is “to lay on hands” and is used with reference to several things in the NT.²³

Knight makes it clear that this passage is designed to protect individuals who are already ordained from the excess baggage of uncontrolled sin of others who may have not brought their lives into subjection of the complete will of God, and yet they have calls upon their lives. Knight suggests,

Since this section has been dealing with elders, it is natural to understand Paul to be using the concept here, as he has elsewhere, with reference to elders, i.e., for the

²⁰Ibid., 263.

²¹Ibid.

²²George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids: W. B. Eerdmans, 1992), 239.

²³Ibid.

public means by which they are set apart for the office of elder (so elsewhere in the PE: 4:14, which see; 2 Tim. 1:6). On “no one” (μηδενί) should hands be laid “hastily” to set him apart as an elder. Timothy, who with the other elders lays on hands (again 4:14), is commanded as the apostolic representative to see that the process of selecting an elder (cf. Acts 6:1–6) does not place himself (and the other elders) in a predicament.”²⁴

Knight brings conclusion to understanding this passage, he argues that

Paul focuses on that consequence in the second part of the verse. μηδέ, “nor” or “and not,” continues the preceding negation (μηδενί). κοινωνέω means generally “share,” and here “participate,” i.e., in sins (ἁμαρτίαις) in the sense of being responsible for them (see especially 2 Jn. 11; cf. Ezk. 3:18; 33:6, 8). By placing a person in an office that has as one of its qualifications that the person be “above reproach” (3:2), the one laying on hands will seem to be condoning the sins that that person commits (ἁμαρτίαις referring back to the ἁμαρτάνοντας of v. 20). The sins are those of others (ἄλλοτριαις), but Timothy and the other elders will become responsible for those sins when they lay hands on too hastily. The importance of this avoidance is emphasized in the concluding words: σεαυτὸν ἄγνον τήρει, “keep yourself pure,” i.e., free from sin.²⁵

In conclusion, Paul was attempting to get Timothy to see that the laying on of hands is an appointment that establishes a partnership between two parties. There is a sense in which the one (or ones) who appoints shares in the failure or success of the one appointed.

Also, the one set apart has some accountability toward those who placed their hands on him. Thus, the laying on of hands creates a deeper sense of responsibility, accountability, and fellowship between the parties involved.²⁶

Called and Accountable

The Bible calls those compelled by God to be equipped and affirmed to serve in Christian ministry. The apostle Paul instructs Timothy in 1 Timothy 5:22 not to lay hands on anyone hastily, nor share in other peoples sins; and to keep ourselves pure. The ceremony of laying hands from 1 Timothy 5:22 suggests an affirmation of a man’s suitability for and acceptance into public ministry as an elder, pastor, or an overseer. This thought stems from the Old Testament practice of laying hands on a sacrificial animal to

²⁴Ibid., 240.

²⁵Ibid.

²⁶Strauch, *Biblical Eldership*, 324.

identify with it. Under the Old Covenant, the person who brought a sacrifice placed his hands on it to symbolize his identification with it as a substitute sacrifice for sin. Church leaders should lay hands on individuals that have expressed callings from God after a period of training and preparation. This practice is necessary for compliance with the Word of God. While new ministers might be called to service, seasoned pastors must understand that they will be accountable for such validation. Lea and Griffin suggest,

Paul warned Timothy of the danger of making hasty appointments to Christian offices. One need not call the practice here ordination, but it has all appearances of referring to an approval for ministry such as appears in Acts 13:3. Paul hinted that one who participates in such an appointment shares in the sinful results that can easily follow. Paul also appealed for personal purity in Timothy. If Timothy faithfully followed Paul's emphasis, it would assure that he would find leaders of stable commitment for positions in the church. Paul's awareness of the sins of others may have led him to remind Timothy of the importance of keeping his own life in order. "Purity" involves separation from immorality and also single-mindedness of purpose.²⁷

While Lea and Griffin disagree with the term ordination being extracted from 1 Timothy 5:22, they do validate the seriousness of the moment and affirm the subject of accountability for pastors laying on hands.

Calvin argues that Paul undoubtedly wanted to protect Timothy from the endless complaints leveled against godly servants of Christ when they refuse to give into the self-centered requests that are constantly being made of them.²⁸ Much like in Paul's time, there appears to be great scrutiny in the church, particularly the Black church, regarding preparation for Christian service. Some associate ministers accuse senior pastors of being stern or spiteful. Some associate ministers even accuse senior pastors of being cruel if they do not immediately accept aggressive associate ministers who push themselves forward by boasting of their own virtues. Some pastors seek to ordain associate ministers on the slender grounds that he has given one or two reasonable

²⁷Lea and Griffin, *1, 2 Timothy, Titus*, 157-58.

²⁸John Calvin, *1, 2 Timothy and Titus*, The Crossway Classic Commentaries (Wheaton, IL: Crossway, 1998), 93-94.

performances. The associate minister in the African American church is an individual who has expressed receiving a call to ministry, and one who is preparing for vocational ministry while serving under a local church and senior pastor. An associate minister is an elder or a pastor but not an overseer. The associate minister is subject to the overseer who in the African American church would be the bishop or the senior pastor. The responsibility of the associate minister is to serve the under-shepherd as a passionate student waiting for opportunities as they are given to exercise their gifts and talents. The associate minister serves at the leisure of the senior pastor, and reports to the senior pastor only. The associate minister in the African American church maintains such status until he is called to serve the local church as a senior pastor, regardless of his ordination status. The associate minister is viewed as a young Timothy in preparation.

The African American church has one pastor at a time and is not friendly or receptive to a multiple pastor ecclesiology. The church is suffering from clericalism, it does not represent biblical, apostolic Christianity. Strauch argues,

The real error to be contended with is not simply that one man provides leadership for the congregation, but that one person in the holy brotherhood has been sacrilized apart from the brotherhood to unscriptural status. In practice, the ordained clergyman, the minister, the reverend is the Protestant priest.²⁹

Biblical eldership cannot exist in an environment of clericalism. Paul's employment of the elder structure of government for the local church is clear, practical evidence against clericalism because the eldership is non-clerical in nature. There are some frictional challenges to understanding the African American church ecclesiology. The African American Baptist church believes that the Word of God is inerrant, however, when it comes to ecclesiology there has been a yielding to the culture to create a position for associate ministers in the local church, but not with a malignant attempt to disrespect the ecclesiology of the church or biblical eldership. Nonetheless, a prudent and earnest senior pastor should resist such impetuous desires, as Paul tells Timothy to do in 1

²⁹Strauch, *Biblical Eldership*, 113.

Timothy 5:22. Senior pastors have the responsibility to equip the local church for progress. However, it is an absolute necessity that individuals are not put in place just to fill vacancies in service, even when it comes to ministers of the gospel. Individuals who have expressed callings and yet have not engaged in proper training and development are not ready to be ordained into Christian ministry neither should they affirm of laying on of hands, if the two components are viewed as separate experiences. First Timothy 5:22 would substantiate that public affirmation should not be given to anyone who has not prepared to be ordained into Christian service through studying the Word of God to show themselves approved.

Ordination comes when preparation takes place. God is faithful and He rewards faithfulness. The life that pleases God begins with the certain recognition of God and his character. Lane writes,

This is stated explicitly in the explanatory clause that follows immediately, which clarifies two rudimentary dimensions of πίστις, “faith.” The only presupposition for approaching God is the certainty that he exists and that he establishes a relationship with those who earnestly seek him.³⁰

Ministers of the gospel then should be faithful in preparation to fulfill the callings that God has put on their lives. A unique lining within the presentation of The Southern Baptist Theological Seminary during its preview conferences from 1999 until recently was an undertone in every presentation that a call to ministry was a call to prepare for ministry. This thought helps those called to serve vocationally to understand that ministry is not worthy of celebration if there is no value in preparation. Preparation for ministry includes celebrating 2 Timothy 2:15, where Paul contends, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.” This verse is a charge to the minister. The word “diligent” denotes zealous persistence in accomplishing a goal. It is a verb that suggests

³⁰William L. Lane, *Hebrews 9-13*, Word Biblical Commentary, vol.47B (Dallas: Word, 1991), 337-38.

action to the reader in reference to the minister. Spence commented that

one should give diligence to present for study to show, which also means handling aright for rightly dividing. The verb “study,” if we give it its proper force, as in the Latin *studeo, studium, studiosus*, expresses the sense of *σπούδασον* exactly. Zeal, earnest desire, effort, and haste, are all implied in it.³¹

Ministers of the gospel should implore all of the attributes of being diligent and godly. Gene Getz suggests,

The apostle Paul outlined in his two pastoral letters 20 dynamic qualities for measuring maturity. In his first letter to Timothy and the one he wrote to Titus. I Timothy 3:1-7 and Titus 1:5-10 reveal the qualities that formed the basis of what God is looking for when he measures the maturity of the man of God, and men called to be faithful.³²

Timothy, like all who preach or teach the Word of God, was instructed to give maximum effort to preach God’s Word completely, accurately, and clearly to his hearers.

Paul argues that if ministers of the gospel accept this divine charge, the disastrous effects of false teaching implied in the verses surrounding 2 Timothy 2:15 would be minimized. Lea and Griffin articulate what Timothy could personally do to prevent a growing interest in such misdirected actions:

M. Dibelius and H. Conzelmann say, “The best medicine against the disease of ‘disputes about words’ is Timothy’s good conduct itself.” This good conduct included three features. First, Timothy was to make it his supreme ambition to obtain God’s approval (“Try hard to show yourself worthy of God’s approval,” NEB). Second, he was to be a workman with no reason to be ashamed. The term “workman” is frequently used in reference to an agricultural laborer (e.g., James 5:4), but here Paul used the term to describe a laborer for God. Paul was urging his Christian friend to work with such diligence that he would have no fear of shame for poor quality work. Third, this same workman (specifically, Timothy but by application today all believers) was to be accurate in delivering the message of truth. The truth is the gospel. Paul showed concern that Timothy would present the gospel without perverting or distorting it. He was not to be turned aside by disputes about words or mere empty prattle.³³

The three areas mentioned by Lea and Griffin serve as strong reminders of what the charge to ministers should be. Ordination initiatives are to please God.

³¹A. C. Hervey, *2 Timothy*, The Pulpit Commentary (London: New York: Funk & Wagnalls, 1909), 21.

³²Gene A. Getz, *The Measure of a Man* (Glendale, CA: G/L Regal, 1974), 15.

³³Lea and Griffin, *1, 2 Timothy, Titus*, 214-15.

Therefore, the goal of the minister seeking ordination should be to please God this should be primary with no distracting influence. This message should be affirmed and confirmed in the life of the associate minister as an ordination candidate. Moreover, the associate minister should be clear that Christian ministry is service and work. Often associate ministers view the work of ministry being the current celebrated status and product in the lives of televangelists, mega-church ministries, pastors leading multiple locations, or having desirable ministry context. Associate ministers are attracted to what they see and thirst for what they see without having an appreciation for what has taken place in the back drop of the life they desire to emulate. The associate minister must mature to have an appreciation for God's preparation, planning, manufacturing, production, and formative stages that He has put in place for senior pastors to obtain the results that associate ministers want to immediately experience and enjoy. The minister charged to preach the Word of God has the responsibility to prepare to preach to one person, just as they would have to prepare to preach to multitudes. In a minister's diligent preparation and presentation he will have nothing to be ashamed of. As it is stated in the African American pulpit regarding preparation and presentation of the Word of God, good meat will make its own gravy.

Paul also contends that when the call to ministry has been accepted there must be a desire for the associate minister to prove himself to God, considering that appointment and acceptance are both facilitated by God. Ministers must be workmen that will be evaluated according to the skill and diligence required to earnestly complete the work of being faithful servants. Workmen that are unskillful, unfaithful, or untrained will be accountable for not being equipped. Workmen should have a desire to learn what their job is and also learn how to effectively use the tools associated with completing their assignments. A minister seeking approval without trial and testing is at a disadvantage compared to other ministers who chose to prepare. Mounce states,

Timothy is to take pains to present himself before God as one who has been tested and found to be genuine. This genuineness is shown by two characteristics: teaching

and conduct. In contrast to the opponents' myths and misconduct, Timothy is to teach the true gospel and behave in accordance with its teachings, his teaching and conduct acting as a deterrent to the opponents.³⁴

The work of the minister of the gospel is to rightly divide the Word of truth. Henry writes,

The minister's job is not to invent a new gospel, but rightly divide the gospel committed to their trust. According to Matthew Henry, the minister must speak terror to those to whom terror belongs, comfort to whom comfort; to give everyone his portion in due season.³⁵

Matthew Henry further states, "The Word which ministers preach is the Word of truth, for the author of it is the God of truth. It requires great wisdom, study, and care, to divide this word of truth rightly; Timothy must study in order to do this well."³⁶ As Timothy has been charged, contemporary ministers of the gospel continue to be subject to this inerrant truth and charge.

Ministers of the gospel must rightly divide the Word of God, which literally means to cut it straight which is a reference to the exactness demanded by such trades as carpentry, masonry, and Paul's trade of leather working and tent making:

The KJV rendering of the word as "rightly dividing" has produced some unusual dispensational and interpretive understandings which are foreign to Paul's intent. As Simpson has concluded, "It [this text] enjoins on every teacher of the Word straightforward exegesis." It is a call for Timothy and all other workmen of God to be good exegetes of Scripture. Paul purposefully draws attention to Scripture as "the word of truth" to contrast it with the "word-battles" (v. 14) and the "godless chatter" (v. 16) of the false teachers Timothy must face.³⁷

Precision and accuracy are required in biblical interpretation, beyond all other enterprises, because the interpreter handles God's Word. In reference to carpentry, the phrase "measure twice and cut once" is used, and this principle is applicable concerning

³⁴Mounce, *Pastoral Epistles*, 524.

³⁵Matthew Henry, *Matthew Henry's Commentary on the Whole Bible* (Peabody, MA: Hendrickson, 1994), 2362.

³⁶*Ibid.*, 2362.

³⁷C. Michael Moss, *1, 2 Timothy & Titus*, The College Press NIV Commentary (Joplin, MO: College, 1994), "2 Tim 2:15."

handling the Word of God. The minister should be very certain when dispensing the Word as a result of measuring twice, which is preparation, and cutting once, which is presentation. The minister must keep at the forefront of his mind that he is handling God's Word. God's Word is the Word of truth. John 17:17 suggests that all of Scripture in general is the Word of Truth and the gospel message in particular. It is the minister's responsibility to avoid erroneous babblings, and the best way to do so is by preaching the Word of God. Beasley-Murray explains,

John 17:17 deepens and develops the petition of v 11b, keep them in your name. The verb ἀγιάζειν, "consecrate," is defined by Bultmann as to take out of the sphere of the profane and place in the sphere of the divine" (509 n.1). That is right, but the word is peculiarly biblical, and stamped with its own associations. In the OT it is especially used of dedication, whether of man or beast, to the service of God. "Consecrate them in the truth" will have in view a separation from the world's ways to God, and so for a life in conformity with his revelation in Christ and in dedication to his service. This is precisely because the consecration of the disciples is for the service of God in the discipleship of Jesus, they are sent into the world as Jesus was sent by the Father.³⁸

Using What Is Profitable

The Word of God is profitable as it is the primary offensive weapon of the full armor of God. Paul expresses to Timothy in 2 Timothy 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work." Preaching the Word is profitable to the minister of the gospel. All Scripture is profitable and can be argued persuasively that inerrancy of the text "all Scripture is given by inspiration" is accurate. Both the Old Testament and New Testament are included in the thought given by inspiration of God. Paul's observation about the effect of Scripture in Timothy's life led him to make an assertion about the inspiration and usefulness of Scripture. One must not view Paul as attempting to inform Timothy of the inspiration of

³⁸George Raymond Beasley-Murray, *John*, Word Biblical Commentary, vol. 36 (Waco, TX: Word, 1987), 300-1.

Scripture. Timothy had heard this truth since childhood. Paul was reminding Timothy that Scripture was profitable and “that the basis of its profitableness lies in its inspired character.”³⁹ The minister must believe through faith that the Word of God has literally been breathed out by God, and is completely without error. Sometimes God told the Bible writers the exact words to say, but more often He used their minds, vocabularies, and experiences to produce His own perfect infallible inerrant Word. L. G. Jordan writes that all of Scripture was inerrant and gives a great defense to this argument with much detail in his expression *The Baptist Standard Church Directory and Busy Pastor’s Guide*:

All 66 books 39 in the Old Testament and 27 in the New Testament are inerrant. 1,189 chapters are inerrant, 31,173 verses are inerrant, 773,692 words are inerrant 3,586,489 letters are all inerrant. He [Jordan] maintains that no book equals the Bible in authority, because it is the Word of God himself, and dictated by an unerring Spirit. It excels other writings in the excellency of its matter, which is the highest, noblest, and worthiest, and of the greatest concern to mankind. Lastly, the scriptures transcend all other writings in their power and efficacy.⁴⁰

John Stott’s expression *Guard the Gospel*, also commands attention concerning the matter of Scriptures profitability:

Paul explains the purpose of Scripture: it is profitable. And this is precisely because it is inspired by God. Only its divine origin secures and explains its human profit. Paul uses the sacred writings, he says are able to instruct us for salvation. The Bible is essentially a handbook of salvation. Its overarching purpose is to teach facts of salvation, which no one can reveal but God.⁴¹

While it is imperative for the minister of the gospel to understand that the Holy Bible gives understanding to salvation, it is also imperative that the minister understand that 2 Timothy 3:16-17 is without error or compromise. Moreover, it is important to note that inspiration applies only to the original autographs of Scripture, not the Bible writers. There are no inspired Scripture writers, only inspired Scripture. God is so connected with

³⁹Lea and Griffin, *1, 2 Timothy, Titus*, 234-35.

⁴⁰L. G. Jordan, *The Baptist Standard Church Directory and Busy Pastor’s Guide* (Nashville: Sunday School Publishing Board, 2008), 87.

⁴¹John Stott, *Guard the Gospel: The Message of 2 Timothy* (Downers Grove, IL: Intervarsity, 1973), 37.

His Word that when Scripture speaks, God speaks. The oracles of God cannot be altered. The Scriptures that have been given to the Man of God provides the comprehensive and complete body of divine truth necessary for life and godliness (1 Tim 3:16-17). R. Albert Mohler, Jr., argues that there is a crisis in preaching because ministers are fading away from preaching the Holy Scriptures.⁴² Mohler writes,

The Word is not merely Paul's word. It is from God. It is addressed to Timothy in the presence of God and of Jesus Christ himself, this One who will come to judge the living and dead, who is Lord and Sovereign over His own kingdom. It is in the presence of God and Christ Jesus that I charge you, preach the Word. Preach the Word!⁴³

Mohler understands that the Word of God is powerful and profitable and his expression accents what the apostle Paul articulates to Timothy and through implication to all ministers concerning its profitability. Moreover because the Word of God is profitable Christians should be servants of the Word. Christians, associate ministers, senior pastor: none who teach or preach the Word of God are Lords over the Scriptures. Mohler states, "We are servants of the Word."⁴⁴ A part of the Christian celebration is that the Christian is a servant to what is profitable.

Scripture is profitable for teaching, which suggests that Scripture is a positive source of Christian doctrine. Lea and Griffin claim,

Paul used the term "teaching" (didaskalia) fifteen times in the Pastorals, and in the remainder of the New Testament it occurs only six times. Because of the prominence of heresy among his readers, Paul emphasized the importance of sound teaching. In commending the Scriptures as a source for teaching, Paul was actually commending the Old Testament as a source of doctrine. Such doctrines as creation (Genesis 1-2), the fall of man (Genesis 3), and the nature of the atonement (Isaiah 53) have a foundational statement in the Old Testament.⁴⁵

The Word of God should be the primary source of teaching in the body of Christ. The

⁴²R. Albert Mohler, *Preaching: The Centrality of Scripture* (Edinburgh: Banner of Truth Trust, 2002), 4.

⁴³Ibid., 6.

⁴⁴Ibid., 10.

⁴⁵Lea and Griffin, *1, 2 Timothy, Titus*, 236-37.

Word should be the primary source of divine instruction concerning doctrine. Lange maintains,

Biblical Theology, embracing the doctrines and ethics of the Holy Scripture, in their unity as the biblical rule of life, is an historical science; the history, i. e., of the actual and uniform development of Biblical doctrine from its earliest form to its canonical completion. Its sources are the canonical books of the Holy Scriptures; with which we may connect the Old Testament Apocrypha, as a historical auxiliary, which furnishes us with the knowledge of biblical doctrine during its transition period, from its Old Testament form to its New Testament completion. As to its origin and history, it springs out of the total development of Theology⁴⁶

Biblical Theology is the history of Biblical doctrine in its unity, and in its particular doctrines. It may be divided therefore into General and Special; but these are united again by the Christological principle, the Incarnation, which is the grand fundamental thought of Holy Scripture. We have the reflection of the God-Man, i. e., the unity of the eternal divine being and its finite human manifestation, of the one and absolute Spirit and the manifold life, in biblical doctrine as in biblical history.⁴⁷ Biblical doctrine is affirmed by biblical history.

Scripture is also profitable for reproof. A second use for Scripture is for “rebuking.” Lea and Griffin write,

The term (*elegmos*) may refer to a rebuke that exposes the errors of false teachers. It may also refer to the reproof in our personal lives. Whether the reproof is personal or doctrinal, Scripture can show sinners their failures, clarify the point of the mistake, and lead them to a new sense of peace and wholeness.⁴⁸

Scripture exposes sin that can be dealt with through confession and repentance. The Bible not only teaches the truth of God, but it also teaches the truth about the reader personally and gives many warnings and rebukes about conduct and discipleship.

Williams offers,

We constantly fall into sin and give way to temptation, and when we come to the Word of God it rebukes us. We may succeed in keeping our conscience quiet for a

⁴⁶John P. Lange et al., *Genesis: A Commentary on the Holy Scriptures* (Bellingham, WA: Logos Bible Software, 2008), 2-3.

⁴⁷Ibid., 2-3.

⁴⁸Lea and Griffin, *1, 2 Timothy, Titus*, 237.

time, as long as we keep clear of the Bible. But the moment we start reading it, there will be verses and passages that make us feel extremely uncomfortable because they bring home to us that we have grieved God's Spirit. And until we take the rebuke to heart—in repentance and confession—we will never know inner peace, or make further progress in our discipleship. In his capacity as a pastor and Christian leader, Timothy is to make good use of the Bible as a teaching tool to rebuke others when they fall into doctrinal error concerning doctrine, or, by their conduct, bring the church of God into disrepute. Later, when giving a charge to Timothy to preach the gospel, Paul tells him plainly that he is to rebuke his people when they fall into sin (2 Tim. 4:2). But whenever the Bible has to be used in this way, that is, to warn and reprove a fellow Christian, it should be done in a spirit of love.⁴⁹

The Hebrew writer explains in Hebrews 4:12 that the Word of God is living and powerful. The Hebrew writer argues that the Word is sharper than any two-edged sword, which means that while the Word of God is comforting to those who believe, it is a tool of judgment and execution for those who have not committed themselves to Jesus Christ. In the Hebrew text, the writer addresses the Hebrews who were merely going through the motions of belonging to Jesus Christ. Intellectually, they were at least partly persuaded, but inside they were not committed to Him. God's Word exposes individuals with shallow beliefs and even false intentions. The apostle Paul is very clear in his argument that studying the Bible should bring about conviction to both the presenter and the listener. Some would argue that the apostle Paul is attempting to make such claim in the Hebrew text, however, Lane writes,

The limits of historical knowledge preclude positive identification of the writer. No firm tradition concerning his identity exists from the earliest period. He was clearly known to the community to whom he wrote (13:19). The brief personal notes in chap. 13, however, are not sufficiently specific to establish his identity. While the use of the masculine pronoun in referring to the writer is advisable in the light of the formulation in 11:32, Hebrews is anonymous. Although the writer is presumably within the Pauline circle and expects to travel with Timothy "our brother" (13:23), it is certain that he is not Paul, but one who numbered himself among those to whom the immediate hearers of the Lord had delivered the gospel (2:3–4). The language of Hebrews constitutes the finest Greek in the NT, far superior to the Pauline standard both in vocabulary and sentence-building. The writer moves confidently within the

⁴⁹Peter Williams, *Opening Up 2 Timothy* (Leominster, UK: Day One, 2007), 85-86.

conceptual world of cultic concerns centering in priesthood and sacrifice. Many of the emphases of Hebrews are alien to those of Paul.⁵⁰

The author possessed a rich vocabulary and cultured diction. Lane writes, “Of the total of 4,942 words in Hebrews, the writer uses 1,038 different words; of that number, 169 are found only in Hebrews in the New Testament. The writer was evidently well educated by Hellenistic standards but was not Paul.”⁵¹

Scripture is also profitable for correction. Lea and Griffin suggests,

The terms “correcting” and “training” show a positive use for Scripture. Negatively, the Scripture is helpful for convicting the misguided and disobedient of their errors and restoring them to the right paths. The term “correcting,” used only here in the New Testament, suggests that Scripture helps individuals to restore their doctrine or personal practice to a right state before God. Correction is one means God uses in order to restore people to spiritual positions they have forfeited. This emphasis frequently appears in the wilderness experience of Israel.⁵²

It is important the ordained minister understand that correction is the restoration of something to its proper condition. The word appears only here in the New Testament, but was used in extra-biblical grammar of restoring a fallen object to their feet those who had stumbled. Scripture not only rebukes wrong behavior, but also points the way back to godly living. The Psalmist even suggested that internalizing the Word is a believer’s best weapon to defend against encroaching sin. William’s preserves this thought when he submits,

It is not enough that we should be rebuked by the Word of God when we go astray and fall into sin; we also need to be corrected as to how we should live in order to please God. And this, too, the Bible is able to do. It corrects our wrong thinking, and trains or instructs us in the way of righteousness, the right path we are to follow if we want to grow in godliness and holiness of life. As the psalmist says, “Your word is a lamp to my feet and a light for my path” (Ps. 119:105). To quote J I Packer, “Holy Scripture should be thought of as God preaching—God preaching to me

⁵⁰William L. Lane, *Hebrews 1-8*, Word Biblical Commentary, vol. 47A (Dallas: Word, 1991), xlix.

⁵¹Ibid., xlix–l.

⁵²Lea and Griffin, *1, 2 Timothy, Titus*, 237.

every time I read or hear any part of it—God the Father preaching God the Son in the power of God the Holy Spirit.”⁵³

Merrill argues that the children of Israel in Deuteronomy 8:3,

substantiate that the manna in the text symbolized more than mere physical nourishment but the Word of God itself (v. 4), for the God who could provide in such a mighty and unexpected way was well worth listening to. This is the point Jesus made to the devil when he quoted this very passage while being tempted to change stones into bread (Matt 4:4). There are relative values in life, and one of them is that spiritual food is more important than physical.⁵⁴

This biblical example resonates with the life of the follower of Christ. Those who follow Christ, particularly those being prepared for service in Christian ministry, should have a hunger for correction according to the Word of God.

Scripture is also profitable for instruction in righteousness. According to Lea and Griffin,

A final use of Scripture is to provide moral training that leads to righteous living. This positive purpose is expressed by a term (*paideia*) that also appears in Ephesians 6:4 (“training”). There it denotes a system of discipline used by a parent to develop Christian character in a child. Here it describes a system of discipline in Scripture that leads to a holy life-style. Paul’s words here have affirmed both the inspiration and the usefulness of Scripture. The relationship between inspiration, authority, and inerrancy are much discussed in contemporary Evangelicalism.⁵⁵

What Lea and Griffin describe is imperative to equipping the Christian minister. The Word of God is profitable because it provides positive training in godly behavior, not merely rebuke and correction of wrong behavior. In Acts 20:32 Paul refers to the Word of God as being the Word of His grace. Scripture is the record of God’s gracious dealings with mankind. Embracing Scripture is further profitable because it is a source of spiritual growth for all Christians. First Timothy 4:6 urges the Christian minister to be a good teacher, effectively pointing Christian students to sound doctrine using words of faith that nourish and provide substance. Continual feeding on the truths of Scripture is

⁵³Williams, *Opening Up 2 Timothy*, 86.

⁵⁴Eugene H. Merrill, *Deuteronomy*, New American Commentary, vol. 4 (Nashville: Broadman & Holman, 1994), 185-86.

⁵⁵Lea and Griffin, *1, 2 Timothy, Titus*, 237.

essential to the spiritual health of all Christians, but especially Christian ministers. Ministers of the gospel, like Timothy, should have the understanding that reading the Word, studying it, mediating on it, and mastering its contents aid a pastor in fulfilling his mandate as an ordained minister of the gospel. The apostle Peter further explains in 1 Peter 2:2 that the milk of the Word can help Christians grow and mature. Peter elaborates the point of understanding to visualize and comprehend that spiritual growth in the life of the believer and the minister is always marked by a craving for and a delight in God's Word with the intensity of a baby that craves milk for growth. When ministers of the gospel embrace the Word as training in righteousness, they are empowered to equip others in the faith to grow in the new life Christians have in Christ. This new life cannot grow unless sins are renounced. When that purging takes place, then the Word does its work, proving itself as profitable.

The concluding matter regarding the profitability of the Word of God is culminated by the benefit that the "man of God" receives. Paul uses the technical term "man of God" for one being equipped for Christian service. "Man of God" is a term for an official preacher of divine truth. Paul relates in 2 Timothy 3:17 that the "man of God" is completely and thoroughly equipped through the Word of God. He is capable of doing everything he is called to do. He is enabled to meet all the demands of godly ministry and righteous living. The Word not only accomplishes this in the life of the "man of God," but in all who follow him. The "man of God" is operational to lead others to be complete in Christ, both positionally by the imputed perfect righteousness of Christ and the complete sufficiency of all heavenly resources for spiritual maturity. Williams establishes support for the position:

The expression "man of God" would refer in the first instance to Timothy and other pastors, who need to be equipped with the authority of Scripture to teach and lead God's people. But it can equally apply to all Christians. For we all need to reach

maturity in Christ, and it is only by our diligent study of the Bible that we can become thoroughly equipped in knowledge, faith and holiness to do God's work.⁵⁶

Again, the Christian minister is the "man of God," and the Word of God is designed in the Spirit to completely equip the "man of God." Paul suggests that through reading and studying the Holy Scriptures the "man of God is thoroughly furnished for every good work" (2 Tim 3:17). There is a response to every life situation in the Holy Scriptures which suits every life circumstance. Whatever duties ministers have, whatever service is required, they may find profit in Scriptures to prepare them for the circumstance. Henry writes,

The scripture has various uses, and answers divers ends and purposes: It is profitable for doctrine, for reproof, for correction of all errors in judgment and practice, and for instruction in righteousness. Moreover the scripture is a perfect rule of faith and practice, and was designed for the man of God, the minister as well as the Christian who is devoted to God, for it is profitable for doctrine, etc. Also if we consult the scripture, which was given by inspiration of God, and follow its directions, we shall be made men of God, perfect, and thoroughly furnished to every good work. Finally, there is no occasion for the writings of the philosopher, nor for rabbinical fables, nor popish legends, nor unwritten traditions, to make us perfect men of God, since the scripture answers all these ends and purposes. O that we may love our Bibles more, and keep closer to them than ever! and then shall we find the benefit and advantage designed thereby, and shall at last attain the happiness therein promised and assured to us.⁵⁷

Second Timothy 3:17 concludes suggesting that the apostle Paul has shared with Timothy in a very personal way. Timothy had been taught the Word of God, and now he is to declare the Word of God. Paul emphasized that in the days of apostasy the minister's resource and recourse is the Word of God, and it will adequately meet the needs of every faithful believer of God. The Word of God is indeed profitable for ministers to carry out their assignments.

Pastors Are Called to Develop

When one considers pastoral leadership, it is clear that the senior pastor of the church contributes significantly in leadership development. The senior pastor as a

⁵⁶Williams, *Opening Up 2 Timothy*, 87.

⁵⁷Henry, *Matthew Henry's Commentary*, 2364-65.

shepherd and visionary gives guidance and direction to individuals who make up both the membership and leadership of the local church. Associate Ministers are trained, developed, and exposed to the contextual aspect of ministry for their growth, development and preparation, all of which should be completed under the auspices of a senior pastor. The apostle Paul in Ephesians 4:11-12 states, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.” The pastor/teacher has a biblical mandate to equip the members of the body of Christ for ministry. Particularly germane to the argument, the senior pastor is responsible for equipping and preparing qualified candidates for ordination into Christian service. O’Brien suggests,

The *pastors* and *teachers* are linked here by a single definite article in the Greek, which suggests a close association of functions between two kinds of ministers who operate within the one congregation. Although it has often been held that the two groups are identical (i.e., ‘pastors who teach’), it is more likely that the terms describe overlapping functions.⁵⁸

All pastors teach (since teaching is an essential part of pastoral ministry), but not all teachers are also pastors. The latter exercise their leadership role by feeding God’s flock with his Word.

Teaching is often an exposition or application of Scripture or an explanation and reiteration of apostolic injunctions. O’Brien continues,

In the Pastoral Epistles, teaching appears to be an authoritative function concerned with the faithful transmission of apostolic doctrine or tradition and committed to men specially chosen (e.g., 2 Tim. 1:13–14; 2:1–2; 1 Tim. 3:2; 5:17; Tit. 1:9). Timothy is urged not only to pursue a teaching ministry himself but also to entrust what he has learned to faithful men who will be able to teach others also (1 Tim. 4:13, 16; 2 Tim. 2:2). Teachers did not simply impart information or open up new ways of thought. They also urged their hearers to live by what they taught (Eph. 4:20–21). So important is this ministry for building the body of Christ that provision is made for its continuity for succeeding generations.⁵⁹

⁵⁸Peter T. O’Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 300.

⁵⁹*Ibid.*, 301.

Ephesians 4:11-16 is biblical substantiation that the senior pastor has a responsibility to be integrally involved in developing all aspects of ministry for the progress of the local church. This passage reveals Jesus' perfect fulfillment of His Father's will. Jesus Christ has the authority and sovereignty to assign spiritual gifts to those He has called into service in His church. Jesus Christ gave natural gifts, spiritual gifts, and gifted men with and for five specific undertakings as before mentioned in Ephesians 4:11-12. Having established his point with the authority of Scripture, Boles proposes,

Paul returns to the thought of v. 7, the diversity of gifts given through the grace of Christ. While v. 7 concerns the general fact of variety in the giving of grace to all believers, v. 11 focuses on specific examples of this variety. Moreover, while other Scriptures depict the gifts as being the ministries given to certain individuals (1 Corinthians 12:4-11), in this passage the gifts are the individuals themselves who exercise the ministries. In the words of Andrew Lincoln, "What does the exalted Christ give to the church? He gives people, these particular people who proclaim the word and lead."⁶⁰

Boles also gives comprehension concerning the ministries that were given to the local church:

The first of four such groups of leaders given to the church are the "apostles" (*ἀπόστολοι*, *apostoloi*). These men were handpicked by Jesus to be "sent forth" as his representatives on earth after he ascended into heaven. They were promised inspiration (John 14:26) and their preaching would carry authority (John 20:23). They served as the foundation of the church (Ephesians 2:20; cf. Rev 21:14), which is laid but once. They and their close associates produced the New Testament Scriptures, which perpetuate that foundation for the local church. Prophets, the second group of leaders, are closely linked with apostles in Ephesians 2:20 and 3:5. Much like the apostles, the prophets did not arrange to have successors. They were foundational, not a permanent office for every generation (Ephesians 2:20; 1 Corinthians 13:8-10). The office of apostle and prophet are closed. The sufficiency of Scripture makes prophets unnecessary today.⁶¹

Boles submits, "By definition, the "evangelists" (*εὐαγγελιστής*, *euangelistēs*) are those who proclaim the "good news" of the gospel."⁶²

⁶⁰Kenneth L. Boles, *Galatians & Ephesians*, The College Press NIV Commentary (Joplin, MO: College, 1993), Eph 4:11.

⁶¹Ibid.

⁶²Ibid.

A preacher much like an associate minister did not have the authority of an apostle, nor the inspiration of a prophet. Boles styles them as “traveling missionaries.” The church must be careful, however, to make a definition broad enough to include Philip (Acts 21:8) and Timothy (2 Tim 4:5). Both of these leaders appear to be working with an established church, doing considerable “pastoral” service especially in the case of Timothy.⁶³

Unlike apostles and prophets, evangelists are found in every generation of the church. The work of evangelism has been given to the church “to the end of the age” (Matt 28:20). Nonetheless, Timothy and Philip submit under the authority of the apostles. This is the responsibility of the associate minister, and the senior pastor has the responsibility to train the body of Christ to do the work of the ministry. The associate minister, being a part of the body of Christ, is also trained. Moreover, the associate minister is trained to assist the senior pastor edify the local church. O’Brien maintains, “The building of the body is inextricably linked with God’s intention of filling the universe with his rule, since the church is his instrument in carrying out his purposes for the cosmos”⁶⁴ The associate minister is to model and shadow the senior pastor while the senior pastor is edifying the local church through preaching, teaching and casting vision. The associate minister should learn from both observation and practice because his assistance is expected. The passage is clear that all believers are to be brought to a state of completion, and Christ has given the ministers the means to this end as they exercise proclamation, teaching, and leadership. These officers are Christ’s gifts to the church, but again it becomes clear that such a perspective on their role should never lead to self-glorification. These biblical offices have been given to the local church in order to carry out the work of service, and it is service which provides the framework for understanding any ministerial function or office.⁶⁵ Lincoln writes,

⁶³Ibid.

⁶⁴O’Brien, *The Letter to the Ephesians*, 297.

⁶⁵Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 254.

The term is used of the ministry of Paul himself in 2 Cor 3:8, 9; 4:1; 5:18; 6:3; Rom 11:13 and of that of his co-workers in 1 Cor 16:15, where Stephanas and his household are said to have devoted themselves to the service of the saints, and in Col 4:17 with reference to Archippus. Stephen did as an associate minister should be able to do. The primary focus of this service for the ministers of Eph 4:11 has already been expressed in the preceding phrase—bringing the saints to completion. Like that of Stephanas and his household, their leadership in the various communities will be characterized by devotion to the service of the saints.⁶⁶

The reason for the giving of ministers can also be summed up as “for the building up of the body of Christ,” a phrase that combines body and building imagery. The writer employed the biological imagery of growth when talking of the church as a building in 2:21; now he employs building imagery when talking of the church as a body. The notion of building up or edifying the body had been a major criterion in Paul’s evaluation of various ministries. Now this is seen as the goal for which ministers of the Word were given to the church. Although this building up is also the task of all the members of the body (v. 16), the ministers have a distinctive and particularly significant role to play in it. Pastors and associate ministers’ communication and interpretation of the apostolic gospel and tradition are what proves especially constructive for the rest of the body.⁶⁷ The submission of Timothy to the authority of Paul is the model that must be celebrated with associate ministers submitting to senior pastors and the authority that they have.

Moreover, the three offices described in Ephesians 4 have their place, it is the fourth office of pastor-teacher that is at the forefront of our presentation. Boles continues,

The fourth category of gifted leaders is “the pastors and teachers.” A single definite article in Greek links the two terms as describing a single category of leaders. The word “pastor” (ποιμήν, *poimēn*) is a common Greek word for a shepherd. It is used interchangeably in the New Testament with the terms “elder” and “overseer.” Such men were to be “able to teach” (1 Timothy 3:2), providing nurture and instruction to new converts. In this way, the work of the evangelist is complemented by the work of the pastor/teacher. Teachers preserved and expounded the message of the apostles

⁶⁶Ibid., 254-55.

⁶⁷Ibid.

and the Old Testament. They were specialists who served in behalf of the church to inculcate divine truth.⁶⁸

It is the responsibility of the shepherd to use the Word of God, which is profitable in imparting divine truth as edification to the body of Christ, specifically preparing called individuals for Christian service. Moreover, the pastor/teacher refers to the one who has pastoral authority and oversight over others. It is based on the idea of shepherding and looking to Jesus Christ, who described himself as the good shepherd in John 10:11. Senior pastors instruct and care for the flock through the communication of scriptural truth, which is referred to as equipping in Ephesians 4:12. Senior pastors are to equip associate ministers to carry out the work of the ministry. God might himself have performed this work, if he had chosen; but he has committed it to the ministry of men. Calvin argues that the work of the ministry has been entrusted into the hands of men, in which the authority has been given to pastors.⁶⁹

This is intended to anticipate an objection. Cannot the church be constituted and properly arranged, without the instrumentality of men? Paul asserts that a ministry is required, because such is the will of God. For the edifying of the body of Christ. And yet this work, so admirable and divine, is here declared by the apostle to be accomplished by the external ministry of the word. That those who neglect this instrument should hope to become perfect in Christ is utter madness.⁷⁰

Calvin further maintains,

If the edification of the church proceeds from Christ alone, he has surely a right to prescribe in what manner it shall be edified. But Paul expressly states, that, according to the command of Christ, no real union or perfection is attained, but by the outward preaching.⁷¹

Based on what Calvin has determined, the church must allow itself to be ruled and taught by men who have been called by God in their imperfection. However, imperfection does

⁶⁸Ibid.

⁶⁹John Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, trans. William Pringle (Bellingham, WA: Logos, 2010), 281.

⁷⁰Ibid.

⁷¹Ibid., 282.

not suggest that there should be lack of preparation. God chooses imperfect vessels to facilitate ministry. Those who neglect or despise this order choose to be wiser than Christ. Calvin states,

Woe to the pride of such men! It is, no doubt, a thing in itself possible that divine influence alone should make us perfect without human assistance. But the present inquiry is not what the power of God can accomplish, but what is the will of God and the appointment of Christ.⁷²

In employing human instruments for accomplishing their salvation, God has conferred on men no ordinary favor. Neither can any exercise be found better adapted to promote unity than to gather around the common doctrine—the standard of the Lord’s Church.⁷³

Calvin’s argument further substantiates that Jesus Christ can choose who he wants to use in the building of His kingdom. He is the exalted Christ who gives both ministers and ministries to be further revealed and expressed in the kingdom of God. O’Brien proposes, “Christ supplies the church with gifted men; he provides both charisma and office in an inseparable unity.”⁷⁴ The church must honor God for the senior pastor/teacher, but the senior pastor/teacher is expected to equip the body of Christ for ministry. The church must anticipate God to use the senior pastor/teacher in equipping the associate minister for use in the kingdom of God. Obedience, the work of the ministry, and edification of the body of Christ are all part of preparation for ordination into Christian service into which senior pastors/teachers must lead associate ministers.

⁷²Ibid.

⁷³Ibid.

⁷⁴O’Brien, *The Letter to the Ephesians*, 73.

CHAPTER 3
THEORETICAL AND PRACTICAL SUPPORT FOR
EQUIPPING ASSOCIATE MINISTERS
FOR ORDINATION INTO
CHRISTIAN MINISTRY

Chapter 1 introduced the necessity of training in the church to prepare associate ministers for ordination. Chapter 2 focused on the theological and biblical precedents that support equipping and preparation for associate minister ordination. This chapter is intentional in assessing how associate ministers who are being developed for ordination can put effective concepts and strategies into practice to contribute to their preparation. The intent is to help associate ministers of the local church become more efficient as ministers of the gospel by utilizing practical concepts to represent the God they serve.

Ordination is for the Qualified

The American Baptist Churches of New Jersey define ordination as “the act of the church by which, in the name of God, it delegates a qualified person who has responded to the call of God for a wide range of ministerial functions.”¹ The Churches of God General Conference define ordination as “the standard credential for ministry in the Churches of God. It signifies that the ordained person is fully qualified and authorized to perform all pastoral duties and offices.”² In his book, *Associates in Ministry*, Reginald D.

¹American Baptist Churches of New Jersey, *Recommended Procedures for Ordination*, rev. ed. (Valley Forge, PA: Ministerial Leadership Commission and the Ministerial Council, 2006), 2.

²Churches of God, General Conference (2000), “Readiness for Ministry,” accessed February 9, 2014, <http://www.cggc.org/pdf%20files/Readiness%20for%20Ministry.pdf>

Terry defines ordination as “the rite of passage that signifies that a person has been called or commissioned to a specialized ministry by a fellowship of believers. Specific gifts and certain qualifications help to justify such decisions.”³

Ordination preparation focuses on various pragmatic concepts that should be incorporated in equipping an associate minister for the work of the ministry. In a broader sense, ordination is preparation for a lifetime in ministry. Ordination is the validation that the associate minister seeks from a senior pastor and a local church family. Hiscox states,

Both licensing and ordination are actions of a specific local church of which the candidate is a member. The license to preach, as it is usually called, is an affirmation that the church believes the individual has the abilities, emotional stability and sensibilities necessary for some form of gospel ministry and that this person is participating in systematic study to become fully qualified. Licensing is not the same as ordination; it is a step toward that event.⁴

The ordination is the process by which one becomes a Christian minister.⁵ As the ordained minister is placed in leadership positions in the local church, it is believed that he must possess certain qualifications to guide the church effectively in pursuit of its mission and goals, ensuring the stability and future direction of the church. Through the ordination process, an individual is recognized and accepted by the church as an individual appropriate for the preaching/pastoral ministry. Moreover, ordination and the pastoral ministry are bigger than the individual preparing for both because the process of preparation will impact the future of the church in which an individual serves. It is paramount that the leaders within the Trinity Missionary Baptist Church realize the importance of establishing uniform standards that will not only guide the preparation of prospective candidates but also serve to direct the periodic examination of his progress

³Reginald D. Terry, *A Guide for Associate Ministers: A Convenient Resource for Associates in Ministry* (Nashville: Townsend, 1999), 13.

⁴Edward Thurston Hiscox, *The Star Book for Ministers* (Philadelphia: Judson, 1906), 6.

⁵Ibid., 5.

toward meeting the qualifications for ordination and protect the church, local association, and denomination from individuals who are ill-prepared and unqualified for such an important role. This chapter is an effort to highlight various secular and Christian leadership authors that address the necessity and effects of adequately trained individuals for the well-being of their respective organizations.

Assumed to Lead

Within the Trinity Missionary Baptist Church, there is a presumption that each associate minister or ordination candidate will one day be considered for pastoral leadership. For the most part, licensed ministers within the context of the local church overwhelmingly aspire for such an assignment shortly after preaching their first sermon. It is somewhat of a traditional belief in the Trinity Missionary Baptist Church that once licensed, an associate minister immediately becomes a contender for a pastoral assignment. With this aspiration, the minister, as well as the senior pastors in the Trinity Missionary Baptist Church, must recognize the commitment inherent in a minister's responsibilities to the church. Leadership is not something that can be taken nonchalantly. The role of leadership is more than just a position of prestige and power. The preacher or senior pastor position is a role of great responsibility. The Christian minister has been called by many names such as pastor, elder, curator, preacher, priest, or minister, and this is not an exhaustive list.⁶ The title of pastor is widely used to refer to the Christian minister. "The senior pastor" defined is a member of the body of Christ who is called by God and affirmed by the local church and set apart by ordination symbolically to proclaim the Word of God, administer the Holy sacraments, guide, and nurture the Christian community toward full response to God's self-disclosure.⁷ If an associate minister is to be developed

⁶Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: Harper Collins, 1983), 49.

⁷*Ibid.*, 50.

into a future ordained minister and future pastor, the senior pastor must guide and cultivate the process. The potential of an associate minister becoming pastor in the future is a primary reason the senior pastor should be integrally involved in their development. The senior pastor is the theologian in residence and he should disseminate biblical instruction that will lead to the preparation of an associate minister for ordination and Christian service.

In *Spiritual Leadership*, Henry Blackaby and Richard Blackaby conclude,

The greatness of an organization will be directly proportional to the greatness of its leader. It is rare for organizations to rise above their leaders. Giant organizations do not emerge under pygmy leaders; therefore, the key to growing an organization is to grow its leaders.⁸

At a pastor's conference held in July of 2005, the instructor, Henry Parker, was asked why is it that a church can suffer failure under one pastor and then experience overwhelming success under another. He responded: "The success and failure of a place is not in the land, it's in the man." He further commented that he was not suggesting that the failure and success of a church rest solely in the hands of the senior pastor, as God is the ultimate source for success. However, divine sovereignty does not negate human responsibility. With the expressions of Blackaby, Blackaby, and Parker in mind, the responsibility is placed upon the senior pastor to recognize the need for a protocol that will bring uniformity and integrity to the ordination process for the associate minister within the local church. As Blackaby and Blackaby have articulated concerning the growth and potential of organizations, the effectiveness and success of the Trinity Missionary Baptist Church and other local churches are directly related to the giftedness, as well as the refined and developed abilities, of their senior pastors (leaders).

In *Good to Great*, Jim Collins shares several stories about Chief Executive Officers (CEOs) of Fortune 500 companies. In these stories, Collins shows how these

⁸Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: Broadman & Holman, 2001), 31.

CEOs helped change their respective companies, either for better or for worse. He gave two examples.

Darwin E. Smith became chief executive of Kimberly-Clark, “a stodgy old paper company whose stock had fallen 36% behind the general market over the previous 20 years.”⁹ Smith, as described by Collins, was a seemingly ordinary man. In fact, there were those who felt that the board had not made the right choice in hiring him. However, during his 20-year tenure as CEO, Kimberly-Clark became the leading paper-based consumer-products company in the world. Under his stewardship, Kimberly-Clark generated cumulative stock return 4.1 times the general market, enabling the company to surpass its direct rivals Scott Paper and Procter and Gamble. The company also outperformed Coca-Cola, Hewlett-Packard, 3M, and General Electric.¹⁰

Another CEO highlighted by Collins was Stanley Gault. Gault was the CEO of Rubbermaid in the late 1980s. During his tenure at Rubbermaid, according to Collins, the company grew from obscurity to number one on *Fortunes* annual list of America's most Admired companies. Despite Gault's success as CEO, shortly after his departure from the company, Rubbermaid fell apart and disintegrated into such sorry shape that it had to be acquired by another company to save itself. According to Collins, this was due to the fact that Gault came through as a “hard-driving, egocentric executive. As a result, Gault did not leave behind the infrastructure and culture for a company that would be great without him.”¹¹

Both success and failure of these two companies were attributed directly to their leadership. Although these men represent secular companies, the same effects of

⁹Jim Collins, *Good to Great* (New York: Harper Collins, 2001), 17-18.

¹⁰Ibid.

¹¹Ibid., 19.

leadership are true as it relates to the role that the pastor plays in the success and failure of his ministry assignment.

The Church Needs a Plan

In the business world managers possess certain criteria in order to hold leadership positions. This should also be true in the local church. The Bible lists criteria for church leadership. The church should also list specific criteria that they want in a pastor in the process of ordination. The listed criteria may include items such as a college degree or a seminary degree, prior ministry experience, or ministry involvement. The church should specify the requirements in which they expect compliance from associate ministers as they matriculate toward ordination.

John Maxwell maintains in *Developing a Leader Within* that the most important quality of leadership is integrity.¹² There is a difference between reputation and integrity. Reputation is what people perceive about an individual. Integrity is how the individual actually is in the purest form when there is no audience. In the business world there is a certain amount of professional integrity, if not moral integrity. Professional integrity is expected among leadership in the business world. An individual's religious convictions really do not impact one's position in the business world. On the other hand, one can suffer professionally if the person cheats, steals, swears excessively, or is rude and mean spirited. Moreover, businesses do not really care if a person does things in his private life that Christians would frown on, as long as it does not affect their performance. Business integrity means honesty, not defaming the company, and being fair with the employee.¹³ The integrity of the associate minister is incubated through an intentional formation process.

¹²John C. Maxwell, *Developing the Leader within You* (Nashville: Thomas Nelson, 1993), 35.

¹³Ibid., 37.

The Pastor's Role

In *Church Administration in the Black Perspective*, Floyd Massey, Jr., and Samuel Berry McKinney highlight, “One has power who, possessing authority and influence, acts vigorously from a position of strength to bring about change or achieve a desired goal.”¹⁴ Massey and McKinney sought to describe the kind of power possessed by a pastor within the black Baptist church. Throughout the African-American Baptist community, with the Trinity Missionary Baptist Church being no exception, the office of the pastor carries an abundance of influence and power because the black Baptist church recognizes that the pastor is the chief officer of the local church. Although all the power and authority exercised by the black Baptist pastor is granted by the congregation and “under God,” the pastor’s role, function, and style of operation directly affects the success or failure of the congregation. Massey and McKinney mention 2002 research conducted by the Barna Research Group, an organization that studies the impact of religion on the American landscape: “Black congregations view pastors as their most important community leaders.”¹⁵

In the black Baptist church, the pastor is seen as counselor for the home and church, teacher, interpreter of the times, employment specialist, and a civic leader with ready answers, but not necessarily solutions, to the ills besetting the people. He serves as, or is believed to be, a spokesman, champion, and advocate for the oppressed, defeated, and disenfranchised. Moreover, he has to be prepared for all seasons in an individual’s pilgrimage through this life.

As if this were not enough, Massey and McKinney suggest,

The black Baptist pastor is expected to be a financial wizard, legal counselor, political leader, spiritual advisor, and evangelist. In short, the African-American

¹⁴Floyd Massey, Jr., and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge, PA: Judson, 2003), 23.

¹⁵*Ibid.*, 25.

Baptist pastor is seen as the preacher, prophet, priest, patriarch, program-promoter, and church-name promulgator, God's anointed and representative of the Eternal.¹⁶

The pastor in the black church, while responsible for much, is often surrounded by a vast number of capable staff. Despite the fact that a number of churches have full-time staff ministers, the role of the senior pastor as teacher, preacher, caretaker, and developer must not be depreciated. It is important that the pastor is integrally involved in the training and development of associate ministers for ordination preparation. A great biblical example of this concept is that of the apostle Paul. Paul did not command Timothy to walk a path that he himself had not walked. Paul encouraged Timothy to be strong, and in being strong he should teach others the things that were taught to him (2 Tim 2:1-2). Paul set an example of Christian ministry for Timothy because Paul served not only as a spiritual father to Timothy, but as a role model as well.¹⁷ A major responsibility of the senior pastor is to serve as a role model of Christian character for others in the community.¹⁸ As a role model, the pastor must have integrity that authenticates his character and responsibility. If character is questionable, the ability to be an effective role model is compromised. When integrity is compromised the pastor will not be able to effectively prepare and develop associate ministers to become effective leaders and future pastors. The pastor's presence is vital when it comes to the implementation of many things in the church. Although he does not have to be involved with every single detail, it is important that he oversees all of the processes and details of the church. For good or bad, the pastor is often the one who has the total picture or overview of the congregation, no matter how much responsibility is delegated to boards, committees, or individuals.¹⁹ The necessity of

¹⁶Ibid., 13.

¹⁷Frank Damazio, *The Making of a Leader* (Portland, OR: City Bible, 1988), 166.

¹⁸Richard B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation* (New York: HarperCollins, 1996), 69.

¹⁹Massey and McKinney, *Church Administration*, 51.

the pastor being involved is especially true in developing a formal process of preparation for associate ministers in the local church. The senior pastor has to have his hand in this process. In *The Conviction to Lead*, Mohler suggests that emphasis be on the leader as teacher.²⁰ Mohler states,

While leader as teacher might be a recent arrival in business schools, it should be second nature to Christian leaders. After all, the Bible elevates teaching to the first mark of the church and the church's primary responsibility. The Great Commission is a command to go and make disciples of the nations, "teaching them to observe all that I have commanded you" (Matthew 28:20).²¹

The senior pastor should have a conviction to teach the associate minister as Jesus taught his disciples and the apostle Paul taught his son in the ministry Timothy.

The Pastor as Shepherd

God's leaders are given many titles both in the Old Testament and the New Testament. The term "shepherd" has particular importance to God but is often the least used among people in the local church.²² The senior pastor as shepherd has strong leadership implications. The shepherd must go before the people and prepare the way for them. He must go before the people in his experiences and lifestyle so that he may safely lead them through potential troubles that might lie ahead.²³ In order to go ahead of the people effectively, the "shepherd" must have prior knowledge of the terrain and landscape. The senior pastor must have exploratory experience, similar to Nehemiah before he led his followers to rebuilding the walls of Jerusalem (Neh 2:11-15). The "shepherd" must take much care that he does not lead the sheep down unfavorable paths or allow them to go down such a path. The senior pastor should have a genuine concern for associate

²⁰R. Albert Mohler, Jr., *Conviction to Lead: The 25 Principles for Leadership that Matters* (Grand Rapids: Baker, 2012), 68.

²¹Ibid., 69.

²²Damazio, *The Making of a Leader*, 89.

²³Ibid., 19.

ministers and their preparation for ordination into Christian service. Moreover, associate minister's preparation for ordination will be contingent upon the shepherd's guidance. In order to effectively guide the associate ministers, the shepherd must be in the presence of the associate minister, which makes it important that the shepherd be involved in the spiritual formation of associate ministers, which includes submission to the disciplines, preparation for leadership, training in the act of service, and intentional mentorship.

Submission to the Disciplines

As associate ministers seek ordination, there should be an emphasis on spiritual formation. Pastors as shepherds over the whole flock must prepare their ministers for Christian Service. Charles Spurgeon in *Lectures to My Students* argued that besides affectionate desire and readiness to preach, there must in due season appear some competent sufficiency as to gifts, knowledge, and utterance.²⁴ Associate ministers in the black church more often than not have an unquenchable desire to preach God's Word and not so much of a desire to prepare in all facets to proclaim the Word of God accurately. In preparation for Christian ministry, spiritual formations must be embraced. Preaching is not everything. While one could very well contend that preaching is the main thing, it is not the only thing. Associate ministers that grow to be preachers and senior pastors with substance will embrace and submit to spiritual disciplines that contribute to spiritual formation. Richard Foster contended long ago that when those who are committed to God learn to celebrate the disciplines of Christ that they would be prepared to avoid spiritual bankruptcy in order to have substance beyond the preaching moment.²⁵ Spiritual formation involves the integrity of the Christian minister. Paul Zehr implies,

²⁴Charles Spurgeon, *Lectures to My Students: Complete & Unabridged* (Grand Rapids: Zondervan, 1954), 34.

²⁵Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper & Row, 1978), 12.

A strong connection exists between the leader's personal integrity as a minister of the gospel and the credibility of the gospel message itself. If sinful persons are to believe the gospel, the human person giving the gospel message must be trustworthy.²⁶

It is the pastor's responsibility to introduce the associate minister to some level of spiritual formation before ordination is approached. Associate ministers preparing for ordination are in the sacred space where the formation of moral integrity should be emphasized. The Southern Baptist Theological Seminary along with others in the Southern Baptist Convention are giving more attention to the preparing pastor as a person and to character formation as essential to the integrity of one's ministry. Focus on spiritual formation should take place in the local church with associate ministers led by the local pastor. Zehr states that spiritual formation and the pastor's own sense of being are an integral part of preparation for the pastoral ministry.²⁷ Pastors must be ethical in their practice of Christian ministry and attend to their own moral character. Most Christian denominations have ethical guidelines for pastors.²⁸ As pastors practice spiritual disciplines and maintain high moral and ethical standards in their life and work, they will be effective in Christian ministry, but moreover be effective in preparing associate minister to do the same. Whitney maintains, that spiritual disciplines are the means to godliness. He contends that the need for such discipline is proven in 1 Timothy 4:7: "Discipline yourself for the purpose of godliness." Whitney writes, "Spiritual disciplines are those personal and corporate disciplines that promote spiritual growth. They are the habits of devotion and experiential Christianity that have been practiced by the people of God since biblical times."²⁹ Embracing Whitney's articulation, the local

²⁶Paul M. Zehr, *1 & 2 Timothy, Titus*, Believers Church Bible Commentary (Scottsdale, PA: Herald, 2010), 51.

²⁷Ibid.

²⁸Ibid., 52.

²⁹Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1991), 17.

pastor has the responsibility to lead his associate ministers intentionally in submitting to biblical spiritual disciplines and celebrate spiritual formation. Spiritual disciplines can be a very strong tool of development for associate ministers who are in the training process of being ordained leaders in the local church. Spiritual disciplines can lead to a healthier and more whole spiritual walk with God. The fact that spiritual leaders need to have a close relationship with the Lord is important to intentionally develop associate ministers in the area of spirituality. The priorities set by pastoral leaders reflect the place given to spiritual growth.³⁰ Christians and their leaders must thirst and hunger for God's pure righteousness.³¹ Christian leaders cannot simply be persons who have well-informed opinions about the burning issues of our time. Their leadership must be rooted in the permanent, intimate relationship with the incarnate Word, Jesus, and they need to find there the source for their words, advice, and guidance.³² Spiritual disciplines are important to developing one's spiritual life. When discussing spiritual disciplines, classical spiritual disciplines come to mind such as prayer, Bible reading, worship, study, and fasting.³³ Disciplines are simply practices that train Christians in faithfulness.³⁴ The need to be trained in spirituality is important when considering the spiritual development of church members into ministry leaders. The training process can and should be both formative and informative when one is being spiritually developed as a leader. A journey from one place to another requires varied sets of disciplines for successful completion.

³⁰Robert D. Dale, *Pastoral Leadership* (Nashville: Abingdon, 1986), 198.

³¹Terriel R. Byrd, *I Shall Not Be Moved: Racial Separation in Christian Worship* (Lanham, MD: University Press of America, 2007), 59.

³²Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989), 45.

³³M. Robert Mulholland, Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove, IL: InterVarsity, 1993), 76.

³⁴Majorie J. Thompson, *Soul Feast: An Inspiration to the Christian Spiritual Life* (Louisville: Westminster John Knox, 1995), xv.

The Christian journey has its own sets of disciplines that enable the pilgrim to progress through the stages of the spiritual path toward wholeness in Christ.³⁵ The church member that is moving to being a ministry leader realizes the importance of having a strong spiritual life and must embrace the spiritual journey to wholeness in Christ. The closer one comes to God, the closer one comes others.³⁶

As the spiritual life of the ministry leader is taken into careful consideration, one cannot overemphasize the importance of intentionally developing the spiritual life of the leader. Ministry leaders are presented with many challenging situations that require the guidance of God to help them maneuver through, and it will be through an empowered spiritual relationship with God that they can find the strength to endure. Many view the word “discipline” negatively. It is often associated with tyranny, external restraint, legalism, and bondage.³⁷ However, that could not be farther from the truth. When spiritual disciplines are incorporated, one’s life has the propensity to be different in many ways. Various skills are developed and one’s perspective on life is enhanced when disciplines are incorporated into daily life. Wisdom is a skill developed through instruction and discipline. The skill of wisdom in the art of living under the Lord’s dominion frees Christians to become the people God intended us to be.³⁸ For the member who is serious about the development process of moving from membership to being a ministry leader, there is great spiritual development benefited from the incorporating of disciplines.

Serving into Greatness

Many associate ministers believe that God is going to use them in ways that

³⁵Mulholland, *Invitation to a Journey*, 75.

³⁶John J. Delaney, *The Practice of the Presence of God: Brother Lawrence of the Resurrection* (New York: Doubleday, 1977), 3.

³⁷Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001), 77.

³⁸*Ibid.*

will shake the foundation of the earth. In the black church, many associates believe that their preaching ability is superior to that of their pastor and they have yet to pastor or preach a sufficient number of sermons to solidify this belief. Associate ministers aspire for greatness based on the sound of their voices, attire, and proximity to great responsibility with no understanding as to how heavy the mantle of spiritual leadership is. Nonetheless, the senior pastor of the local church has the responsibility to intentionally train the associate minister to understand in both theory and practicum that the road to greatness in ministry is through service. Jesus Christ said, “Whoever wishes to become great among you shall be your servant” (Matt 20:26). This is the spirit of servanthood. Jesus’ teaching on servanthood and suffering was not intended to inspire good behavior only but to inspire coming servant leaders of the future to have a strong sense of commitment to serving because of his example.³⁹ One could agree with Craig Blomberg, there is nothing inherently wrong with the Roman Catholic use of “Father” for priests or with the Protestant “Reverend” for ministers or even with the academic “Doctor” for people with certain degrees. However, one may wonder how often these titles are used without implying unbiblical ideas about a greater worth or value of the individuals to whom they are assigned. One similarly ponders for how long the recipients of such forms of address can resist an unbiblical pride from all the plaudits. It is probably best to abolish most uses of such titles and look for equalizing terms that show that all are related as family to one Heavenly Father (God) and one teacher (Christ). Because Jesus Christ is looking for servants, these aforementioned titles will someday be useless. It should be the desire of every Christian to want to hear Jesus Christ say “servant” well done (Matt 25:21). Blomberg says “brother” or “sister” has a good Christian pedigree and is suggested though not commanded in Scripture, but these terms often sound stilted in the

³⁹J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1967), 23.

modern world.⁴⁰ Ministers in general, and associate ministers in particular, should embrace a servant-oriented theology in preparation for ordination. Ministers are servants. Jesus himself provides the perfect example of servant leadership in the New Testament. Blomberg submits that few models are more desperately needed in an age of celebrity Christianity, high-tech evangelism and worship, and widespread abuses of ecclesiastical power for self-aggrandizement or, more insidiously, in the name of “attracting” more people to the gospel—a “gospel” that is thereby badly truncated. D. A. Carson observes, “One of the ironies of language is that a word like ‘minister,’ which in its roots refers to a helper, one who ‘ministers,’ has become a badge of honor and power in religion and politics.”⁴¹ The greatness of Jesus Christ is defined by his transcendent commitment to service. If associate ministers want to be great they have to be servants.

Historically, the task of senior pastors has been one of translation and interpretation. Pastors are to grab and put into effect the intention of God as they engage in ministry with God’s people.⁴² Associate ministers must learn that ministry is helping; and that helping is an act of service. Most Christians believe in the idea of Christian vocation. By this they mean that the literal translation of the word vocation, which means “calling,” is appropriate to whatever work the minister may do.⁴³ The associate minister must come to an understanding that God calls ministers to use the talents He has given in some way that will glorify Him and contribute to the betterment of the world. The senior pastor has the responsibility to prepare the associate minister with the

⁴⁰Craig L. Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville: Broadman & Holman, 1992), 343.

⁴¹Ibid., 308.

⁴²Wayne E. Oates and Thomas W. Chapman, *A Practical Handbook for Ministry: From the Writings of Wayne E. Oates* (Louisville: Westminster/John Knox, 1992), 4.

⁴³Hiscox, *The Star Book for Ministers*, 4.

understanding that a call to ministry is also a call to the highest level of service. Hiscox suggests that “the Christian ministry is a special type of calling.”⁴⁴ Hiscox equips the pastor with dialogue that should be reiterated with associate ministers on the path to ordination. Hiscox states,

So important is our response that we need to test ourselves. If you sense a call of God to the ministry: Is my commitment to Christ strong enough to withstand discouragement and disappointment? Do I care enough about other people that I can lay aside my own concerns, when necessary, in order to deal with theirs?⁴⁵

These questions are germane to eliciting responses necessary to create an atmosphere between the senior pastor and the associate minister that will facilitate training in the act of service. The associate minister needs conviction concerning servitude in order to spiritually matriculate through the preparation God and the senior pastor will put before them. The associate minister having conviction concerning service would involve what John Bisango refers to as a teachable spirit: “The day you think you have arrived is the day your ministry will begin to leave. A teachable spirit is linked to humility, and humility is an absolute essential in usefulness.”⁴⁶ The frustration with many African American senior pastors is that they are committed to train and develop uncommitted ministers who do not yield to having teachable spirits. A teachable spirit is not a side issue in the effectiveness of ministry; it is at the heart of it. A teachable spirit is a priority when an individual has yielded to a calling to ministry because they must be taught how to serve in a way that will be pleasing to God. Having a teachable spirit is imperative because what may be pleasing to God may not be pleasing to the one serving. Yet God is clear, as Bisango illustrates, “Mankind, He has told you what is good and what it is I the Lord requires of you: to act justly, to love faithfulness, and to walk humbly with your

⁴⁴Ibid.

⁴⁵Ibid., 5.

⁴⁶John Bisango, *Pastor's Handbook* (Nashville: B & H, 2011), 55.

God” (Micah 6:8). A spirit that is teachable will consent to giving acts of service with great humility and honor because their desire will be to glorify God through effective ministry, and a “teachable spirit is an indispensable part of effective ministry.”⁴⁷ Training the associate minister in the acts of service is vital to the longevity of the associate minister in their current ministry context and those of the future. O. S. Hawkins argues that while God has gifted the one in whom He has called for the tasks of ministry, the Christian minister must celebrate that “God does not call the equipped and gifted; he equips and gifts those whom he calls.”⁴⁸ This presentation seeks to validate Hawkins point, associate ministers need to be prepared thoroughly to serve Gods people. Spiritual leadership has more to do with service then status, Christian ministers should be guilty of serving.

Success through Relationship

The senior pastor and the associate ministers can have success through building relationships. Thorough preparation can be celebrated when the senior pastor and associate ministers have an intentional relationship. Building relationships among the associate ministers is an important factor for developing associate ministers into prepared ordination candidates. Hawkins states,

Pastors, love your people, be a servant to them. You are never more like Jesus than when you are washing someone’s feet. Never use your people to build your own ministry or kingdom. Always use the ministry you have received from the Lord to build your people. Life is about intentional relationships.⁴⁹

The senior pastor that builds an intentional relationship with an associate minister is benefiting both the ministry and the life of the associate minister, which in turn will be a

⁴⁷Ibid., 57.

⁴⁸O. S. Hawkins, *The Pastor’s Guide to Leading and Living* (Nashville: Thomas Nelson, 2012), 6.

⁴⁹Ibid., 127.

blessing to the senior pastor's ministry. The church is modeled as the "body of Christ."⁵⁰ The body of Christ is alive. The church is more organism than organization.⁵¹ The church is an organism that is living thus having various members to make up the body. Therefore, if the body is to have associate ministers, there should be an intentional relationship building between the senior pastor and the associate ministers. The relationship between the apostle Paul and Timothy is one to be noted. Timothy takes on special significance because he functioned in associate ministry and in a special personal relationship with the apostle Paul.⁵² The special personal relationship shared between Paul and Timothy affected the way Paul trained and developed Timothy as an associate minister and future leader. Paul referred to Timothy as "my beloved son" (2 Tim 1:2). The designation as "beloved son" carries significance regarding the relationship of Paul and Timothy.⁵³ Paul and Timothy's relationship was evidenced in the fact that Timothy served with Paul in the gospel.⁵⁴ The bond shared by the two of them fashioned a climate that was advantageous for training, mentoring, and leadership development. Pastors must be intentional about building strong relationships with associate ministers. When associate ministers feel a sense of connection with the pastor, they are more inclined to accept what he is teaching, preaching, and requiring of them. The sense of connection is mentorship. Mentorship does not happen by accident, it happens intentionally. Many

⁵⁰Anthony G. Pappas, *Entering the World of the Small Church* (Bethesda, MD: Alban Institute, 2000), 15.

⁵¹*Ibid.*, 16.

⁵²Damazio, *The Making of a Leader*, 162

⁵³A. Skevington Wood, *Ephesians*, in vol. 11 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1998), 393. In the first Epistle, Paul greeted Timothy as "my true son in the faith." Here it is "my dear (*agapetos* 'beloved') son." Paul had a warm affection for his young convert and colleague.

⁵⁴William Hendriksen and Simon J. Kistemaker, *Thessalonians, the Pastorals, and Hebrews*, *The New Testament Commentary* (Grand Rapids: Zondervan, 2007), 224.

variables can contribute to a positive relationship; but intentional aspects build a relationship. Hawkins encourages his readers to be approachable when building relationships.⁵⁵ Associate ministers need to know that they have a senior pastor who is approachable. Most associate ministers are wise enough to know the pastor's time is his most valuable commodity, yet through relationship there is always availability. Hawkins also suggests that the senior pastor be affirming when building intentional relationships.⁵⁶ Affirmation is one of the greatest motivating factors in relationship: "People need encouragement"⁵⁷ As associate ministers approach ordination they need affirmation from their pastor publically and privately. The senior pastor, in building an intentional relationship with associate ministers, would give some specific affirmation with a passionate expression to strengthen the relationship between the two. Hawkins also expresses that the senior pastor should be appreciative.⁵⁸ When the mentee has been a blessing to the mentor the mentor should express appreciation. Hawkins says, "Learn how to say thank you."⁵⁹ This truth is panoramic in its application, and yet imperative to this topic as well. "Thank you" will make penetration through armor, scars, and emotional frustrations in the life of the associate minister. When the Senior Pastor says "thank you," they are teaching associate ministers to reciprocate thank you in their respective ministry context. Mentoring and leadership development requires conversation and dialogue. Hargrove maintains,

A conversation is a remarkable phenomenon generated between human beings, Wars are declared, grand social initiatives are promised, achievements are brought

⁵⁵Hawkins, *The Pastor's Guide*, 128.

⁵⁶Ibid.

⁵⁷Ibid., 129.

⁵⁸Ibid., 130.

⁵⁹Ibid.

into fruition. New ideas, fresh insights, exciting new possibilities and strong relationships have happened as a result of conversations.⁶⁰

Conversations should also lead senior pastors to determine which of their associate ministers are ripe for the discipleship harvest, and those individuals should be mentored and nurtured. Nurturing is a part of developing new leaders. Nurturing benefits both the associate minister and the senior pastor because nurturing benefits everyone involved. Maxwell suggests, “Nurturing has the ability to transform people’s lives.”⁶¹ Nurturing reflects taking care of what one has deposited in another vessel for maturity and growth. The nurturing process in the context of relationship building involves more than just encouragement. Maxwell suggests that the nurturing process involves modeling leadership, a strong work ethic, responsibility, character, openness, consistency, communication, and a belief in people.⁶² When senior pastors and associate ministers have relationships these leadership attributes can be taught and celebrated. Maxwell quotes Mark Twain, “To do right is wonderful. To teach others to do right is even more wonderful and much harder.”⁶³ Maxwell insists that developing leaders is difficult because potential leaders are harder to find and attract. It takes time, energy, and resources to develop leaders.⁶⁴ Even though this task may prove difficult, ministers of the gospel of Jesus Christ have benefited from this difficult assignment. Leadership development and mentoring are both blessings to the teacher and student. In the context of senior pastor and associate ministers, the senior pastor is blessed to be a blessing to

⁶⁰Robert A. Hargrove, *Masterful Coaching: Inspire an “Impossible Future” While Producing Extraordinary Leaders and Extraordinary Results* (San Francisco: Jossey-Bass/Pfeiffer, 2003), 65.

⁶¹John Maxwell *Developing the Leaders around You* (Nashville: T. Nelson, 1995), 62.

⁶²*Ibid.*, 63.

⁶³*Ibid.*, 62.

⁶⁴John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson, 1998), 210.

associate ministers. This mutual blessing is achieved through intentional relationship. Hawkins and Sallman says that the contribution a senior pastor can make to an associate minister is to consistently disciple and mentor.⁶⁵

Learning through Observation

The associate minister, while in relationship, can learn a lot from the senior pastor through observation. The poet Edgar Guest illustrates,

I'd rather see a sermon than hear one any day; I'd rather one should walk with me than merely tell the way. The eye's a better pupil and more willing than the ear, Fine counsel is confusing, but example's always clear; And the best of all the preachers are the men who live their creeds, For to see good put in action is what everybody needs.

I soon can learn to do it if you'll let me see it done; I can watch your hands in action, but your tongue too fast may run. And the lecture you deliver may be very wise and true, But I'd rather get my lessons by observing what you do; For I might misunderstand you and the high advice you give, But there's no misunderstanding how you act and how you live.

When I see a deed of kindness, I am eager to be kind. When a weaker brother stumbles and a strong man stays behind Just to see if he can help him, then the wish grows strong in me to become as big and thoughtful as I know that friend to be. And all travelers can witness that the best of guides today. Is not the one who tells them, but the one who shows the way?

One good man teaches many, men believe what they behold; one deed of kindness noticed is worth forty that are told. Who stands with men of honor learns to hold his honor dear, for right living speaks a language which to everyone is clear. Though an able speaker charms me with his eloquence, I say, I'd rather see a sermon than to hear one, any day.⁶⁶

The senior pastor should be prepared to mentor, however, the associate minister has to give attention through observation. This is key to mentorship and matriculation for the associate minister in preparation for ordination. Hawkins maintains,

For all practical purposes Barnabas became Saul's mentor. Howard and William Hendricks describe special qualities one must have to be a mentor: 1. He promotes genuine growth and change. The goal of every mentor should be the emotional,

⁶⁵Martin E. Hawkins and Kelli Sallman, *The Associate Pastor: Second Chair, Not Second Best* (Nashville: Broadman & Holman, 2005), 106.

⁶⁶Edgar Guest, "Sermons We See," accessed November 17, 2014 <http://www.jknirp.com/guest.htm>

social, and spiritual growth of his protégé or the person he mentors. 2. A mentor provides a model to follow. 3. A mentor helps you reach your goals more efficiently. 4. A mentor plays a key role in God's pattern for your growth. 5. A mentor's influence benefits others in your life. Barnabas fulfilled every one of these characteristics as he groomed Paul for the ministry.⁶⁷

Mentoring should be done with intimacy and humility. Hawkins and Sallman references the apostle Paul's intimacy and humility by suggesting that it was displayed through his lessons of encouragement, discipleship, fathering, mentoring, teaching, and admonishing. These lessons contribute to a dynamic model for senior pastors and associate ministers to study and celebrate.⁶⁸ Senior pastors must be able to see what God sees in developing an associate minister, this requires both senior pastor and the associate minister to be committed to observation. The associate minister should be committed to observing the senior pastor. While watching the senior pastor, discipleship development of the associate minister will take place, particularly in the area of preaching and teaching. At the top of God's list of things that please Him is preaching. Hawkins and Sallman refers to Paul mentioning in the Corinthian letter: "It pleased God by the foolishness of the message preached to save those who believe (1 Corinthians 1:21). Gospel preaching pleases God. It is the highest calling one can have."⁶⁹ The reason preaching must be observed is because proclamation, the preaching of the gospel, should be central to Christian worship.⁷⁰ Preaching is the ministers highest calling and is the most important task. It should be thoroughly observed prior to one taking responsibility of preaching in the pulpit: "Preaching is the oral communication of biblical truth by the Holy Spirit through a human personality to a given audience with the intent of enabling a

⁶⁷Hawkins and Sallman, *The Associate Pastor*, 109.

⁶⁸Ibid., 113.

⁶⁹Hawkins, *The Pastor's Guide*, 23.

⁷⁰Ibid., 24.

positive response.⁷¹ An associate ministers that observes their senior pastor will grow in preaching by observing what works effectively and what may require adjusting. Some associate ministers love to minister and hate to preach, and some love to preach more frequently. Each associate minister needs to examine his own desire for preaching.⁷² The development process for an associate minister into ordained clergy must not be void of preaching. Preaching is a significant component in the preparation process of an associate minister. Preaching is the most powerful tool God has ordained.⁷³ Preaching has the power to change lives, core values, and individual perspectives. Preaching is cranial and cardiological; it involves head and heart.⁷⁴ Preaching must appeal to both the head and the heart.⁷⁵ According to Robert Smith, Jr., the goal of doctrinal preaching is to escort the listeners “into the presence of God for the purpose of transformation.”⁷⁶ Preaching in a broad sense is proclamation; the proclamation of God’s truth by any and every legitimate means.⁷⁷ Declaring the truth of God in the power of the Holy Spirit is preaching.⁷⁸ Observing preaching is an essential element in the development process of transforming an associate minister into a prepared ordination candidate.

⁷¹Jerry Vines and Jim Shaddix *Power in the Pulpit: How to Prepare and Deliver Expository Sermons* (Chicago: Moody, 1999), 27.

⁷²Hawkins and Sallman, *The Associate Pastor*, 79.

⁷³George O. McCalep, *Faithful over a Few Things* (Lithonia, GA: Orman, 1996), 45.

⁷⁴Robert Smith, Jr., *Doctrine that Dances: Bringing Doctrinal Preaching and Teaching to Life* (Nashville: B & H, 2008), 8.

⁷⁵*Ibid.*, 36.

⁷⁶*Ibid.*, 25.

⁷⁷Donald S. Whitney, *Spiritual Disciplines within the Church: Participating Fully in the Body of Christ* (Chicago: Moody, 1996), 61.

⁷⁸Ken Hemphill, *The Antioch Effect: 8 Characteristics of Highly Effective Churches* (Nashville: Broadman & Holman, 1994), 46.

CHAPTER 4

PROJECT METHODOLOGY

At the beginning of this project, it was my goal to prepare associate ministers for ordination and engage in Christian ministry at The Trinity Missionary Baptist Church, Pontiac, Michigan. Following training, the associate ministers were prepared to assist in various roles and responsibilities of the church that would be beneficial also to the senior pastor. The effective associate minister is one who has gone through significant training and development for Christian ministry. Associate ministers must be trained through biblical and practical methods to ensure that they will be strong, prepared leaders within the church. Rigorous training is a prerequisite for each associate minister that desires to be ordained into Christian ministry and wants to serve at Trinity Missionary Baptist Church, Pontiac, Michigan.

Meeting with the Focus Group

I contacted nine of our church's associate ministers and explained to them that I was ready to begin equipping them for ordination. I explained also that I was developing a focus group that I wanted them to be a part of to accomplish this initiative and also aid me in completing my D.Min. project. On Wednesday, October 1, 2014, following the weekly prayer and praise experience I met with the focus group in which all 9 of the selected associate ministers were present and agreed to participate in the project. I explained to them that in the meeting I wanted to evaluate their preparedness for ordination and I would do that through administering an ordination pre-test. I gave a brief introduction on the overall project, a review of ministry assignments for the month of October 2014, and administered the pre-test (see appendix 1) and ordination

questionnaire (see appendix 4). The pre-test and ordination questionnaire took approximately one hour and twenty five minutes to complete. Once they all completed the assignment I shared with them the goals of the project, along with a calendar of meeting dates for our focus group. I also addressed questions and concerns pertaining to the pre-test questions, ordination questionnaire, and my goals. I explained that I had the expectation that as associate ministers they would commit to growing from where they were. I explained to them my conviction of the research completed in chapters 2 and 3 of this project and expressed my concerns and expectations not only as a pastor, but as a mentor to mentees, and as a father to his children. While I had met with the associate ministers of the church in times past, this experience was different. I knew the academic element was there for me, but I was excited because they were excited even though there was not a degree on the other side of this experience for them. They were hungry to be equipped.

I then analyzed the pre-test and the ordination questionnaire and began to prepare to meet with a consortium of senior pastors in the Crystal Lake District Association who I had asked to be a part of this experience by offering their critique on the curriculum that I had developed to equip the associate ministers for ordination.

Seven-Element Curriculum Development

After analyzing the pre-test and the ordination questionnaire I began to put additional design and structure to the skeleton of my seven-element curriculum. Ten sessions were designed and prepared for implementation. The first two sessions were designated for me to meet with a consortium of senior pastors from the Crystal Lake District Association. We met over two days during the Christian Education Week experience at Trinity Church. In meeting with them I sought to gain from their wisdom, experiences, and personal positions concerning equipping associate ministers for ordination in the local church. I explained to them that my passion was equipping and preparation and that I needed their assistance in bringing my project to fruition. I

explained to them the three goals of my project: (1) to evaluate the knowledge of the associate ministers of Trinity Church; (2) to develop a twelve-week curriculum to prepare associate ministers for ordination into Christian ministry; and (3) to implement a twelve-week curriculum to prepare associate ministers for ordination into Christian ministry.

I also explained why I felt convicted to accomplish these goals: (1) there needs to be a standardized way that authenticates individuals as being ready for ordination at the Trinity Church; (2) there is a need for prepared associate ministers who have an understanding of sacrificial preparation; and (3) both the church and the associate minister will benefit from having an intentional preparatory process for ordination.

I also reviewed with them the pre-test and ordination questions that I had administered to the nine associate ministers of the Trinity Church. I reviewed the results of both examinations and shared with these pastors my pastoral convictions concerning ordination preparation. I also expressed that the results yielded from the associate ministers, while not certified information, may be the norm within the context of all of the churches in the district association. I also overviewed with the pastors the seven-element curriculum and I highlighted where the pre-test and the ordination questionnaire revealed what I referred to as intense weaknesses that would require intense preparation. I explained that I would engage the associate ministers with lectures, various formats, and pragmatic approaches to intoning the seven-element curriculum, which included

1. Understanding the call to Christian ministry and embracing ministry fundamentals.
2. Introduction to the Holy Scriptures.
3. Introduction to biblical doctrine.
4. Understanding the Christian Sabbath and the ordinances of the church.
5. Understanding spiritual formation.
6. Understanding the components of worship.
7. Understanding the scriptural lessons that undergird ordination into Christian ministry.

I overviewed each section thoroughly and received feedback, commentary, and questions concerning the material. I also received multiple invitations to lead their associate ministers through the seven-element curriculum in the future. In our next meeting I reviewed what we had communicated the session previously and then administered the evaluation for the seven-element curriculum to my colleagues.

Implementation of the Seven-Element Curriculum

I made final preparation to begin teaching my seven elements. I had great confidence that these teaching experiences would not only equip the associate ministers but challenge and change their lives. I not only had the support of the associate ministers through their desire to be fed and equipped spiritually, but I also had the support of my colleagues through their positive feedback on the seven-element curriculum evaluations.

Symposium 1

The first symposium of the focus group was a teaching symposium that concentrated on establishing understanding in regard to leadership and relationship, based on 2 Timothy 2:1-2. During this seminar, attention was given to explaining the significance of the pastor playing a key role in the training and development process of associate ministers into prepared servant leaders. It was critically important to share with the group why the senior pastor was teaching the symposiums and was personally involved. There was also dialogue establishing the biblical precedent for the pastor to be intentional in the development process of associate ministers to become ordained members of the clergy. Ephesians 4:11-12 was also evaluated. During this phase of the symposium, the training focused on the biblical mandate of the pastor to equip the ministers for ministry. The first objective in this symposium was to spend time defining the pastor's role to the church and its members. Even though it seemed a bit redundant, it was discovered during the course of the symposium that because of the various names that the Christian minister is referred to, clarification proved to be quite helpful.

The second objective of the symposium was to lead the associate ministers in understanding their call to Christian ministry and the fundamentals behind the call. I expressed that a call to ministry was a call to prepare for what God wanted to do with them. I had each student express to the group what they meant when they expressed that God had called them. Following their expressions we discussed (1) has God called you? (2) how can you tell a divine call? (3) the meaning of a call? And (4) what is the pastor's call? We also reviewed an article from R. Albert Mohler, Jr., "Has God Called You? The Calling of the Christian Minister."¹ After the presentation of the lecture, I encouraged the associate ministers to be prepared to express again what it means to be called by God. I closed this section of the symposium by sharing a portion of Paul's letter to the Corinthian Church:

Consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God. (1 Cor 1:26-29)

Edward Copeland's perspective on this Scripture was also shared with the associate ministers:

You were not called because of your ability. You were called inspite of your ability and in the light of your disability. Moses could not speak well. Jeremiah was too young. Peter was too impulsive. The truth of the matter is no one is "just right" for ministry. God chooses to use crooked sticks to hit straight licks. He does it so that no one can take the credit but Him. If you have been called, God chose you o that His strength can be manifested in your weakness.²

The third objective for the symposium was to help the focus group understand the fundamental of service. God's call is a call to prepare, but it is also a call to serve. I recommended *Riding in the Second Chariot* by Edward Copeland. Copeland identifies

¹R. Albert Mohler, "Has God Called You? The Calling of the Christian Minister," July 5, 2012, accessed July 23, 2012, <http://www.albertmohler.com/2012/07/05/has-god-called-you-the-calling-of-the-christian-minister/>

²K. Edward Copeland, *Riding in the Second Chariot: A Guide for Associate Ministers* (Rockford, IL: Prayer Closet, 2004), 29.

ministry fundamentals that are vital to the aspiring associate minister, including, serving with the right heart, sharing your faith, having a daily quiet time, regularly attending and participating in corporate worship, and regularly attending a systematic Bible study. Copeland also suggests spiritual disciplines that will aid in the spiritual formation of the associate minister.³

Symposium 2

The first objective for symposium 2 was to establish need for the Holy Scriptures. I established the foundation that Scripture or Bible intake is a spiritual discipline that ministers of the gospel cannot function without. V. Raymond Edman writes,

We live in an undisciplined age. The old disciplines are breaking down. Above all, the discipline of divine grace is derided as legalism or is entirely unknown to a generation that is largely illiterate in the Scriptures. We need the rugged strength of Christian Character that can come only from discipline.⁴

Ministers must have the discipline of intoning scripture. I expressed through lecture from *Spiritual Disciplines* that the spiritual disciplines were the means to Godliness. When it comes to Bible intake as a discipline, Donald S. Whitney contributed to the formation of this objective. I expressed that we must hear God's Word, read God's Word, and study God's Word. Moreover to establish the understanding of the Holy Scriptures.

The second objective for this symposium was to go over ordination questions (see appendix 4), so that the associate ministers could be prepared for their next opportunity to take the ordination exam. I explained each question, and gave them an opportunity to ask questions for clarity. I expressed that I wanted them to know the information opposed to memorizing and reciting the information upon request. I also explained that the questions were produced to illicit a written response instead of just an

³Ibid., 1-9.

⁴V. Raymond Edman, quoted in Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1997), 15.

oral response.

The third objective of this symposium was for the associate ministers to understand that the Word of God was profitable. I used my own discoveries from chapter 2 of this project. The primary concern of most associate ministers, especially younger ones from my experience, is preaching. Sometimes that desire to preach is void of having a commitment to the integrity and inerrancy of the Word of God. I explained that preaching is only part of what God expects from the minister, however, when the minister preaches, God expects that he is preaching the Word of God out of his own convictions from the Word that they are preaching. Preaching hinges on having a desire for the Word of God, because without it the minister has nothing to preach. I concluded this symposium with an illustration Whitney used in his book:

We should all have the passion for reading Gods Word of the man in this story. Evangelist Robert L. Summer, in his book *The Wonder of the Word of God*, tells of a man in Kansas City who was severely injured in an explosion. His face was badly disfigured, and he lost his eyesight as well as both hands. He had just become a Christian when the accident happened, and one of his greatest disappointments was that he could no longer read the Bible. Then he heard about a lady in England who read braille with her lips. Hoping to do the same, he sent for some books of the Bible in braille. But he discovered that the nerve endings in his lips had been too badly damaged to distinguish the braille characters. One day, as he brought one of the braille pages to his lips, his tongue happened to touch a few of the raised characters and he could feel them. Like a flash he thought, "I can read the Bible using my tongue." At the time Robert Summer wrote his book, the man had read through the entire Bible four times. If he can do that, can you discipline yourself to read the Bible?⁵

Symposium 3

Symposium 3 included a lecture on biblical doctrine. I used this opportunity to establish the associate ministers' understanding concerning the Baptist Church Covenant and articles of the faith (see appendix 5). I referenced "The Basis of Covenant" from Jessie V. Bottoms and used his flow chart to lead the associate ministers into deeper

⁵Ibid., 35.

biblical understanding of the church covenant.⁶ In lecturing on the articles of faith I gave special attention to five areas of doctrine: the church, salvation, baptism, the Lord's Supper, and the security of the believer. This lecture was influenced by Bottoms' examination of these areas.⁷

The second objective during this symposium was for the associate ministers to explain their understanding of theology. After they expressed their sentiments, I introduced systematic theology. We overviewed theology, Christology, the authority and inerrancy of scripture, and prayer. We engaged three additional sessions to complete the dissemination and review of materials.

Symposium 4

Symposium 4 established the understanding and importance of communion and baptism as the two ordinances of the local church. While I had discussed the Lord's Supper and communion in the capacity of doctrine, it was also necessary to establish the sacred understanding behind these two ordinances. I lectured on the restoration to the sacredness of the Lord's Supper based on 1 Corinthians 11:23-34. The second objective of symposium 4 was to lecture on baptism. Once more I was moved to reestablish the sacredness of the baptism experience and lectured from Colossians 2:8-15.

It was my premise concerning both of these lectures that because the observation of the Baptist church ordinances had become a part of the First Sunday morning worship experience, as opposed to having a Sunday evening service dedicated solely to the observance of the ordinances, that neither experience is approached as sacredly as it could be. Both the clergy and the Christian have a part to play in making the communion experience sacred and special as it occurs. I also emphasized to the

⁶Jesse Voyd Bottoms, Jr., *A Training Manual for Associate Ministers and Candidates for Ordination to the Christian Ministry* (Poughkeepsie, NY: Jubilee Christian Ministries, 1995), 42.

⁷*Ibid.*, 44.

aspiring clergy that I was not concerned about the time communion was done, but rather the attitude in which it was done.

Symposium 5

Symposium 5 included a lecture on spiritual formation. I again referenced *Spiritual Disciplines for the Christian Life* by Donald S. Whitney. I explained my experience with Whitney's work and through my Spiritual formations class. I lectured on the spiritual life of the preacher and how the preaching life is connected to the spiritual life. I explained how the Sunday morning preaching experience should only be the tip of the iceberg, but the formation of the iceberg was a result of spiritual formation in which spiritual disciplines have a primary contribution. I overviewed twelve of the thirteen chapters of *Spiritual Disciplines* and highly recommended that this resource be added to their theological libraries.

Symposium 6

Symposium 6 included a lecture on building and leading the worship experience. While the church does not have a product it sells for profit, the worship experience is that in which the church is thoroughly evaluated both by current constituents and prospects of the local ministry. I explained each component of our worship service and reviewed other common worship attributes. Some of the attributes we no longer engage in, however, it was important for the associate ministers to be aware of these components of worship and have clear understanding of them because the components are pastor-driven. While I have structured the worship experience as the Lord has led me, associate ministers could find themselves under new administrations that structure the worship experiences differently.

The second objective of the experience was to admonish the associate minister who often leads worship in the black church that whatever the components are of the worship experience they should be executed with much prayer, thought, and visualizing

the outcome prior to engaging the moment. The question I proposed to them was “What does pastor want this to look like?” While they all may lead and engage the principles of worship differently, they still should yield positive results from following the prescribed method of engaging in worship.

Symposium 7

Symposium 7 addressed the scriptural lessons that undergird ordination into Christian ministry. A lecture on 1 Timothy 3:1-7 and Titus 1:5-9 addressed the associate minister’s conviction toward the call to ministry. If there is not strong compelling conviction then there should be no consideration for ordination. I further reviewed and lectured on Luke 24:44-49 and 2 Timothy 2:1-2 to establish an evaluation of the associate minister’s spiritual fitness to undertake the duties of the position as ordained clergy.

It was the concluding objective to review ordination questions affixed to scriptural lessons designed specifically for the associate minister catechism. I opened the class for both general review and questions. Following a brief intermission, the associate ministers returned and I distributed the post-seminar questionnaire, followed by the overall evaluation questionnaire.

Conclusion

I am excited about the curriculum I developed. I also am excited about the receptivity of the seven-element curriculum by the 9 selected associate ministers who served faithfully as a part of this focus group. This focus group developed a passion to prepare for God’s service. As a result of the focus group experience, each associate minister has begun to evaluate obtaining seminary training. Each associate minister that served as a part of this focus group is more prepared and equipped than they were before the focus group training initiated. They were all are ready for ordination. As the opportunities evolve for them to serve, with confidence we will ordain and send them into Christian service.

CHAPTER 5

CONCLUSION

This chapter evaluates the associate minister's training and development process for ordination into Christian ministry at the Trinity Missionary Baptist Church of Pontiac, Michigan, while also evaluating the efficaciousness of this ministry project. Although the seven-element curriculum was not exhaustive in respect to the development process, I am to a degree gratified with the progress that was evidenced in regard to the individuals' knowledge of the goals of the ordination process and the receptivity of the associate ministers preparing for ordination into Christian ministry. This chapter reveals some of the challenges experienced amidst the many positives that have been revealed as a result of this project.

Evaluation of the Project Purpose

The purpose of this project was to equip associate ministers for ordination at the Trinity Missionary Baptist Church, Pontiac, Michigan. This purpose evolved out of a personal and professional commitment to being as adequately prepared for God's service as I can be and my apprehension in the attitude and experience of the associate ministers of many of the local churches in the geographical location, district association, and the church I currently serve as senior pastor. I have often expressed to leaders in my church that when problems and conflict develop, there should also be solutions to address these concerns. Moreover, I have expressed to the church leaders that either a person is part of the problem or a part of the solution. I am not suggesting that the work I have done is exhaustive, however, it is a solution to concerns pertaining to associate ministers in the Lord's church.

God has called me to be a pastor to pastors, and with that calling on my life I have an intense passion to help pastors in the development of their ministry; teaching them how to be proactive in ministry in their development stages and not just reactive to ministry circumstances and distractions once they become pastors. The time to prepare for pastoral ministry is prior to becoming a pastor. If more senior pastors equip their associates prior to releasing them to pastor the Lord's people, some of the pitfalls of ministry could be avoided. This purpose also reminds pastors and preachers of the privilege God has extended to them to experience the highest calling that can be given to a man: to serve God vocationally. This purpose helps both the senior pastor and associate minister value the sacredness and high privilege of God's call to serve.

Evaluation of the Project Goals

Three goals determined the effectiveness of this project. The first goal was to evaluate the knowledge of the associate ministers of Trinity Church who have been identified as candidates for ordination. This evaluation sought to identify the level of ordination readiness in relation to the candidate's attitude toward Christian ministry and commitment to the call of preparation. This goal was measured by a pre-project questionnaire, which tested their knowledge of ordination, biblical precepts, and other responsibilities of Christian ministry. This goal was successful when the questionnaire was completed by 100 percent of the associate ministers and evaluated by the researcher. All of the associate ministers completed the questionnaire to the best of their ability. The questionnaire served as tool to help me gauge where each associate minister was concerning their knowledge of ordination, biblical precepts, and other responsibilities of Christian ministry. As a result, I was able to determine that they were prepared for examination.

The second goal was to develop a twelve-week curriculum to prepare associate ministers for ordination into Christian ministry. Candidates for ordination met weekly throughout the twelve weeks of the project to formally prepare for ordination. The

seven-element curriculum covered (1) understanding the call to the Christian ministry and embracing ministry fundamentals, (2) introduction to the Holy Scriptures, (3) introduction to biblical doctrine, (4) understanding the Christian Sabbath and the ordinances of the church, (5) understanding spiritual formation, (6) understanding the components of worship, and (7) understanding the scriptural lessons that undergird ordination into Christian ministry. This goal was measured by a consortium of senior pastors in the Crystal Lake District Association, who evaluated the curriculum thru a developed assessment rubric. This goal was successful because the consortium of pastors in the local association approved the curriculum unanimously. Having two sessions to explain to my colleagues what I was attempting to do contributed to their understanding of the ministry project and elicited their willingness to participate in the process. The presentation may have also addressed questions they could have had if they had just been given the rubric and asked to complete it.

The third goal was to implement a twelve-week curriculum to prepare associate ministers for ordination into Christian ministry. This goal was measured by a t-test. This goal was successful because the t-test for dependent samples indicated a significant positive statistic change between the pre-test and post-test questionnaire. All of the associate ministers completed all of the questions on the post-test and received grades of 90 percent or better. Please see appendix 6 for t-test results.

Strengths of the Project

This ministry project certainly had some positives in which I was excited about. First, I was able to see a new level of commitment from the church's associate ministers. The time commitment was much longer and larger than what I had required from the associate ministers in times past, but they did it without public complaint, and with a level of expectation that I had not seen previously. Their commitment and apparent hunger caused the symposiums to flow with ease and quickness. There were times we shared together almost 3 hours and it felt as if were only 1 hour. There were no

complaints concerning the time, material, or presentations that were made. The associate ministers' commitment was and is encouraging.

Another positive was having an intimate setting. We experienced the benefits of having a small group. Not only was the setting inviting, but the atmosphere was conducive for relationship building. Because of the size of our church and demands of ministry, I did not spend as much time prior to this project with the associate ministers as I should have to create the mentor aspect that I discussed in chapter 3 of this project. I am able to say with utmost confidence that relationships have been established with all of the associate ministers, and existing relationships have been strengthened. Not only did relationship building take place between them and I, but it also took place among them as associate ministers. Sometimes in church we can be so committed to coming and leaving that we neglect to communicate with people we actually have a lot in common with. Having an intimate setting allowed the associate ministers to experience me sharing from passion for two months. They know what is important to me not only through sharing with me, but also through experiencing the philosophy behind the experiences that we talked about. When we have conversations about further training and going to seminary they have a better understanding of why I say what I say and the passion behind it.

The spiritual growth of the associate ministers was also a great strength of this ministry project. Based on the pre-test and the post-test, the associate ministers know more now than they were able to express when the project began. Not only did the associate ministers grow through this project experience, but I too grew spiritually. The project challenged both me and the associate ministers to grow and go deeper in our relationships with Jesus Christ and grow closer together in Christian love.

Weaknesses of the Project

There were also weaknesses revealed within the context of this ministry project. The seven-element curriculum that I developed was not exhaustive. The seven-element curriculum covered (1) understanding the call to the Christian ministry and

embracing ministry fundamentals, (2) introduction to the Holy Scriptures, (3) introduction to biblical doctrine, (4) understanding the Christian Sabbath and the ordinances of the church, (5) understanding spiritual formation, (6) understanding the components of worship, and (7) understanding the scriptural lessons that undergird ordination into Christian ministry. I did not dedicate a specific symposium to preaching and sermon preparation. I did not want to take away from what I created, however, there were so many other areas that could have been covered.

Another weakness was the fifteen weeks to prepare and disseminate the information I believe the Lord had given me to present. The fifteen weeks was not adequate enough to gain as much knowledge that was needed to give the associate ministers comprehensive understanding of the information acquired and presented. Discussions that evolved from the presentations that were informative and insightful could not be completed because of the project's time constraints. More discussion was warranted and desired in some of the areas, but because of time limitations, discussions ended. This was a significant weakness, because the associate ministers were learning and helping each other.

An additional weakness was the time spent on the sessions focused on spiritual formation. More time should have been given to the spiritual disciplines. The timing allotted in the symposiums was challenging for dealing with the magnitude of the information I was attempting to dispense. I was constantly mindful that some of the associate ministers had worked full days prior to coming to the sessions. Furthermore, I was cognizant that the associate ministers in the focus group were not seminary students. Nonetheless there should have been more time spent on putting the spiritual disciplines into practice. While I spent two sessions on spiritual disciplines and commended *Spiritual Disciplines for the Christian Life* by Donald S. Whitney, I was not content with having to move on from this subject matter in order to stay on schedule for the sake of the project.

What I Would Do Differently

One thing I would do differently is invest more time on spiritual formation. Ministers committed to formal training spend a minimum of fifteen weeks in a spiritual formation class. I would do at least 5 sessions focusing on spiritual formation because I believe it is foundational for associate ministers needing ordination, and spiritual formation is foundational to the overall equipping of the associate minister.

Another thing I would change would be the length of the sessions for consistency and preservation of the educational environment. While the time did not seem like a distraction, there were moments I felt like I was guilty of information overload. I would add more symposiums lasting no more the two hours in length. I would rather have twenty weeks with disciplined time sessions opposed to staying until I was done presenting all the information I had.

Furthermore, I would change the seven-element curriculum to a nine-element curriculum. Seven is aesthetically pleasing and is the number of completion, however, I would go back to add symposiums on both preaching and administration. These are two areas in which senior pastors spend a lot of their time. Speaking as one who has formal training for Christian ministry, seminary scratched the surface on preaching, but not as much concerning the practicality of administration in the local church.

Finally, as a result of this ministry project I would teach mentorship and leadership development as a synonymous experience. As I was teaching on leadership development I was actively engaged in mentoring. Because I feel the terms are synonymous I would express from the thought of leadership development opposed to mentorship. This project has made me more sensitive to the lines of the sacred versus corporate business practices. The church should stand on the sacred.

Theological Reflections

When I consider my academic journey I am grateful for what God has allowed me to do. I pray that it all be for His glory. I have had an opportunity to articulate my

passions concerning clergy and ministry. I believe that my relationship with God has been enhanced through this experience. While I had no sense that I would be challenged through my own project, I have come to a place of recommitment to my own spiritual formation. I was convicted by my own words that spiritual formation is the foundation of power for the life of the minister. I had to be honest with how I had allowed some disciplines I used to engage in fade into the backdrop of vocational ministry and pull me away from my power source who is God.

This ministry project has been a blessing to the associate ministers of the Trinity Church, which in turn will be a blessing to me as their pastor, and to our church family. The associate ministers of our church know that a call to ministry is a call to prepare for Christian service. I am grateful for the progress that has been made as a result of this ministry project. I celebrate the contagiousness of my passion for equipping associate ministers to make local churches better, blessing other pastors with better and more useful clergy, and ultimately honoring the call to ministry to the glory of God.

Personal Reflections

This ministry project has been a blessing to the Trinity Church, but it has also been a blessing to me. Paul says to Timothy, “Suffer hardship with me, as a good soldier of Christ Jesus” (2 Tim 2:3). There have certainly been some challenges to completing this ministry project. I have endured a major church frustration involving the court system, receivership, lawsuits, and ultimately vindication. I have lost personal assets inclusive of finances and property. But by the grace of God I endured. Moreover, I had to say goodnight to my beloved mother who had supported me to the highest regarding my academic achievement. I was her only child and I felt it was my responsibility to help her as she had helped me over the years, while she certainly wanted to liberate me from that theology I could not help being distracted by her experiences toward the end of her earthly life. The above experiences forced me to take two interrupted statuses but by the grace of God I endured. Then the Lord blessed me immensely by calling me to a new

pastoral assignment, however, I found myself internally inadequate for the assignment. I was happy and scared at the same time, but God has loved me, encouraged me, and matured me through my experiences at the Trinity Church. While many thought I would not make it a year, by the grace of God I endured and will be celebrating my fourth year in 2015. Finally I am here. I recall a Level 1 clinical pastoral educational seminar I took in 2004. I explained to Father Carl Buxo that I felt God calling me to minister to pastors. He said to me, “John do you know what you are saying, and do you know what that means? If you are going to minister to leaders in their hurt then you have to be able to feel their hurt.” His words in reflection have come to pass through many experiences, and I have been able to help colleagues and aspiring associate ministers through my experience.

While it has taken me much longer to complete this project than I anticipated, I look forward to the moment when I can access this experience in ministering to a seminary student pastor, enduring life circumstances, vocational obligations, and seminary expectations. My words will be to them by the grace of God you can endure.

Conclusion

I am grateful to God to have concluded this ministry project. Initially what started out as a quest for higher learning and academic achievement has developed into a passionate desire to make an academic contribution to the Lord’s Church. I pray that this project will be beneficial to the body of Christ, as it is my contribution beyond missions and ministry. It is my contribution beyond preaching and counseling. It is my contribution beyond church administration and church meetings. “Equipping Associate Ministers for Ordination into the Christian Ministry at The Trinity Missionary Baptist Church, Pontiac, Michigan,” is what I hope will help the local church be better tomorrow than she was yesterday. *Soli Deo Gloria!*

APPENDIX 1

PRE-SEMINAR QUESTIONNAIRE

Agreement to Participate

The research in which you are about to participate is designed to evaluate the level of understanding you have as we begin our seminars at the Trinity Missionary Baptist Church. This research is being conducted by John DeVar Tolbert for his Doctor of Ministry project addressing equipping associate ministers for Christian service. In this research, you will answer the following questions about responsibilities in ordination preparation, spiritual formation, and leadership development. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* By your completion of this questionnaire, you are giving informed consent for the use of your responses in this research.

1. What is your gender?
 - Male
 - Female

2. What is your age?
 - 18-25
 - 26-35
 - 36-45
 - 46-55
 - 56+

3. Education
 - Some High School
 - Finished High School
 - Some college or technical school
 - Associate's degree
 - Bachelor's degree
 - Graduate/Master's/Professional

4. How long have you been a member of Trinity Church?
 - 1-5
 - 6-10
 - 11-15
 - 16-20
 - 21-25
 - Over 30

5. How long have you been an associate minister at Trinity Church?
- o 1-5
 - o 6-10
 - o 11-15
 - o 16-20
 - o 21-25
 - o Over 30

Using the following scale, please circle the number that corresponds to your opinions in response to the following statements. The following responses reflect pre-test results.

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
1	2	3	4	5	6

1. I believe it is the pastor's responsibility to equip and prepare associate ministers.
1 2 3 4 5 6
2. I believe it is the responsibility of theological institutions to train and develop associate ministers in the church.
1 2 3 4 5 6
3. I believe secular institutions should train associate ministers for the church.
1 2 3 4 5 6
4. Using the Bible is not necessary for ordination preparation.
1 2 3 4 5 6
5. Associate ministers within the church should not have to be trained by the pastor to serve in the church.
1 2 3 4 5 6
6. Secular training in any field should exempt a person from being required to be trained by the pastor to lead in the church.
1 2 3 4 5 6
7. A person who is a minister is automatically qualified to lead in the church.
1 2 3 4 5 6
8. Seminars on leadership development taught by the pastor or a biblically trained person would be beneficial for associate ministers within the church.
1 2 3 4 5 6
9. The training methods of the Apostle Paul to Timothy and Titus are good examples of associate minister preparation.
1 2 3 4 5 6
10. Knowledge of the Bible is beneficial for leadership development.
1 2 3 4 5 6

11. Spiritual formation is important for leaders in the church.
1 2 3 4 5 6
12. Understanding of the spiritual disciplines of fasting and prayer can benefit a minister of the gospel.
1 2 3 4 5 6
13. Fasting is something you practice often.
1 2 3 4 5 6
14. The spiritual disciplines are not relevant in the 21st century.
1 2 3 4 5 6
15. A minister of the gospel should have a legitimate prayer life.
1 2 3 4 5 6
16. Keeping a prayer journal is important.
1 2 3 4 5 6
17. Keeping a prayer journal is something you do.
1 2 3 4 5 6
18. Reading scripture in prayer is beneficial.
1 2 3 4 5 6
19. Praying should be a daily routine.
1 2 3 4 5 6
20. Prayer is an essential part of the spiritual life of a leader.
1 2 3 4 5 6
21. Leadership ability is important for effective leadership.
1 2 3 4 5 6
22. A minister should have the ability to influence people.
1 2 3 4 5 6
23. Leadership development is something that takes place daily.
1 2 3 4 5 6
24. Preparation for the minister of the gospel takes place only in the Holy Spirit.
1 2 3 4 5 6
25. People listen to a real leader.
1 2 3 4 5 6
26. Trust is a vital part of leadership.
1 2 3 4 5 6
27. People follow strong leaders.
1 2 3 4 5 6
28. Leaders have unique instinct.
1 2 3 4 5 6

29. Leaders attract people who are like them.
1 2 3 4 5 6
30. People close to the leader affect the leader's potential.
1 2 3 4 5 6
31. Preaching is the primary goal of my ministry.
1 2 3 4 5 6
32. Prioritizing is important to leadership.
1 2 3 4 5 6
33. I understand and believe in sacrificial preparation.
1 2 3 4 5 6
34. Preparing to preach is a part of spiritual formation.
1 2 3 4 5 6
35. Preaching preparation is ordination preparation.
1 2 3 4 5 6

APPENDIX 2

EVALUATION RUBRIC FOR SEVEN-ELEMENT CURRICULUM

Evaluation rubric for seven-element curriculum—scope and sequence

1=insufficient	2=requires attention		3=sufficient		4=exemplary	
Criteria						
	1	2	3	4	Comments	
1. The curriculum framework includes scope (what should be taught) and sequence (guidance for the order in which to teach).						
2. The scope addresses major developmental areas (knowledge, attitude, skill).						
3. The scope addresses all content areas.						
4. The sequence reflects known developmental, pedagogical, and logical principles and practices (head, heart, hands).						
5. The scope and sequence includes meaningful and functional skills and concepts.						

Evaluation rubric for seven-element curriculum—biblical faithfulness

1=insufficient	2=requires attention		3=sufficient		4=exemplary	
Criteria						
	1	2	3	4	Comments	
1. The curriculum uses the major biblical passages regarding the subject being taught.						
2. The curriculum addresses the pertinent biblical issues regarding the curriculum topic.						
3. The curriculum demonstrate a high view of scripture.						
4. The curriculum demonstrates faithfulness to the biblical text.						
5. The curriculum uses the Bible as its foundation for teaching.						

Evaluation rubric for seven-element curriculum—teaching methodology

1=insufficient	2=requires attention		3=sufficient		4=exemplary	
Criteria						
	1	2	3	4	Comments	
1. The curriculum framework includes activities and instructional practices.						
2. The activities and instructional practices include hands-on experiences.						
3. The activities include combinations of individual, small group, and large group instruction.						
4. Make effective use of information and communications technology.						
5. The activities and instructional practices assist the learner to develop skills through application for meaningful, authentic uses (contextual).						

Evaluation rubric for seven-element curriculum—contextual usability

1=insufficient	2=requires attention		3=sufficient		4=exemplary	
Criteria						
	1	2	3	4	Comments	
1. User can easily adapt the curriculum to desired teaching setting (small group, Sunday school class, bible study, etc).						
2. User can easily identify major sections of curriculum.						
3. User can easily identify goals for each class session.						
4. The teaching plan for each class session is clear.						
5. The teaching plan for each class session includes suggested resources.						
6. Information is organized in a way that a user can easily find information and matches expectations.						

APPENDIX 3

ASSOCIATE MINISTER SEMINAR EVALUATION

Answer the questions using the scale provided:

Very Helpful (1) Somewhat Helpful (2) Not Very Helpful (3) Not Helpful At All (4)

1. How helpful did you find the seminars for associate ministers?
 - 1
 - 2
 - 3
 - 4

2. How helpful did you find the seminar on leadership development of associate ministers?
 - 1
 - 2
 - 3
 - 4

3. How helpful did you find the seminar on spiritual formation of leaders?
 - 1
 - 2
 - 3
 - 4

4. Were the seminars helpful for ordination preparation?
 - 1
 - 2
 - 3
 - 4

5. Were the seminars biblically helpful?
 - 1
 - 2
 - 3
 - 4

6. Were the seminars academically helpful?
 - 1
 - 2
 - 3
 - 4

7. Were the seminars helpful in your spiritual life as a minister of the gospel?
 - 1
 - 2
 - 3
 - 4

8. Was the focus group helpful?
 - 1
 - 2
 - 3
 - 4

9. Was the information presented in a way that was helpful in making you a better associate minister?
 - 1
 - 2
 - 3
 - 4

10. Was the length of the seminars helpful in the ordination preparation?
 - 1
 - 2
 - 3
 - 4

Short Answer:

11. What would you do differently to make the seminars better?

12. What would you keep the same in the seminars?

13. Would you recommend these seminars to someone?

14. What were the advantages to the seminars?

15. What were the disadvantages to the seminars?

APPENDIX 4
ORDINATION QUESTIONS

1. How do you know that you are a Christian?
Answer: Because I have accepted Jesus Christ as my Savior and He is Lord in my life. I love the people of God.
2. What is the church?
Answer: A congregation of baptized believers in Jesus Christ. The church is united together in covenant for spiritual worship and work which is to advance the kingdom of God throughout the earth in our community. We are bound together in common faith and agree to maintain its ordinances and precepts.
3. What scripture tells/explains the church's foundation?
Answer: Matthew 16:15-18; Ephesians 2:20, 21. Jesus was more than a prophet. He is the Messiah or Christ of promise sent by God to deliver or save His people. He is the only begotten Son of the living God. Based on this truth, the Church is founded and no amount of evil will ultimately destroy her.
4. Who is the head of the church?
Answer: Jesus Christ (Ephesians 1:22, 4:15, 5:23; Colossians 1:18, 2:19) is the Messiah or Christ of God.
5. What scripture prompts us to be missionary Baptists?
Answer: Matthew 28:19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things...
6. What are the three (3) forms of church government?
Answer: Episcopal, Presbyterian and Congregational.
7. Which are we as Baptists and why?
Answer: As Baptists, our polity is congregational. We believe that each local organization is autonomous, independent, and not subject to any outside absolute human authority or governing body.
8. What are the methods in which one can join the Baptist church?
Answer: One can join by becoming a candidate for baptism, by letter of transfer from another Baptist church, by statement of Christian experience, by reinstatement or restoration.

9. What are the methods of dismissal from the Baptist church?
Answer: Letter of transfer, exclusion by vote for a public or private offense, death.
10. How many ordinances are there in the church?
Answer: Two- Baptism and the Lord's Supper.
11. What is baptism?
Answer: Immersion beneath the water symbolizing the burial or washing away of sin. It repents the death of a former way of life. One is then raised up or resurrected out of the water into a new life. It symbolizes the death, burial, and resurrection of Jesus Christ.
12. What is the prerequisite for baptism?
Answer: Repent of one's sin, and believe that Jesus is the Savior and choose Him as the Lord of one's life. Baptist practice believer's baptism.
13. Does baptism save a person?
Answer: No, Baptism is an external act which reflects an inward experience. It demonstrates that a heart has been changed and directed toward God.
14. What then truly saves?
Answer: Faith (Romans 10:9; 10)
15. If baptism is not essential to salvation, why do we practice it?
Answer: Because it is a command of Christ; therefore we act in obedience to Him. We follow the example of Jesus Himself. It is a public confession of Christ and an act of identification and initiation into the church.
16. Should babies be baptized into the church?
Answer: No, there is no scriptural basis. Baptists believe that babies are safe in God's love until they are old enough to accept or reject Christ for themselves (Matthew 19:14). Baptist parents dedicate their babies to the Lord for divine protection and grace as in Luke 2:22-28.
And they were bringing children to Him so that He might touch them; and the disciples rebuked them. But when Jesus saw this He was indignant and said to them "Permit the children to come to Me; do not hinder them; for the Kingdom of God belongs to such as these. Truly I say to you whoever does not receive the Kingdom of God like a child shall not enter it at all." And He took them in His arms and began blessing them, laying His hands upon them. (Mark 10:13-16)
17. What is the design of the Lord's Supper?
Answer: It commemorates the suffering and death of our Lord Jesus Christ upon the cross. (Matthew 26:26-28; 1 Corinthians 11:23-26.)
18. What scripture helps us understand the necessity of Jesus' act of shedding His blood and dying on Calvary?
Answer: Hebrews 9:15-22

19. What should every Christian do prior to receiving the Lord's Supper?
Answer: Solemn self-examination. (1 Corinthians 11:28)
20. What document of reference do Baptists affirm as the doctrinal teachings of scripture?
Answer: The Eighteen Articles of Faith.
21. What agreement should every Baptist adhere to as a member of the local congregation?
Answer: The Church Covenant.
22. How many scriptural offices are there in the Baptist church?
Answer: Two- The pastor and the deacon. Philippians 1:1; 1 Timothy 3:1; Titus 1:7; 1 Peter 2:25; 1 Timothy 3:8-13
23. Is there a biblical base for trustees?
Answer: No.
24. Who is the pastor?
Answer: The pastor is God's servant and overseer of His flock; the undershepherd. He is ordained and called by both God and the people. He is ordained and called by both God and the people. He is the Chief Executive Officer (CEO) in both spiritual and temporal matters in the local church.
25. Why was the office of deacon established originally?
Answer: So that the men of God were freed from tasks that took them away from study of the Word and Prayer (Acts 6:1-4).
26. Is the office of deacon by calling or appointment?
Answer: Appointment by the pastor and approved by the church (Acts 6:3).
27. What does the word deacon mean?
Answer: Servant.
28. What are some of the primary functions of the deacon?
Answer: To relieve the poor, carry out the church and pastor's orders, visit the sick, be sure proper provisions for the Lord's Supper and Baptism are in place, carry out the work of the ministry.
29. What are the qualifications of a deacon and where are they found in scripture?
Answer: Acts 6:3; 1 Timothy 3:8-12
30. Does the bible mention anything about a deacon board?
Answer: No.
31. Do you believe a deacon should be appointed for life and why?
Answer: No, he should only serve as long as he fulfills the spiritual requirements of the office or as long as there is a need for his service to the church.
32. If one is ordained as a deacon, is he a deacon in all Baptist churches?
Answer: No, only to the church he is ordained to serve in.

33. Do the deacons have the authority to declare the pulpit vacant? Explain why or why not.
Answer: No, only the church body as a whole.
34. Can deacons call a meeting as a group or board, or a church business meeting independent of, and without the consent and knowledge of the pastor? Why or why not?
Answer: No, without the pastor's knowledge or consent, nothing significant to the church needs to be discussed. No church meeting can be called unless the pastor does so.
35. Should the deacon be involved in any unofficial meeting discussing church matters outside the place of worship or at the place of worship? Why or why not?
Answer: No, because it is a question of integrity. Deacons should not be a part of anything independent of the pastor.
36. What should be the relationship between the pastor and the deacon?
Answer: One of mutual respect. He is the pastor's helper. He is to aid, encourage, protect and see the pastor is well provided for, so that the pastor is free to preach the Word.
37. When there is no pastor or the pulpit is vacant, who is to keep church matters in order?
Answer: The ones whom the church appoints.
38. Should only deacons serve on the pulpit committee?
Answer: Selected deacons approved by the church along with members from the general congregation. All must be approved by the church and should consist of representatives from the various age groups.
39. How should a deacon rule his own house?
Answer: With seriousness and high principles and he must manage his children well.
40. Should a deacon tell his wife what is discussed in meetings with the pastor?
Answer: No.
41. How many tables are there in the church?
Answer: Two- the Lord's Table and the church's table.
42. How should the ministries of the church be supported?
Answer: Tithes and offerings.
43. What should be the deacon's attitude about stewardship?
Answer: He should be a tither and render service whenever needed. He should be a good example for others.
44. Should deacons attend Sunday school, bible class, prayer meeting?
Answer: Yes, everything that increases devotion toward understanding of the Lord.

45. How many books are there in the bible?
 Answer: There are 66 books in the Bible.
46. What is the purpose of the Holy Scriptures?
 Answer: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (II Timothy 3:16-17)
47. Where are the Ten Commandments, The Beatitudes and the Model Prayer found in the Holy Scriptures?
 Answer: Exodus 20; Matthew 5 and Matthew 6.
48. What are the ministry models for Trinity Missionary Baptist Church?
 Answer: Worship, Prayer, Edification, Evangelism, Mission and Fellowship.
49. How are differences and disputes to be handled between members of the church?
 Answer: Matthew 18:15-17; Galatians 6:1-5.
50. What scripture tells what a person must do to be saved?
 Answer: Romans 10:9-13; John 3:16; Ephesians 2:8.
51. Who is Jesus?
 Answer: Jesus is the Christ, the Son of the true and living God.
52. What does the word Bible mean?
 Answer: The book.
53. Approximately how many years did it take to write the Bible?
 Answer: Almost fifteen hundred years.
54. What are the two basic divisions in the Bible?
 Answer: The Old Testament and the New Testament.
55. How many books are in the Old Testament?
 Answer: Thirty-nine.
56. What are the historical books in the Old Testament?
 Answer: Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther.
57. What are the poetical books in the Old Testament?
 Answer: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations.
58. How many books are in The New Testament?
 Answer: Twenty-seven.
59. What book make up The Gospel?
 Answer: Matthew, Mark, Luke, John.

60. To whom were the Gospel written?
Answer: Matthew was written to the Jews; Mark was written to the Romans; Luke was written to the Greeks; and John was written to the church in general.
61. Which is the earliest Gospel?
Answer: Mark.
62. What is an epistle?
Answer: A letter.
63. What books make up the Pastoral Epistles?
Answer: 1 Timothy, 2 Timothy, Titus.
64. How is the book of Revelation classified?
Answer: Prophecy or an apocalyptic writing. Apocalypse means “revelation or that which is revealed.”
65. Most of the Old Testament was written in what language?
Answer: Hebrew.
66. Most of the New Testament was written in what language?
Answer: Greek.
67. What does the word Apocryphal mean?
Answer: Hidden or concealed.
68. What was the Greek translation of the Old Testament called?
Answer: The Septuagint.
69. Who first made the whole Bible available in English?
Answer: John Wycliffe
70. When was the King James Version completed?
Answer: In 1611.
71. What does the word canon mean?
Answer: It refers to the process by which the books of the Bible come to be accepted.
72. Who created the universe?
Answer: God or Elohim. Genesis 1-2
73. Who was the first family?
Answer: Adam, Eve, Cain and Able. Genesis 4:1-2
74. Where did they originally live?
Answer: In the Garden of Eden. Genesis 2:8-17
75. Who was the only female to serve as Judge?
Answer: Deborah. Judges 4:1-5:31

76. What does the word testament mean?
Answer: A covenant or contract. Hebrews 8:8, 13; 12:24
77. Who is the focal person of The Bible?
Answer: Jesus. Colossians 2:9; Hebrews 13:8
78. Where was Jesus born?
Answer: Bethlehem of Judea. Matthew 2:1; Luke 2:4
79. Who was the so called King of the Jews when Jesus was born?
Answer: Herod the Great was given the title as a puppet of the Roman government. In reality the Jews had not had a king since Zedekiah of Judah.
80. Who were the parents of Jesus?
Answer: Joseph and Mary. Luke 2:4-5
81. How was Jesus conceived?
Answer: It was a miracle that was wrought by The Holy Spirit. Matthew 1:20
82. What is a parable?
Answer: An earthly story with a divine meaning. Matthew 13:1-53; Luke 13:6-9
83. Who were the Pharisees?
Answer: A religious party who was the contemporary with Jesus. They believed in: (1) The oral and written law, (2) Angels and spirits, and (3) The resurrection from the dead. In other words, the Pharisees were the religious fundamentalists of Jesus' day (Matt 5:20; 9:14; Mark 2:18; 8:15).
84. What does the word Church mean?
Answer: The called out community. Matthew 16:18; 18:17
85. What is the Greek word for Church?
Answer: Ecclesia.
86. Who is the Lord of the Church?
Answer: Jesus Christ. Matthew 16:18; Ephesians 2:2
87. What is the message of the Church?
Answer: Christ crucified and buried. 1 Corinthians 1:23; Matthew 28:1-5; Mark 16:1-10; Luke 24:1-12; John 19:38-42
88. What religion did Christianity come from?
Answer: Judaism.
89. What book of the Bible tells the story of the early church?
Answer: Acts
90. Who was the first martyr in church history?
Answer: Stephen. Acts 7:59-60
91. Who was the greatest theologian of the Middle Ages?
Answer: Thomas Aquinas.

92. When was the first Baptist Church founded?
Answer: Ca. 1608 or 1609.
93. Who was the founder of the first Baptist Church in modern times or as we know it today.
Answer: John Smyth.
94. What does the word polity mean?
Answer: The form of government a church uses.
95. Is the Baptist Church a democracy?
Answer: No, it is a Christocracy.
96. What does the word democracy mean?
Answer: Rule by the people.
97. How is one ordained in the Baptist Church?
Answer: An ordination Council is convened for the purpose of examining the candidate as to his qualifications to serve. If he passes, then the Council, in conjunction with the local church, will plan the Ordination Service.
98. What does the word bishop mean?
Answer: An overseer. Acts 20:28; Philippians 1:1; 1 Timothy 3:1-2; Titus 1:7; 1 Peter 2:25
99. What does the word pastor mean?
Answer: The shepherd of the sheep.
100. What is the pastor's main focus?
Answer: Prayer and the ministry of the Word. Acts 6:4
101. What is the chief role of the pastor?
Answer: To "equip the saints." Ephesians 4:12
102. Is the pastor the principal teacher in the congregation?
Answer: Yes, while he is not the only teacher, he is the pastor/teacher. Ephesians 4:11
103. Is everyone called into the ministry?
Answer: Yes, but my specific gift coupled with training qualifies me to do specific ministry. Acts 8:1-4
104. What is the Baptist view on The Lord's Supper?
Answer: That the elements are symbols of His actual body and blood.
105. What are the major Baptist bodies?
Answer: Associations, State Conventions, National Conventions, Baptist World Alliance.
106. What does the word theology mean?
Answer: The study of God.

107. Who is God?
 Answer: The Eternal One who revealed Himself in Jesus Christ. John 1:1; 2 Corinthians 5:19; Luke 10:22
108. What does the word monotheism mean?
 Answer: The worship of one God. Exodus 20:3; Deuteronomy 5:7; Isaiah 45:5
109. What is henotheism?
 Answer: Henotheism is when you have one God that you worship but you recognize the existence of other gods.
110. What does the word polytheism mean?
 Answer: The worship of many gods. Exodus 15:11, 34:17; 2Chronicles 14:3; 33:15; Acts 17:18
111. What is Christology?
 Answer: The doctrine of Christ.
112. How was Jesus conceived?
 Answer: By the Holy Spirit. Matthew 1:20
113. What is this conception known as?
 Answer: The Miraculous Conception or Virgin Birth. Matthew 1:23; Luke 1:27
114. What is sin?
 Answer: It means “to miss the mark.” God’s standard for us is His Son Jesus Christ. To sin is to fall short of God’s righteousness in Jesus Christ. Romans 3:23; 1 John 3:4
115. What does the word salvation mean?
 Answer: In the present it means deliverance from the power and the penalty of sin to a new life in Jesus Christ. And in the future, it will also mean deliverance from the presence of sin. Luke 1:69; 3:6; 19:9; Acts 4:12
116. What is justification?
 Answer: It is the process or act by which an unworthy person stands before a worthy God, completely accepted as a worthy child. To be justified is to have our relationship with God made straight because of the intercession of Jesus Christ. However, it only becomes a reality when we respond in faith. Titus 3:7; Romans 3:28; 5:1; 8:1; Galatians 2:16; 3:24
117. What is sanctification?
 Answer: It is the process by which salvation is put into action. It means to be set apart for the glory of Jesus Christ. Through sanctification we are constantly overcoming our sins. 1 Corinthians 1:2; Hebrews 13:12; Romans 15:16; 1 Corinthians 1:30; 6:11; Ephesians 4:15; 1 Thessalonians 4:3-4; 2 Thessalonians 2:13; Hebrews 2:11; 10:10; 1 Peter 1:2; 2:2; 2 Peter 3:18; Jude 1
118. What is the difference between Justification and Sanctification?
 Answer: Justification takes sin off of you and sanctification takes sin out of you.

119. What is the Body of Christ?
 Answer: The Church. Romans 12:5; 1 Corinthians 12:12; Ephesians 4:4; 12, 16
120. What is Eschatology?
 Answer: The study of the End-Time.
121. What is black theology?
 Answer: It is the theology that brings the Gospel to bear upon oppressed Black people everywhere but particularly in the United States.
122. What does the word ethics mean?
 Answer: The way Christians live their lives based upon the teaching of Jesus of Nazareth.
123. What one thing was of ethical significance in the prophet Isaiah?
 Answer: The transcendent holiness of God. Isaiah 6:1-9
124. What were the key ethical ingredients in Isaiah's vision of righteousness?
 Answer: Justice, mercy, peace and truth. Isaiah 9, 11, 40-66
125. Is it immoral to give God less than our best?
 Answer: Yes. Malachi 1:8, 13; 3:1-10
126. Who is the greatest ethical teacher of all times?
 Answer: Jesus. Matthew 5-7
127. Does the model prayer have ethical significance?
 Answer: Yes. The prayer structure is pregnant with mandates for radical ethical living. Matthew 6:9-13
128. What is the ethical meaning of the Cross?
 Answer: It calls for a moratorium on violence and vengeance. It represents the greatest power for good in the world. Matthew 27:33-50; Mark 15:22-37; Luke 23:33-46; John 19:16-37
129. In Pauline theology, what role do the metaphors Crucifixion and Resurrection play in determining ethical living?
 Answer: They suggest dying to an old way of thinking and living and being raised to think our thoughts and to live our lives after Jesus of Nazareth. Galatians 2:20; Colossians 3:1
130. What does it mean to be committed to Christ?
 Answer: To be ready to live and die for His cause. Matthew 16:24; Mark 8:34; Luke 9:23; 14:26, 27, 33
131. What rights and privileges does ordination confer?
 Answer: Ordination confers the rights and privilege to conduct funeral and committals, conduct weddings and administer the Lord's Supper.

132. What is the significance of ordination?
Answer: The significance of ordination is separation from the laity to perform a God ordained task.
133. What does the bread used for the Lord's Supper represent?
Answer: The bread represents the body of our Lord and Savior Jesus Christ.
134. What does the cup used for the Lord's Supper represent?
Answer: The cup represents the blood of our Lord and Savior Jesus Christ.
135. Recite the words of institution for the Lord's Supper.
Answer: The candidate shall recite either 1 Corinthians 11:23-26, Matthew 26:26-30, Mark 14:22-26 or Luke 22:19-22
136. Describe the method of Baptism used in the Baptist church.
Answer: Candidate shall demonstrate proper stance and state the words for institution for baptism as follows: "_____ name of candidate for baptism) upon your profession of faith and in accordance to God's Holy commandment I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit". At that point the ordination candidate shall demonstrate the proper technique for immersing the baptism candidate.
137. What is the purpose of a Christian funeral?
Answer: The purpose of a Christian funeral is to remind the congregation of the hope and victory of the resurrection and to celebrate the life of the deceased.
138. What service does ordination allow the minister to perform?
Answer: Ordination allows the minister to commit the body of the deceased, conduct funerals, solemnize wedding vows, and administer the Lord's Supper and baptism.
139. What is the purpose of a Christian wedding?
Answer: The purpose of a Christian wedding is to glorify God as we remind the witness that marriage represents the union of Christ and His church. Also to unite a man and a woman in marriage after thorough counseling them for the covenant of marriage.
140. What service does ordination allow the Christian minister to do in regards to marriage?
Answer: Ordination allows the minister to perform weddings.

APPENDIX 5

ARTICLES OF FAITH

I. The Scriptures.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried.

II. The True God.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. The Fall of Man.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgressions fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. The Way of Salvation.

We believe that the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V. Justification.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. The Freeness of Salvation.

We believe that the Scriptures teach that the blessings of salvation are made free to all by

the Gospel; that it is the immediate duty of all to accept them by cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII. Regeneration.

We believe that the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind that it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith, and newness of life.

VIII. Repentance and Faith.

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest and king, and relying on him alone as the only and all-sufficient Savior.

IX. God's Purpose of Grace.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. Sanctification.

We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means especially the word of God, self-examination, self-denial, watchfulness, and prayer.

XI. Perseverance of the Saints.

We believe the Scriptures teach that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII. The Law and Gospel.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.

XIII. A Gospel Church.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by His Word; that its only scriptural officers are Bishops or Pastors, and Deacons whose Qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV. Baptism and the Lord's Supper.

We believe the Scriptures teach that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV. The Christian Sabbath.

We believe the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

XVI. Civil Government.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

XVII. Righteous and Wicked.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII. The World to Come.

We believe the Scriptures teach that the end of the world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.¹

¹National Baptist Convention of America, *The New National Baptist Hymnal* (Nashville: National Baptist Publishing Board, 1977), 606-8.

APPENDIX 6
T-TEST RESULTS

The t-test was selected for the analysis as it compares the means of the scores from the pre-test and post-test, which measured efficacy and retention of the seven-element curriculum among the select group of median adults (9 associate ministers of Trinity Missionary Baptist Church).

The teaching of the seven-element curriculum to the 9 associate ministers of Trinity Missionary Baptist Church made a statistically significant difference resulting in the increase of their doctrinal knowledge ($t_{(8)} = 3.368, p < .01$). Therefore, because the t-test t stat of 3.368 is larger the t critical two tail value, it is safe to state that the teaching symposiums made a difference. Also, because the p value is 0.010 and is less than $p = .05$, the difference was not by chance and the seven-element curriculum made a significant difference.

T-Test: Paired Two Sample for Means

	<i>Variable 1</i>	<i>Variable 2</i>
Mean	168	197.4444444
Variance	347.5	145.0277778
Observations	9	9
Pearson Correlation	-0.434868596	
Hypothesized Mean Difference	0	
df	8	
t Stat	-3.368220769	
P(T<=t) one-tail	0.004905714	
t Critical one-tail	1.859548038	
P(T<=t) two-tail	0.009811429	
t Critical two-tail	2.306004135	

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ABSTRACT

EQUIPPING ASSOCIATE MINISTERS FOR ORDINATION INTO THE CHRISTIAN MINISTRY AT THE TRINITY MISSIONARY BAPTIST CHURCH, PONTIAC, MICHIGAN

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The Southern Baptist Theological Seminary, 2015
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This project was designed to train and develop associate ministers into prepared ordination candidates at the Trinity Missionary Baptist Church, Pontiac, Michigan. Chapter 1 states the purpose and goals of this project. Attention is also given to context, definitions and delimitations, and the project methodology.

Chapter 2 observes the biblical and theological rationale for developing associate ministers into prepared ordination candidates.

Chapter 3 focuses on evaluating and implementing practical concepts for ordination preparation. Perspectives of understanding pragmatic methods of leadership are examined in this chapter along with insight to the role of the pastor in the development process of training associate ministers for ordination.

Chapter 4 gives attention to the project design. Specifically, an analysis of how the project was implemented is reviewed. Insight is given on the presentation of various training sessions.

Chapter 5 analyzes the conclusion of the project. Results and expressions regarding conclusive results are given in this chapter.

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