



GRACE **FOR YOU**
MINISTRIES

RESIDENCY PROGRAM

**A PARTNERSHIP BETWEEN
NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY
AND
GRACE FOR YOU MINISTRIES**

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GRACE FOR YOU MINISTRIES

Welcome to the GRACE FOR YOU Pastoral Residency program. It is my privilege to share in these formative days of your ministry. While enrolled in the Residency program, you will experience dynamic worship, excellent ministry practice, and a myriad of service opportunities that will enhance your calling and prepare you for a lifetime of effective ministry leadership. You will also take part in a personal discipleship and mentorship program that will allow you to deepen your faith and strengthen the uniqueness and influence of your calling.

This manual is designed to familiarize you with the expectations, responsibilities, and procedures for serving as a Pastoral Resident. I want you to understand that I place a high value on theological training and education from our Southern Baptist theological seminaries. Education is a valuable part of the foundation for pastoring, however, I also understand that there are just some things that seminary cannot teach. The design of this program is to fill the gap of experience that is needed to begin your pastorate.

Please don't hesitate to ask questions of any of us serving alongside you should you need any clarification or assistance. As with every area of your life, I know you can be counted on to fulfill your Residency here at GBC with Kingdom-driven excellence.

In Christ,

Steve Freeman, *President*

*Having so fond an affection for you, we were well-pleased to impart to you
not only the gospel of God but also our own lives,
because you had become very dear to us.*

1 Thessalonians 2:8

Introduction

I have had the privilege of serving in one staff position and two pastorates over the past twenty years of ministry. The staff position to which I served was the position of *Pastoral Intern*. In this role, I gathered

valuable experience and education (that I did not receive at seminary) that laid a foundation in my ministry which I continue to build on every day.

The purpose of pastoral residencies are vital to the function of the ministry that we are called to serve. Pastoring churches today are much different than that of yesteryear. We must understand the changing climate of culture as it pertains to Christianity. Christians are a minority in the world, and certainly in America. As we are called to *get up* on a Sunday morning, for the purpose of *standing up* in a pulpit and proclaiming the truth of God's Word, and advancing the spiritual lives of our congregants; unfortunately, most people never follow the first step of our leadership – "*getting up!*" In the county within the state you are serving, there is a great probability that between 80-90% of the residents will never attempt to make it to church on a Sunday morning. The statistics dwindle even further as you throw in Sunday evening and Wednesday evening gatherings.

In light of these revealing stats, our call is still to lead God's people. So, the question becomes "how do we do that?" The answer lies in many aspects of the call of God on a pastor's life. Throughout this manual, we will examine the "who," the "what," the "when," and the "how" of pastoral ministry as it pertains to the training received in a pastoral residency program.

Role and Responsibility of the Mentor and Mentee

As you serve in the position of a Pastoral Resident, you must first understand the call upon the person that God has chosen to bring into your life to invest in your future ministry. The Bible is our best guide to understand the mentor to mentee model through various leadership training, and mentorship threaded throughout the Bible. A reader may see many examples of pastoral leadership and mentorship beginning with Moses and Joshua through the writings of the Apostle Paul to the young mentee, Timothy. One may see the most practical application of mentorship in the ministry of Jesus upon the calling of the twelve disciples, and the process of investing His personal life, teachings, and ministry into these individuals for the purpose of expanding the Kingdom's ministry as a whole.

There are four phases of a mentor to mentee relationship as foundationally unfolded through Jesus' investment of the first disciples in the Scriptures. The first phase of mentoring begins with a product that is worthy of investment into the lives of other individuals. Jesus' "product" was the Gospel. Scripture says ¹⁴ Now after John had been taken into custody, Jesus came into Galilee, preaching the *gospel* of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the *gospel* (Mark 1:14-15 *Italics mine*)."¹ The gospel as proclaimed by Christ is transliterated from the Greek word **εὐαγγέλιον** (euangélion) which means "good news." The product that Jesus was willing to invest was the "good news" that the Apostle Paul would later proclaim: ¹⁶ "For I am not ashamed of the *gospel*, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Romans 1:16 *Italics mine*).

The second phase of mentoring continues with an initial call from a mentor to a mentee; followed by the acceptance of the call by the mentee. Both the mentor and mentee must have the capacity and willingness to give and receive the product.

¹⁸ Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ And He said to them, "Follow Me, and I will make you fishers of men." ²⁰ Immediately they left their nets and followed Him.

¹ Unless otherwise noted, all Scripture citations are from the New American Standard Bible.

²¹ Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. ²² Immediately they left the boat and their father, and followed Him. (Matthew 4:18-22)

Jesus initially began His ministry with forethought as to how the ministry of the Gospel would continue after Jesus would no longer continue to perpetuate His earthly ministry. As a mentor, one must have forethought as to the investment of ministry that would continue long after one reaches a physical, emotional, or spiritual stopping point. Furthermore, the recipients of the call to be mentored must have a willingness and capacity to learn what the teacher is willing to teach. Certainly Jesus Christ embodied the perfect example of a teacher who possessed a product to invest into others; enabling Him to extend a call to others to come and receive that to which He was willing to invest. The mentees, in this case, possessed a willingness and capacity to learn from the teacher.

A third phase of the mentoring process is providing accountability from the mentor to mentee in the educating and investment process. Throughout Jesus' approximate three years of training, He continually inspected what He expected the students to learn and to do. On many occasions, Jesus would take time out to gather the disciples understanding of the "product" He was investing in their lives. Scripture says ²⁹ And He *continued* by questioning them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ (Mark 8:29)." The mentees continually grew through the process of learning and being held accountable for their learning.

A final phase in the process of mentoring is empowerment for the mentee to carry out the training in practical application. Jesus empowered His student to put in practice the investment of ministry of the Gospel into practice.

¹ Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. ² And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. ³ "Go; behold, I send you out as lambs in the midst of wolves. ⁴ "Carry no money belt, no bag, no shoes; and greet no one on the way. ⁵ "Whatever house you enter, first say, 'Peace be to this house.' ⁶ "If a man of peace is there, your peace will rest on him; but if not, it will return to you. ⁷ "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. ⁸ "Whatever city you enter and they receive you, eat what is set before you... (Luke 10:1-18)

As a result of Jesus' initial investment into willing men, His willingness to hold accountable for the product of investment (namely the Gospel), and His empowerment to carry out the ministry of the Gospel; Christians today are products of a continuous and perpetual ministry.

The Pastoral Residency Program will be most effective in the lives of both the mentor and the mentee, if each understands the biblical role of that each participant is to perform. Each participant will benefit from the experience of serving as a mentor and a mentee in pastoral residencies. However, knowing up front what is expected from each position is essential to the development of pastoral leadership in the lives of those to whom God has called into vocational ministry.

Chapter 1

The Biblical Role of a Pastor

The continuing discussion among Southern Baptist leaders is the reality of decline within our beloved denomination. Dr. Thom Rainer recently stated “In the Southern Baptist Convention, of which I am a part of, 90% of churches are plateaued or declining. Estimates are that only 10% of all SBC churches are healthy and multiplying.”² The question that begs to be answered is “what is the ultimate problem?” This pastor believes that as the principle “everything rises and falls with leadership” prevails in our culture, so it applies to the church (and denomination). The decline of the denomination and the churches within can ultimately be attributed to the lack of pastoral leadership within the context of the local church. Furthermore, the lack of leadership may be found in the fact that pastors do not understand their role and responsibility, or simply do not ascribe to a biblical model of pastoring.

Regardless of one’s viewpoint of pastoral leadership, the reality lies in the fact that the “buck stops” within the office of pastor. Therefore, the responsibility of the pastor to lead lies within the biblical understanding of pastoral leadership. As one sees throughout Scripture, God has always had one central leader to lead congregations of His people to carry out the mission assigned specifically by the Lord Himself. Leadership itself begins in the beginning. The very first organizational institution that God fashioned was the family. God clearly defined the roles and responsibilities that each member of a family possesses in order to make the organization successful. One finds that God clearly established a leader in the home to be accountable for the leadership, direction, and vitality of the organization itself. The apostle Paul recounts these accounts of leadership and fellowship in his writings to the church at Ephesus. Paul stated, “Wives be subject to your own husbands, as to the Lord. For the husband is head of the wife, as Christ also is the head of the church (Eph. 5.22-23). Society would take a statement such as this and challenge its validity based on the pleas of “equal rights” for women and scream “discrimination and oppression!” However, the truth of the Bible reflects the heart and character of God who certainly does not diminish the rights and equality of any human being, God simply created a structure that works within the bounds of the organization of family.

The leadership principles were and are intended to move beyond the family and they have. When one looks at organizations as a whole, one sees the biblical “central leader” principle having been adopted by the secular business world. The primary model of leadership adopted by secular company owners is a central leader who is empowered to cast vision and lead the organization with the end goal of becoming a successful venture. In serving in the corporate business world prior to accepting the call to preach, this pastor knows of this model of leadership. The organization may employ many “help mates,” such as one attains from the infrastructure of the family, namely the wife; as well as many employees to carry out the work, but there is one central leader who is accountable and responsible for the overall direction of the company’s success.

This “central leader” principle is true for the organizational structure of the church. Again, one sees this principle throughout Scripture. God has given to His people the gift of guidance through many Spirit-empowered tools of which the pastor is included. Just as the leadership of God’s people (the Israelites) through Abraham, succeeded through the likes of Joseph, Moses, on through the various Judges, and ultimately on through the theocracy of the Kings, God has always provided a central leader for His congregants. One may see the peril of His people void of leadership through small periods of time when a leader was not presently leading. Scripture says, “In those days there was no king in Israel; every man did what was right in his own eyes (Jg. 17:6).”

Unfortunately, lack of pastoral leadership is a fundamental problem in church life today. Pastors either do not lead or they have been stripped of their capacity to lead by power mongers within the congregation. This

² Lifeway, *Three Essentials for Revitalization*, [http://www.lifeway.com/pastors/2014/10/13/three-essentials-for-revitalization/Pastor Life](http://www.lifeway.com/pastors/2014/10/13/three-essentials-for-revitalization/Pastor%20Life), (Accessed July 14, 2015)

pastor grew up in a small Cumberland Presbyterian Church with an average Sunday morning attendance of around 50 or so. What was unique, and certainly not Scriptural, was the fact that the congregation was led by a group of elders who, by virtue of their “office,” made the decisions for the congregation. Furthermore, their non-Biblical style of church polity included directing the pastor as to what he would do, or not do, in terms of preaching and pastoring. As a result, there was no outreach, no evangelism, and no ministry outside the confines of the church family that presently existed. All was lacking because there was no leadership, or the allowance of it from a pastor with a fresh vision, to lead from the pastor who God had called to lead His people. The old adage “we like the ways things are” prevailed and ruled the day, and unfortunately continues to rule to this day for that church. This is not God’s biblical design for a church, nor for a pastor’s leadership.

In the book *Pastoral Leadership Is*, Dave Earley lamented that in the Western world we have “adopted an unbiblical model on pastoral leadership that is killing our churches and harming our people.”³ Pastors have become “chaplains” when, in reality, God has called pastors to be “spiritual warriors, missional leaders, and multiplying mentors.”⁴ The situation is dire, but the solution is at hand. We must return to “what the Bible says about pastoral leadership.”⁵ Earley highlights a pastor’s responsibility to “equip the saints for the work of ministry” (Eph. 4:11–12). Pastors have the responsibility to teach, train and direct believers into areas of service. Earley commented: “If the church is not growing, it is because the saints are not doing ministry”

Among all the principles shared in the book, *Shepherds After My Own Heart*, Timothy Laniak shared the most important principle of pastoral ministry and leadership. The author outlined the desire that God has for His under-shepherds to care for His people as He does, and the constant reminder that the flock belongs to God. Laniak summarized, “To be a shepherd is to be both responsible for (the flock) and responsible to (the Owner).”⁶

In the book, *Who Rules the Church*, Gerald Cowen defined the authority of the pastor to lead a congregation. The author explained the tension that lies between the pastor’s role as bishop or overseer of the congregation and the equality of all believers within the congregation. The title of “pastor” refers to a “shepherd,” whereas the Believers within the congregation are referred to as “sheep.” One must understand from this analogy that “the shepherd is not told how to do his job by the sheep.”⁷ The shepherd is responsible for caring for the sheep, for feeding the sheep, and for protecting the sheep. The church should have a proper attitude toward its leader, recognizing that the leader has the best interest of the congregation at heart. The point is made that the pastor has authority to lead the congregation; as the pastor cares for the flock.⁸

The pastor is the central leader of the church. In our day in time, this is a lost principle that must be reclaimed in our era in order to move the statistics of plateaued and declining churches. God’s plan is NOT for a church to go out of business, therefore it is essential for a pastor to passionately embrace the role and responsibility to lead His church to embrace and carry out the mission of “making disciples, baptizing them in

3 Dave Earley, *Pastoral Leadership Is* (Nashville: B&H Academic, 2012), 1.

4 Ibid.

5 Ibid., 2.

6 Timothy S. Laniak, *Shepherds After My own Heart* (Downers Grove: Inter-Varsity Press, 2006), 248.

7 Gerald P. Cowen, *Who Rules the Church?* (Nashville: Broadman & Holman, 2003), 93.

8 Ibid., 94.

the name of the Father, Son, and Holy Spirit, teaching them to observe all I have commanded you (Mt. 28.19-20).”

Chapter 2

The Balance of Education and Experience

It was May 4, 2004 and this pastor was called to serve his first church. It was a small congregation averaging about 30 or so on Sunday morning. Although this pastor grew up in a small church, he had been

attending a large Southern Baptist Church in the community. It was while serving as a layperson in this large church that God called him to preach. Prior to surrendering to ministry, this pastor served in operational management at a Fortune 500 organization for thirteen years. Valuable management experience and organizational skills were obtained during this tenure of management, however, nothing prepared this pastor for what he would experience in serving in his first pastorate.

As one can imagine, the transition from serving and attending a church of 1500 in worship, and a life of corporate management to pastoring a church in the “remotest parts of the earth” was quite a transition! The first day of serving a “corporate” service was on a Wednesday night, subsequently the first Wednesday night of the month. This might not seem significant information for the reader, but for this pastor, and this church, it was very significant. According to the by-laws of the church, the first Wednesday night was deemed the Business Meeting night! What an experience! This pastor remembers stepping up to the podium and calling a business meeting to order for the first time. As a former Pastor of mine had previously said, it was like an episode from the “Twilight Zone!” Quickly nervousness gave way to frustration as a congregation begin to deliberate for over 45 minutes whether the church would purchase “one ply or two ply toilet tissue for the bathroom.” Take note of the fact that “bathroom” was not a plural noun! Words simply can not describe the discussion over toilet tissue however, that was the first item open for discussion. The night culminated in a two-hour debate regarding whether or not to replace the “broken mic-er-wave” in the kitchen. A resolution was finally made to repair the defective electrical cord that had a short in it due to exposure of the wire leading to the plug. The verdict would be that we would wrap the wire with duct tape and “she should be as good as new!” Praise the Lord? Well, at least this pastor could praise Him for the fact the meeting was over and it would be another month before this pastor had to experience the pleasures of debating the taking down of the “No Smoking” signs in the Sanctuary.

The truth is, there is nothing for which work experience or seminary can prepare you for when you begin to pastor a local church. Unfortunately most pastors gather their experience the “hard way.” Through a series of trial and error decision making, both good decisions and bad decisions, these lay the foundation for a pastor’s future. This does not prove to be, in most cases, the most effective system of learning about the pastorate. Could this be part of the reason that most pastors are discontent in the ministry and a great percentage actually leave the ministry? Dr. Richard Krejcir, from the Francis A. Schaffer Institute of Church Leadership, revealed the following statistics:

Of the one thousand fifty (1,050 or 100%) pastors we surveyed, every one of them had a close associate or seminary buddy who had left the ministry because of burnout, conflict in their church, or from a moral failure. Nine hundred thirty-five, (935 or 89%) of the pastors we surveyed also considered leaving the ministry at one time. Five hundred ninety, (590 or 57%) said they would leave if they had a better place to go-including secular work. Eight hundred eight (808 or 77%) of the pastors we surveyed felt they did not have a good marriage! Seven hundred ninety (790 or 75%) of the pastors we surveyed felt they were unqualified and/or poorly trained by their seminaries to lead and manage the church or to counsel others. This left them disheartened in their ability to pastor. Seven hundred fifty-six (756 or 72%) of the pastors we surveyed stated that they only studied the Bible when they were preparing for sermons or lessons. This left only 38% who read the Bible for devotions and personal study.⁹

⁹ Dr. Richard J. Krejcir, *Statistics on Pastors*, Into Thy Word Ministries,
<http://www.intothyword.org/apps/articles/?articleid=36562> (Accessed July 14, 2015)

These statistics reveal the wide scope of issues that surround the man of God called to lead His people. This pastor believes there are many contributing factors that lead to these statistics, however the primary factor lies within the reality of a lack of practical training to prepare the pastor for the field.

The current, and primary, program of preparation for ministry is seminary education. While seminary education is important, and fundamental, in the life and ministry of a pastor; seminary focuses primarily on theological education rather than leadership training of various aspects of pastoral ministry. In the book, *What They Didn't Teach You in Seminary*, James Emery White acknowledges that education is important but there are still valuable lessons that must be learned that are not taught in the classroom. This pastor identifies with the author in terms of someone who loves and appreciates what a seminary education offers, but understands the divide between the classroom and context of ministry.

There are many weaknesses identified in pastoral leadership that the classroom within seminary education cannot fully address nor further prepare students. This pastor has identified those weaknesses. Basic operational administration is a challenge for most pastors, even with a seminary education. Regardless of what a pastor believes about the totality of ministry, the pastor must understand that the church and the church's operation are critical to the pastor's job description. Often times, a pastor misunderstands their role as a shepherd to be limited to preaching sermons. Although preaching is the primary task of the shepherd, pastors find that budgets have to be developed, capital campaigns must be implemented for expansion, employees must be managed, lay people must be equipped and employed, salaries and benefits must be evaluated, and long-range financial plans must be calculated. Administration is a vital part of every church leader's responsibility.

Moral failure prevention and protection is another deficient area for the pastor. A pastor must build fences that protect life, ministry, and marriage against the temptations of one's sexual nature. Sexual sin and immorality plague the pulpit ministry, and the ministry of many pastors. Seminary education offers the preliminary basics to guard against dangers of succumbing to sexual immorality, however very little attention is given in how to prevent it practically. White offers helps in building sexual fences around one's ministry. The author suggests that a pastor must "monitor and control your thought life."¹⁰ The author states, "Things like adultery, in all its forms, don't just happen- they begin. We're in bed with someone mentally and emotionally long before we are in bed with them physically."¹¹

Another great challenge in the life of a minister is conflict management. People are not only the purpose of one's ministry, they also become the deterrent or distraction of ministry. People who cause anxiety in the pastor's life, or in the life of a congregation, could be placed into one of two categories: ones who are draining or those who are damaging.¹² The pastor must be equipped to practically deal with both categories of people. Conflict is an inevitable part of life and ministry. Within the context of the church, not all conflict is bad. George Bullard shares insight as to how conflict in congregations, on a healthy level, can be positive for the church and the strategy and mission of the church. Bullard writes:

10 James Emery White, *What They Didn't Teach You in Seminary* (Grand Rapids, MI: Baker Books, 2011), 54.

11 Ibid.

12 Ibid., 67.

“Every congregation needs a little conflict. Why? Because congregations without conflict are dead or dying. Conflict is a typical, common component of life. A byproduct of conflict is energy and passion. Conflict forces decisions and action.”¹³

The author states that congregations must maintain a “healthy intensity of conflict.” Bullard further describes the root of conflict. The author opines, “One of the central manifestations of sin in the twenty-first century is our neurotic need for control.”¹⁴ Control is an issue to which perverts even the best-intentioned people. This pastor gathered from the author that power, or control, transforms people – either in a positive or destructive way.

Unmanaged, unaddressed, and continuous conflict is not healthy for a church or a pastor. The unfortunate reality is that most pastors are not trained, or experienced, in properly managing and dealing with conflict. In the book *The Peacemaking Pastor*, Alfred Poirier, elaborates on the fact that none of us as pastors are adequately trained, or equipped, to handle conflict. The author states “Seminary did not prepare me for conflict in the ministry.”¹⁵ Regardless of the training that one receives, or fails to receive, there are two facts that are at hand. First, conflict is inevitable in the life of the church. Secondly, no pastor can be adequately prepared through formal training to encounter all of the situations to which a pastor must deal with. The Bible is the guide and the only way that one can adequately deal with the spiritual aspects of conflict, resolution, and discipline.

A pastoral Residency is designed to address these issues of leadership inadequacies and educational deficiencies that plague pastors beginning new ministries. Furthermore, the program is designed to give a pastor practical experience that will positively lay a foundation to which the individual can build on in future ministry. The significance of this program will offer practical education and field experience that the seminary classroom cannot offer.

Chapter 3

The First Church

This pastor recalls his first week of ministry. After a near unanimous vote by the congregation to call this pastor to lead this congregation, the pastor was elated about the new ministry and the opportunity that lay ahead. Monday was a great day mostly spent moving books into the office of the my first church. The thought of God allowing me to shepherd His sheep was exhilarating. Desiring to “hit the ground running,” I wanted to

13 George Bullard, *Every Congregation Needs a Little Conflict*, (St. Louis: Chalice Press, 2008), 8.

14 Ibid., 13.

15 Alfred Poirier, *The Peace Making Pastor*, (Grand Rapids: Baker Books, 2006), 18.

make a few calls to my flock. It was then that reality set in, as I searched for a phone for a few hours to no avail. What kind of church doesn't have a phone? Being resourceful, I decided to use my cell phone to accomplish the task of some ministry calls. The encouragement from the people that I spoke to was great. Everyone was so excited that my tenure had started and all were ready to do "whatever" in order to help. After a few phone calls (from my cell phone), I decided to do a little research of membership and perhaps get an overview of Sunday School records. Upon searching the "church office" for a computer that would house such information, I arrived at the astounding conclusion that such technology did not exist within the confines of the church building. Furthermore, upon further examination, the records of Sunday's attendance and financial records were only recorded on a board housed on the left wall of the Sanctuary. There were no records or any technology to chronicle any information pertinent to the measurement of goals or growth. What a first day in the office!

Tuesday morning came with a much better start for the new preacher. Armed with my cell phone and personal laptop, I was ready to begin a new quest of record keeping and operational management. However, my morning was continuously interrupted by a nauseating odor coming from the hallway leading to my office. After a couple of hours, the pastor begins to investigate what could possibly be causing such an obnoxious odor. Following the trail of odor, I was led to the only bathroom in the entire facility. Upon opening the door to the restroom, I grasped the roll of paper towels from the sink to use as a mask to shield myself from the potentially deadly fumes from what seemed to be the obvious toxic waste being stored in the bathroom. Upon further investigation, I discovered that the odor was emanating from the waste basket full of discarded, used, toilet paper that was not disposed of by normal means of flushing down the commode. Obviously, now perplexed, I pondered a couple of questions. Why would used toilet paper be in a wastebasket? Furthermore, why would the used material still be located in a wastebasket on a Tuesday morning? The first question gave way to yet more questions upon discovering a sign above the toilet paper holder that was secured to the wall. The sign read "please do not flush toilet paper in the toilet?" I thought, "why?"

After doing cleaning the wastebasket, I used my cell phone (remember the church did not have a phone for business use) to call the chairman of deacons and inquire about the restroom escapade. All questions were quickly answered by the operational knowledge of the chairman. "Pastor," the chairman said, "we don't flush the paper in the toilet because it'll stop up the septic tank." The chairman continued, "the reason why the paper is still in the bathroom is 'cause you (pastor) didn't take the trash out yester-dee!" Wow! Now it was all clear to the new pastor!

The stories from the first church experience are countless. The first two *days* represents a cross-section of the first two *years* of ministry for me at my first church. Stories of Sister Hazel's baptism that sent people to the hospital (she was scared of water), the "No Smoking" signs in the Sanctuary, the annual fifty dollar salary increase, or my gift of new nursery furniture replacing the old (without asking) are just a few of the experiences that I enjoyed in my first pastorate. It was not all bad, God did some great things in the life of that precious congregation. In the first year, the congregation tripled in worship and Sunday School attendance. Many people came to know Jesus Christ as Lord and Savior and were baptized. A church truly learned how to reach out and allow God to use them in mighty ways in that small community.

Although the stories may not all be exactly the same, every pastor has a "first church" story. As one prepares for pastoring, the inevitable fact is that their first church experience will be similar to the one shared above. One must be prepared for the unexpected blessings that come with the first pastorate. Again, seminary does not, and cannot, prepare a new pastor for this type of experience. However, a seminary education and field experience together, can certainly soften the blow for a new pastor.

The pace of pastoring, even in a small congregation, is overwhelming to say the least. For most churches the pastor is the only paid staff member. The hectic activity of preparing three sermons (Sunday morning, Sunday evening, and Prayer Meeting/Bible Study) is a full load in itself. The janitorial duties, pastoral ministry duties, evangelistic duties, and administrative duties have to be juggled in the spare time between sermon preparation and personal family time. Volunteers, who already work forty- hour per week jobs, must be enlisted, trained, managed, and held accountable to assist in the work of ministry. The inevitable fact that “*Sunday is coming*” haunts the preacher each week as he struggles to balance the daunting tasks of organizational and operational management for the church.

The church itself is an additional piece of each Christian’s life. The church is what Jesus died and was resurrected to establish, therefore the management of the church by a pastor must be held with the upmost regard. The church finds its scope of work in the will of God. Whatever the Lord says for His church to do must be done. These actions become the functions of the church, which always are consistent with the divine nature of the church.

The work of the church can be grouped into four functions: to worship, to proclaim, to educate and to minister. These functions are not independent of one another or done in sequence. They are interdependent and interrelated. The effectiveness of a church depends on the total performance of its functions. These functions are bound together like the nerves, muscles, veins and organs of a human body. Ultimately, the performance of the church’s functions finds their roots in a pastor’s leadership.

Though methods have changed, the function remains the same. The church must bear witness to Jesus Christ through proclamation. The unsaved person must be confronted with the message of redemption. The church’s primary interest and mission is reconciling God and man. The pastoral residency program will prepare a new pastor to lay of foundation of leadership essential to the functioning of the local church. The field education obtained through serving as a Pastoral Resident will enhance the pastor’s confidence in leading, not only their first church, but every church that God commissions them to serve.

Chapter 4

The Calling of Pastoral Ministry

The most important element to the movement of the individual into vocational ministry is a “calling” from the Lord to do so. Throughout Scripture, one will find that God effectually placed a “call” to service for the people that He chose to use for pastoral ministry. A call may not necessarily be defined by specific terminology; it certainly can be described and experienced by the one who has felt it.

As one examines Scripture, it becomes clear that God has a direct and unique purpose for each individual that He gives life to. The bible says about Jeremiah “Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations (Jer. 1:5).” There is no doubt with God what He has specifically chosen each individual to do in terms of the Kingdom, however, the responsibility for each person to discover exactly what their purpose is. For the preacher, a specific and definite call is essential to carry out the work of preaching.

The bible gives great accounts of specific callings to ministry for various individuals. In examining the call of Ezekiel, one can determine three realities regarding the calling of God for one to preach.

Then He said to me, Son of man, stand on your feet that I may speak with you!" ² As He spoke to me the Spirit entered me and set me on my feet; and I heard *Him* speaking to me. ³ Then He said to me, Son of man, I am sending you to the sons of Israel, to a rebellious people who have rebelled against Me; they and their fathers have transgressed against Me to this very day. ⁴ I am sending you to them who are stubborn and obstinate children, and you shall say to them, 'Thus says the Lord GOD.' ⁵ As for them, whether they listen or not-- for they are a rebellious house-- they will know that a prophet has been among them. ⁶ And you, son of man, neither fear them nor fear their words, though thistles and thorns are with you and you sit on scorpions; neither fear their words nor be dismayed at their presence, for they are a rebellious house. ⁷ But you shall speak My words to them whether they listen or not, for they are rebellious. ⁸ Now you, son of man, listen to what I am speaking to you; do not be rebellious like that rebellious house. Open your mouth and eat what I am giving you. ⁹ Then I looked, and behold, a hand was extended to me; and lo, a scroll *was* in it. ¹⁰ When He spread it out before me, it was written on the front and back, and written on it were lamentations, mourning and woe. (Ezek. 2:1-10)

The first reality is that God personally *calls* preachers. Within this passage one may see how God specifically spoke to Ezekiel effectually calling him to preach. One must examine their own life to determine if that same encounter has occurred. If there has never been a personal call from the Lord Himself in a person's life, then they should walk away at this point and find a new vocation. One should be able to verbally express the supernatural encounter of their calling to preach. I experienced a call upon my life to preach on February 25, 2002 while attending a revival service held at church. The call this pastor experienced was as clear and personal as the call that Ezekiel experienced. The question that must be answered for the prospective Pastoral Resident –has God personally called you to preach?

The Second reality is God personally *commissions* preachers. Again, the Bible says, “³ Then He said to me, 'Son of man, I am sending you to the sons of Israel, to a rebellious people who have rebelled against Me; they and their fathers have transgressed against Me to this very day. ⁴ I am sending you to them who are stubborn and obstinate children, and you shall say to them, Thus *says the Lord GOD*’” (Ezek. 2:3-4). A personal commission, that God assigns to His “preacher boys.” The reality is that every assignment has its own degrees of difficulties. The assignment of Ezekiel to minister to “rebellious,” “stubborn,” and “obstinate” people sounds like each assignment that He has given to this pastor. It is unfortunate, but a pastor encounters in some assignments, a few of the meanest and obstinate people they have ever encountered. This is the reality of the church and one must be adequately prepared for those handfuls that tend to make life and ministry difficult. Conflict, with people, is an inevitable part of ministry because of the spiritual battle “against the spiritual *forces* of wickedness in the heavenly places.” (Ephesians 6:12). Pastoral ministry is not for the faint at heart. The second question that must be answered for the prospective Pastoral Resident –are you ready for the commission that God has for you?

The final reality is God personally *comforts* preachers. God personally expressed to Ezekiel . “As for them, whether they listen or not--for they are a rebellious house--they will know that a prophet has been among them.”(Ezek. 2:5) What a comforting thought to know that when a preacher is in the center of God’s will for his life and ministry, that no matter what happens in ministry God will leave His mark on people’s lives. The results of ministry are not dependent upon the preacher; the results are entirely the Lord’s. Through the difficult times, God is leaving His mark on the people that the man of God is willing to stand and proclaim to, “Thus says the Lord GOD.” (Ezek. 2:4) Comfort comes from the fact that one can be encouraged to “be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you.” (Dt. 31:6) The final question that must be answered for the prospective Pastoral Resident is– “are you ready to experience the comfort of God through His call on your life?”

John Bisagno, in the book *Pastor’s Handbook*, outlined five ways that one can know if called to be a preacher. Bisagno obtained these from Charles Hadden Spurgeon, as these characteristics of the call were outlined in the book, “Lectures to My Students.”¹⁶ The first characteristic is “desire.” The Bisagno stated “if we truly do delight ourselves in the Lord, our desires will become the same as His.”¹⁷ The second characteristic is “Ability.” One must understand that God provides a natural ability meshed with a supernatural gift to carry out His will for a person’s life. A natural ability to organize thoughts, and a supernatural gift to express them indicates a call of God on a preacher’s life.¹⁸ A third characteristic is “opportunity.” God provides the opportunity to carry out His call on a preacher’s life. A God called preacher will not have to search for opportunities to preach, God will provide those opportunities. A fourth characteristic is “blessing.” One must not expect that a bountiful amount of decisions will be made when a preacher preaches, however, a God called preacher will see fruit from the ministry of preaching. A fifth characteristic is “others’ opinions.” The author suggested that one should seek the counsel of other saints to affirm the call one feels God is leading.¹⁹

If these characteristics are descriptive of a prospective preacher, and one can truly answer the questions of the call, commission, and comfort posed in Ezekiel’s effectual calling to ministry, then that individual has a foundational preparedness to enter into a pastoral residency program to ready himself for the future of the preaching and pastoral ministry. Welcome aboard on the ride of your life. In the famous words of the flight attendants assigned to keep lives safe on an airplane “please ensure that your seat backs and tray tables are in their full upright and stowed positions, your seat belts are securely fastened and all your carry-on items are securely stowed!”

Chapter 5

The Purpose of a Pastoral Residency

The GRACE FOR YOU Pastoral Residency Program exists to provide men who have an assurance of God’s calling on their lives, practical church ministry experience and leadership training under the supervision and mentorship of the pastor, staff and members of your assigned Church with the goal of launching them into the pastorate of an existing church.

16 John Bisagno, *Pastor’s Handbook*, (Nashville: B&H Publishing, 2011), 39.

17 Ibid.

18 Ibid., 40.

19 Ibid., 41.

Since the dawn of the church era and the Apostle Paul's diligent efforts to spread the Gospel by establishing churches throughout the known world, the Christian church has built upon the Apostle Paul's admonition "...and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also (2 Tim. 2:2)." This admonition is the fuel that engages men who are called by God to pastor, to seek after instruction; as well as to invest their lives and ministry into others.

With the understanding that every Christian is commissioned to take the Gospel to the "remotest parts of the earth (Mt. 28:20)," the primary goal of a pastoral residency program is to help those preparing for the pastorate to engage in valuable ministry training to build confidence and lay a foundation of ministry that will benefit the Kingdom as a whole. Pastors who combine theological education with actual field experience make healthier, better prepared pastors.

Neither field experience, nor seminary education alone are exclusive elements of sound training for the pastorate. The most effective source of valuable education for true preparedness is when these tools come together. The Pastoral Residency Program is partnered exclusively with New Orleans Baptist Theological Seminary to ensure that the balance of adequate training is provided for each participant. The mentoring program, as it is called at NOBTS, is designed to provide the best in theological education while partnering with the local church; to include the church in the equipping of the called; to prepare academically-trained students on what to expect in the "real world" of ministry; and to develop rich relationships between NOBTS and partnering churches and organizations.²⁰ Participants can earn up to 30 hours towards their Master of Divinity while serving in a Pastoral Resident position.

Chapter 6

The Pastoral Residency Program Ministry Plan

Pastoral Residents function in a unique ministry role. During your tenure in the program, this church will train, teach, and transfer its ministry philosophy to you so that you may skillfully and more readily fulfill your calling. This local body of Christ desires to build a legacy of training the next generation of pastors that make a difference in and for the Kingdom of God.

²⁰ New Orleans Baptist Theological Seminary, *Entrust Mentoring Community*, <http://www.nobts.edu/mentoring/default.html> (Accessed July 14, 2015)

Pastoral Residents function as full-time staff members that carry out daily ministry tasks and oversee various operations of the church. The primary goal is to equip the Pastoral Resident with pastoral leadership principles through the process of mentoring. The Pastoral Resident will work directly with the senior pastor and/or mentor in a mentor/mentee relationship. Mentoring is a vital part of educational, leadership, fellowship, and spiritual growth.

Mentoring

Mentoring is a process that begins with a “product” that is invested from a teacher to a student. I aligned my definition of mentoring with Stanley and Clinton as they delineate mentoring as “a relationship in which one person empowers another by sharing God-given resources.”²¹ One may further obtain the mentor to mentee model through various leadership training, and mentorship examples demonstrated throughout the Bible. A reader may see many examples of pastoral leadership and mentorship such as with Moses and Joshua, and also through the writings of the Apostle Paul to the young mentee, Timothy. One may see the most practical application of mentorship in the ministry of Jesus upon the calling of the twelve disciples, and the process of investing His personal life, teachings, and ministry into these individuals for the purpose of expanding the Kingdom’s ministry as a whole.

I believe there are four phases of a mentor to mentee relationship as foundationally unfolded through Jesus’ investment of the first disciples in the Scriptures. The first phase of mentoring begins with a “product” that is worthy of investment into the lives of other individuals. Jesus’ “product” was the Gospel. Scripture says ¹⁴ Now after John had been taken into custody, Jesus came into Galilee, preaching the *gospel* of God, ¹⁵ and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the *gospel*” (Mark 1:14-15 *Italics mine*). The gospel as proclaimed by Christ is transliterated from the Greek word “*euaggelion*” which means “good news.” The product that Jesus was willing to invest was the “good news” that the Apostle Paul would later proclaim: ¹⁶ “For I am not ashamed of the *gospel*, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Romans 1:16, *Italics are mine*).

The second phase of mentoring continues with an initial call from a mentor to a mentee; followed by the acceptance of the call by the mentee. Both the mentor and mentee must have the capacity and willingness to give and receive the product.

¹⁸ Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ And He said to them, “Follow Me, and I will make you fishers of men.” ²⁰ Immediately they left their nets and followed Him. ²¹ Going on from there He saw two other brothers, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. ²² Immediately they left the boat and their father and followed Him. (Matthew 4:18-22)

Jesus initially began His ministry with forethought as to how the ministry of the Gospel would continue after Jesus would no longer continue to perpetuate His earthly ministry. As a mentor, one must have forethought as to the investment of ministry that would continue long after one reaches a physical, emotional, or spiritual stopping point. Furthermore, the recipients of the call to be mentored must have a willingness and capacity to learn what the teacher is willing to teach. Certainly, Jesus Christ embodied the perfect example of a teacher who possessed a product to invest into others; enabling Him to extend a call to others to come and receive that to which He was willing to invest. The mentees, in this case, possessed a willingness and capacity to learn from the teacher.

²¹ Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Nav Press, 1992), 12.

A third phase of the mentoring process is providing accountability from the mentor to mentee in the educating and investment process. Throughout Jesus' approximate three years of training, He continually inspected what He expected the students to learn and to do. On many occasions, Jesus would take time out to gather the disciples understanding of the "product" He was investing in their lives. Scripture says ²⁹ And He *continued* by questioning them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ" (Mark 8:29). The mentees continually grew through the process of learning and being held accountable for their learning.

A final phase in the process of mentoring is empowerment for the mentee to carry out the training in practical application. Jesus empowered His student to put in practice the investment of ministry of the Gospel into practice.

¹ Now after this the Lord appointed seventy others and sent them in pairs ahead of Him to every city and place where He Himself was going to come. ² And He was saying to them, The harvest is plentiful, but the laborers are few; therefore, beseech the Lord of the harvest to send out laborers into His harvest. ³ Go; behold, I send you out as lambs in the midst of wolves. ⁴ Carry no money belt, no bag, no shoes; and greet no one on the way. ⁵ Whatever house you enter, first say, 'Peace *be* to this house.' ⁶ If a man of peace is there, your peace will rest on him; but if not, it will return to you. ⁷ Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. ⁸ Whatever city you enter and they receive you, eat what is set before you... (Luke 10:1-18)

As a result of Jesus' initial investment into willing men, His willingness to hold accountable for the product of investment (namely the Gospel), and His empowerment to carry out the ministry of the Gospel; Christians today are products of a continuous and perpetual ministry. The phases of the mentoring process are essential within the pastoral Residency program and mentors will take a Biblical approach to training and preparing young pastors for their first pastorate.

Overall Program

The pastoral residency program is a twenty-four-month program in which participants will be responsible for relocating to their assigned Church and finding housing on their own. No relocation monies are available on the front end of the program.

The Pastoral Resident will serve in many different capacities in the scope of overall ministry. Upon arrival, the participant will begin to receive training from the outgoing Pastoral Resident for the first thirty days (if possible). This training is designed to familiarize the Pastoral Resident with the operating systems and computer databases of the church. After training and the exit of the existing Pastoral Resident, the new participant will assume the full duties associated with the position. Functionally, the Pastoral Resident will serve as personal assistant to the senior pastor or mentor. Practically, the Pastoral Resident will serve as an associate pastor to the congregation.

The Primary Work Schedule is as follows:

Sunday 6:30 AM – 12:30 PM
 Monday 8:00 AM – 5:00 PM
 Tuesday 8:00 AM – 5:00 PM
 Wednesday . . . 8:00 AM – 9:30 PM

Thursday 8:00 AM – 5:00 PM
 Friday Off
 Saturday Off

The Pastoral Resident will be responsible for basic administrative functions as it pertains to the operation of the church. Church calendaring, membership recording, reporting of statistics, and coordinating special events are part of these duties. The resident is responsible maintaining and overseeing ministry such as the media department, usher and greeter ministry, and senior adult ministry.²² In addition to those regular duties, the Pastoral Resident will accompany the senior pastor to all meetings. The Pastoral Resident will take detailed notes of the meeting and maintain a copy for himself and the senior pastor. The resident may keep the notes from any meeting for further use in ministry.

Additionally, the Pastoral Resident will be given the privilege to preach each week. The resident will be responsible for coordinating and overseeing an “order of worship” in conjunction with the worship leader. All aspects of Wednesday evening services will be the sole responsibility of the Pastoral Resident. Sermon preparation is a part of the regular weekly duties for the resident.

The Pastoral Resident will meet weekly with the senior pastor or mentor for a one-hour personal mentoring session. This session will exist for dialogue between the mentor and mentee for clarifications of leadership decisions, question(s) and answer(s) regarding ministry practice, personal guidance, and/or spiritual formation regarding church operation. Furthermore, the student will be required to bring questions related to course content of current study if resident is enrolled in the “Entrust Mentoring Community” track from NOBTS. These questions may come specifically from the professor as it relates to the student’s tenure or may come from the assigned reading from the syllabus of a specific assigned class.

The Pastoral Resident will be required to fulfill a twenty-four month Pastoral Residency Agreement.²³ Upon fulfilment of specific requirements to the satisfaction of the senior pastor or mentor, in October of the resident’s final year of service, the senior pastor or mentor, in conjunction with various personnel of the Tennessee Baptist Convention and local Baptist associations, will begin the process of pastoral placement for the resident. The Pastoral Resident’s updated resume will be given to state and local leaders for the purpose of submission to open churches seeking a new pastor. Upon securing a location for placement, the resident will be required to fulfill the remainder of contractual duties and timeline for their assigned Church. Upon a completion of the full agreement between the participating Church and the Pastoral Resident, the resident will be released from service.

Upon completion of the pastoral residency program, a ceremony and banquet will be held to honor the work and achievements of the Pastoral Resident. At this ceremony, the resident will receive a substantial monetary bonus. The bonus is given for the purpose of helping the Pastoral Resident to transition to his new assignment. Furthermore, at the discretion of the senior pastor and church leadership, the Pastoral Resident may be licensed and/or ordained if not already.

²² See Pastoral Resident Job Description, 48.

²³ See Pastoral Residency Agreement, 60.

Chapter 7

The Qualifications and Selection of a Pastoral Resident

The pastoral residency program requires the participant to be committed to the call of God on their life, committed to the gospel of Jesus Christ, to the church, to continued educational and spiritual growth, and to the process of mentorship. Therefore, each candidate must possess the following qualifications:

- Committed follower of Christ

- Assurance of God's call to pastor
- Current Master of Divinity student of, or recent M.Div. graduate of, New Orleans Baptist Theological Seminary.
- Membership mentoring Church

Selection of Pastoral Residents

Every candidate desiring to serve as a Pastoral Resident at Grace Baptist Church must follow specific steps within the guidelines required in the selection process of Pastoral Residents. These steps are as follows:

1. The candidate will submit an application along with a signed Pastoral Residency Agreement to GRACE FOR YOU. 24
2. All perspective Pastoral Resident resumes and signed agreements will be sent to GRACE FOR YOU for review. The deadline for completed submission is November 15th.
3. GRACE FOR YOU will review each candidate's resume. Through evaluation and prayer, will select candidates for an interview. GRACE FOR YOU will contact the department of Supervised Ministry and Mentoring Programs for New Orleans Baptist Theological Seminary to set up interviews for perspective residents.
4. The candidate will be provided a GRACE FOR YOU Pastoral Residency Program manual to introduce the program to the perspective resident.
5. Each perspective resident will be interviewed via video conferencing technology or in person. Candidates are encouraged to dress professionally for the interview.
6. After interviews, GRACE FOR YOU will notify the department of Supervised Ministry and Mentoring Programs for New Orleans Baptist Theological Seminary of candidate selection(S). The candidate(S) will be notified of his/their selection by December 15th.
7. The Pastoral Resident must begin the process of securing housing and relocation efforts immediately to prepare for transition to their assigned Church for employment. The Pastoral Resident must be relocated and ready to start employment on January 2nd of the perspective year of the start of their Residency.
8. Upon arrival to work, the Pastoral Resident will meet with the church administrator for proper processing of employment forms and payroll information.

24 See Pastoral Residency Agreement, 60.

9. The Pastoral Resident will be introduced to the staff of the participating church. A formal time of prayer will follow. Upon completion of introduction and prayer, the Pastoral Resident will begin fulfilling regular duties as prescribed in the Pastoral Resident Job Description.²⁵

These steps within the guidelines required in the selection process of Pastoral Residents must be adhered to fully by the prospective candidate in order to be considered for employment. GRACE FOR YOU and New Orleans Baptist Theological Seminary, reserve the right to alter the process in the selection of Pastoral Residents at any time and for any reason. Candidates for the Pastoral Residency Program cannot alter any steps to the process and must adhere fully to deadline dates outlined in this chapter.

Academic Requirements

All prospective Pastoral Residents must be enrolled in, or a recent graduate of, the Master of Divinity program or approved equivalent of New Orleans Baptist Theological Seminary. Students must be enrolled in the “Entrust Mentoring Community” track to be considered in the selection of Pastoral Residents. All prospective Pastoral Residents must have a 3.0 grade point average, or better, and maintain a 3.0 grade point average through the duration of the Residency. Students are required to maintain studies while serving as a Pastoral Resident. Pastoral Residents that fail to meet academic requirements while serving in the program will be placed on probation and will be required to submit an action plan for grade improvement. Any resident that receives a semester grade lower than “C” while serving in the program will be terminated from the program. School related study, events, and work are considered to be work-related activities and will be allowed and encouraged during the duration of the residency.

Chapter 8

The Objectives and Expectations of the Pastoral Residency Program

The GRACE FOR YOU pastoral residency program is committed to investing into the next generation of pastors. The investment will be measured by the objectives the church attempts to accomplish in the life of a Pastoral Resident. These objectives are as follows:

- Expose Pastoral Residents to practical training that encourages and enhances theological education.

²⁵ See Pastoral Resident Job Description, 48.

- Teach Pastoral Residents that ministry is about people.
- Teach Pastoral Residents the importance of discipleship through being discipled and mentored by the senior pastor.
- Foster within the Pastoral Resident a desire and vision to build and serve growing, evangelistic churches and awaken the personal capabilities and spiritual gifts needed for this task.
- Teach Pastoral Residents the practical insight to the different ministries within the church.
- Cultivate a servant's heart, within the Pastoral Resident, to help build the local church.
- Instill in the Pastoral Resident the principles of teamwork and hard work.
- Encourage the Pastoral Resident in his personal walk with the Lord and be stretched to live by faith.
- To prepare the Pastoral Resident for a lifetime of pastoring and preaching God's Word.

The Expectations of the Pastoral Resident

Every candidate desiring to serve as a Pastoral Resident must meet these expectations in order to experience a fulfilling and productive tenure as a resident. The expectations for each Pastoral Resident are as follows:

- Demonstrate a life of moral character and integrity.
- Demonstrate evidence of salvation.
- Demonstrate evidence of a call to pastor.
- Demonstrate a willingness to learn and follow direction.
- Demonstrate a willingness to be mentored.
- Possess a strong work ethic.
- Possess the ability to work with others as a team.
- Carry out each assignment and lead areas of ministry with excellence.
- Uphold all guidelines in the Grace Baptist Church Pastoral Residency manual.
- Be in good academic standing while pursuing AN advanced seminary degree.
- Be an active and willing participant in all meetings.

Character and Integrity Protection

Every candidate desiring to serve as a Pastoral Resident at their assigned Church is a representative of the Kingdom of God, fully recognized by the community and the church as a leader among God's people. Therefore, one must put protective measures in place to protect their character and integrity.

Protection of Moral Integrity

The Bible says “²³All things are lawful, but not all things are profitable. All things are lawful, but not all things edify“ (I Cor. 10:23). The Pastoral Resident must guard his integrity by upholding all principles outlined in the Pastoral Residency Agreement.²⁶

A few practical examples of moral integrity protection would be as follows:

- Work-related meetings with someone of the opposite sex should be brief and should take place in a public setting of the church only during regular office hours.
- Office visits with someone of the opposite sex should take place with the office door open.
- Never go to work-related lunches alone with someone of the opposite sex.
- Never be transported, or transport, a person of the opposite sex alone.
- Never communicate with a person of the opposite sex via text message more than three responses. Furthermore, never communicate on any social media private messaging capabilities.

Relationships with the opposite sex should always exemplify the highest level of conduct. Physical contact with someone of the opposite sex should honor that person and be glorifying to God.

Work Ethic

The Bible says “²³Whatever you do, do your work heartily, as for the Lord rather than for men,²⁴ knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve” (Col. 3:23-24). The Pastoral Resident must maintain his character by upholding a biblical work ethic. Some practical ways that one can display a biblical work ethic is by:

- Fulfilling the required 50 + hours per week as outlined in the Pastoral Resident Job Description.
- Keep your supervisor informed of your whereabouts whenever you are away from the office.
- Maintain a personal calendar that reflects the church calendar and events. Practice good time management by organizing and planning each day according to required activities.
- Always arrive no less than 10 minutes prior to the start of any meeting.

²⁶ See Pastoral Residency Agreement, 60.

- Avoid calling-in to work due to sickness. There are occasions that may hinder a person from coming to work, however, the nature of the job requires diligent attendance. Calling in sick should be a rare exception, rather than the rule, of one's work history.

The greatest display of work ethic is displayed in the product of their work. One should always strive to be diligent and precise in the details of any project or assignment. In the work of ministry, the Lord's name is put on display for all to see, therefore, one should always seek to glorify and honor the Lord's name through the production of excellent work.

Protection of Leadership Influence

The Bible says, “¹¹And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, ¹²for the equipping of the saints for the work of service, to the building up of the body of Christ” (Eph. 4:11-12). One of the principle functions of the Pastoral Resident is to lead God's people, through equipping them, for the work of ministry. To lead others, one must be respected. Respect is earned through credibility, integrity, character, and people skills. The Pastoral Resident should always be a student of learning to master the leadership skills necessary in the leadership of God's people.

Supervision

Pastoral Residents will report directly to the senior pastor. The senior pastor, or the staff member designated by him, will serve as the primary mentor and supervisor for the Pastoral Resident. Pastoral Residents will report to their mentor on a daily basis and will carry out tasks, as his personal assistant. These tasks will pertain to all areas of operation, in addition to the assigned areas of responsibility for the Pastoral Resident as outlined in the Pastoral Resident Job Description.²⁷

The mentor and the Pastoral Resident are responsible for communicating any changes in seminary schedules, vacations, and outside speaking engagements of the Pastoral Resident. All activities, actions, and recommendations, individually and/or collectively, are under the authority of the church and its personnel policies and are subject to approval by the mentor. ²⁸

Appendix A

The Pastoral Residency Job Description

PASTORAL INTERN JOB DESCRIPTION

REPORTS TO: Senior Pastor, Personnel Committee

CLASSIFICATION: Full-time, Exempt

²⁷ See Pastoral Resident Job Description, 48.

²⁸ See Personnel Policies of Grace Baptist Church, 32.

POSITION SUMMARY

Responsible to prepare, mail and file correspondence as directed by the Senior Pastor. May be assigned record keeping and bookkeeping duties as needed. Reports directly to Senior Pastor.

QUALIFICATIONS

Ability to type at least 40 CWPM. Computer literate with working proficiency in all Microsoft programming; as well as being proficient in internet services. Familiar with general office procedure and equipment. Should have a personal demeanor to interact with members and nonmembers in professional and Christian manner. Should possess the ability and availability to minister to church members and the surrounding community; as well as leading others into a saving knowledge of Jesus Christ.

HOURS OF WORK: Full - Time (50+ hours per week.)

PRINCIPAL FUNCTIONS

1. Dress professionally according the dress code requirements of the personnel policies.
2. Participate in regular Staff Meetings and Information Sessions which include prayer and devotions.
3. Prepare all publications (such as Church Bulletin, Newsletter, special event postings, etc.) as well as creatively implementing new ideas for publications.
4. Send weekly statistics to appropriate personnel. File correspondence and other assigned materials.
5. Supervise the administration of the church office and the equipment utilized.
6. Maintain and update all communication feeds – such as website, phone system(s), ensuring that all information about the church and its ministries are current and available.
7. Manage and maintain church calendar.
8. Coordinate public events according to the church calendar, ensuring proper equipment and personnel are available for special events on non-working days.
9. Prepare mailings, deliver or arrange for delivery of outgoing mail; receive, sort, classify and deliver all incoming mail.
10. Give oversight to senior adult ministry. Maintain contact with senior adults, oversee senior adult Sunday School operations, and coordinate senior adult events through volunteer coordinator. Responsible for staffing senior adult Sunday School department.
11. Give oversight to “Welcome Center” ministry as well as Usher/Greeter ministry and Media Ministry. Responsible for staffing and managing each department.
12. Responsible for oversight of all Media Ministry. Employee will have working knowledge of all media equipment. In addition, employee will record, upload, copy, and distribute all sermon and special event media items for Sermon Media Ministry. Responsible for staffing and management of the media department.
13. Student of learning. Employee will be required to be enrolled in higher education and maintain a minimum of “c” average while working. School related activities and classroom participation are considered part of the job description.
14. Other ministerial duties. Employee will learn and participate in pastoral care duties such as hospital visitations, funeral visitations, and overall shepherding care for church members and non-church members.
15. Pulpit ministry. Would be required to plan, coordinate, and preach each Sunday Evening’s service and fill pulpit as directed by the pastor.
16. Manage submit an accurate and timely annual budget in regards to related ministries.
17. Other duties Assigned by the senior pastor.

Salary and Benefit Information

Pastoral Interns will be paid as a full-time staff member of Grace Baptist Church. The salary and benefit package will be commensurate to the required duties of the job description. The salary and benefit package for each pastoral intern is as follows:

	Salary	Phone	Bonus	Housing Allowance	Insurance & Retirement Benefits	Total Compensation Package
Pastoral Resident	\$58,000.00	\$900.00	\$5,000.00	\$0.00*	\$15,600.00*	\$79,500.00

All full-time employees will receive a compensation package that incorporates insurance and retirement benefits. Upon acceptance of employment, the employee must designate an amount to contribute for personal and dependent coverage through payroll if desired and eligible.

Appendix B

Doctrinal Statements

Southern Baptists are a people of the book with deep beliefs and cherished doctrines; our desire is to express the truth as revealed in Scripture and to bear witness to Jesus Christ, who is the Way, the Truth, and the Life (Jn. 14:6). The Baptist Faith and Message is a confession of faith shared by virtually all Southern Baptists, it serves as a guide to understanding what we believe as Southern Baptists.²⁹ The Baptist Faith and Message,

²⁹ Charles S. Kelley, Richard Land, Albert R. Mohler, *The Baptist Faith and Message*, (Nashville, TN: Lifeway Press, 2008), 5.

revised in the year 2000, are the official doctrinal statements of Grace Baptist Church, Springfield, Tennessee and are affirmed by each member of the staff and leadership teams of Grace Baptist Church. The governing doctrinal statements are as follows:

1. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.³⁰

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

2. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human

³⁰ All doctrinal statements taken from: Southern Baptist Convention, *The Baptist Faith and Message*, SBC.net, <http://www.sbc.net/bfm2000/bfm2000.asp> (Accessed July 11, 2015)

nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever-present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration, He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

3. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

4. Salvation

Salvation involves the redemption of the whole man and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

5. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

6. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

7. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

8. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

9. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come, and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

10. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

11. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

12. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these

the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

13. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

14. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

15. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form

of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

16. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

17. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1, 13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

18. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique

gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

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