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PASTORAL TRAINING APPROACHES IN THE LOCAL  
CHURCH: A MULTI-CASE STUDY

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A Thesis  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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Doctor of Education

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by  
Andrew Thomas Hancock  
December 2017

**APPROVAL SHEET**

PASTORAL TRAINING APPROACHES IN THE LOCAL  
CHURCH: A MULTI-CASE STUDY

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To my family,  
my church,  
and my Lord Jesus Christ.

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Andrew Hancock

Iowa City, Iowa

December 2017

# CHAPTER 1

## RESEARCH CONCERN

### Introduction

The importance of leadership should not be underestimated. Societies run smoothly when they have capable and qualified leaders. Churches also must contain competent and experienced leaders. Alexander Strauch explains, “No society can operate without leadership and structure, and the local church is no exception.”<sup>1</sup> Andrew Davis comments that the issue of leadership is one of the “most vital facing the church of Christ today.”<sup>2</sup> In *Leading God’s People*, Christopher Beeley explains that for the church to be successful its leaders must be competent, strong, and effective:

When strong leadership is present, we appreciate it palpably, and the entire community benefits in tangible ways. When it is lacking, we know that something of central importance is missing, and we rightly lament its absence. In every period of history Christians have had cause to reflect on what may seem an obvious fact: the effectiveness of the church’s leadership is crucial to its vitality and faithfulness, its spiritual health, and its fulfillment of God’s mission in the world.<sup>3</sup>

Local churches need competent and faithful leaders to provide stability and guidance so that Christ’s Commission to make disciples of all nations can advance (Matt 28:18-20). Excellent and God-honoring leadership in the church is essential. To have strong leaders, churches must effectively disciple and train them. Paul told Titus to appoint qualified elders in the churches in Crete so they could grow (Titus 1:5-9). As an older pastor to a younger, Paul exhorted Timothy, “What you have heard from me in the presence of many

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<sup>1</sup>Alexander Strauch, *Biblical Eldership* (Littleton, CO: Lewis and Roth, 1995), 135.

<sup>2</sup>Andrew M. Davis, “Leading the Church in Today’s World: What It Means Practically to Shepherd God’s Flock,” in *Shepherding God’s Flock*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 311.

<sup>3</sup>Christopher A. Beeley, *Leading God’s People* (Grand Rapids: Eerdmans, 2012), 1.

witnesses entrust to faithful men who will be able to teach others also” (2 Tim 2:2). Producing these competent leaders requires robust training methods that equip each successive generation of disciples.

But how do local churches ensure that their pastors are equipped and trained for the work of the ministry? What approaches are currently utilized by churches to train pastors for effective kingdom service? Pastors today are trained in a variety of contexts and settings, such as local churches, seminaries, Bible colleges, denominational training groups, parachurch organizations, or a combination of these training arenas. Given the wide variety of pastoral training venues available to the body of Christ, is there a context that is best suited for this important task? Who is primarily responsible for training pastors?

### **Research Problem**

In recent years, prominent writers have demonstrated that local churches bear the primary responsibility to train pastors. Numerous church and seminary leaders have been outspoken regarding the responsibility of local churches in preparing ministerial candidates. The 9Marks ministry at Capitol Hill Baptist Church in Washington, DC, has devoted an entire issue of their *9Marks Journal* to the subject of local churches fulfilling their responsibility to train pastors, entitled “Raising Up the Next Generation of Pastors.”<sup>4</sup> Mark Dever, pastor at Capitol Hill Baptist, exhorts church leaders with the following statement: “In short, raising up future pastors is done through faithfully pastoring and discipling your church . . . if you don’t start with faithful pastoring and discipling, neither internships or seminaries will amount to much.”<sup>5</sup> According to Dever,

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<sup>4</sup>“Raising Up the Next Generation of Pastors,” *9Marks Journal* 6 (2009), accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>. This issue includes arguments from pastors, seminary presidents, authors, and speakers who make the argument that the local church is primarily responsible to train pastors.

<sup>5</sup>Mark Dever, “Raising Up Pastors Is the Church’s Work,” *9Marks Journal* 6, no. 1 (January/February 2009): 8, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>.

churches must take their responsibility to train pastors seriously as raising up leaders is part of the church's Commission. Jonathan Leeman, editor of the *9Marks Journal*, adds, "God primarily calls and equips men for the pastorate as pastors faithfully shepherd and disciple their own congregations."<sup>6</sup> Local churches demonstrate seriousness about equipping their pastors when they faithfully shepherd their churches by intentionally investing in the next generation of ministers.

Dave Harvey, a pastor and representative of Sojourn Network, has recently written a powerful and challenging book entitled *Am I Called? The Summons to Pastoral Ministry*. Harvey offers advice to churches and to young men who sense the call to pastoral ministry. The book includes arguments for church-based pastoral training. According to Harvey, churches are the best environments to judge character, discern calling, and instill a love for the local church in potential future leaders.<sup>7</sup> Harvey also highlights the problem: "Somehow we reached the point where the most commonly accepted approach to training pastors is to draw gifted men away from the local church and educate them largely outside it."<sup>8</sup> According to Harvey's observations, a common practice of churches today is to send potential pastors to receive education and training primarily outside the local church environment.

Brian Croft, senior pastor at Auburndale Baptist Church, has written a series of books devoted to helping congregations and pastors shepherd their churches with integrity and skill.<sup>9</sup> In *Prepare Them to Shepherd*, Croft argues that local churches are primarily

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<sup>6</sup>Jonathan Leeman, "Editor's Note," *9Marks Journal* 6, no. 1 (January/February 2009): 1, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>.

<sup>7</sup>Dave Harvey, *Am I Called? The Summons to Pastoral Ministry* (Wheaton, IL: Crossway, 2012), 54-55, 62.

<sup>8</sup>Ibid., 53.

<sup>9</sup>Brian Croft's book series, The Practical Shepherding Series, includes books such as *Pray for the Flock* (Grand Rapids: Zondervan, 2015); and *Oversee God's People* (Grand Rapids: Zondervan, 2015).

responsible not only to train their pastors and leaders but also to test, affirm, and send them out to engage in the work of the ministry.<sup>10</sup> Croft explains that the failure of the body of Christ today to answer the question of training responsibility

has placed unnecessary pressure on seminaries and Bible colleges, has led to widespread confusion among those seeking a pastoral calling for ministry, and has allowed the local church to neglect her divine mandate to prepare the next generation of shepherds for God's flock.<sup>11</sup>

In *Shepherding God's Flock*, Bruce Ware explains that understatement of the importance of church leadership abound, including the minimization of the importance of training.<sup>12</sup> Widespread confusion, neglect of the divine mandate, minimization of the importance of training, and unnecessary pressure on colleges and seminaries are serious problems.

Even seminary presidents have weighed in on this problem that local churches have neglected their responsibility to train pastors. Albert Mohler, president of The Southern Baptist Theological Seminary states,

I emphatically believe that the best and most proper place for the education and preparation of pastors is in the local church. We should be ashamed that churches fail miserably in their responsibility to train future pastors. Established pastors should be ashamed if they are not pouring themselves into the lives of young men whom God has called into the teaching and leadership ministry of the church.<sup>13</sup>

Mohler explains that formal education can have a significant role in the task of training ministers, but it is ultimately the responsibility of local churches to train pastors.<sup>14</sup>

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<sup>10</sup>Croft explains, "Testing, training, affirming, and sending pastors and missionaries is the sole responsibility of the local church." Brian Croft, *Prepare Them to Shepherd* (Grand Rapids: Zondervan, 2014), 35.

<sup>11</sup>Ibid., 14.

<sup>12</sup>Bruce A. Ware, "Putting It All Together: A Theology of Church Leadership," in *Shepherding God's Flock*, 283-84. Ware also mentions that education and communication are also categories in which the importance of church leadership is underestimated.

<sup>13</sup>Adrian Warnock, "Interview with Dr. Albert Mohler, Radio Host and Theologian," *Patheos.com*, November 8, 2006, accessed September 19, 2015, <http://www.patheos.com/blogs/adrianwarnock/2006/11/interview-dr-albert-mohler-radio-host-and-theologian/>.

<sup>14</sup>Ibid.

Mohler even says that established pastors and churches should be ashamed that they have not taken responsibility to train pastors seriously.

C. Franklin Granger names this problem of churches not taking responsibility to train their pastors as the “the deposit-and-withdrawal” posture. He explains how churches often simply deposit their leaders into the Bible colleges and seminaries to be trained by others.<sup>15</sup> Dever explains Granger’s deposit-and-withdrawal problem in his own way, observing that churches send their leaders off for training without proper support:

When a young man evidences gifts for the pastoral ministry, many churches simply send him off to seminary to make him a minister. And, well, God help the seminaries that that happens to, which is I think just about all of them. They’re not to make pastors. Churches make pastors.<sup>16</sup>

This drop-off posture is a serious problem. Instead of taking the responsibility to train and equip pastoral candidates, many churches send them to other training institutions with little or no continued encouragement or accountability. It is imperative that churches do not simply send their leaders to seminary thereby outsourcing leadership development and abdicating their responsibility to their calling.

The literature regarding pastoral training demonstrates strong voices calling for churches to take up their responsibility to train pastors for ministry. Recently articles and blog posts have surfaced exploring practical ways churches can begin to take up the responsibility of pastoral training once again.<sup>17</sup> One example is a series of blog posts by leaders of CrossWay Community Church in Kenosha, Wisconsin. Mike Bullmore, the

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<sup>15</sup>C. Franklin Granger, “Seminaries, Congregations, and Clergy: Lifelong Partners in Theological Education,” *Theological Education* 46, no. 1 (2010): 87.

<sup>16</sup>Dever, “Raising Up Pastors,” 6.

<sup>17</sup>Some of these practical pastoral training articles include Mark Dever, “How Do Pastors Raise Up Pastors?” *9Marks Journal* 6, no. 1 (January/February 2009): 8-10, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>; Mike Bullmore, “Brothers, Train Up the Next Generation,” *Desiring God Ministries*, November 7, 2012, accessed August 7, 2015, <http://desiringgod.org/articles/brothers-train-up-the-next-generation>; Mike Rogers, “How to Start a Pastoral Training Program in Your Church,” *The Gospel Coalition*, January 2, 2013, accessed August 27, 2015, <http://www.thegospelcoalition.org/article/howtostartapastoraltrainingprograminyourchurch>; and Bobby Jamieson, “How Can Pastors Raise Up Leaders?” *9Marks.org*, August 27, 2012, accessed April 19, 2016, <https://9marks.org/article/journalhow-can-pastors-raise-leaders/>.



senior pastor at CrossWay, wrote an article called “Brothers, Train Up the Next Generation,” arguing that it is not simply the duty of pastors to be faithful with the gospel in their own generation, but they must also invest in gospel ministry to the next generation. Bullmore connects Paul’s charge to Timothy to guard the good deposit (2 Tim 1:14) with his exhortation to invest in faithful men (2 Tim 2:2). Bullmore cautions about the “Hezekiah Syndrome,” which is the problem of faithfulness in one’s own generation without planning to make a difference in the next generation (Isa 39:8). He concludes, “Necessary to faithful gospel ministry is an investment in the next generation of gospel ministers. This conviction should translate into concrete realities in local churches.”<sup>18</sup> As a follow-up to Bullmore’s article, Mike Rogers, while serving as a staff pastor at CrossWay, wrote an article for The Gospel Coalition called “How to Start a Pastoral Training Program in Your Church.” Rogers shares his conviction that church leaders must maintain a church-centered vision for preparing the next generation of leadership: “Seminary is valuable in many ways. But seminaries aren’t enough. When it comes to training pastors, the local church is essential. If we simply outsource pastoral training to the seminaries, pastors won’t be trained as they should.”<sup>19</sup> Rogers offers excellent practical advice to churches by outlining how to have a vision for a pastoral training program, develop a good structure, and get started well.

These articles demonstrate that some local churches have been implementing practical training ideas in their churches as they seek to develop their leaders. Churches, pastors, and authors are also sharing their training experiences with others. However, most of the writing on the topic of pastoral training approaches in the local church has not yet translated into a strong base of empirical research or published books. Though it can be observed through articles, blog posts, and interviews that various churches are training

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<sup>18</sup>Bullmore, “Brothers, Train Up the Next Generation.”

<sup>19</sup>Rogers, “Start a Pastoral Training Program.”

their leaders effectively, a clear literature void exists in the area of exploring, categorizing, and explaining current types of pastoral training approaches used by local churches. It is hard to find even a few scholarly articles, empirical research studies, or published books devoted to the topic of church-based pastoral training approaches. Further study on the types of church-based pastoral training models and methods is needed.

### **Research Purpose**

The purpose of this multi-case study is to categorize pastoral training approaches used by evangelical churches today and investigate exemplar churches in each category. At this stage of the research, a pastoral training approach is generally defined as a method, model, or program that a local church employs for preparing pastors to lead their churches effectively and fulfill the responsibilities of their calling.<sup>20</sup>

Many church leaders may not be aware of existing pastoral training options, may not realize the wide variety of available resources, or may simply not know how to get started. This research study seeks to identify and study the methods and models of pastoral training that exist today so that churches may gain greater awareness of training options.

### **Research Questions**

Two research questions shaped this study in order to accomplish its purpose.

1. What are the types of pastoral training approaches being employed by evangelical churches today?<sup>21</sup>
2. How are exemplar churches from each category of pastoral training approaches equipping their pastors for the work of the ministry?

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<sup>20</sup>This purpose statement was designed using the scripts from John W. Creswell, *Research Design*, 4<sup>th</sup> ed. (Thousand Oaks, CA: Sage, 2014), 126; and John W. Creswell, *Qualitative Inquiry & Research Design*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: Sage, 2013), 135.

<sup>21</sup>A description of what constitutes an evangelical church is defined in chap. 3 in the population section.

## **Procedural Overview**

The research design of this study was a qualitative, multi-case study approach. In order to categorize current pastoral training trends, this study researched current literature and website data. A panel of experts was also consulted to describe and categorize pastoral training approaches currently employed by churches. Data from the current literature, websites, and the panel of expert were synthesized, analyzed, and categorized. After current church-based pastoral training approaches were sufficiently categorized, case studies of an exemplar church or churches in each category was conducted. Data was compiled from observation, interviews, document review, and audio-visual materials. The data was synthesized and an analysis of the motivations, methods, and characteristics of the exemplar churches was conducted. A list of recommendations for practice was constructed from the data gleaned from these exemplar churches. Finally, the thesis explained conclusions, implications, and applications related to the research findings.<sup>22</sup>

## **Conclusion**

This chapter highlighted the importance of leadership in the church. In particular, this chapter described recent literature urging local churches to take responsibility to train pastors. Prominent evangelical leaders such as Mark Dever, Albert Mohler, and Brian Croft explain that churches have not taken their responsibility to train their pastors seriously enough, resulting in confusion and frustration. To reverse this trend and avoid these negative consequences, churches must first recognize that they have the primary responsibility to train pastors. In a sermon to fellow pastors, Mark Dever explains,

Brothers, seminaries don't make pastors in three years, under God local churches make pastors. We are what God uses to do that. Seminaries can be helpful, but its local churches that make pastors. And we must lead in that work. Like Luther training pastors in Wittenberg and Calvin in Geneva, each of those pastors represents an

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<sup>22</sup>All aforementioned research instruments were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in this thesis.

investment. . . . You want to see revival come in your area? Pray and give your life to the training of the next generation of preachers.<sup>23</sup>

Churches must organize, strategize, and decide on a plan for how they will develop their pastors.

Currently, little literature exists that categorizes and describes church-based pastoral training approaches in order to assist churches in choosing appropriate strategies for their churches. This study was designed to further add to the pastoral leadership literature base. To add to the literature base, this study categorizes current church-based pastoral training approaches, studies the practices of churches from each category, and provides ideas to assist churches in designing an appropriate strategy for their context.

The church is here to stay. Jesus says he will build his church and the gates of hell shall not prevail against it (Matt 16:18-19). There is no organization like the church. The church is God’s instrument to reach the world and is guaranteed success. Juan Sanchez explains the importance of the church and its responsibility to train pastors: “As the pillar and buttress of truth, the church has a responsibility to ensure qualified candidates for gospel ministry (1 Tim. 3:15; 5:22). One way to fulfill this task is by training future pastors in the context of the local church.”<sup>24</sup> Armed with the confidence of Christ’s promise of success, churches should fully embrace their responsibility to train their pastors. It is the hope that this empirical study will somehow play a small role in the great work Jesus Christ is accomplishing to build his precious bride—the church.

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<sup>23</sup>Mark Dever, “Endurance Needed,” *T4G.org*, Spring 2016, accessed September 1, 2016, <http://t4g.org/media/2016/04/endurance-needed-strength-for-a-slow-reformation-and-the-dangerous-allure-of-speed/>.

<sup>24</sup>Juan Sanchez, “A Pastor’s Forum,” *9Marks Journal* 6, no. 1 (January/February 2009): 15, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>.

## CHAPTER 2

### LITERATURE REVIEW

#### **Introduction**

In order to remain strong and accomplish its mission, the church of Jesus Christ must possess God-honoring and well-trained leaders. Churches should provide environments where pastors are trained to lead with integrity and skill. The purpose of this thesis is to categorize pastoral training approaches currently employed by evangelical churches and describe how exemplar churches from each category train their pastors. The majority of this chapter reviews the existing pastoral training literature with the aim of providing a foundation and rationale for the research purpose of this study. To synthesize and categorize pastoral training in the literature this review (1) describes biblical and theological foundations and presents examples from Christian history, (2) explains the current status of pastoral training, and (3) analyzes modern day trends and categorical summaries.

#### **Biblical and Theological Foundations**

The church is the people of God, the body of Jesus Christ. Gregg Allison writes that the people of God are saved “through repentance and faith in Christ.”<sup>1</sup> Mark Dever explains, “Christ founded the church (Matt 16:18), purchased it with his blood (Acts 20:28), and intimately identifies with it (Acts 9:4).”<sup>2</sup> Jesus grants the church the

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<sup>1</sup>Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 29. Also see Gregg R. Allison, *The Baker Compact Dictionary of Theological Terms* (Grand Rapids: Baker, 2016), 41.

<sup>2</sup>Mark Dever, “The Church,” in *A Theology for the Church*, ed. Daniel L. Akin (Nashville: B & H, 2014), 604. For further study on the nature, attributes, marks, mission, and history of the church, see Dever’s chapter on “The Church,” 603-68.

keys to the kingdom and promises that the church will prevail (Matt 16:18-20). The church is the pillar and buttress of the truth (1 Tim 3:15) and has the task of guarding and proclaiming the gospel. As leaders of the church, pastors possess a sacred trust to understand and teach truth as they demonstrate good character (1 Tim 4:16). Scripture provides examples of how these important church leaders should train and develop.

### **New Testament Examples of Pastoral Training**

The New Testament offers examples of pastoral training such as Timothy's own development and work equipping leaders in Ephesus (1 Tim 4:11-16; 2 Tim 2:2), Paul's strategy to develop leaders in local churches (Acts 14:23; 20:17-38; Titus 1:5), and training examples in the book of Acts at the churches in Antioch, Asia Minor, and Ephesus (Acts 13:1-3, 14:26-28, 18:22-28).<sup>3</sup>

**Timothy at the church in Ephesus.** The church leaders at Ephesus affirmed Timothy's gifts and pastoral calling (1 Tim 4:14-15). Paul's words to Timothy in 1 Timothy 4:11-16 highlight the role of the local church in Timothy's training and pastoral call. Paul encourages Timothy to remain confident in his calling, character, and abilities so that he can continue to minister in Ephesus effectively. Paul reminds Timothy of the confirmation he received from the church elders and exhorts him to continue to use his gifts with confidence (1 Tim 4:14).<sup>4</sup> Philip Towner explains that God's choice of

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<sup>3</sup>The Old Testament offers many examples of leadership development, such as Moses training Joshua and Elijah mentoring Elijah. Though such examples are noteworthy, this thesis focuses on New Testament examples of leadership development and examines the rationale for developing leaders in the context of local churches.

<sup>4</sup>Knight explains that in this passage Paul is pointing "to those public episodes that were associated with the recognition of Timothy and with his having received this gift from God." George W. Knight III, *The Pastoral Epistles*, The New International Greek New Testament Commentary (Grand Rapids: Eerdmans, 1992), 208. Knight explains that this passage refers to a group of elders/presbyters who expressed a revealed truth from God that revealed Timothy's giftedness for the task and thus called by the Spirit. The laying on of the hands by these church leaders refers to "what we call an act of ordination" that confirmed Timothy's gifts and encouraged him to continue pastoral ministry. *Ibid.*, 209.

Timothy's leadership was verified through prophecy and also publically acknowledged as the elders laid hands on him.<sup>5</sup> Towner explains the establishment of Timothy's authority: "Both the servant and the congregation were bound to one another in acknowledgment of God's selection."<sup>6</sup> According to Mounce, Paul uses the memory of the elders confirming his calling to encourage Timothy during his challenging ministry at Ephesus. In this passage, Paul reminds Timothy that "his gifts were acknowledged by the body of elders" and that he "has the gifts to perform the task."<sup>7</sup> Calling represented the foundation of Paul's encouragements for Timothy to move forward in greater ministry effectiveness as he taught the Scriptures in Ephesus. Thus, the local church had an integral part in confirming and developing Timothy as a pastor.

Not only did Timothy receive his training in Ephesus, he was also to develop other leaders in that same environment. Paul's charge for Timothy to teach and equip leaders, including pastors, who would also teach others was to take place in the context of the local church at Ephesus (2 Tim 2:2). Bruce Ware explains that Paul was deeply concerned about the need for "capable and competent church leaders."<sup>8</sup> Albert Mohler explains the significance of this verse related to pastoral development:

Paul poured himself into Timothy, exhorted him, taught him, corrected him, and entrusted significant ministry to him. Undoubtedly, Paul served as his mentor and

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<sup>5</sup>Philip Towner, *1-2 Timothy & Titus*, The IVP New Testament Commentary, vol. 14, electronic ed. (Downers Grove, IL: InterVarsity, 1994), 1 Tim 4:11-15. Towner explains the relationship of Timothy and the church leaders at Ephesus: "God's choice of Timothy was announced or verified through prophecy and then publicly recognized as the elders laid hands on him (compare 1:18; Acts 13:2-3)."

<sup>6</sup>Ibid.

<sup>7</sup>William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Dallas: Word, 2000), 261. According to Mounce, the passage "also provides a strong argument to the Ephesian leaders that Timothy's gifts were acknowledged by the body of elders, and now they stand under his authority." Ibid.

<sup>8</sup>Bruce A. Ware, "Putting It All Together: A Theology of Church Leadership," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 284. Ware explains that Paul's concern for leaders "is evidenced by his appeal to Timothy to train others in what he had been taught so that they will then be able to carry on this training to yet another generation (2 Tim. 2:2), and from his instruction to Titus to proceed to appoint elders in every city (i.e., the churches in those cities) as he had previously directed him to do (Titus 1:5)." Ibid.

model in preaching and teaching and in the leadership functions of ministry. This is what I hope to see develop in healthy gospel churches—a group of young “Timothys” studying under the directed leadership and teaching of a senior pastor.<sup>9</sup>

Paul challenged Timothy to “train others” in the faith so that they could “carry on this training to yet another generation.”<sup>10</sup> Timothy as the pastor at Ephesus was to “entrust gospel truths” to faithful leaders who would teach others.<sup>11</sup> The church in Ephesus served as the context for Timothy’s own development as a pastor and also his calling to train other leaders and pastors.

**Paul’s pastoral training strategy.** Paul’s training strategy was to develop pastors (elders) primarily in the local churches.<sup>12</sup> Paul modeled leadership development in the local church setting while living in Ephesus for three years. In Acts 20:18-31, Paul describes how he ministered at the church in Ephesus and invested in the elders. Though his stay was filled with many trials, Paul viewed his ministry of leadership development in Ephesus as one of humble service to the Lord (Acts 20:19). Paul reminded the elders how he “did not shrink back from declaring to you anything that was profitable, and

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<sup>9</sup>Adrian Warnock, “Interview with Dr. Albert Mohler, Radio Host and Theologian,” *Patheos.com*, November 8, 2006, accessed September 19, 2015, <http://www.patheos.com/blogs/adrianwarnock/2006/11/interview-dr-albert-mohler-radio-host-and-theologian/>.

<sup>10</sup>Ware, “Putting It All Together,” 284. Ware explains the implications of this biblical principle for churches: “Churches lacking strong leaders are left, in most cases, to flounder, whereas churches with strong and competent leaders have resources for knowing and carrying out God’s purposes that all benefit from.” *Ibid.*

<sup>11</sup>Mark Dever, “Raising Up Pastors Is the Church’s Work,” *9Marks Journal* 6, no. 1 (January/February 2009): 5, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>. For further study on Dever’s idea of “entrusting gospel truths” to the next generation in Paul’s ministry and in ministry today, see Mark Dever, *The Message of the New Testament: Promises Kept* (Wheaton, IL: Crossway, 2005), 360-75.

<sup>12</sup>This thesis mainly uses the term *pastor*. In these scriptural examples and the examples in this biblical and theological section, the terms *pastor* and *elder* are used synonymously. Scripture uses the terms for *pastor* and *elder* interchangeably referring to the same office. For further study on the interchangeable nature of these terms, see Benjamin L. Merkle, “The Pattern of Leadership in Acts and Paul’s Letters to Churches,” in *Shepherding God’s Flock*, 86-87; Thomas R. Schreiner, “Overseeing and Serving the Church in the Pastoral and General Epistles,” in *Shepherding God’s Flock*, 93-94; Dever, “The Church,” 628-29; Allison, *Baker Compact Dictionary*, 69; and Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2328-29.



teaching you in public from house to house, testifying both to Jews and to Greeks of repentance toward God and faith in our Lord Jesus Christ” (Acts 20:20-21). These verses demonstrate that Paul’s ministry to the Ephesian elders included declaring truths profitable for their growth and teaching them about repentance and faith. Paul’s model for developing these church leaders through instruction was accompanied by “admonishing” them “with tears,” by declaring them “the whole counsel of God,” and by instructing them how to continue effective leadership at the church in Ephesus (Acts 20:26, 28, 31). Ajith Fernando explains how this passage reveals Paul’s priority on leadership development:

A good leader must give high priority to equipping others to do the work. Paul, of course, was a master at this. This is why he called only the leaders of Ephesus to come to Miletus. Though he had a general concern for the entire church at Ephesus, he took on the special responsibility of equipping leaders. When he started churches, he soon appointed leaders (14:23).<sup>13</sup>

Acts 20:17-38 represents a clear illustration of leadership development in the local church setting as Paul taught, equipped, and served the Ephesian elders with all his heart and mind.

Paul not only modeled leadership development in churches, but also taught and exhorted other leaders to do the same. Paul told Titus to set in order the churches in Crete by identifying and appointing elders in every town to serve in local church ministry (Titus 1:5-9). Titus appointed these elders in collaboration with the “advice and consent” of the local congregations as they should be qualified men, trained and chosen as leaders within the nurture of their local church environment (Titus 1:6-9).<sup>14</sup> Acts 14:21-23

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<sup>13</sup>Ajith Fernando, *Acts*, The NIV Application Commentary (Grand Rapids: Zondervan, 1998), 546.

<sup>14</sup>Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman & Holman, 1992), 278. The following commentators also agree that Titus collaborated with local church leaders. D. Edmond Hiebert states, “Probably the congregation chose the elders with the encouragement of Titus who had the responsibility of formally appointing them to office.” D. Edmond Hiebert, *Titus*, in vol. 11 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 429-30. Moss writes, “The word appoint (καταστήσης, *katastēsēs*) need not mean that Titus was to do all the picking. It may rather indicate a task more like that of the apostles in Acts 6:7 after the congregation has selected men bearing the required qualities.” C. Michael Moss, *1, 2 Timothy & Titus*, The College Press NIV Commentary (Joplin, MO: College Press, 1994), Titus 1:5. According to Calvin, Titus did not exercise some kind of “royal power” that took away each church “from the right of choosing” but rather had the role of presiding “over the public assembly in electing” the leaders—similar to Acts

reveals that Paul and Barnabas' leadership development strategy was to preach, make disciples, encourage during the difficult times, and appoint elders to lead each church.<sup>15</sup> In each city, with "prayer and fasting," Paul and Barnabas committed these pastors to God and to the task of leading Christ's flock (Acts 14:23). Alan Thompson explains that Paul and Barnabas visited these congregations in Lystra, Iconium, and Antioch to strengthen them amidst suffering and to "provide these churches with stability for the future by appointing leaders."<sup>16</sup> David Helm summarizes Paul's leadership development strategy; though he earned a "theological education in the school of Gamaliel," he viewed local churches as the context for pastoral and leadership development.<sup>17</sup> Helm elaborates,

He asked Timothy to entrust the gospel to "faithful men who will be able to teach others" (2 Tim. 2:2). He told the Ephesians that pastors and teachers were called to "equip the saints for the work of ministry" (Eph. 4:11-12). He knew his work in Crete was not complete until Titus appointed "elders in every town" (Titus 1:5). Simply put, Paul put his gospel hopes for the world on the backs of local pastors who served in local churches.<sup>18</sup>

Scripture demonstrates that Paul's plan to develop leaders was primarily conducted at the local church level.

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14:23 where Paul and Barnabas appointed elders in every church as "they ordained fit men who had been chosen or desired by the people." John Calvin, *Commentaries on the Epistles to Timothy, Titus, and Philemon*, trans. William Pringle (Bellingham, WA: CreateSpace, 2010), 290-91, Logos Bible Software.

<sup>15</sup>An important aspect of Paul's ministry strategy was to develop leaders at the churches in these locations. I. Howard Marshall explains that God worked through Paul and Barnabas "to bring many to faith, so that churches were planted and patterns of leadership established over a wide area." I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries, vol. 5 (Downers Grove, IL: InterVarsity, 1980), 214. In Derbe, Lystra, Iconium, and Antioch (of Pisidia), Paul and Barnabas not only preached the gospel and helped believers grow, they also appointed elders and spent time committing them to the Lord through prayer and fasting.

<sup>16</sup>Alan J. Thompson, *The Acts of the Risen Lord Jesus: Luke's Account of God's Unfolding Plan* (Downers Grove, IL: InterVarsity, 2011), 65.

<sup>17</sup>David Helm, "A Pastor's Forum," *9Marks Journal* 6, no. 1 (January/February 2009): 15, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>.

<sup>18</sup>*Ibid.*

**Pastoral training examples in Acts.** The book of Acts provides examples of local church leader development as the churches in Antioch, Asia Minor, and Ephesus served as the places where pastors were confirmed and sent (Acts 13:1-3), disciplined and appointed (Acts 14:21-23), as well as taught, developed, and encouraged (Acts 18:24-28, 20:17-38). Saul and Barnabas were confirmed in their calling and sent for further ministry by the leadership of the church in Antioch (Acts 13:1-3).<sup>19</sup> The fact that Paul and Barnabas repeatedly returned to the church at Antioch to report and to receive encouragement demonstrates local church responsibility for the sending of its leaders (Acts 14:26-28, 18:22-23).<sup>20</sup> Paul's strategy to develop and appoint pastors was executed in the environment of local churches in Asia Minor (Acts 14:21-23). Apollos was further instructed and developed in his leadership in the context of the church in Ephesus (Acts

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<sup>19</sup>Along with Saul and Barnabas, Acts 13:1 explains that the church in Antioch had strong leadership including prophets and teachers, Simeon, Lucius, and Manaen. Keener writes that these men were "spiritually and intellectually mature leaders, who helped to confirm the Gentile mission of Saul and Barnabas." Craig S. Keener, *Acts: An Exegetical Commentary* (Grand Rapids: Baker, 2012), 1:1982. For a thorough background to these leaders, see Keener's section on "Leaders of the Antioch Church." These church leaders, along with the church members, had met with Saul and Barnabas for edification and prayer for a whole year and a great many people had been impacted by their ministry together (Acts 11:26). After this year of effective ministry in the church at Antioch, Acts 13:2-3 describes that the church leaders confirmed the call of God on the lives of Saul and Barnabas to go to the Gentiles by hearing the will of the Holy Spirit during a time of worship. These church leaders then obeyed the will of the Spirit by laying their hands on Saul and Barnabas in an act of confirmation of their calling, spent time praying for them, and sent them off to minister to the Gentiles. Keener explains how God worked to send Saul and Barnabas through the confirmation of the church leadership: "The Spirit calls the church's leadership to share responsibility for sending them out." *Ibid.*, 1:1991. This passage is a clear example of a local church that confirmed and sent its leaders for ministry.

<sup>20</sup>Related to this passage, Bruce explains how the church of Antioch shared in the responsibility of the work God was doing through Paul and Barnabas: "The church of Antioch was naturally eager to learn how they had fared: it had shared in the responsibility and the glory of their service." F. F. Bruce, *The Book of the Acts*, *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1988), 281. Schnabel explains the strength of Paul's connection with the church in Antioch: "Paul did not operate as a missionary independent of the church but as a missionary who belonged to a local congregation, who was recommissioned by a local congregation to a new missionary initiative, and who regarded himself to be accountable to the congregations in Antioch and in Jerusalem—two churches which he regularly visited after the conclusion of another phase of missionary work." Eckhard J. Schnabel, *Acts*, *Zondervan Exegetical Commentary on the New Testament* (Grand Rapids: Zondervan, 2012), Acts 13:1-12.

18:24-26).<sup>21</sup> He was also confirmed, encouraged, and sent for further ministry by this same local church (Acts 18:27-28).<sup>22</sup> These examples in Acts, Timothy's development and leadership, and Paul's ministry all reveal important pastoral training themes and examples.

### **Pastoral Training in Christian History**

Not only does Scripture provide examples of pastoral training, Christian history also contains instances of preparing pastors for ministry. Two notable examples are John Calvin at The Genevan Academy and Charles Spurgeon at The Pastors' College in London.

#### **John Calvin in Geneva**

Proper pastoral training and ministry execution was important to John Calvin as he devoted an entire chapter in his *Institutes of the Christian Religion* to the "election and office" of pastors.<sup>23</sup> Calvin weaves his high view of pastors throughout this section of the *Institutes* as they "perform the function of his ambassadors" for God so that people

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<sup>21</sup>The church at Ephesus came alongside Apollos during his teaching and preaching ministry to give him much needed instruction and send him for further ministry. Acts 18:24-28 describes Apollos as an eloquent and effective speaker, competent in the Scriptures, fervent in spirit, and knowledgeable of the things concerning Jesus. Yet as the leaders and members of church that met in Ephesus related with Apollos it became clear that he needed further instruction and development in order to continue maximum effectiveness for the cause of Christ. So Priscilla and Aquila, instrumental figures in the church at Ephesus, took Apollos aside and helped him learn the way of God more accurately by explaining about the baptism of Jesus as he only knew about the baptism of John (Acts 18:25-26; 1 Cor 16:19).

<sup>22</sup>After spending time in Ephesus, Apollos desired to continue ministry by traveling to Achaia. The brothers at Ephesus agreed with this direction and sent Apollos for his next ministry assignment, encouraging Apollos to go and writing to the disciples in Achaia encouraging them to welcome Apollos (Acts 18:27). Bock comments on the significance of the brothers writing to the disciples in Achaia: "Apollos now understands better than before the full benefits offered in salvation, especially as it relates to the Spirit of God. Certainly the commendation of him to Achaia tells us that the church does not have any concerns after the time of additional instruction." Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2007), 592. This scene is a clear example of a local church developing and sending a leader. At a crucial stage in Apollos' leadership and ministry, the church at Ephesus helped him gain important knowledge as well as encouraged and sent him to his next place of ministry. *Ibid.*, 593-94.

<sup>23</sup>Calvin entitles this section "of the teachers and ministers of the church. Their election and office," and covers themes such as the honorable nature of pastoral ministry, the advantages of pastoral ministry for the church, the roles of church leaders, and the ordination and calling of pastors. John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge. (Edinburgh: The Calvin Translation Society, 1845), 56, Logos Bible Software.

can “receive the common doctrine” and “obey his word.”<sup>24</sup> Calvin explains that God, in his mercy, uses pastors as “the ministry of men . . . doing his own work through their lips.”<sup>25</sup> Calvin’s emphasis on the importance of pastors led to the founding of The Genevan Academy in 1559, as an institution of higher learning to develop well-educated students, teach theologians, and train pastors.<sup>26</sup> Teaching at the school was an integral part of Calvin’s pastoral assignment at St. Pierre Church as he lectured twice a week. Calvin also recruited high-caliber professors, served as a liaison between the school and the civil authorities, and invested in the many students that attended the school (1559-1564). In Calvin’s day, the Genevan Academy held classes in disciplines such as humanities, biblical languages, Old and New Testament, and theology. The Genevan Academy became a significant location for training young men in the Reformed tradition. At the time of Calvin’s death, the advanced branch of Academy for training ministers and theologians contained around 300 students and had trained and sent out hundreds of pastors to Reformed churches throughout Europe, influencing places such as the Netherlands, Scotland, and England.<sup>27</sup> Many of these countries established their own schools patterned after the Genevan model. The Academy impacted influential Reformed churches (France and Zurich) and prominent Reformed schools of higher learning (Heidelberg and Leiden).<sup>28</sup>

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<sup>24</sup>Calvin, *Institutes of the Christian Religion*, 57. In section 1 of the chapter, Calvin provides scriptural rationale for God’s using pastors to do his work such as to declare his grace in using men for his purposes, to train people in humility as they obey his word preached by pastors, and to bind his leaders and congregations together in charity.

<sup>25</sup>Ibid.

<sup>26</sup>For further study on how Calvin influenced students at the Academy and how the Academy influenced many other educational institutions, see Karin Maag, “Calvin and Students,” in *The Calvin Handbook*, ed. Herman J. Selderhuis (Grand Rapids: Eerdmans, 2009), 165-71.

<sup>27</sup>Gonzalez explains that five years after founding of the Academy, Beza reported 300 students and among those students were “several that would take Calvinism to the Netherlands, Scotland, and England.” Justo Gonzalez, *The History of Theological Education* (Nashville: Abingdon, 2015), 76.

<sup>28</sup>Karin Maag, *Seminary or University? The Genevan Academy and Reformed Higher Education, 1560-1620* (Aldershot, UK: Scholar Press, 1995).

Because of the success of the Genevan Academy and the University of Wittenburg from Luther's tradition, formal theological studies became a requirement for ordination and the "norm for many churches" for centuries.<sup>29</sup> The Genevan Academy demonstrated great influence yet at its foundation and beginnings was a theologian-pastor with a heart to train other leaders in the context of the local church in his town.

### **Charles Spurgeon in London**

Charles Spurgeon preparing pastors at the Metropolitan Tabernacle is also an example of local church pastoral training. Spurgeon recognized the great importance of training pastors through the local church. He said, "No work can possibly confer a greater benefit upon mankind than the training of ministers whom God has chosen"<sup>30</sup> In remaining true to this conviction, Spurgeon founded The Pastors' College at the Metropolitan Tabernacle in London. Spurgeon spent much of his time directing the college, teaching, and interacting with the students. His goal as a lecturer at the college was to develop the speaking skills of the students and help them understand and preach the Word of God in a spirit of "consecration, courage, and confidence" in the Lord.<sup>31</sup> Spurgeon viewed himself as a guide for preachers who needed further training and study. His lectures covered topics such as character, prayer, choosing a text, speech mechanics, how to open-air preach, reliance on the Holy Spirit, and using anecdotes and illustrations. Spurgeon believed that the maintenance of a truly spiritual Pastors' College was "the readiest way in which to

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<sup>29</sup>Gonzalez, *The History of Theological Education*, 77.

<sup>30</sup>C. H. Spurgeon, *Lectures to My Students* (Peabody, MA: Hendrickson, 2011), viii.

<sup>31</sup>Ibid. Spurgeon's volume contains thirteen lectures that he taught to his pastoral students at the Metropolitan Tabernacle's Pastors' College. Spurgeon said, "The College aims at training preachers rather than scholars. To develop the faculty of ready speech, and to help them understand the Word of God, and to foster a spirit of consecration, courage, and confidence in God. . . . To be wise to win souls is the wisdom ministers should possess." Ibid., vii-viii. Requirements to the college included those who had experience preaching and wanted to be further trained, those who were of earnest spirit and established Christian character, and those who endeavored to improve themselves.

bless the churches and influence the church and the world for good.”<sup>32</sup> During Spurgeon’s lifetime, The Pastors’ College had 900 students come through and sent trained pastors to hundreds of churches throughout Europe.

## Historical Survey

Albert Mohler mentions Calvin at Geneva and other examples of pastoral training throughout Christian history in his article “Training Pastors in Church.”<sup>33</sup> Mohler surveys the history of the education of pastors from the biblical era up until modern day. According to Mohler, notable historical approaches to training pastors are Paul mentoring Timothy as a pastor, priestly orders and monastic communities training their leaders, Luther educating pastors at Wittenberg, and Calvin in Geneva preparing clergy for the ministry.<sup>34</sup> Another notable historical example is Dietrich Bonhoeffer, who served as a teacher and director of a seminary community focused on theological integrity, spiritual disciplines, worship, Christian community, and a strong connection to practical local church ministry.<sup>35</sup> In early American history, churches trained pastors. John Frame describes the process: “A young man feeling the call from God to the ministry would associate himself with a church pastor, receive training from him, participate in the work

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<sup>32</sup>C. H. Spurgeon, *The Full Harvest: C. H. Spurgeon Autobiography* (Edinburgh: Banner of Truth Trust, 1973), 2:96.

<sup>33</sup>R. Albert Mohler, Jr., “Training Pastors in Church,” *Reformed Theology Articles at Ligonier.org*, February 1, 2008, accessed August 1, 2015, [www.ligonier.org/learn/articles/training-pastors-church/](http://www.ligonier.org/learn/articles/training-pastors-church/).

<sup>34</sup>Ibid.

<sup>35</sup>An excellent description and analysis of this seminary community at Finkenwalde, Germany, in the 1930s is Paul House, *Bonhoeffer’s Seminary Vision* (Wheaton, IL: Crossway, 2015). House explains that the students were there full-time as the seminary community provided them with “fellowship, accountability in daily spiritual disciplines, further biblical studies, pastoral care skills, and preaching opportunities.” Ibid., 45.

of the parish, perhaps even live in the pastor's home."<sup>36</sup> As the country grew, theological and pastoral training shifted to academic institutions. Mohler describes that by the beginning of the twentieth century, the seminary "was where most young ministers received their theological educations."<sup>37</sup> Today, a variety of groups train pastors, including seminaries, Bible colleges, denominations, para-church organizations, nonprofit training institutions, local churches, or a combination of these entities.

### Definitions

Defining a few important terms provides clarity for reviewing current literature on pastoral training and answering the research questions of this study.

*Local church.* The church universal is the community of "all true believers for all time," both "in heaven and on earth."<sup>38</sup> A local church represents a subset of the church universal as a gathering of believers in Jesus Christ to "make the gospel visible."<sup>39</sup> Gregg Allison describes the characteristics of a local church as oriented to God's glory, Word-centered, Spirit-activated, covenantal, confessional, missional, and assembled as pilgrims on the way to an eschatological destiny.<sup>40</sup> According to Geiger and Peck, the local church is designed to "create and commission" leaders.<sup>41</sup>

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<sup>36</sup>John M. Frame, "Proposal for a New Seminary," *Frame-Poythress.org*, May 23, 2012, accessed April 15, 2016, [www.frame-poythress.org/proposal-for-a-new-seminary/](http://www.frame-poythress.org/proposal-for-a-new-seminary/).

<sup>37</sup>Mohler, "Training Pastors in Church."

<sup>38</sup>Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 2000), 853. For further study on the definitions of *local church* versus *universal church*, the nature of the church, and its marks and purposes, see Grudem's chap. 44. Allison writes, "The universal church, composed of all Christians both in heaven and on earth." Allison, *Baker Compact Dictionary*, 41,

<sup>39</sup>Dever, "The Church," 604.

<sup>40</sup>Allison, *Sojourners and Strangers*, 31-32. Allison, *Baker Compact Dictionary*, 41. For an excellent treatment of these topics and other issues related to the definitions, characteristics, and ministries of the church, consult Allison's book *Sojourners and Strangers*.

<sup>41</sup>Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B & H, 2016), 4.



*Pastor.* A pastor is a Christian minister who teaches, nurtures, and cares for a local congregation.<sup>42</sup> *Pastor* refers to the “main governing office” of a local church.<sup>43</sup> Types include lead pastor, senior pastor, or any associates serving in a local church. Scripture uses the terms for *pastor* and *elder* interchangeably, thus referring to the same office—one who ministers to a congregation with “oversight or eldership.”<sup>44</sup> Allison describes the four major responsibilities of pastors as “teaching, leading, praying, and shepherding.”<sup>45</sup> Peter exhorts pastors to “be shepherds of God’s flock under your care until the Chief Shepherd appears” (1 Pet 5:2). Thus, a pastor is responsible for the well-being and general oversight of a local church.

*Pastoral training.* Brian Croft summarizes the responsibilities of pastoral leadership: (1) guard the truth, (2) preach the Word, (3) pray for the flock, (4) set an example, (5) visit the sick, (6) comfort the grieving, (7) care for widows, (8) confront sin, (9) encourage the weaker sheep, and (10) identify and train leaders.<sup>46</sup> Thus, pastoral

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<sup>42</sup>Millard J. Erickson, *The Concise Dictionary of Christian Theology* (Wheaton, IL: Crossway, 2001), 150. A pastor “performs the capacities of teaching, spiritually nurturing, and caring.”

<sup>43</sup>Grudem explains that *pastor* is “a term used interchangeably with ‘elder,’ ‘overseer,’ and ‘bishop’ to refer to the main governing office of a local church in the New Testament. Translating the Greek *poimen*, the term identifies the shepherding task with the office of elder.” Grudem, *Systematic Theology*, 1251. For a full treatment of passages and explanations, see pp. 912-18. See also Alexander Strauch, *Biblical Eldership* (Littleton, CO: Lewis and Roth, 1995).

<sup>44</sup>Allison, *Sojourners and Strangers*, 211-12. Allison states, “The term *presbyteros* (“presbyter, elder”) is used interchangeably in Scripture with *episkopos* (“bishop”) and *poimen* (“pastor”); thus *elder*, *bishop*, and *pastor* refer to the same office.” Allison, *Baker Compact Dictionary*, 69. Also see Jason K. Allen, *Discerning Your Call to Ministry* (Chicago: Moody, 2016), 28-29. Many churches today hire pastoral staff and have an elder board composed of pastoral staff and volunteer lay leaders, thus slightly distinguishing between elder and pastoral staff. Yet the roles of pastoral staff and elders remain generally the same.

<sup>45</sup>Allison, *Sojourners and Strangers*, 219. Allison, *Baker Compact Dictionary*, 70-71, succinctly describes the responsibilities of pastors as “teaching; or communicating sound doctrine; leading, or providing overall direction; praying, especially for the sick; and shepherding, or guiding, nourishing, and protecting the church.” The qualifications of elder and pastor are also the same in Scripture described in 1 Tim 3:1-7 and Titus 1:5-9.

<sup>46</sup>Brian Croft, *The Pastor’s Ministry* (Grand Rapids: Zondervan, 2015), 16-17. This book is organized around Croft’s list of the top ten scriptural priorities for pastors. Of particular note is chap. 10 as Croft explains how to identify and train future leaders in the local church. He explains three broad categories of someone who is qualified: (1) one who is transformed by the gospel, (2) one who earnestly

training is the process of preparing pastors to lead their churches effectively and fulfill the duties of their charge to shepherd the flock of God (1 Pet 5:1-4).

*Pastoral training approach.* A pastoral training approach, then, is a method, model, or program that a local church employs for preparing pastors to lead their churches effectively and fulfill the responsibilities of their calling.

### **Current Status of Pastoral Training**

Given the wide variety of groups training pastors today, what is the modern landscape of this important task? Having examined biblical and historical examples of pastoral training and defined important terms, the current status of pastoral training is discussed. This review of the contemporary literature on pastoral training is organized by (1) explaining where pastoral development occurs, (2) examining the rationale authors use for local church training responsibility, and (3) exploring how writers explain the process of equipping pastors for ministry.

### **Where Are Pastors Trained Today?**

Modern day pastors receive training in a variety of contexts, such as academic institutions, churches, para-church organizations, and non-profit training groups. For their ongoing development, many pastors utilize seminars, conferences, peer groups, mentors, and online resources. In *Re: Vision: The Key to Transforming your Church*, Malphurs and Penfold explain the landscape of pastoral training based on their research about leadership development.<sup>47</sup> They categorize three main locations where pastoral leadership

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desires the work, and (3) one who possesses biblical character. Croft also demonstrates how his church trains future leaders in progressive steps: test, train, affirm, and send.

<sup>47</sup>Malphurs and Penfold's research contains both a quantitative component as they sent a pastoral leadership survey to over one-hundred pastors, and a qualitative component as they followed up with interviewing pastors one-on-one. Aubrey Malphurs and Gordon E. Penfold, *Re: Vision: The Key to Transforming Your Church* (Grand Rapids: Baker, 2014), 14.

development takes place today: churches, seminaries, and denominations.<sup>48</sup> The authors write that some denominations provide training, but the two major entities emerging from their research that train pastors today are academic institutions and churches. Malphurs and Penfold's research found problems with how both academic institutions and churches train pastors. Regarding the churches, they identified,

In the local church, pastoral leadership is also a key, if not the key, to vibrant church life. Unfortunately, pastoral leadership appears to be absent or seriously restricted in many churches. . . . How many churches have in place a program for developing leaders at every level of the church? The answer is few.<sup>49</sup>

Regarding academic institutions, Malphurs and Penfold found,

Seminaries aren't fully developing visionary leaders. If you check the catalogs of most major seminaries, you'll find little if anything in the curriculum on leadership and leadership development. . . . Seminaries tend to attract leaders but are doing little to train them specifically in the area of leadership. At best, most seminaries train scholar-chaplains, not scholar-leaders. The church is crying out for visionary leaders.<sup>50</sup>

Thus, Malphurs and Penfold identify the need for revision and improvement for both seminaries and churches. Since churches and seminaries represent the major pastoral training institutions today, how have authors explained the positives and negatives of seminaries as well as their proper relationship to churches?

**Strengths of seminary education.** Seminaries provide robust theological education. James M. Boice says that young men preparing for the pastorate need "strong systematic theological training. Some churches do this, but seminaries can do it better."<sup>51</sup> Boice also highlights how seminaries teach through their publications: "The church needs a seminary not just to teach students but to teach pastors through the publications of

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<sup>48</sup>Malphurs and Penfold, *Re: Vision*, 64-66.

<sup>49</sup>*Ibid.*, 26, 29.

<sup>50</sup>*Ibid.*, 30. Malphurs and Penfold also conclude, "Primary responsibility for leadership training falls to the local church, not to seminaries and Bible colleges." *Ibid.*, 257.

<sup>51</sup>James M. Boice, "The Church and Seminary: A Reciprocal Relationship," *Christianity Today*, February 1979, 15.

faculty.”<sup>52</sup> Mohler explains that theological institutions provide a “depth and breadth” of formal studies and describes an ideal seminary as an

intentional gathering of Christian scholars who are dedicated to the preparation of ministers, committed to biblical truth, gifted in modeling and teaching the tasks of ministry, and passionate about the Gospel. No other educational institution exists to serve the needs of churches in this way.<sup>53</sup>

Malphrus and Penfold recognize the strengths of seminaries as teaching the Bible, theology, original languages, and preaching.<sup>54</sup> They explain that seminaries also cultivate scholars who interact with culture and equip the church, provide in-depth Bible teaching often difficult to find in a local church, and can educate in a shorter time than the local church.<sup>55</sup>

**Limitations of seminary education.** Though many positives exist, writers often explain the limitations of theological institutions for pastoral training. Selzer explains that many students expect to be fully trained at seminary, yet often find themselves frustrated and ill-prepared upon completion of their degree because what they learned remained in the “cognitive realm of students’ minds instead of being put into action.”<sup>56</sup> Training that occurs exclusively within the academic arena will “produce a weakness in the area of ministry skills.”<sup>57</sup> Mohler agrees and says that theological institutions “cannot

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<sup>52</sup>Boice, “The Church and Seminary,” 15.

<sup>53</sup>Mohler, “Training Pastors in Church.”

<sup>54</sup>Malphurs and Penfold, *Re: Vision*, 220.

<sup>55</sup>Ibid.

<sup>56</sup>Elizabeth H. Selzer, “Effectiveness of a Seminary’s Training and Mentoring Program and Subsequent Job Satisfaction of Its Graduates,” *Journal of Research on Christian Education* 17, no. 1 (2008): 25.

<sup>57</sup>Irvin A. Busenitz, “Training for Pastoral Ministry,” in *Rediscovering Pastoral Ministry*, ed. John MacArthur (Dallas: Word, 1995), 133. Busenitz writes, “The church gave birth to the seminary and needs the seminary; the seminary was born for the purpose of assisting and serving the church and thus needs the church. Training that occurs exclusively within the local church will often produce a weakness in the area of biblical knowledge and theology. Training that occurs exclusively within the academic arena will produce a weakness in the area of ministry skills. The two must blend together throughout the

replace the local church as the context where ministry is learned most directly.”<sup>58</sup> George Barna’s research confirmed weaknesses in seminaries in the area of practical leadership skills and training.<sup>59</sup> Barna’s study also identifies other limitations of some seminaries, including low standards of character requirements, faculty with little experience in ministry, little emphasis on skill or character development, absence of community within the student body, and weak support after graduation.<sup>60</sup> The Barna Group’s follow-up study in 2017, found that many pastors felt they were “not adequately prepared” in seminary for counseling or solving people’s problems, administrative burdens, and handling conflict.<sup>61</sup> Boice explains the financial limitation of seminaries: “To survive, the seminary needs the financial support of the church . . . seminaries can be effective only as churches supply them with enough financial resources to prepare qualified servants.”<sup>62</sup>

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preparation process. The lifeblood of effective training depends on this vital linkage.” Busenitz, “Training for Pastoral Ministry,” 133.

<sup>58</sup>Mohler, “Training Pastors in Church.”

<sup>59</sup>George Barna, *Today’s Pastors* (Ventura, CA: Regal, 1993), 147. The insights in Barna’s book are based on data from surveys and interviews conducted by the Barna Research Group of 1,033 senior pastors. Barna concluded that a pastoral leadership problem exists because there is “no systematic means of assessing the quality of the job we are doing in *identifying, training, evaluating, and supporting pastors.*” Ibid., 17. Barna proposed an alternative model for training pastors to lead that included comprehensive requirements, mentors who are leading in the trenches of ministry, a balance of education and practical skills training, internships, community, pastors groups, and ongoing further education and training. Ibid., 146-50.

<sup>60</sup>Ibid., 137-51. Barna explains, “Our exploration of seminaries has found that few offer courses in practices such as management, finance, building community, marketing, personnel development, community research, ministry assessment, spiritual gifts identification, and development and volunteer management. But what pastor can avoid these areas?” Ibid., 147.

<sup>61</sup>Barna Group, *The State of Pastors: How Today’s Faith Leaders Are Navigating Life and Leadership in an Age of Complexity* (Ventura, CA: Barna, 2017), 65. Only 9 percent of pastors give top marks, saying seminary does “very well” and half say it does “somewhat well.” Two in five pastors believe seminary does “not too well” (34 percent) or “not at all well” (8 percent) at preparing people for effective church leadership. The Barna Group summarizes this aspect of their research: “most church leaders feel unprepared to minister as effectively in a changing context as they would like.” Ibid., 67. For this study, Barna researchers interviewed over 14,000 Protestant senior pastors online or by telephone from 2006-2016.

<sup>62</sup>Boice, “The Church and Seminary,” 15.

Boice also says that seminaries are dependent on the church for equipping contexts and models to follow and sometimes “rob the church of academically gifted pastors.”<sup>63</sup>

In “A Proposal for a New Seminary,” John Frame reveals weaknesses with seminaries: (1) students are trained as scholars much more than as ministers, (2) academic subjects are not clearly related to the practical work of ministry, and (3) many seminary graduates are not spiritually ready for the challenges of ministry.<sup>64</sup> Frame does believe there is a place for specialized academic courses in the training of pastors, but he writes,

The academic machinery is simply incapable of measuring the things that really matter—a man’s obedience to God’s Word, his perseverance in prayer, his self-control, his ability to rule without pride, the spiritual power of his preaching in the conversion of men and the edification of the church.<sup>65</sup>

Because of these limitations, Frame strongly believes that “training for the ministry is the work of the church.”<sup>66</sup>

The changing landscape of American culture toward secular ideology has created new needs for pastoral training. Thom Rainer, in his article “Ten Areas Where Pastors Need to be Trained for the 21<sup>st</sup> Century,” explains that because of cultural and technological changes, pastors need to be trained in areas such as social media communication, relating to increasingly non-Christian culture and communities, complex leadership skills, speaking to unregenerate church members, and handling cultural criticism and loss of respect for church leaders.<sup>67</sup> Seminaries cannot fully address these areas

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<sup>63</sup>Boice, “The Church and Seminary,” 15.

<sup>64</sup>Frame, “Proposal for a New Seminary.” Frame elaborates on limitations and weaknesses of some seminaries: “The crushing academic work-load, the uninspiring and unhelpful courses, the financial agonies, the too-busy professors, the equally hard-pressed fellow students all contribute to the spiritual debilitation.”

<sup>65</sup>Ibid. Frame proposes “The actual training, the development of ministerial qualifications, must in any case take place in a non-academy.” Ibid.

<sup>66</sup>Ibid.

<sup>67</sup>Thom Rainer, “Ten Areas Where Pastors Need to Be Trained for the 21<sup>st</sup> Century,” March 8, 2014, accessed December 2, 2016, <http://thomrainer.com/2014/ten-areas-where-pastors-need-to-be-trained-for-the-21st-century/>. Rainer also mentions categories of decline of cultural Christians in churches, a new

because they require extensive local church experience where pastors are able to relate with their church culture and local community.

**The relationship of the seminary and the local church.** Having described positives and weaknesses of academic institutions, what then is their proper relationship with churches? Many scholars believe that local churches are primary for pastoral training and seminaries can greatly assist churches in the task. In Justo Gonzalez's *History of Theological Education*, he explains that seminaries are "a relatively recent invention" in Christian history.<sup>68</sup> Gonzalez suggests that no matter how much value is placed on academic institutions or how important of a role they have in preparing ministers, seminaries "are not part of the essence of the church. The church can exist, and indeed did exist for fifteen centuries, without seminaries."<sup>69</sup> Yet Gonzalez acknowledges the importance of education by describing the times when the churches flourished: "The church has always had a highly educated pastoral ministry."<sup>70</sup> Boice recognizes that the church is fundamental and primary: "Suppose all the seminaries disappeared. Would the church survive? Of course. The church does not need the seminary for its life."<sup>71</sup> Boice also recognizes today's reality: "But the pattern for all professions today is that of formal advanced education. We need seminaries to educate the ministers in the way the church

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work/life balance, the community as a mission field, a more critical world, and more churches in need of revitalization.

<sup>68</sup>Gonzalez, *History of Theological Education*, 117. This volume traces trends in theological education throughout the history of the church. Chaps. 15-16 are particularly helpful as Gonzalez provides a brief overview of theological education from the early church until today and describes implications of his historical themes for modern churches and theological institutions.

<sup>69</sup>Ibid.

<sup>70</sup>Ibid. Gonzalez explains, "Most of the great leaders of the ancient church were highly educated persons." Ibid.

<sup>71</sup>Boice, "The Church and Seminary," 15.

can't."<sup>72</sup> Boice also believes that the church and seminary have a reciprocal relationship: "The church and seminary complement each other. The seminary would not exist without the church, and the church would be weakened without the seminary."<sup>73</sup> Hershael York believes this type of healthy relationship between seminary and church is possible when "the churches accept the primary responsibility for the spiritual formation of ministers and when those whom God has called understand that seminary training can enhance and enrich their service to the church but never supplant it."<sup>74</sup> Churches hold the fundamental responsibility to train pastors, yet many need academic institutions to help them prepare and equip their leaders in a comprehensive manner.

**Healthy partnerships.** The authors of *The Leadership Baton* explain the importance of healthy partnerships between academic institutions and churches: "Christian colleges, Bible colleges, and seminaries provide the kinds of learning opportunities few local churches can offer. We need effective partnerships between local churches and Christian schools."<sup>75</sup> What might this type of partnership look like in contemporary church life? Malphurs and Penfold explain the essentials of a healthy partnership of church and seminary in pastoral training:

Seminaries should work closely with churches that can provide the kind of experience that will prepare students for church-related ministries. This would include internships and residencies, much like those offered in a teaching hospital. They can provide students with opportunities to confirm their divine design and ministry direction. They could give them a broad range of ministry experiences they would never get in a

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<sup>72</sup>Boice, "The Church and Seminary," 15.

<sup>73</sup>Ibid.

<sup>74</sup>Hershael York, "Why Seminary Can Never Qualify Anyone for Ministry," November 7, 2014, accessed December 4, 2016, <http://www.sbts.edu/blogs/2014/11/07/why-seminary-can-never-qualify-anyone-for-ministry>.

<sup>75</sup>Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids: Zondervan, 2004), 187. The insights in this book are based on fifteen years of ministry through the Center for Church Based Training (CCBT). This group writes and publishes church-based training resources, conducts conferences and workshops, and provides consulting. Since 1995, CCBT "has distributed over thirty thousand courses to over a thousand churches." Ibid., 19.



seminary. Interns would have opportunities to look over the pastor's or staff's shoulders as they do ministry.<sup>76</sup>

Seminaries can focus on specific ways to collaborate with local churches.<sup>77</sup> Suggestions to help seminaries train pastors through local churches are (1) assist them in discovering God's will for their vocational direction, (2) require a leadership development plan for each student attached to a congregation, (3) partner with churches through internships and residencies, and (4) enlist mentors and coaches from churches to help students prepare for real life.<sup>78</sup> Irvin Buesnitz summarizes this idea of reciprocal, healthy partnerships:

The church gave birth to the seminary and needs the seminary; the seminary was born for the purpose of assisting and serving the church and thus needs the church. . . . The two must blend together throughout the preparation process. The lifeblood of effective training depends on this vital linkage.<sup>79</sup>

Examples of healthy partnerships include academic institutions assisting churches before, during, and after seminary.

Before seminary, many churches identify potential pastors and provide experience through internships or staff positions. Seminaries offer distance education, online classes, extension centers, and hybrid classes to help young ministers begin their training. An example of an organization utilizing this partnership with churches before

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<sup>76</sup>Malphurs and Penfold, *Re: Vision*, 221.

<sup>77</sup>Two recent research projects that provide examples of healthy partnerships between seminaries and local churches are Nathan Hollis Gunter, "Mission Agency Methods for Equipping Kenyan Pastors as Shepherd Leaders: A Multi-Case Study" (Ed.D. thesis, The Southern Baptist Theological Seminary, 2016); and Aaron Francis Filippone, "Servant Leadership in Church-Based Pastoral Training Programs: A Multi-Case Study" (Ed.D. thesis, The Southern Baptist Theological Seminary, 2016).

<sup>78</sup>Malphurs and Penfold, *Re: Vision*, 221. Another author who provides helpful examples to help academic institutions build healthy partnerships with local churches is Rick Thoman, "Leadership Development: Churches Don't Have to Go It Alone, Part I," *Christian Education Journal* 6, no. 2 (2009): 282-99; Rick Thoman, "Leadership Development: Churches Don't Have to Go It Alone, Part II," *Christian Education Journal* 8, no. 2 (2011): 27-45. Thoman says, "Colleges and seminaries need to remember that we are not the church, but should come alongside (para-church) and assist in the preparation of her leaders. The academy needs to look for creative ways to partner with local churches by soliciting their counsel, being involved as members, and embedding our students in the church during their entire academic experience." Thoman, "Leadership Development, Part II," 41-42.

<sup>79</sup>Busenitz, "Training for Pastoral Ministry," 133.

seminary is the Ministry Training Strategy described in *The Trellis and the Vine* by Collin Marshall and Tony Payne.<sup>80</sup> Men who demonstrate potential or “people worth watching” are recruited into a two-year, full-immersion experience of working for a church.<sup>81</sup> During this time, their “convictions, character, and competencies” are tested and developed.<sup>82</sup> Under the supervision of an experienced minister, young ministers “catch the nature and rhythms” of church ministry as they pick up valuable lessons and test their suitability for long-term ministry.<sup>83</sup>

At seminary, students often make connections with local churches through field education.<sup>84</sup> The Commission on Accrediting for the Association of Theological Schools values field education experience. This value is reflected in the current ATS standards of accreditation document posted in January 2015.<sup>85</sup> The ATS requires the

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<sup>80</sup>Colin Marshall and Tony Payne, *The Trellis and the Vine* (Kingsford, Australia: Matthias, 2009), 143-50. This Ministry Training Strategy is described in chap. 11 of the book and connected to their ministry mind-shift eight, from relying on training institutions to establishing local training. The authors describe the MTS as an intermediate step of training before formal theological education where the trainees are tested, trained, and developed along the path to full-time ministry. The MTS has been helping churches implement two-year ministry apprenticeships for twenty years in Australia and other parts of the world. For more information, see the MTS training book by Colin Marshall, *Passing the Baton: A Handbook for Ministry Apprenticeship* (Kingsford, Australia: Matthias, 2007).

<sup>81</sup>Marshall and Payne, *The Trellis and the Vine*, 127, 128-42.

<sup>82</sup>*Ibid.*, 143.

<sup>83</sup>*Ibid.*

<sup>84</sup>For further study on field education, see Harley Atkinson, “An Introduction to Field Education in Higher Christian Education,” *Christian Education Journal* 6, no. 1 (2009): 9-23. Atkinson lists and defines the types of field education: internship, externship, practicum, service learning, and Christian service. Also see Richard Leyda, “Models for Ministry Internship for Colleges and Seminaries,” *Christian Education Journal* 6, no. 1 (2010): 27-30. Leyda categorizes field education models into two main categories: integrated (field education is taken at the same time as class work) and block (field education is taken exclusively). Leyda describes three types of block field education: intensive (approximately 2 months), immersion or extended (6 months to a year), and independent (field work that has little or no connection to a formal educational setting).

<sup>85</sup>The Association of Theological Schools, “Standards of Accreditation,” January 21, 2015, 61, accessed October 13, 2015, <http://www.ats.edu/accrediting/standards-and-notations>. The schools are also to select qualified persons as field supervisors who are trained in supervisory methods and the expectations of

M.Div. program in seminary to demonstrate a focus on the student’s capacity for ministerial and public leadership. Within this focus, the programs are to provide opportunities for education through supervised experiences in ministry. Elizabeth Selzer’s research revealed that mentoring relationships and learning contracts during seminary help students transfer cognitive learning into action.<sup>86</sup> George Hillman explains partnerships with churches through field education during seminary in *Ministry Greenhouse*.<sup>87</sup> Hillman suggests that when academic institutions collaborate with churches well, congregations become leadership development contexts or ministry greenhouses that grow church leaders. Practical leadership lessons from field experiences include understanding organizational culture, learning leadership and management skills, sharpening people skills, identifying personal strengths and assets, and identifying potential areas of character downfall.<sup>88</sup> Shane Parker describes the purpose of the field education requirement: “Theological field education is about both the development of competencies and the enhancement of character for the present and the future.”<sup>89</sup> Hillman summarizes, “When Bible colleges and seminaries collaborate with the local church and ministry

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the school. The field education experiences should have sufficient duration and intensity to provide the opportunity to gain expertise in ministry leadership tasks in the church.

<sup>86</sup>Selzer studied the effectiveness of Denver Seminary’s field education program by gathering data from graduates as they reflected on the elements of the program. Selzer, “Effectiveness of a Seminary’s Training,” 25-53.

<sup>87</sup>George Hillman, Jr., *Ministry Greenhouse* (Lanham, MD: Rowman & Littlefield, 2008), 6. Hillman guides the reader through the rationale behind an internship, the benefits of an internship, and the elements of an effective internship, such as choosing an appropriate location, establishing a good mentoring relationship, and creating effective goals.

<sup>88</sup>Ibid.

<sup>89</sup>Shane Parker, “The Supervisor as Mentor-Coach,” *Christian Education Journal* 6, no. 1 (2010): 56. Parker discusses the field education supervisor connected to the themes of mentoring and coaching. Supervisors should strive to be both mentors and coaches—remembering that field education is about both the development of ministry skills and the enhancement of character. Supervisors can be teachers as well by relaying knowledge, wisdom, and experience. Parker also highlights certain areas of importance for the mentor-coach, including helping the student focus on life transformation and engaging in supportive, dialogue-assisted theological reflection.

organizations to develop the next generation of leaders, they cultivate leaders who are sound doctrinally and practically.”<sup>90</sup> During seminary, field education assists seminaries in collaborating with local churches to train pastors.

Following seminary, schools have opportunities to work with local churches to place ministers into pastoral positions. Some academic institutions have administrative support to help students find positions in churches. Other seminaries offer alumni courses and conferences to further develop pastors. Some continuing education experiences after seminary are offered in and through local churches. An example of this is The Charles Simeon Trust group based at Holy Trinity Church in Chicago. This group offers continuing education workshops for pastors through local churches.<sup>91</sup> Internships and residencies are also a part of the church structure designed to help a pastor transition into ministry after seminary.<sup>92</sup> The church also constructed a six-year pastoral training program for young ministers containing elements for before, during, and after seminary.<sup>93</sup>

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<sup>90</sup>Hillman, *Ministry Greenhouse*, 6.

<sup>91</sup>Themes in these workshops include biblical exposition, preaching, biblical theology, systematic theology, and literary genre. These workshops are designed to further develop pastors in their study and preaching skills.

<sup>92</sup>Another group that has focused on transitioning pastoral students into ministry positions after school is the Transition into Ministry or TiM program. See David J. Wood, “Transition into Ministry: Reconceiving the Boundaries between Seminaries and Congregations,” in *For Life Abundant*, ed. Dorothy Bass and Craig Dykstra (Grand Rapids: Eerdmans, 2008), 290-304. Wood explains that the TiM program, sponsored by the Lily Endowment, assists pastoral development through connecting new graduates with churches willing to invest in a two-year residential internship. These programs help new graduates make the transition into pastoral ministry while receiving much needed mentoring, nurturing, and coaching. Wood’s five formative features of a TiM program are (1) immersion into a congregation and into pastoral life, (2) integration into a community of practitioners, (3) peer engagement through shared practice, (4) a mutually appreciative encounter between laity and pastor, (5) ordered reading and reflection on texts with fellow practitioner.

<sup>93</sup>This program is called The Simeon Model. Its goal is to train pastors and church leaders by capturing the best of formal seminary education and applying it directly into a functioning church context. The Simeon Model leaders state, “We believe this synthesis of formal and informal training will best prepare young ministers.” For more information, see The Charles Simeon Trust, “Simeon Model,” accessed February 6, 2016, [www.simeontrust.org](http://www.simeontrust.org).

**Greater need for local church emphasis.** Though some academic institutions and churches collaborate well, many leaders identify greater need for seminaries to emphasize leadership development through churches. Through their research, Malphurs and Penfold observe that seminaries are “developing thinkers who know the original languages, the Bible, and church history,” but are not developing pastors who know “how to lead or develop other leaders.”<sup>94</sup> Daniel Akin of Southeastern Seminary says, “The best ministry preparation takes place where there is a partnership between the seminary and the local church.”<sup>95</sup> Other writers and leaders observe that the seminary and church partnership is crucial and that churches have the primary responsibility to train leaders. Dennis Hollinger of Gordon-Conwell believes, “Seminaries only exist as a servant of the church.”<sup>96</sup> Albert Mohler at Southern Seminary suggests that the role of seminaries “remains crucial” for training ministers but the role of local churches “is even more important.”<sup>97</sup> Mohler intends for Southern Seminary to assist churches in fulfilling their responsibility to train pastors: “I am absolutely certain that the finest theological seminary on earth is absolutely incompetent at replicating the actual life of a gospel congregation.” Mohler explains the foundation of this emphasis at Southern: “God makes ministers in

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<sup>94</sup>Malphurs and Penfold, *Re: Vision*, 65.

<sup>95</sup>Daniel L. Akin, “A Seminary President’s Forum,” *9Marks Journal*, 6, no. 1 (January/February 2009): 11, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>. Akin explains, “We have developed ‘interim partnerships’ with local churches who teach our students what they can learn only in the context of a local church. We want to expose our students to various models and approaches to ministry, always critiquing them in light of Scriptures. . . . Some things are well learned in a classroom. Some things are best learned in the dynamic of a local church.” Ibid.

<sup>96</sup>Dennis P. Hollinger, “A Seminary President’s Forum,” *9Marks Journal*, 6, no. 1 (January/February 2009): 12, accessed August 2, 2015, <http://9marks.org/journal/raising-next-generation-pastors/>. Hollinger writes that seminaries “have no right to exist apart from the church. If seminaries become graduate schools of theology alone, they will not serve the church in its varied needs.” Hollinger explains that the call to ministry represents an area where seminaries need the church: “The call of God to ministry is always both individual and communal—the call of a person to the ministry of the gospel, but a call which is recognized, affirmed, and enabled by the local church.” Ibid.

<sup>97</sup>Mohler, “Training Pastors in Church.”

the midst of his church. It is in the context of the faithful local church that ministers are best taught, shaped, and equipped.”<sup>98</sup> A seminary should help train a generation of pastors who will train other pastors in their churches.<sup>99</sup>

### **Why Train Pastors in the Local Church?**

Along with Mohler, many authors in evangelical churches today provide reasons local churches have the primary responsibility to train pastors and are the best context for their development. These authors argue for local church pastoral training using the following themes: (1) training in the local church is commanded and modeled in Scripture, (2) God gives local churches the responsibility to extend the external call to ministry, (3) the local church is the best and most appropriate context to assess character, giftedness, and biblical qualifications for leadership, and (4) pastoral training requires equipping from other pastors in the local church setting.

**Scripture supports training by churches.** The Bible teaches that the responsibility for training pastors lies on the shoulders of churches.<sup>100</sup> David Helm believes churches should develop and equip future pastors because “the Word commends it” and “the apostolic practice modeled it.”<sup>101</sup> Education and equipping is accomplished in the churches by church leaders (Jas 3:1; Eph 4:11-12). Timothy’s gifts and calling were affirmed by the church leaders at Ephesus (1 Tim 4:14-15).<sup>102</sup> Discipleship and

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<sup>98</sup>R. Albert Mohler, Jr., “What People Are Saying,” in Marshall and Payne, *The Trellis and the Vine*, front matter, 2.

<sup>99</sup>Mohler states, “I want to train a generation of pastors who will train pastors, and I want to help them in that task.” Mohler, “Training Pastors in Church.”

<sup>100</sup>The theme of this paragraph is fully developed in the “Biblical and Theological Foundations” section of this chap. For concise arguments about this point, see Brian Croft, *Prepare Them to Shepherd: Test, Train, Affirm, and Send the Next Generation of Pastors* (Grand Rapids: Zondervan, 2014), 31-39.

<sup>101</sup>Helm, “A Pastor’s Forum,” 15.

<sup>102</sup>Warnock, “Interview with Dr. Albert Mohler.”

appointment of elders was to be implemented in the churches at Crete (Titus 1:5-9). In the church at Ephesus, Timothy was to develop leaders who would also teach others (2 Tim 2:2). In addition, Acts demonstrates that local churches represent the environments where pastors and leaders are developed, equipped, and sent.<sup>103</sup> Forman, Jones, and Miller explain, “Local churches can and should be the most productive soil in which to grow leaders,” because Scripture teaches that the church is the “vehicle God has chosen” to develop and equip leaders.<sup>104</sup>

**External call to ministry is given to churches.** Many authors explain that God grants churches the responsibility to confirm the external call to ministry.<sup>105</sup> Donald Whitney describes that traditionally the call to ministry has been divided into two parts: the *internal call* and the *external call*.<sup>106</sup> Whitney defines the call to ministry as God “planting the desire” for vocational ministry into one’s life (internal call) and persuading brothers and sisters in Christ that the desire is legitimate (external call).<sup>107</sup> John Calvin explains that together the internal and external call represent the “twofold calling” of the ministers of the church.<sup>108</sup> He describes the internal call as the secret call, “the good

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<sup>103</sup>Examples of this point are found in Acts 13:1-3, 14:21-23, 18:24-28, 20:17-38.

<sup>104</sup>Forman, Jones, and Miller, *The Leadership Baton*, 40.

<sup>105</sup>One example of an author who makes this point is Allen, *Discerning Your Call to Ministry*, 73-82. Allen tells pastoral candidates, “You don’t select the church. The church selects you. In the New Testament there are no rogue agents or self-appointed ministers. Every legitimate pastor has a church standing behind him. Church affirmation is essential to the call to ministry.” Ibid., 74.

<sup>106</sup>R. Albert Mohler, Donald S. Whitney, and Daniel S. Dumas, *The Call to Ministry* (Louisville: SBTS Press, 2013), 9. This book asks practical questions to those sensing a call to ministry. Both the internal and the external call to ministry are explored. The authors state that the external call to ministry should be confirmed by the local church. They also illustrate the unique ability of seasoned pastors and local church members to evaluate the call to ministry and train men for ministry.

<sup>107</sup>Ibid. About external calling, Whitney explains, “The congregation must evaluate and affirm the calling and gifts of the believer who feels called to the ministry. As a family of faith, the congregation should recognize and celebrate the gifts of ministry given to its members, and take responsibility to encourage those whom God has called to respond to that call with joy and submission.” Ibid., 15.

<sup>108</sup>Calvin, *Institutes of the Christian Religion*, 4.3.11, 4.3. Sections Summary. Niebuhr explains

testimony” of the heart including a “sincere fear of God and desire to edify the Church.”<sup>109</sup> Calvin explains external calling as the formal and public call of the people of God, the “common right and liberty of the Church” when “those who may have seemed fit are elected on the consent and approbation of the people.”<sup>110</sup>

In *The Christian Ministry*, Charles Bridges writes, “*The external call* is a commission received from and recognized by the Church, according to the sacred and primitive order; not indeed qualifying the Minister, but accrediting him, whom God had internally and suitably qualified.”<sup>111</sup> Thus, Bridges describes the external call as an accreditation and commission of the church after recognizing God’s work in the minister’s internal calling. Charles Spurgeon spoke of the external call as “needful proof” that the will of the Lord concerning pastors has been made known through the “prayerful judgment of his church.”<sup>112</sup>

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the call to ministry as a complex interaction between “person, community, and God.” He describes four elements of a call to ministry as (1) the *call to be a Christian*, (2) the *secret call* as an inner persuasion to take up the work of the ministry, (3) the *providential call* representing God gifting the minister with the necessary talents and guiding his circumstances, and (4) the *ecclesiastical call* as “the summons or invitation extended to a man by some community or institution of the Church to engage in the work of the ministry.” H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper and Brothers, 1956), 64-66.

<sup>109</sup>Calvin, *Institutes of the Christian Religion*, 4.3.11.

<sup>110</sup>Ibid., 4.3.11, 4.3.15.

<sup>111</sup>Charles Bridges, *The Christian Ministry* (Edinburgh: The Banner of Truth Trust, 1830), 91-92. Many contemporary writers quote Bridges for a concise definition of the call to ministry in the two categories of internal and external calling. Examples of writers who use Bridges as they explain calling are James M. George, “The Call to Pastoral Ministry,” in *Rediscovering Pastoral Ministry*, 102-15; Dave Harvey, *Am I Called? The Summons to Pastoral Ministry* (Wheaton, IL: Crossway, 2012), 169; Brian Croft, *Biblical Church Revitalization* (Fearn, Scotland: Christian Focus, 2016), 41; and Croft, *Prepare Them to Shepherd*, 15.

<sup>112</sup>Spurgeon, *Lectures to My Students*, 34. Other writers explore Spurgeon’s thought that external calling represents needful proof by explaining that the external confirmation by the church protects the minister from self-deception and produces assurance that his inward sense of calling is valid. These writers include Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: HarperCollins, 1983), 20; Bridges, *The Christian Ministry*, 92-93, 100; Mohler, Whitney, and Dumas, *The Call to Ministry*, 101; Harvey, *Am I Called?*, 168; and Christopher A. Beeley, *Leading God’s People* (Grand Rapids:



Brian Croft, in *Prepare Them to Shepherd*, comments on the external call: “God has divinely ordained the local church to grant the external call to an individual seeking the call of God.”<sup>113</sup> Croft illustrates his principle using Acts 13:1-3 when Barnabas and Saul were sent out by the church in Antioch for further ministry.<sup>114</sup> The church leaders in Antioch represented the means through which God revealed his will for Saul and Barnabas. Croft explains that Saul and Barnabas spent a year living in community so the leaders of the church had witnessed their fruitfulness. They most likely received training and instruction from the church leaders and their call to go preach the gospel to the Gentiles was affirmed as the leaders at the church had served alongside them (Acts 11:26). Harvey comments about Saul and Barnabas,

Both Saul and Barnabas positioned themselves to be known, evaluated, and equipped under God-ordained leadership . . . . They honored God and served the church by waiting for external confirmation of their internal call. This becomes the pattern of the New Testament church: elders are called by God and confirmed by leaders.<sup>115</sup>

Saul and Barnabas returned to report to the church how God worked, which reveals that they were accountable to the local church for their call and ministry (Acts 14:26-28).

Croft summarizes, “Testing, training, affirming, and sending pastors and missionaries is the sole responsibility of the local church.”<sup>116</sup> Hershael York agrees,

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Eerdmans, 2012), 20. Beeley writes, “Until we have been shaped, trained, and appointed to our respective ministries, our inward sense of calling can be either true or false when we are left to our own devices.”

<sup>113</sup>Croft, *Prepare Them to Shepherd*, 39. Croft explains, “Though God uses many diverse people and organizations to accomplish his purposes, the authority and responsibility for building God’s kingdom and displaying his glory rest solely on God’s redeemed people within the context of the local church.” Ibid.

<sup>114</sup>This point is fully developed by Croft, *Prepare Them to Shepherd*, 35-36.

<sup>115</sup>Harvey, *Am I Called?*, 172.

<sup>116</sup>Croft, *Prepare Them to Shepherd*, 35. Croft also explains that the role of the local church in this process of external calling has greatly diminished over the last century and exhorts young men sensing a call to ministry to place themselves under the authority of a local church to learn, watch, and receive assessment. Croft, *Biblical Church Revitalization*, 41-42.

A seminary alone is not sufficient to qualify anyone for ministry, no matter how faithful the faculty or how hard it tries. A seminary is a rigorous academic program, but that is very different from being a church in which the student can serve and demonstrate his gifts and calling while he is under its teaching, authority, and discipline.<sup>117</sup>

Authors such as York, Whitney, Croft, and Harvey teach that local churches hold the responsibility to confirm external calling, which requires an environment of development, training, and assessment within a congregation.

**Assessment is best conducted by churches.** Scripture teaches that pastors should possess maturity in character, teaching, ministry skills, and shepherding (1 Tim 3:1-7; Titus 1:5-9; 1 Pet 5:1-4). Those called to ministry demonstrate biblical qualifications.<sup>118</sup> The local church is the best and most appropriate context for measuring if a ministry candidate possesses these qualifications. Mark Dever explains that no other institution or group besides the church gets a “360-degree view” of someone’s life.<sup>119</sup> Leaders of the church body should also possess the gifts and disposition to lead the church. Gifts are given for the common good (1 Cor 12:8) and for building up of the church body (1 Cor 14:26). Mohler, Whitney, and Dumas explain that anyone considering ministry should honestly evaluate “whether God appears to be using those gifts for the sake of the church.”<sup>120</sup> It is also important that the minister’s gifts and calling are affirmed by his congregation—the people who know him best. Spurgeon said, “The sheep will know the God-sent shepherd” indicating the importance of the congregation knowing the minister

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<sup>117</sup>York, “Why Seminary Can Never Qualify.”

<sup>118</sup>Mohler, Whitney, and Dumas explain, “One aspect of the external, or public, side of God’s call to the preaching ministry is confirmation by others. As your fellow Christians observe your life and service, and compare what they see with the scriptural qualifications for ministry, the Holy Spirit bears witness to them that God has called you, and they tell you so.” Mohler, Whitney, and Dumas, *The Call to Ministry*, 87.

<sup>119</sup>Dever, “Raising Up Pastors,” 5.

<sup>120</sup>Mohler, Whitney, and Dumas, *The Call to Ministry*, 101.

well and confirming him as their leader.<sup>121</sup> Beeley writes, “People are the best judges of whether or not they are being fed.”<sup>122</sup> Beeley also explains that pastors serve for the well-being of the community; the qualities of effective church leadership represent those most readily perceived by others.<sup>123</sup> Even Cyprian, the early church father, believed that a pastoral candidate must be approved as “worthy and suitable” by the church and should be “chosen in the presence of the people, who have most fully known the life of each one.”<sup>124</sup>

In his chapter on the context of the call, Dave Harvey explains that the local church is the best context where biblical qualifications are cultivated and assessed.<sup>125</sup> When Saul and Barnabas received external confirmation, they were well-known men to the leaders in the church in Antioch, having served there for a year (Acts 11:26, 13:1-3). Harvey explains that seminaries are simply not set up to measure character and faithfulness in ministry: “If we’re not careful, we treat the ministry like a skill set that can be memorized, drilled, tested, and graded—all in isolation from the people we want to serve.”<sup>126</sup> It is the responsibility of the local church to identify, evaluate, and assess the character of those sensing a call to ministry. Harvey states simply, “Character evaluation

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<sup>121</sup>Spurgeon, *Lectures to My Students*, 34.

<sup>122</sup>Beeley, *Leading God’s People*, 19.

<sup>123</sup>Ibid. Beeley explains further, “In the individual candidate, the surest sign of pastoral vocation is a recognizable desire to build up the church, with some awareness and satisfaction as well as its labor and difficulty.” Ibid., 19-20.

<sup>124</sup>Cyprian of Carthage, “The Epistles of Cyprian,” in *Fathers of the Third Century: Hippolytus, Cyprian, Novatian, Appendix*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. Robert Ernest Wallis, *The Ante-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1886), 5:370-71, Logos Bible Software.

<sup>125</sup>Harvey, *Am I Called?*, 51-67.

<sup>126</sup>Ibid., 54.

requires the local church.”<sup>127</sup> This evaluation occurs as the church leaders “evaluate” and “affirm” the character and gifts of the believer who senses God’s leading toward ministry.<sup>128</sup>

Love for the local church represents one specific character trait that requires a congregational context. Love for the local church can only develop over time as the minister remains faithful to serve the congregation wholeheartedly.<sup>129</sup> Harvey explains that seminaries will “never be able to impart a love for the local church” in future pastors unless they labor in partnership with churches.<sup>130</sup> Croft expands on Harvey’s principle:

A Christian man’s internal calling will be demonstrated through his love and commitment to his local church. Sadly, that is not the norm today. It is all too common for a young man to spend several years in seminary, cut off from any local church involvement. When he graduates, he wrongly assumes that a love for the church will magically accompany the salary he accepts from his first pastorate. But a love for the church is developed over time through a consistent commitment to serving others in the church.<sup>131</sup>

Local churches are God’s means for ministers to develop a love for his church. David Sills explains that those around the young minister will observe his love for God, ministry readiness, and love for the church: “Those who know him best will attest to the presence of gifts, passion for ministry, and a love for God, His Word, and His people.”<sup>132</sup> Local churches are God’s instruments to assess and confirm the proper giftedness, character, and biblical qualifications for pastors.

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<sup>127</sup>Harvey, *Am I Called?*, 62.

<sup>128</sup>Mohler, Whitney, and Dumas, *The Call to Ministry*, 13.

<sup>129</sup>See Allen, *Discerning Your Call to Ministry*, 83-92. Allen writes, “Ministry service is glorious, but it can also be uniquely taxing, and only those propelled by a love for Christ and His church survive the long haul.” *Ibid.*, 84.

<sup>130</sup>Harvey, *Am I Called?*, 55.

<sup>131</sup>Croft, *Prepare Them to Shepherd*, 50-51.

<sup>132</sup>David Sills, *Hearts, Heads, and Hands: A Manual for Teaching Others to Teach Others* (Nashville: B & H, 2016), 79.

**Pastors should train pastors in churches.** Pastors require training and mentoring from other pastors in the local church context. The apostle Paul as a pastor mentored Timothy as a fellow pastor and then exhorted him to train other church leaders as well (2 Tim 2:2). Colin Marshall uses the analogy of one pastor passing on a baton to a next generation pastor in the local church:

The gospel will be guarded and spread as it is passed from one faithful hand to the next; as each generation of faithful preachers passes their sacred trust on to the next generation, who in turn teach and train others, and so on. . . . We are under the obligation that Paul laid on Timothy—we must pass the baton; we must entrust the gospel to others, so that then in turn can entrust it to others. In practical terms, this involves a minister in a church (though not necessarily the senior minister) making a deliberate decision to train one or more people in the ministry of the Word.<sup>133</sup>

Pastors must pass the baton or the sacred trust of the gospel may be lost. Dever believes pastors should be “profoundly opportunistic” about training more pastors, and local churches should have a “deep confidence that the Lord wants new leaders raised up.”<sup>134</sup> Croft agrees: “It takes a pastor to recognize a pastor. . . . It is the primary responsibility of pastors to identify, train, and affirm leaders in the church.”<sup>135</sup> Croft suggests that every pastor should “be actively seeking” the next generation of leaders and have a plan for training other leaders and pastors in his local church.<sup>136</sup>

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<sup>133</sup>Marshall, *Passing the Baton*, 15. Marshall’s book serves as a tool for pastors who share a heart to train the next generation of leaders in their churches. Marshall explains the biblical basis, roles, responsibilities, and structures that enable pastors to pass the baton of leadership through apprenticeships.

<sup>134</sup>Mark Dever, *Discipling* (Wheaton, IL: Crossway, 2016), 96. Dever’s chapter on raising up leaders contains sound rationale for training leaders and is full of practical suggestions for pastors who desire to cultivate young leaders in their churches.

<sup>135</sup>Croft, *The Pastor’s Ministry*, 176. Croft expands on the importance of pastors taking the initiative to train other pastors, “If pastors do not accept this role and make this a priority, who will? If pastors do not look to identify and train these leaders, who will? If pastors do not create a culture in the church to embrace this biblical responsibility, who will? Although this task is largely ignored in a busy pastor’s life, it must be taken on if the leaders of the next generation are to be equipped to lead as Christ calls and Scripture prescribes.” Ibid.

<sup>136</sup>Ibid., 17.

Mohler also believes in the importance of pastors training pastors and says that the ministry of the seminary involves equipping local churches in this task:

In this day, we need to encourage more pastors to follow the example of the apostle Paul in mentoring Timothy as a young minister, preacher, and pastor. As a seminary president, I want to partner with pastors like that in order to raise up a generation of faithful pastors who will, as Paul instructed Timothy, “fulfill your ministry.”<sup>137</sup>

Jeramie Rinne in his book *Church Elders* challenges pastors to replicate their lives through training the next generation of pastors and teachers:

When you die, you will, by God’s grace, leave behind many well-taught Christians. But will you leave behind skilled teachers to carry on the work? In other words, have you taken steps to train others? Part of teaching the church is training future pastor-teachers.<sup>138</sup>

Dever explains to fellow pastors,

Churches make pastors. . . . Paul tells Timothy, the pastor at Ephesus, to entrust the gospel truths to other faithful men who will teach others (2 Tim. 2:2). . . . In short, raising up future pastors is done through faithfully pastoring and discipling your church. . . .if you don’t start with faithful pastoring and discipling, neither internships or seminaries will amount to much.<sup>139</sup>

Dever believes it is essential for pastors to train other pastors in the context of local churches if the task of developing leaders is to succeed. Exhorting pastors of other churches, Helm says churches should train future pastors: “If we don’t train, who will?”<sup>140</sup> Why train pastors in churches? Many authors agree that Scripture models it, proper external calling requires it, thorough assessment necessitates it, and comprehensive pastoral modeling requires it.<sup>141</sup>

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<sup>137</sup>Mohler, “Training Pastors in Church.”

<sup>138</sup>Jeramie Rinne, *Church Elders* (Wheaton, IL: Crossway, 2014), 55. This book contains practical examples on how elders can develop other elders as well as concise descriptions of biblical eldership.

<sup>139</sup>Dever, “Raising Up Pastors,” 5-8.

<sup>140</sup>Helm, “A Pastor’s Forum,” 15. Helm and his church, Holy Trinity, represent a strong model for training pastors. The church internships, workshops, and their Simeon Trust ministry provide many avenues for pastors to train and encourage other pastors.

<sup>141</sup>Table 1 includes a summary of these four points of the biblical rationale for local church training demonstrated in this chapter.

Table 1. Scriptural rationale for local church training

Rationale for Local Church Training	Scripture
Scripture supports training by churches	Acts 13:1-3, 14:21-23, 18:24-28, 20:17-38
External calling is the responsibility of churches	Acts 11:26; 13:1-3; 1 Tim 4:14-15
Assessment is best conducted by churches	1 Tim 3:1-7; Titus 1:5-9; 1 Pet 5:1-4
Pastors should train other pastors in churches	2 Tim 2:2

### How Should Churches Train Pastors?

Many authors propose ideas about the process of training pastors. Contemporary literature on pastoral development reveals themes about pastoral training, such as (1) the importance of knowing God, (2) the value and necessary commitment of pastoral training, (3) the specific areas in which pastors require development, and (4) and the training avenues churches can utilize.

**The greatest need in pastoral training—knowing God.** John Piper explains that the greatest need for future ministers of the gospel is to know God and enjoy him: “Knowing and being comes before doing and shapes doing.”<sup>142</sup> Piper clarifies that before addressing the specifics of how to train leaders, the primary need of each pastor and missionary must be pursued—the need to know God and find him as a treasure more satisfying than any other person, thing, relationship, or experience.<sup>143</sup> Piper explains that as leaders prepare for the ministry, they must be encouraged to pursue Christ and enjoy him as they engage in ministry and outreach.<sup>144</sup> Regardless of the specifics of the

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<sup>142</sup>John Piper, “Training the Next Generation of Evangelical Pastors and Missionaries,” in *Teaching Them Obedience in All Things: Equipping for the 21<sup>st</sup> Century*, ed. Edgar J. Elliston (Pasadena, CA: William Carey Library, 1999), 27. Piper emphasizes the greatest need of each pastoral training candidate is to know God and find him as a treasure more satisfying than any other person, thing, relationship, or experience.

<sup>143</sup>*Ibid.*, 16.

<sup>144</sup>*Ibid.*, 17.

procedure, a program of pastoral training must center on equipping the pastor to know and love God as his greatest treasure.

**The importance and necessary commitment.** Pastors view training and education as essential. McKenna, Yost, and Boyd studied significant developmental events and lessons identified from interviews of one-hundred senior pastors.<sup>145</sup> The pastors identified key events and important lessons significant to their development, such as transitions, training experiences, and handling relationships. The pastors acknowledged “education and training” as an important developmental experience.<sup>146</sup> Knowledge gained from training and education provided the pastors in the study with essential truths that acted as catalysts for ministry growth. Pastors value training. Jeff Iorg explains that pastoral ministry is a high calling, a character calling, a family calling, and a community calling.<sup>147</sup> He believes that the call to pastoral ministry is a “unique, necessary, and significant” call from God as pastors lead “God’s most precious creation and possession—the church!”<sup>148</sup> Alex Montoya describes pastoral ministry as “a unique and divine calling bestowed upon God’s elect ministers of His Word and servants of His church.”<sup>149</sup>

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<sup>145</sup>Robert B. McKenna, Paul R. Yost, and Tanya N. Boyd, “Leadership Development and Clergy: Understanding the Events and Lessons That Shape Pastoral Leaders,” *Journal of Psychology and Theology* 35, no. 3 (2007): 179-89. Researchers conducted ninety-minute interviews of 100 senior pastors from a wide variety of denominations, ages, and church sizes. The data was collected into 294 key events and 593 leadership lessons, synthesized into taxonomy of six major categories each. These clergy identified key events in their leadership development, such as transitions, leading in the trenches of ministry, and education/training. Important lessons fell into categories such as organizational thinking, handling relationships, values, and personal awareness.

<sup>146</sup>Ibid., 182.

<sup>147</sup>Jeff Iorg, *Is God Calling Me? Answering the Question Every Believer Asks* (Nashville: B & H, 2008), 103-12. For further study on Iorg’s themes, see his chap. 8, “The Call to Pastoral Ministry.”

<sup>148</sup>Ibid., 102, 105.

<sup>149</sup>Alex D. Montoya, “Approaching Pastoral Ministry Scripturally,” in *Rediscovering Pastoral Ministry*, 64.



Because this task is so important, churches must have a high view of pastoral training that requires resources, time, and effort. Irvin Busenitz states,

Training for pastoral ministry is a demanding, lifelong pursuit. It requires a man to give himself to the pursuit of godliness, to subject himself to the disciplines of learning biblical languages, doing exegesis, and formulating and understanding theology, and to hone his ministry skills through years of ministry and humble service.<sup>150</sup>

Given the wide variety of areas in which a pastor must be trained, Buesnitz comments,

Preparing for the pastoral ministry is a multifaceted journey, a process consisting of diverse elements occurring over an extended time. Contrary to expectations of some seminaries, three or four years is not long enough to complete the process. Rather, it is a pilgrimage that never ends, requiring commitment to an endless quest.

He later writes, “No shortcuts exist in training for the pastoral ministry. Only persistent prayer, hard work, and focused perseverance will do—an undying commitment to be a man of God, equipped for every good work.”<sup>151</sup> As churches embark on the pastoral training process, it is vital for them to realize the importance of the call to shepherd God’s people and the commitment necessary for the task.

**Areas of development in training.** Writers seek to categorize the areas of life and ministry needed for training pastors. Charles Bridges says study, prayer, and exercise are necessary training categories because “study stores the mind, prayer infuses a divine influence, exercise carries out the resources into effective agency.”<sup>152</sup> George Hillman organizes the areas of preparing for pastoral ministry by using the shepherding metaphor. He suggests that pastoral students must develop in walking with the Chief Shepherd, feeding God’s flock, leading God’s flock (administration, worship, ministry), and protecting God’s flock (shepherding, visiting, counseling, and discipling).<sup>153</sup> Other authors, such as

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<sup>150</sup>Busenitz, “Training for Pastoral Ministry,” 132.

<sup>151</sup>Ibid., 117, 133.

<sup>152</sup>Bridges, *The Christian Ministry*, 64.

<sup>153</sup>George Hillman, Jr., *Preparing for Ministry* (Grand Rapids: Kregel, 2008), 27-28.

Andrew Davis, use the shepherding metaphor to describe the work of the ministry.<sup>154</sup>

Davis identifies elements of pastoral leadership, including inspiring the flock by unleashing the word, being patient in leading the flock toward change, leading the flock by example, and protecting the flock.<sup>155</sup>

Eric Geiger and Kevin Peck, authors of *Designed to Lead*, explain that development occurs when biblical truth, a teachable posture, and discipleship-minded leaders converge. Therefore, in order to develop leaders, local churches should “deliver knowledge, provide experiences, and offer coaching.”<sup>156</sup> Busenitz also condenses comprehensive training of a pastor into three areas, representing an example of a trend in the literature:

Training for ministry demands the pursuit of at least the three phases of training noted in Paul’s exhortation to Timothy (1 Tim 4:12-16); godly character (what a man should be), biblical knowledge (what a man should know), and ministry skills (what a man should be able to do). Before one begins to serve officially in a pastoral role, he must attain a certain level of development in each of these three, with an ongoing zeal for further growth.<sup>157</sup>

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<sup>154</sup>A sample of these authors who utilize the shepherd metaphor to describe pastoral ministry and its training categories include Timothy S. Laniak, *While Shepherds Watch Their Flock: Rediscovering Biblical Leadership* (Matthews, NC: Shepherd Leader, 2007); Merkle and Schreiner, *Shepherding God’s Flock*; Jim Van Yperen, *The Shepherd Leader* (St. Charles, IL: Church Smart, 2003); and Timothy Z. Wittmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P & R, 2010). Wittmer’s “Comprehensive Matrix for Ministry” is notable, explaining that the shepherd-leader should have a plan to know, feed, lead, and protect the sheep. Wittmer, *The Shepherd Leader*, 107-92.

<sup>155</sup>Andrew M. Davis, “Leading the Church in Today’s World: What It Means Practically to Shepherd God’s Flock,” in *Shepherding God’s Flock*, 309-34.

<sup>156</sup>Geiger and Peck, *Designed to Lead*, 171. The authors also explain that local churches should develop leaders who are models of character (1 Tim 3:1-15; Titus 1:6-9), guardians of doctrine (Acts 20:28-30), shepherds of care (Jer 23:1-4), and champions for mission (Rev 5:9-10), 92-98. Geiger and Peck also write that a church leader should develop six competencies: spiritual development, setting vision, developing strategy, collaborating with others, developing people, and overseeing resources. *Ibid.*, 173.

<sup>157</sup>Busenitz, “Training for Pastoral Ministry,” 120-21. Busenitz also adds that pastors should learn the “*what* and *why* of church leadership before the *how*.” *Ibid.*, 120. Similar to Busenitz, Marshall, *Passing the Baton*, 25, describes three training areas as conviction, character, and competence. Malphurs and Penfold, *ReVision*, 64-66, expand these three areas to five: character, knowledge, skills, emotional maturity, and physical health,

Authors often describe the three areas of pastoral training that Busenitz mentions as head, hearts, and hands.<sup>158</sup> Sills explains that pastoral training should focus on preparing “the whole man—hearts, heads, and hands . . . training men to have minds for God, hearts for truth, and hands that are skilled for the task.”<sup>159</sup> Building on Sills’ categories, Nathan Gunter developed a “shepherd-leader profile” to describe the important areas of pastoral development as “content, character, and competence.”<sup>160</sup>

Other authors recommend training pastors toward the purposes and ministries of the church. In *The Purpose of the Church and its Ministry*, H. Richard Niebuhr writes,

Whatever the function of the ministry is, theologically considered, ministers must preach, organize churches, counsel the distressed, teach the immature, and they need to be trained by practice for the exercise of these functions. Whatever the Church ought to be, it is expected of schools that they furnish men well prepared to carry on the kind of work demanded of ministers by churches as they are.<sup>161</sup>

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<sup>158</sup>Examples of contemporary authors that use the head, heart, hands key words to describe areas of development in the Christian life and leadership are Forman, Jones, and Miller, *Leadership Baton*, 62-65. The authors categorize the design of a training program into strategic goals (head, heart, hands), strategic components (courses, community, and mentoring) and strategic people (governing board, staff, and elders). Geiger and Peck, *Designed to Lead*, 172-74. Dennis P. Hollinger, *Head, Heart, and Hands* (Downers Grove, IL: InterVarsity, 2005). Gregg R. Allison, “Salvation and Christian Education,” in *A Theology for Christian Education*, ed. James R. Estep, Jr., Michael J. Anthony, and Gregg R. Allison (Nashville: B & H, 2008), 226-27. Sojourn Community Church, “Philosophy of Training,” *Sojourn Internships Manual*, 2015, accessed on October 7, 2015, <http://sojournchurch.com/wp-content/uploads/2015/03/Sojourn-Internships-4.pdf>, 6. Daniel Montgomery, *Leadership Mosaic* (Wheaton, IL: Crossway, 2016), 40. Thoman explains, “Effective leadership development involves a holistic approach, developing an emerging leader’s knowledge (head), character (heart), and skills (hands). Knowledge must go beyond the mastery of facts, creating a foundation for both wisdom and ministry practice.” Thoman, “Churches Don’t Have to Go It Alone, Part II,” 41.

<sup>159</sup>Sills, *Hearts, Heads, and Hands*, 4. In this book, Sills designs a comprehensive curriculum for training pastors. For developing the heart, Sills emphasizes spiritual development in areas such as personal spiritual disciplines, the fruit of the Spirit, and nine aspects of thought life from Phil 4:8-9. For the head, Sills recommends studying topics such as doctrine, Christian history, hermeneutics, counseling, and family ministry. To build ministry skills, the hands, Sills describes developing the leaders’ administrative responsibilities such as shepherding, performing the ordinances, developing leaders, mentoring, maintaining church finances, and conducting proper church discipline.

<sup>160</sup>Gunter, “Mission Agency Methods,” 58-66. Gunter researched mission agency equipping methods in Kenya and used his shepherd-leader profile to provide categories for comparing the case studies of the pastoral training agencies. Gunter’s shepherd-leader profile draws from the work of David Sills and thorough exegetical study of the shepherd-leader motif in Scripture.

<sup>161</sup>Niebuhr, *The Purpose of the Church*, 4.

Niebuhr emphasizes that pastoral training must produce men who can perform the tasks churches expect of ministers. Similar to Niebuhr, Alex Montoya highlights training pastors toward the scriptural purposes and ministries of churches.<sup>162</sup> Montoya explains that pastors play a leading role in helping the church implement its three purposes: (1) exalting the Lord, (2) evangelizing the lost, and (3) edifying the church’s members.<sup>163</sup> He says the seven ministries through which the pastor accomplishes the purposes of the church are the ministry of the Word, fellowship, the Lord’s Supper, prayer, outreach, missions, and interchurch fellowship. Table 2 contains a review of the areas of development in pastoral training by author. In summary, churches should train with a focus on the biblical definition of a pastor and the qualifications and skills needed for the office.

Table 2. Training area categories

Author	Training Area Categories				
Bridges	Study	Prayer	Exercise		
Hillman/Wittmer	Walking with Chief Shepherd	Feeding the Flock	Leading the Flock	Protecting the Flock	
Geiger and Peck	Provide Experiences	Deliver Knowledge	Offer Coaching	Develop Six Competencies	
Busenitz/Sills/Frame/Thoman	Heart (character)	Head (knowledge)	Hands (skills)		
Malphurs and Penfold	Character	Knowledge	Skills	Emotional Maturity	Physical Health
Marshall/Gunter	Character	Convictions	Competence		
Montoya/Niebuhr	Train toward three scriptural purposes: exalt, evangelize, edify		Train toward seven ministries to accomplish purposes: Word, prayer, Lord’s supper, prayer, outreach, missions, interchurch		

<sup>162</sup>Montoya, “Approaching Pastoral Ministry Scripturally,” 64.

<sup>163</sup>Busenitz adds that preparation should be grounded in the essentials of church, and “students must capture a clear understanding of the scriptural mandate for the church—what it is and what it is to do—and seize an unwavering commitment to carry out that mandate, whatever the cost.” Busenitz, “Training for Pastoral Ministry,” 133.

**Training avenues for churches to utilize.** Literature regarding church-based equipping describes various avenues for training. McKenna, Yost and Boyd’s study about learning agility in clergy provides insight into how church pastoral development programs can support and enhance pastors’ ministry and continued development.<sup>164</sup> The study explores the personal strategies and situational factors that enable pastors to learn and develop as leaders. The study found that pastors learn and develop when they face challenging situations, get on-the-job training, and receive opportunities for intentional and deliberate reflection.<sup>165</sup> In *The Making of a Leader*, Robert Clinton encourages churches and ministry leaders to select and train rising leaders. Clinton recommends utilizing leadership development “tool kits” such as ministry assignments, gift assessment, skills development, and mentoring to help emerging leaders progress in their development.<sup>166</sup> McKenna, Yost, and Boyd’s study on leadership development in clergy identified implications of their research for seminary and church pastoral training programs. They mentioned that seminaries are “valuable places for pastors to acquire foundational knowledge and skills,” yet the current research suggests that pastoral training programs should increase their focus on both giving pastors skills to navigate key events

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<sup>164</sup>Robert B. McKenna, Paul R. Yost, and Tanya N. Boyd, “Learning Agility in Clergy: Understanding the Personal Strategies and Situational Factors That Enable Pastors to Learn from Experience,” *Journal of Psychology and Theology* 35, no. 3 (2007): 190-201. Data from 100 interviews of senior pastors was synthesized into two taxonomies, situational factors and personal strategies; 376 situational factor codes and 293 personal strategy codes were identified across 294 events. Situational factors fell into five broad categories (drawing on God and others, learning from results, stepping to the edge, managing the ministry, and managing change). Personal strategies fell into six categories (learning and development, personal character and values, establishing and maintaining relationships, relying on faith and calling, and using expertise and knowledge).

<sup>165</sup>Ibid., 199.

<sup>166</sup>J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2<sup>nd</sup> ed. (Colorado Springs: Navpress, 2012), 180. The insight in this book comes from Clinton’s *Leadership Emergence Theory*. The theory is comprehensive, a result of compiling the trends of the lives of 500 biblical, historical, and contemporary Christian leaders and refined by analyzing over 3,000 case studies. Clinton used grounded theory methodology to compile and compare the careers of Christian leaders from many countries, cultures, and eras.

in their careers and including “experiential components” so pastoral candidates can understand practical realities of local church ministry.<sup>167</sup> Many pastors noted the importance of feedback from professors and advisors at seminaries while training for ministry. Researchers also found that having “good role models” emerged as the most common developmental experience for pastors.<sup>168</sup>

Pastoral research reveals that pastors identify important ministry lessons that cannot be learned in a classroom, such as conflict management, vision casting, submitting to God and others, perseverance in difficulties, values, temperament, balancing work and personal life, and developing others.<sup>169</sup> Pastoral development research also demonstrates that churches should utilize avenues for ongoing training, like equipping seminars to help pastors deal with emerging challenges in ministry, pastoral support groups, denominational mentoring programs, and platforms for sharing resources.<sup>170</sup> The Barna group asked senior pastors what avenues they use to train young leaders. These pastors mentioned specific ways they train future leaders, including hiring young staff, electing young members to leadership roles, offering training classes, mentoring potential young leaders, small group training on leadership, and internships.<sup>171</sup> The authors of *The Leadership Baton* describe current developmental trends that highlight the centrality of the local church in the training process, such as small groups, discipleship initiatives, church-based conferences and seminars, extension education, and online training.<sup>172</sup> In summary, contemporary literature and research reveals many pastoral training avenues churches utilize, such as

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<sup>167</sup>McKenna, Yost, and Boyd, “Leadership Development and Clergy,” 187.

<sup>168</sup>Ibid.

<sup>169</sup>Ibid., 183-85.

<sup>170</sup>Ibid., 188.

<sup>171</sup>Barna Group, *The State of Pastors*, 88.

<sup>172</sup>Forman, Jones, and Miller, *The Leadership Baton*, 48-51.

supervised ministry experiences, mentoring programs, academic advising, reflection-based peer groups, conferences and seminars, and online resources.

### **Modern Day Trends and Categories**

Having examined the definition, locations, rationale, and methods of pastoral training, a survey of training approach trends and categorical summaries assist in developing a strategy to answer the research questions of this study.

#### **Training Approach Trends**

Seminary programs assisting churches, residency programs, internships, and leadership training institutes represent examples of current pastoral training trends.

**Seminaries assisting churches.** The Ministry Apprenticeship Program (MAP) assists Southern Seminary in fulfilling its mission to serve the churches of the Southern Baptist Convention by training, educating, and preparing ministers. To do so, the MAP program partners with local churches to offer classes and contexts for ministry supervision. The MAP program provides structure and oversight so that churches are equipped to offer training that is theological, practical, and developmental.<sup>173</sup> The goal of the MAP program is to partner with local churches as they train leaders:

Theological equipping is done best in partnership with the local church. Our goal is to come alongside participating MAP affiliates in order to train the next generation of gospel ministers to effectively proclaim and minister the Gospel of Jesus Christ in this age, for it is our belief that robust theology cannot be divorced from local church ministry.<sup>174</sup>

Up to eighteen credits can be earned toward a degree through classes on leadership, proclamation, and outreach taught in the local church setting.<sup>175</sup>

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<sup>173</sup>For more information on the MAP program, see The Southern Baptist Theological Seminary, "Ministry Apprenticeship Program," accessed September 26, 2015, <http://www.sbts.edu/globalcampus/map/>.

<sup>174</sup>Ibid.

<sup>175</sup>Ibid.

John Ewart shares the heart behind the EQUIP program at Southeastern Seminary in his letter to church leaders. He shares the importance of seeking qualified individuals to train in gospel ministry to carry out the Great Commission. Ewart challenges pastors to raise up leaders by mentoring them and investing in their lives. The EQUIP program desires to collaborate with local churches and para-church organizations to provide practical theological training through internships. One of the goals of the program is to provide opportunities for churches to help students who are called to the ministry to begin, continue, or complete their theological education while remaining connected to local church ministry. Through EQUIP Southeastern offers credits for field ministry and up to eighteen academic credits through supervised practicum classes taught in the local churches, including pastoral ministry, Christian leadership, and administration and education.<sup>176</sup>

The mission of New Orleans Baptist Theological Seminary is to equip leaders to fulfill the Great Commission and the Great Commandments through the local church and its ministries. The ENTRUST Mentoring program assists the seminary in its goal to equip leaders by providing supervised mentoring contexts. The program desires to provide theological education while collaborating with local churches by including them in the equipping process of students. The seminary has the heart to see local churches be integrally involved in the training of pastors. Classes are offered in a mentoring format where the student engages in ministry and takes mentoring classes that cultivate a relationship between the mentoring pastor and the student. The M.Div. mentoring track offers up to twenty-nine credits toward a degree in this format. Classes are offered with a

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<sup>176</sup>John H. Ewart, "Why Start a Local Church Intern Process? Southeastern Baptist Theological Seminary's EQUIP program: Starting a Ministry Internship in the Local Church," Southeastern Baptist Theological Seminary, accessed September 25, 2015, [www.sebts.edu/equip/starting/an/internship/default.aspx](http://www.sebts.edu/equip/starting/an/internship/default.aspx). For more information on the EQUIP program, see <http://www.sebts.edu/equip/>.



mentoring emphasis such as evangelism, church leadership and administration, and discipleship strategies.<sup>177</sup>

Southern Seminary, Southeastern, and New Orleans Baptist represent seminaries that desire to assist churches in training pastors. Many churches utilize these programs, especially if they do not have the means to provide the necessary theological depth and breadth to train their pastors in a comprehensive manner.

**Residency programs, internships, and training institutes.** In addition to seminary programs assisting churches, another training trend is residencies, internships, and training institutes. Aaron Filippone recently researched three exemplary churches developing servant leaders in pastoral training programs through residencies and internships.<sup>178</sup> The programs at Family Church, Cross Church, and Imago Dei integrate learning, character development, and practical ministry experiences and include best practices such as developing people, strong connection to a local church, building community among interns, practical learning focus, and ministry to others. All three churches collaborate with an existing seminary to offer credit for participation in their programs.

The book *Preparing the Pastors We Need* explains how to train pastors through pastoral residency programs or internships.<sup>179</sup> George Mason from Wilshire

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<sup>177</sup>For more information on the ENTRUST program, see New Orleans Baptist Theological Seminary, “Mentoring,” accessed April 9, 2016, <http://nobts.edu/mentoring/default.html>.

<sup>178</sup>Filippone, “Servant Leadership.” The three programs include the Aspire internship at Imago Dei Church in Raleigh, NC, the School of Ministry at Cross Church in Springdale, AR, and the Family Church Residency Program at Family Church in West Palm Beach, FL. Filippone used a phenomenological, multi-case study approach that included an expert panel and qualitative interviewing of program leaders. The research also revealed the following recommendations for practice for pastoral training programs: (1) focus on developing people more than programs, (2) hold regular, collaborative, substantive meetings, (3) cultivate biblical community, (4) assign meaningful responsibility, (5) require a ministry mentor, (6) encourage students to lean into lostness, and (7) leaders should be examples.

<sup>179</sup>George Mason, *Preparing the Pastors We Need: Reclaiming the Congregation’s Role in Training Clergy* (Herndon, VA: The Alban Institute, 2012). This book provides detailed practical

Baptist Church in Dallas, utilizes his church's experience of a pastoral residency program to explain how churches can start their own programs. A pastoral residency program places congregations at the center of efforts to help new ministers become effective pastoral leaders. Mason explains important factors of a successful program at a local church such as assessing readiness, creating a custom plan, calling and selecting competent mentors and participants, and securing funds and congregational support.<sup>180</sup> Such a program helps new pastors gain practical local church experience after studying at a seminary or Bible college.<sup>181</sup>

The Capitol Hill Baptist Church internship is designed to help churches develop pastors.<sup>182</sup> Though it is called an internship, this program at Capitol Hill practically works more like a residency program where men live near the church for six months and immerse themselves into studying ecclesiology and observing the life of the church. The ministry students read books on ecclesiology, write papers, and get a taste of the church by sitting in elder's meetings. The interns interact with Mark Dever and the other pastors and experience church life as a covenant member at Capitol Hill. Many of these interns leave Capitol Hill with valuable church-based education and expertise so they can lead their churches effectively.

The CrossWay Pastoral Training Course (CPTC) at CrossWay Community Church in Bristol, Wisconsin, equips and trains men to lead CrossWay church plants, pastor other gospel-centered churches, and minister in various contexts around the world.

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information on how churches can construct their own pastoral residency or internship program.

<sup>180</sup>Mason, *Preparing the Pastors We Need*, 17-169.

<sup>181</sup>*Ibid.*, 1-16.

<sup>182</sup>Dever, "Raising Up Pastors," 5-7. The journal contains information and descriptions about this internship program. Information about the internship can also be found on the church website: Capitol Hill Baptist Church, "Pastoral Internship," accessed September 21, 2015, [www.capitolhillbaptist.org/pastoral-internship/](http://www.capitolhillbaptist.org/pastoral-internship/).

The CPTC is a one to three year training program that includes serving at the church, mentoring, evaluations by supervisors, and weekly classes on topics such as preaching, character, and gospel-centered ministry. This program collaborates with Trinity Evangelical Divinity School to offer credit for field education requirements. The program is specifically designed to train pastors through the local church as CrossWay believes that church-based training, mentoring, and ministry experience is an essential component of preparation for pastoral ministry.<sup>183</sup>

Austin Stone Community Church offers a church-based, community-driven training program to develop future pastors, missionaries, and lay leaders. The leaders at Austin Stone are committed to the local church training its leaders and pastors.<sup>184</sup> The internship program is designed for college students who desire training and growth and who commit to a semester of twenty hours per week. The residency program at Austin Stone is for post-graduate leaders who desire full-time ministry experience and leadership development for one to two years. Each resident applies for a ministry area to serve (children, worship, college), receives mentoring from a seasoned leader, and learns in a cohort model of classes. The program seeks to develop leaders in “character, doctrine, and skill.”<sup>185</sup> Both these programs are under the umbrella of The Austin Stone Institute that also offers men’s and women’s development programs with a range of classes that can transfer to Southern Seminary for credit including hermeneutics, systematic theology, missions, leadership, and proclamation.

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<sup>183</sup>CrossWay Community Church, “CPTC Overview,” accessed September 17, 2015, <http://crosswayonline.org/pastoral-training/281-cptc-overview>.

<sup>184</sup>The Austin Stone leaders explain, “We believe that the strongest and best leadership training should come out of the church. Jesus gave the church its leaders to equip the saints for the work of ministry, so we whole-heartedly believe that it is in the local church where future leaders can be best nurtured, challenged, trained, and released for ministry.” Austin Stone Community Church, “The Austin Stone Institute,” accessed on October 12, 2015, [www.austinstoneinstitute.org](http://www.austinstoneinstitute.org).

<sup>185</sup>Geiger and Peck, *Designed to Lead*, 213. For further study on the history, constructs, and objectives of leadership development at Austin Stone through the Austin Stone Institute, see *ibid.*, 212-15.

The Sojourn Community Church internship program seeks to equip the next generation to love, serve, and lead within the local church. The program focuses on developing leaders in the head (convictions), heart (character), and hands (ministry competencies).<sup>186</sup> Sojourn believes that church leaders are best developed, shepherded, and equipped in the local church. The internships are a blend of biblical and theological training with ministry experience in community. The program is a one to three-year commitment for twenty-thirty hours per week as interns receive mentoring by a ministry leader, participate in the leadership school, experience ministry in a church program, and attend staff meetings. The Sojourn leaders explain a primary motivation of the program: “We believe that the local church has a responsibility to train, test, and affirm the next generation of leaders for gospel ministry.”<sup>187</sup> The church also has a residency program, a training program for volunteers, men’s and women’s development classes, and a series of courses that can transfer for seminary credit. The residencies, internships, and training institutes that are offered at churches such as Wilshire Baptist, Capitol Hill, CrossWay, Austin Stone, and Sojourn represent examples of pastoral training approaches today.

### **Categorical Summaries**

Some authors categorize the types of modern training approaches in the local church. In her *Christianity Today* article “Locally Grown Pastors,” Kara Bettis mentions categories of “in-house” church training, including (1) lay leaders in “secular vocation” trained by pastors and elders, (2) “internships” such as Capitol Hill Baptist and Imago Dei Church, (3) “mentorships” such as Auburndale Baptist, and (4) “alternative education” models such as the Sovereign Grace Pastor’s College.<sup>188</sup> Douglas Smith wrote a series of

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<sup>186</sup>Sojourn Community Church, “Philosophy of Training,” 6.

<sup>187</sup>Ibid.

<sup>188</sup>Kara Bettis, “Locally Grown Pastors,” *Christianity Today*, Fall 2015, accessed December 14, 2016, <http://www.christianitytoday.com/pastors/2015/fall/paths-to-pastorate.html>. Bettis explains that

blogs and self-published a book about training pastors in the local church. Smith writes, “Pastors are not trained in a vacuum. They are to serve Christ and His church, and their training should begin in the church, continue with some significant connection to the church, and should culminate in a lifetime commitment to the church.”<sup>189</sup> Smith observes five models of theological education used by today’s churches: (1) one-on-one mentoring, (2) internships, (3) church-based seminaries, (4) church and ministry partnerships, and (5) traditional Bible colleges and seminaries.

In “Raising Up the Next Generation of Pastors,” the 9Marks ministry at Capitol Hill Baptist Church categorizes pastoral training approaches.<sup>190</sup> In the journal, leaders from South Woods Baptist, Bethlehem Baptist, and Lakeview Baptist explain how they formally mentor future pastors. The journal also features church-affiliated programs currently training pastors. Four categories of pastoral training approaches emerge from the descriptions of the 9Marks interviews.

1. *Church-based college and seminaries.* Some large churches have developed their own accredited schools for training pastors such as Bethlehem College and Seminary affiliated with Bethlehem Baptist Church and Masters College and Seminary affiliated with Grace Community Church.
2. *Mentoring programs.* Another trend is churches implementing mentoring programs to train pastors such as South Woods Baptist and Lakeview Baptist.
3. *Pastoral internships and developmental residencies.* Other churches offer structured internship programs or pastoral residencies such as Capitol Hill Baptist’s pastoral internship and Holy Trinity Church’s Charles Simeon Trust and Simeon Model.
4. *Church-affiliated or denominational programs.* The journal also describes pastoral training programs through denominations or church-affiliated groups such as the Sovereign Grace Pastors College and the Marshall/Jensen’s Ministry Training Strategy.

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the common factor in all four categories of training programs is that “the paths require and revolve around active involvement in a local church.”

<sup>189</sup>Douglas Smith, *Training Pastors in the Local Church* (Bristol, VA: Douglas K. Smith, 2014), 39.

<sup>190</sup>This journal is available at 9Marks.org and is called “Raising Up the Next Generation of Pastors.” It includes articles and interviews from pastors, seminary presidents, authors, and speakers who argue that the local church is primarily responsible to train pastors.

The *9Marks Journal* describing these approaches was written with the hope that churches would be inspired to start their own pastoral training method or partner with an existing program. Table 3 shows categories of pastoral training approaches found in the literature with examples of churches that employ each approach.

Table 3. Pastoral training approaches and churches

Pastoral Training Approach	Examples of Churches with This Approach
Training Institute	Austin Stone, Cornerstone Church School of Theology, Village Church
Mentoring Program	South Woods Baptist, CrossWay Pastoral Training Course, Lakeview Baptist, Clifton Baptist
Residency or Internship	Capitol Hill Baptist, Sojourn Community Church, Holy Trinity Simeon Model, University Reformed Church Pastoral Internship Track
Finishing School after Seminary	Wilshire Baptist, Sovereign Grace Churches Pastor's College
Church-based Seminary	Bethlehem College and Seminary, Masters Seminary
Send off to Seminary	Variety of churches

### Summary and Conclusion

This literature review synthesized and categorized pastoral training by describing biblical and theological foundations, presenting examples from Christian history, exploring the current status of pastoral training, and analyzing modern day trends and categorical summaries. The review provided biblical teaching and models about the importance of local churches training pastors and leaders. Historical examples were also given, such as The Genevan Academy and The Pastors' College. This review defined pastoral training as the process of preparing pastors to lead their churches effectively and fulfill the duties of their charge to shepherd the flock. Pastors today are developed through a wide variety of contexts, including seminaries, Bible colleges, church-affiliated training groups, denominational initiatives, and local churches. Many authors believe that churches possess the primary responsibility to train pastors yet many need academic institutions to

help them prepare and equip their leaders effectively.<sup>191</sup> This review also examined the rationale today's authors use for local church training and summarized how they believe churches should best equip pastors. Current pastoral training categories and approaches in the literature are seminaries assisting churches, residency programs, internships, leadership training institutes, mentoring programs, church-based college and seminaries, and church-affiliated or denominational training programs.

After a comprehensive review of the literature, a clear void emerges. Only a few descriptions of categories for pastoral training in the local church exist in self-published books, blogs, and electronic journals. Little published or academic literature can be found discussing the types of pastoral training approaches employed by evangelical churches today. Furthermore, though some information can be gleaned from websites and popular publications, little scholarly research exists regarding the exemplary churches that are training pastors.<sup>192</sup> This literature review has demonstrated that comprehensive pastoral training through the local churches is vital.<sup>193</sup> Though some churches have excellent programs, the research void reveals a widespread lack of comprehensive pastoral training methodologies in evangelical churches. Poor training at the local church level contributes to low pastoral retention rates and high burnout numbers seen today.<sup>194</sup>

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<sup>191</sup>York, "Why Seminary Can Never Qualify," demonstrates this point: "Churches have the right to delegate a portion of training to a seminary and expect that their sons and daughters will be taught by great men and women of God and equipped in numerous ways, but churches cannot and must not abdicate their primary responsibility to train ministers of the gospel and to declare them ready for ministry when the time comes."

<sup>192</sup>The scholarly research base in this area is thin and relatively new. A recent study has been conducted by Filippone, "Servant Leadership."

<sup>193</sup>Filippone concludes, "Pastors have been given a great mandate to training the next generation of future ministers of the gospel. Instead of relying on the training of the seminary alone, the local church would have stronger sustained health if training came from within." *Ibid.*, 97.

<sup>194</sup>A recent research project by the Barna Group reported, "More than one-third of pastors are at high or medium risk of burnout, and three-quarters know at least one fellow pastor whose ministry ended due to stress." Barna Group, *The State of Pastors*, 11. They also state, "One in nine U.S. pastors is at high risk for burnout based on their own self-assessment." *Ibid.*, 26. Spencer, Winston, and Bocarnea explain, "Clergy are leaving the ministry in greater numbers than ever before." J. Louis Spencer, Bruce E. Winston,

Daniel Montgomery, founding pastor of Sojourn Community Church, describes the problem: “Something is terribly wrong with the modern-day pastor. The average tenure of a pastor in his church is three to four years.”<sup>195</sup> Why do pastors leave the ministry, burnout, or jump from church to church? There are many reasons, some related to a lack of local church training and support. Some pastors do not clearly determine their unique and sustaining call to ministry resulting in frustration and disillusionment.<sup>196</sup> Others receive unbalanced or limited theological education thereby containing gaps in the knowledge needed for successful ministry.<sup>197</sup> Many pastors are not fully equipped with

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and Mihai C. Bocarnea, “Predicting the Level of Pastors’ Risk of Termination/Exit from the Church,” *Pastoral Psychology* 61, no. 1 (2012): 85. The average tenure for a pastor in his church is three to four years. See Thom Rainer “The Dangerous Third Year of Pastoral Tenure,” June 18, 2014, accessed November 18, 2016, <http://thomrainer.com/2014/06/dangerous-third-year-pastoral-tenure/>. Books and studies that identify and address low pastoral retention rates, high burnout numbers, and/or local church leadership development problems include Malphurs and Penfold, *ReVision*; Geiger and Peck, *Designed to Lead*; Aubery Malphurs and Will Mancioni, *Building Leaders* (Grand Rapids: Baker, 2004); Christopher Ash, *Zeal without Burnout* (Epsom, England: Good Book, 2016); Barna, *Today’s Pastors*; Paul David Tripp, *Dangerous Calling* (Wheaton, IL: Crossway, 2012). Katheryn R. Meek et al., “Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy,” *Journal of Psychology and Theology* 31, no. 4 (2003): 339-47; H. B. London, Jr., and Neil B. Wiseman, *Pastors at Greater Risk* (Grand Rapids: Baker, 2003). For recent statistics on pastoral burnout and dropout, see “Statistics in the Ministry,” *Pastoralcare.inc*, accessed November 18, 2016, <http://www.pastoralcareinc.com/statistics/>.

<sup>195</sup>Montgomery, *Leadership Mosaic*, 138. Montgomery writes, “Pastors need community with one another and with their church” in order to thrive. *Ibid.*, 138.

<sup>196</sup>The Barna Group reports, “Roughly six in 10 pastors (58%) say they felt ‘inadequate for [their] ministry or calling’ during the past three months, either frequently (12%) or sometimes (45%).” Barna Group, *The State of Pastors*, 58. Those pastors who feel less confident in their calling today than when they started in ministry often do not feel energized by ministry work and report feelings of inadequacy to fulfill their calling. For more on this point, see Mohler, Whitney, and Dumas, *The Call to Ministry*; Harvey, *Am I Called?*; Allen, *Discerning Your Call to Ministry*; and Iorg, *Is God Calling Me?* Also consult Thoman, “Churches Don’t Have to Go It Alone, Part II,” 27-45. For research studies that address calling and burnout, see Meek et al., “Maintaining Pastoral Resiliency,” 343. Jonathan Golden et al., “Spirituality and Burnout: An Incremental Validity Study,” *Journal of Psychology and Theology* 32, no. 2 (2004): 115-25; and Laura K. Bernard and John F. Curry, “The Relationship of Clergy Burnout to Self-Compassion and Other Personality Dimensions,” *Pastoral Psychology* 61 (2011): 149-63.

<sup>197</sup>For more on this point, see Glenn T. Miller “Does a Secular Age Need the Seminary? Considerations of Alternative Forms of Ministerial Preparation,” *Theological Education* 46, no. 2 (2011): 47-59. Miller contends that alternative forms of ministerial preparation are increasing, but the need for some pastors to have advanced theological training is more pressing than ever. According to Miller, theological education is necessary because churches can easily fall victim to their own desire to please the world.



the necessary skills for serving in the local church environment.<sup>198</sup> Others fail to commit to a church during their educational years, which results in an insufficient understanding of the issues facing the local church where they will eventually serve.<sup>199</sup> Some pastors receive little encouragement or accountability from their home church while in school resulting in frustration and detachment.<sup>200</sup> Others receive insufficient coaching and mentoring from seasoned pastors, which can lead to character gaps and burnout.<sup>201</sup>

When listed together, these reasons are humbling and alarming. However, many authors and church leaders are calling for local churches to take responsibility to develop pastors by providing training programs and equipping strategies. There is wisdom in this emphasis as many of the issues that contribute to burnout and low retention can be addressed through a comprehensive local church pastoral training strategy. When such a program exists, it is more likely that pastors will receive the knowledge, skills, character

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<sup>198</sup>The Barna Group asked pastors to rate how well seminary prepared them for ministry. Two in five pastors believe that seminary does “not too well” or “not at all well” in preparing them for effective ministry: “Pastors wish they had been better prepared for handling conflict (27%), delegating and training people (20%), balancing ministry and administration (21%), administrative burden (28%), counseling (29%) . . . . pastors have higher competence and preparation in theology and teaching, but less preparation and competence in broader organizational leadership.” Barna Group, *Barna Trends: 2017* (Grand Rapids: Baker, 2016), 202. This research was conducted with 1,300 Protestant pastors in 2015, by Pepperdine University in conjunction with The Barna Group. A thorough treatment of this issue is in Malphurs and Penfold, *Re: Vision*. Also see Marshall and Payne, *The Trellis and the Vine*; and Marshall, *Passing the Baton*. London and Wiseman report that 90 percent of pastors feel that they are inadequately trained to handle the demands of ministry. London and Wiseman, *Pastors at Greater Risk*, 20.

<sup>199</sup>For more on this problem and proposed solutions, see Forman, Jones, and Miller, *The Leadership Baton*. The authors explain, “Too often seminary students choose minimal church involvement in order to maximize their academic studies. Upon graduation they realize how completely unprepared they are for their anticipated role.” *Ibid.*, 173.

<sup>200</sup>For an excellent treatment of this problem and potential solutions, see C. Franklin Granger, “Seminaries, Congregations, and Clergy: Lifelong Partners in Theological Education,” *Theological Education* 46, no. 1 (2010): 87-99. Granger mentions the great formative power that exists within congregations. Proposed areas to expand for improving the seminary and church relationship would include service and involvement of faculty in congregations, educational and learning opportunities for laity, continuing education opportunities for clergy, and supportive involvement in the transitional years from seminary into ministry contexts.

<sup>201</sup>Resources that address this problem well are Thoman, “Churches Don’t Have to Go It Alone, Part I,” 282-99; Parker, “The Supervisor as Mentor-Coach,” 51-63; and McKenna, Yost, and Boyd, “Leadership Development and Clergy,” 179-89.

development, accountability, and encouragement necessary for effective ministry. This study aids in this great endeavor by categorizing pastoral training approaches in churches today and investigating churches from each category. This research provides helpful categories, constructs, training ideas, and models for churches that desire to take seriously their responsibility to train pastors for the work of the ministry.

### **Research Hypothesis**

Two guiding research questions shape this thesis. First, “What are the types of pastoral training approaches being employed by evangelical churches today?” Regarding this question, it was hypothesized that research from the literature review and from a panel of experts would yield results such as mentoring programs, internships, pastoral residency programs, and training institutes. The second research question is, “How are exemplar churches from each category of pastoral training approaches equipping their pastors for the work of the ministry?” Concerning this question, it was hypothesized that research from multiple case studies would identify pastoral training elements from exemplar churches such as peer groups, online or extension courses, mentoring, training classes, practical ministry experiences, and seminary partnerships.

This chapter identified the need for more local churches to take a greater role in equipping pastors for ministry. Some churches employ exemplary training programs in their contexts. Churches looking to start or improve their own pastoral training program can use these exemplary churches as models. The next chapter describes the methodological design of how specifically this study researched the training programs of the exemplary churches.

## CHAPTER 3

### RESEARCH METHODOLOGY

#### **Introduction**

Jason Allen, President of Midwestern Seminary states, “So goes the leadership, so goes the church.”<sup>1</sup> If churches are to thrive and grow, they need skilled, experienced, and spiritually mature pastors. It is also essential that churches have strategies to develop more of these competent pastors (2 Tim 2:2). The literature has revealed that though many authors demonstrate the need for pastoral training in the local church, a research void exists in the area of categorizing and analyzing current approaches. Little writing or research has focused on the types of pastoral training approaches currently used by churches or how model churches are training their pastors. A research study that categorizes and describes pastoral training approaches will assist churches in their pursuit to train emerging pastors in their congregations. This chapter focuses on the research design of this qualitative, multi-case study. It includes a research question summary, design overview, explanations of population and sample, delimitations and limitations of generalization, and descriptions of the instrumentation and procedures used for this study.

#### **Research Question Summary**

The purpose of this study is to categorize the pastoral training approaches used by evangelical churches today and investigate exemplar churches of each category. Two research questions provide the foundation for the design of this project. First, “What are the types of pastoral training approaches being employed by evangelical churches today?”

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<sup>1</sup>Jason K. Allen, *Discerning Your Call to Ministry* (Chicago: Moody, 2016), 46. Allen states, “Nothing less than the preservation and proclamation of the truth is at stake.” *Ibid.*, 46.

Second, “How are exemplar churches from each category of pastoral training approaches equipping their pastors for the work of the ministry?” The methodological design of this research project focused on answering these two guiding research questions.

### **Research Design Overview**

This research project studied pastoral training approaches in the local church. The methodological design of this study was qualitative in nature. Qualitative, purposive sampling was used by consulting an expert panel to categorize common training approaches in churches. A multi-case study approach was utilized to analyze exemplar churches. Two research phases were conducted.<sup>2</sup>

### **Overview of Research Procedures and Phases**

The first phase focused on answering research question 1. To categorize current pastoral training models in local churches, this study researched current literature and website data.<sup>3</sup> An expert panel was consulted to provide data about current models of pastoral training used in churches. Data from the current literature, church websites, and the expert panel was synthesized, analyzed, and categorized. A list of major pastoral training approaches and exemplary churches from each type was constructed. This list was utilized to conduct the second phase of this research study. It was hypothesized that the data would condense into a list of three to six approaches.

The second phase of the research focused on answering the second research question of this study about how exemplar churches are equipping their pastors for the work of the ministry. After the training approaches were sufficiently categorized, case

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<sup>2</sup>Phase 1 focused on generating a list that describes common types of pastoral training approaches used by churches. This phase identified exemplar churches among each category. Phase 2 focused on exploring characteristics of an exemplary church or churches from each type of approach described in phase 1. See appendix 1 for a visual representation of this two-phase research procedure.

<sup>3</sup>The results of this research are explained at the end of chap. 2.

studies of an exemplar church or churches in each category were conducted. Data was compiled from observation, interviews, and content analysis. The data was synthesized, and a rich description of the programs of each exemplar church was provided. A list of recommendations for practice was constructed from the common themes among these exemplar churches. A research report was then composed detailing the results of this study.

### **Qualitative Research Design**

This study represents a qualitative, multi-case approach. Qualitative research is “capturing and studying” real life phenomena with the purpose of exploring, explaining, describing, or predicting events and situations.<sup>4</sup> Creswell defines qualitative research as “exploring and understanding the meaning individuals or groups ascribe to a social or human problem.”<sup>5</sup> This research explored the meaning churches ascribe to the problem that more local churches should take responsibility to develop strategies for training their pastors. Qualitative research was appropriate for this research study because it seeks to capture, study, and explain the general pastoral training approaches today and how select churches train their pastors. The first phase of this project contained a “descriptive” purpose: describe and categorize the methods used by churches today to train pastors.<sup>6</sup> The second phase had an “explanatory” purpose: explain how an exemplary church from each training-approach category equips pastors for ministry.<sup>7</sup> This study sought to

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<sup>4</sup>Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, NJ: Pearson, 2013), 139. Marshall and Rossman describe the four purposes in a chart on matching research questions with strategy. Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research*, 2<sup>nd</sup> ed. (Thousand Oaks, CA: Sage, 1995), 41.

<sup>5</sup>John W. Creswell, *Research Design*, 4<sup>th</sup> ed. (Thousand Oaks, CA: Sage, 2014), 4.

<sup>6</sup>Marshall and Rossman explain that the purpose is to “to document the phenomenon of interest.” Marshall and Rossman, *Designing Qualitative Research*, 41.

<sup>7</sup>This explanatory purpose is explained by Marshall and Rossman: “To explain the forces causing the phenomena in question and to identify causal networks shaping the phenomena.” Ibid.

“identify plausible casual networks shaping the phenomenon” and what “events, beliefs, policies” shaped the phenomenon of pastoral training in churches.<sup>8</sup>

### **Multi-Case Study Approach**

According to Robert Yin, a case study “investigates a contemporary phenomenon in depth and in its real-world context.”<sup>9</sup> This project conducted an in-depth investigation into how churches train their pastors. According to Yin, case study research is often used when (1) the main research questions are “how” and “why” questions, (2) the researcher has “little or no control over the behavioral events,” and (3) the focus of the study is contemporary.<sup>10</sup> This research project aligns with Yin’s criteria.<sup>11</sup> Creswell defines a multi-case study, or collective case study, as a research study where the researcher “selects multiple case studies to illustrate the issue.”<sup>12</sup> The design of this study classifies as “multiple-case” and “holistic,” as it researched a single-unit of analysis (a pastoral

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<sup>8</sup>Marshall and Rossman also identify that a multicase study is an appropriate research strategy for a research design with an explanatory purpose. Marshall and Rossman, *Designing Qualitative Research*, 41.

<sup>9</sup>Robert K. Yin, *Case Study Research: Design and Method*, 5<sup>th</sup> ed. (Los Angeles: Sage, 2014), 237.

<sup>10</sup>Ibid., 2. Yin explains that “how” or “why” questions are more explanatory in nature and are likely to lead to the use of a case study, history, or experiment. Ibid., 10. Yin also writes, “The more your questions seek to explain some present circumstance, the more that case study research will be relevant. The method also is relevant the more that your questions require an extensive and ‘in-depth’ description of some social phenomenon.” Ibid., 4. Thus, a case study method aligns with this research project as it seeks to explain and describe the types of approaches churches use today and provide extensive descriptions of exemplar churches from among the major approaches.

<sup>11</sup>The second research question of this study is one of *how*: how are exemplar churches equipping their pastors for the work of the ministry? Additionally, this study has a contemporary focus, as it studies churches in today’s context (as opposed to a historical context) and the researcher had no control over behavioral events in the churches.

<sup>12</sup>John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Thousand Oaks, CA: Sage, 2013), 99. Creswell uses the term *collective case study*. Sharan Merriam describes terms for a multi-case study as *collective case study*, *cross-case*, *multisite study*, *comparative case study*, or *multiple case studies*. Sharan Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass, 1998), 8. The preferred term used for this research project is *multi-case*.

training program) among several cases (churches).<sup>13</sup> A multi-case study approach is often utilized when the research questions of a study are designed with an explanatory purpose: to explain the causes of the phenomena and identify its shaping “forces” and “networks.”<sup>14</sup> Thus, this study was designed to explain how the phenomena pastoral training is accomplished in exemplary churches and to describe the “events, beliefs, attitudes, and policies shaping the phenomenon” and “how these forces interact to result in the phenomenon.”

Though the primary objective of this study was to provide rich descriptions of the pastoral training programs in each case, cases were compared to discover shared practices that emerged from the data.<sup>15</sup> Therefore, this project also represented an “instrumental” case study because it sought to “go beyond the case” by providing common phenomena across multiple cases to understand a “question or problem.”<sup>16</sup> Yin explains an important advantage of a multi-case study: “The evidence from multiple cases is often considered more compelling, and the overall study is therefore regarded as being more robust.”<sup>17</sup> Conducting this study in a multi-case format provided robust descriptions of

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<sup>13</sup>Yin, *Case Study Research*, 50. Yin describes four types of case studies: holistic single, holistic multiple, embedded single, and embedded multiple. This study represents type three in Yin’s case study design matrix—holistic, multiple-case design.

<sup>14</sup>Marshall and Rossman, *Designing Qualitative Research*, 41.

<sup>15</sup>Robert Stake describes the foundation of multiple case research as the identification of an issue that runs across the cases, termed *quintain*. How the phenomena of pastoral training is accomplished in exemplary churches represents the primary issue, or *quintain*, of this multiple case study. Robert Stake, *Qualitative Research* (New York: Guilford, 2010), 181-82. For more explanation *quintain*, see Robert Stake, *Multiple Case Study Analysis* (New York: Guilford, 2006), 4-7.

<sup>16</sup>Stake, *Multiple Case Study Analysis*, 8. Stake explains, “For a multicase study, the case records are often presented intact, accompanying a cross-case analysis, with some emphasis on the binding concept or idea.” Ibid. Also see Dawson R. Hancock and Bob Algonzine, *Doing Case Study Research*, 2<sup>nd</sup> ed. (New York: Teachers College Press, 2011), 36.

<sup>17</sup>Yin, *Case Study Research*, 57.

the case churches and revealed themes that emerged across multiple cases of pastoral training strategies.

### **Overview of Sampling, Data Collection, and Analysis**

A two-phase approach was conducted to establish the cases of this study.<sup>18</sup> Information from websites and literature provided initial categories of pastoral training approaches and potential churches to study. Purposive sampling was used to determine which case studies to research. An expert panel was consulted to modify the initial categories into a purposive sample of churches. An exemplary case or cases from each approach was selected because they were “information-rich cases whose study will illuminate the question under study.”<sup>19</sup> Case studies were then conducted of those churches. Compiling and analyzing case study data from a church or churches within each training-approach category helped explain the status of local church pastoral training in evangelical churches today. Cross-case analysis was conducted, as data from multiple cases revealed trends and themes among several locations.<sup>20</sup> The trends were compiled into a list of recommendations for practice that can be transferrable to churches desiring to train pastors in an exemplary manner. Finally, a research report was prepared in the form of analysis and conclusions.<sup>21</sup>

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<sup>18</sup>Yin, *Case Study Research*, 95. Yin explains that this screening method aids in identifying the proper cases to study. The two-phase approach involves collecting data from a large pool of eligible candidates (churches with pastoral training programs) and using specific criteria, possibly people knowledgeable about each candidate (expert panel), to narrow and select the cases.

<sup>19</sup>Michael Quinn Patton, *Qualitative Research and Evaluation Methods*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: Sage, 2002), 230.

<sup>20</sup>Creswell defines a cross-case analysis as “examining themes across cases to discern themes that are common and different to all cases. It is an analysis step that typically follows within-case analysis when the researcher studies multiple cases.” Creswell, *Qualitative Inquiry and Research Design*, 294.

<sup>21</sup>Chaps. 4 and 5 of this thesis represent this research report.



## Population

The research population for this project was conservative evangelical churches that have an approach to train pastors for ministry.<sup>22</sup> Due to a large number of churches that employ pastoral training strategies, an expert panel was assembled to categorize pastoral training approaches and identify churches that are effectively implementing a training method.

## Sample

The research population was narrowed from all churches that have a pastoral training method to a sample of churches that are training pastors effectively in each category of approach. It was hypothesized that the research sample would be three to five churches, containing at least one church from each category of training approach.

## Purposive Sampling

The case study churches represented a research sample from the results of the first phase of this study. The goal of purposive sampling is to select the study units that “will yield the most relevant and plentiful data.”<sup>23</sup> Thus the sites that best assisted in understanding the research problem and answering the research questions of this study

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<sup>22</sup>The position of this study on the definition of a conservative evangelical church aligns with Albert Mohler’s “normative sense” definition of confessional evangelicalism. R. Albert Mohler, Jr., “Confessional Evangelicalism,” in *Four Views on the Spectrum of Evangelicalism*, ed. Stanley Gundry (Grand Rapids: Zondervan, 2011), 68-96. Mohler states, “An evangelical is recognized by a passion for the gospel of Jesus Christ, by a deep commitment to biblical truth, by a sense of urgency to see lost persons hear the gospel, and by a commitment to personal holiness and the local church” Ibid., 69. Mohler explains that normative evangelicalism “refers to that movement of Christian believers who seek a conscious convictional continuity with the theological formulas of the Protestant Reformation.” Ibid., 74-75. This study also defines evangelical in accordance with LifeWay Research and National Association of Evangelicals’ four statements of the evangelical position: (1) the Bible is the highest authority for what I believe, (2) it is very important for me personally to encourage non-Christians to trust Jesus Christ as their Savior, (3) Jesus’ death on the cross is the only sacrifice that could remove the penalty of my sin, (4) only those who trust in Jesus Christ alone as their Savior receive God’s free gift of eternal salvation. LifeWay Research and National Association of Evangelicals, “NAE LifeWay Research Evangelical Beliefs Research Definition,” accessed November 17, 2016, <http://lifewayresearch.com/wp-content/uploads/2015/11/NAE-LifeWay-Research-Evangelical-Beliefs-Research-Definition-Methodology-and-Use.pdf>.

<sup>23</sup>Robert K. Yin, *Qualitative Research from Start to Finish* (New York: Guilford, 2011), 88.

were “purposefully” selected.<sup>24</sup> Creswell explains three considerations of purposeful sampling: (1) *participants* in the sample, (2) *type* of sampling, and (3) *sample size*.<sup>25</sup> The *participants* of the purposive sample of this research study were churches identified by the expert panel that provided rich content for a case study inquiring about pastoral training. The sampling strategy *type* for this qualitative inquiry was “criterion sampling” as the churches selected met the criteria of training pastors in an exemplary manner.<sup>26</sup> Moreover, the *sample size* was limited to a few sites, three to five churches, to “collect extensive detail about each site.”<sup>27</sup> Because leaders in the field of pastoral training identified the churches, the sample contained congregations with a reputation for equipping pastors with excellence. Therefore, the following criterion was used to determine the churches for the case study sample:

1. Conservative evangelical congregations.
2. Churches employing a pastoral training approach.<sup>28</sup>
3. Congregations that have an exemplary reputation for conducting their pastoral training program with excellence.<sup>29</sup>

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<sup>24</sup>Creswell describes purposeful selection as researchers selecting participants or sites that “best help them understand the research problem and the research questions.” Creswell, *Research Design*, 246.

<sup>25</sup>Creswell, *Qualitative Inquiry and Research Design*, 155-57.

<sup>26</sup>Creswell provides a typology of sampling strategies and defines criterion sampling as “all cases that meet some criterion; useful for quality assurance.” *Ibid.*, 158.

<sup>27</sup>*Ibid.*, 157. Creswell suggests, “No more than 4 or 5 case studies in a single study. This number should provide ample opportunity to identify themes of the cases as well as conduct cross-case theme analysis.” *Ibid.*

<sup>28</sup>As defined in chap. 2, a pastoral training approach is a method, model, or program that a local church employs for preparing pastors to lead their churches effectively and fulfill the responsibilities of their calling. See definitions section in chap. 2 for more explanation.

<sup>29</sup>The expert panel data was analyzed and the literature review examined to determine if a church had an exemplary reputation for conducting their pastoral training program with excellence.

4. Churches employing a pastoral training approach within the categories determined in phase one of this study.
5. Churches that have trained pastors for a sufficient duration of time.<sup>30</sup>

### **Expert Panel**

The expert panel consisted of eleven individuals who have significant knowledge of pastoral training in local churches. To determine prime candidates for the expert panel, the individuals must meet two of the following selection criteria: (1) an academic expert in the field of church leadership, (2) a practitioner with experience training pastors, or (3) a published author within the field.<sup>31</sup> The expert panel was also qualified by representing conservative, evangelical, and orthodox Christian beliefs. The panelists were asked to identify types of pastoral training approaches used by evangelical churches today and provide examples of exemplar churches that are equipping pastors effectively. Data was compiled from panelist responses, combined with data from the literature, and synthesized. Two lists were generated from the data: types of pastoral training approaches and exemplary churches. This data was used to select the case studies for this study.

### **Delimitations**

Since the sampling was purposive criterion sampling, the research only applied to churches that have pastoral training programs and are developing pastors from among the major categories of approaches. Therefore, this study contained the following delimitations:

1. The research was delimited to conservative evangelical churches.
2. The research was delimited to churches that have pastoral training programs.

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<sup>30</sup>A sufficient duration of time is defined as minimally graduating one cohort or group of pastoral candidates with preference given to churches that display many years of program maturation.

<sup>31</sup>To demonstrate the strength of the expert panel, further qualifications within these three criteria are delineated and coded in appendix 2.

3. The research was delimited to churches developing pastors from among the selected categories of training approaches.
4. The research was delimited to the participating sample churches.

### **Limitations of Generalization**

This study contained several limits of generalization based on the delimitations discussed. Because the sampling for this project was qualitative, its results cannot be generalized back to all churches that have a pastoral training approach. The results cannot be generalized beyond the scope of the sample of the cases studied. However, the results suggest trends, themes, and practices that can be useful to congregations beyond the purposive sample that desire to train their pastors effectively. The data collected and analyzed from the case study churches contained the following limitations of generalization:

1. The data does not necessarily generalize to churches beyond the scope of conservative and evangelical.
2. The data does not necessarily generalize to churches that have no strategy or approach to train pastors.
3. The data does not necessarily generalize to churches training pastors by other methods than those categorized in this study.
4. The data does not necessarily generalize to churches beyond the case studies.

### **Instrumentation**

Approval was sought from the thesis supervising committee and ethics committee at The Southern Baptist Theological Seminary for all instrumentation, data collection and analysis protocols, and validation measures. The instrumentation plan of this study was organized around Yin's categories of case study research methods: prepare, collect, and analyze.<sup>32</sup>

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<sup>32</sup>These categories are part of the "Doing Case Study Research: A liner but iterative process," designed by Yin, *Case Study Research*, 1. The list of instrumentation categories used in this study are part of Yin's larger process of plan, design, prepare, collect, analyze, and share. *Ibid.*, 70-175.

## Prepare

Preparation for this multi-case study began with triangulating data from the literature review and expert panel into a list of exemplar churches. Specific protocols were followed to prepare for conducting the case studies. The preparation stage of the research employed the following protocols:

1. Gain permission to conduct field research from the necessary committees.
2. Select churches for the case studies using purposive, criterion sampling. Contact potential churches and gain permission to study their training program.
3. Establish protocols for preparation, interviews, and data analysis.
4. Contact churches and schedule case visits—including interviews and observation opportunities. Seek permission to investigate physical aspects of the churches.
5. Gain access and permission to all necessary content to review such as documents and audiovisual material.
6. Assemble fieldwork resources such as notes, documents, computer, and interview resources. Write and assemble field note forms and summary sheets.
7. Make a schedule of the data collection activities needed for each site.
8. Write and disseminate interview permission forms.<sup>33</sup>

## Collect

This study utilized four data collection types: (1) direct observations, (2) personal interviews, (3) documents, and (4) audio-visual materials.<sup>34</sup> The use of “multiple sources of evidence” aided in collecting relevant data and assisted in conducting comprehensive case studies.<sup>35</sup>

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<sup>33</sup>These protocols are based on the recommendations for case study protocol in Yin, *Case Study Research*, 84-94.

<sup>34</sup>These four categories of data collection types are explained by Creswell, *Research Design*, 190-93. These categories generally align with Stake’s categories of data gathering, “observation, interviewing, and examination of artifacts (including documents).” Stake, *Qualitative Research*, 20.

<sup>35</sup>Yin, *Case Study Research*, 118. Yin describes sources of evidence as documents, archival records, open-ended interviews, focus interviews, observations (direct and participant), and structured interviews and surveys. Yin explains that the use of multiple sources creates robust opportunities for triangulation of data. Many of these sources were utilized in this study.

**Direct observations.**<sup>36</sup> Field notes documented the “behavior and activities” of individuals at the case study churches.<sup>37</sup> Direct observations were accomplished by observing with limited participation in the activities at the site, thus taking the role of “nonparticipant/observer-participant.”<sup>38</sup> However, if given permission to engage in the activities at the church, the role of “participant as observer” was assumed.<sup>39</sup> Participants were asked non-formal, open-ended questions to obtain data where participants “freely provide their views.”<sup>40</sup> The observations included both descriptive and reflective notes.<sup>41</sup> The observations focused on the research purpose and questions of this study. The following general categories of observation were utilized: (1) characteristics of individual people, (2) interaction between people, (3) actions taking place, and (4) physical surroundings.<sup>42</sup> Immediately after the observation session, full notes were prepared to “give thick and rich narrative description” of the people and events.<sup>43</sup>

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<sup>36</sup>The preference was to conduct direct observations at each church when permissible. Direct observations were conducted at each case study church with the exception of Austin Stone Church.

<sup>37</sup>Creswell, *Research Design*, 191.

<sup>38</sup>Creswell, *Qualitative Inquiry and Research Design*, 167. In this type of observation role, the researcher is an outsider to the group under study, watching and taking field notes from a distance.

<sup>39</sup>Ibid. In this type of observation role, the researcher is participating in the activity at the site, which will help the researcher gain “insider views and subjective data.” Ibid.

<sup>40</sup>Creswell, *Research Design*, 190.

<sup>41</sup>Creswell recommends using both descriptive notes, describing the phenomena and reflective notes, reflections and summaries for later theme development. Creswell, *Qualitative Inquiry and Research Design*, 169.

<sup>42</sup>Yin, *Qualitative Research*, 145. Yin provides this list of categories when considering what to observe. Phenomena related to the training programs, such as “physical setting, participants, activities, interactions, conversations,” were observed. Creswell, *Qualitative Inquiry and Research Design*, 166. I prepared a field note sheet to cover these observation categories as they relate to how the training program operates.

<sup>43</sup>Creswell, *Qualitative Inquiry and Research Design*, 168.

**Personal interviews.** The following interview data collection process was implemented for conducting a comprehensive interview.<sup>44</sup> On-site personal interviews were conducted with one or more program directors and with one or more program participants.<sup>45</sup> Interviewees were selected as those who could provide rich content to describe how the church is equipping their pastors for the work of the ministry. These interviews were thirty minutes to an hour and followed a semi-structured, open-ended, shorter case study interview format.<sup>46</sup> Field notes were taken during the interview to record data from the responses. The interviews were audio recorded and transcribed electronically for coding purposes.

An interview instrument was utilized to guide the conversation. Two interview instruments were designed, one for program leaders and another for program participants.<sup>47</sup> Interview questions were composed based on useful data from the literature with the purpose of answering the second research question of this study. The instrument contained space for interview details, questions to invite the interviewee to “open up and talk,” “core” open-ended questions based on the research focus, and comments thanking the interviewee

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<sup>44</sup>Creswell, *Qualitative Inquiry and Research Design*, 163-66. Creswell provides a helpful bullet point guide describing a data collection process for qualitative interviewing. The process order in this section follows Creswell’s points.

<sup>45</sup>The preference was to conduct on-site interviews at each church when permissible. On-site interviews were conducted at each case study church with the exception of Austin Stone Church, which involved three phone interviews.

<sup>46</sup>Yin, *Case Study Research*, 111. Yin explains this format as one that is focused, around an hour, open-ended, conversational, and closely follows a protocol. I used an interview instrument containing the questions asked of the interviewee. A separate instrument was designed for the leader and for the participants. Also see Creswell, *Research Design*, 193.

<sup>47</sup>The leader interview instrument is contained in appendix 5. The participant interview instrument is in appendix 6.

for his time.<sup>48</sup> Follow-up questions were asked based on particular interviewee responses.<sup>49</sup> A comfortable and quiet place was the preference for the interviews. Before the interview, the format of the interview was explained and the interviewee was given the consent form. Interviewees were treated with courtesy, respect, and attentiveness.<sup>50</sup> The interview questions and procedures were refined through “pilot testing” and instrument validation.<sup>51</sup> The interview questions were pilot tested by conducting an interview with an independent pastoral training program leader and program participant.<sup>52</sup> Practitioner-scholars in church leadership and social sciences were recruited to analyze the interview instruments and protocol.<sup>53</sup> Changes were made to the final interview instruments based on pilot testing and constructive feedback from the instrument validation process.<sup>54</sup>

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<sup>48</sup>Creswell, *Qualitative Inquiry and Research Design*, 164. These items for the interview instrument are based on Creswell’s recommendations for designing and using an “interview protocol, or interview guide.” Ibid.

<sup>49</sup>For information on interviewing, see Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing*, 2<sup>nd</sup> ed. (Thousand Oaks, CA: Sage, 2005). Rubin and Rubin define qualitative interviewing as “conversations in which the researcher gently guides a conversational partner in an extended discussion. The researcher elicits depth and detail about the research topic by following up on answers given by the interviewee during the discussion.” Ibid., 4. Thus, a measure of “responsive interviewing” was conducted as the researcher views the interviewee as a “conversational partner.” Ibid., 14-15.

<sup>50</sup>In addition to these interviewing postures, I took into consideration Yin’s qualities of interviewing: speak in modest amounts, be nondirective, stay neutral, maintain rapport, use protocols, and analyze while interviewing, Yin, *Qualitative Research*, 136-39.

<sup>51</sup>Creswell recommends a pilot test to “refine data collection plans and develop relevant lines of questions.” Creswell, *Qualitative Inquiry and Research Design*, 165. Yin also recommends a pilot test, selected by “convenience, access, and geographic proximity.” Yin, *Case Study Research*, 96.

<sup>52</sup>The program leader interview instrument was pilot tested by interviewing the program leader at Grace Community Church in Iowa City, IA. The program participant interview instrument was pilot tested by interviewing a program participant at Veritas Church in Iowa City, IA.

<sup>53</sup>Two practitioner-scholars provided valuable feedback by analyzing the interview questions, instruments, and protocol: Nathan Gunter, Ed.D., pastor and practitioner-scholar in the field of church leadership and Christian education and Dennis Harper, Ph.D., elder at Parkview Church and practitioner-scholar in social science research at the University of Iowa. Having advised over 70 dissertations, Harper also provided valuable constructive feedback on the methodological design of this research project. For purposes of this project, a practitioner-scholar is defined as one who is active in both academics and field application of a particular discipline.

<sup>54</sup>Appendix 5 and 6 describe the changes to the interview instruments.



**Documents.** Before the visit, information was collected about each church training program through online and print sources. During the site visit, additional documents about the program were requested. Document collection focused on obtaining relevant data for explaining how the training program works. Types of documents obtained were program descriptions, philosophy statements, class lists, syllabus materials, training manuals, curriculum materials, forms, schedules, progress reports, and meeting notes. Data from the documents was triangulated with information from the interviews and observations.

**Audio-visual materials.** Audio-visual data was collected and triangulated with data from the observations, interviews, and documents. Photographs relevant to the training program of each church were taken and stored. Relevant website audio-visual material was also collected. Other sources of audio-visual materials, such as graphics, videos, audio, and social media data was collected. Field notes were taken to summarize what was learned about the program from the audio-visual material of each church.

## **Analyze**

Data analysis was conducted after the completion of the collection stage. This phase utilized the process of interpretational analysis.<sup>55</sup> Gall, Gall, and Borg define interpretational analysis as “the process of closely grouping elements in a case study data to fully describe, evaluate, or explain the phenomenon being studied. The goal of interpretational analysis is to identify constructs, themes, and patterns that best make meaning of the data from a case study.”<sup>56</sup>

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<sup>55</sup>Creswell describes the process of interpretation as “abstracting out the codes and themes to the larger meaning of the data. It is a process that begins with the development of the codes, the formation of themes from the codes, and then the organization of themes into larger units of abstraction to make sense of the data.” Creswell, *Qualitative Inquiry and Research Design*, 187.

<sup>56</sup>M. D. Gall, Joyce P. Gall, and Walter R. Borg, *Applying Educational Research*, 6<sup>th</sup> ed. (Boston: Pearson Education, 2010), 350.

**Data analysis overview.** This study utilized two stages of interpretational analysis: (1) “within-case analysis” and (2) “cross-case analysis.”<sup>57</sup> During the within-case analysis stage, each case was treated by itself as data was first gathered and analyzed from within each case. The implementation of this stage provided a comprehensive description of how each church trains its pastors for the work of the ministry.<sup>58</sup> The compiled and analyzed data on each case was be interpreted to answer the research questions. Upon the completion of the analysis of each case, the cross-case analysis was conducted. Emerging cross-case training program values and practices were analyzed. Cross-case data was provided in the form of “categories, themes, or typologies that conceptualize the data from all the cases.”<sup>59</sup> The goal of the cross-case analysis stage was to synthesize the data from across the case study churches into a list of recommendations for practice for pastoral training.<sup>60</sup>

**Data analysis procedure.** The following protocol was used in the data analysis portion of this study:<sup>61</sup>

1. Organize and prepare the data for analysis.<sup>62</sup>

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<sup>57</sup>Merriam, *Qualitative Research and Case Study Applications*, 194-95. Merriam uses these two categories to explain the stages of a multiple case study. Merriam describes the purpose of the within-case analysis as treating each case in a comprehensive manner in and of itself. Only then can one conduct cross-case analysis where the researcher in “a qualitative, inductive, multicase study seeks to build abstractions across cases.” Creswell also recommends to “provide first a detailed description of each case and themes within the case, called a *within-case analysis*, followed by a thematic analysis across the cases, called a *cross-case analysis*, as well as *assertions* or and interpretation of the meaning of the case.” Creswell, *Qualitative Inquiry and Research Design*, 101.

<sup>58</sup>Michael Patton explains the importance of doing the within-case analysis first: “The analyst’s first and foremost responsibility consists of doing justice to each individual case. All else depends on that.” Patton, *Qualitative Research and Evaluation Methods*, 449.

<sup>59</sup>Merriam, *Qualitative Research and Case Study Applications*, 195.

<sup>60</sup>This material is found in chap. 5.

<sup>61</sup>This protocol is based on Creswell’s six steps of data analysis, in *Research Design*, 196-201. A seventh step has been added to describe the cross-case analysis portion.

<sup>62</sup>This organization process involved transcribing interviews, typing up final drafts of observational field notes, drafting field notes on other types of data, such as documents and audio-visual

2. Read and look at all data to get a sense of its overall meaning and themes. Record general notes in the margins of each data item.
3. Code the data by bracketing segments and recording a word that represents the category in the margins of the text (transcribed interviews and church documents) or field notes (reports on other data such as audio-visual or physical items).<sup>63</sup>
4. Generate the major themes derived from the coding process and summarize descriptive data about the case. Select representative quotes and illustrations of the themes.
5. Advance a representation of the major themes by organizing a rich description of the case.
6. Interpret the meaning of the case based on the research purpose and questions. Describe the major characteristics and practices of the pastoral training program.
7. Perform cross-case analysis by comparing the themes across the cases and identifying constructs and patterns. Provide a description of recommendations for practice derived from the cross-case analysis.

**Categories of description.** The pastoral training programs of each church were analyzed and described using three major categories: (1) convictions, (2) character, and (3) competency. These categories were determined through a triangulation of the data from the literature review based on the work of Sills, Marshall and Payne, and other scholars and practitioners.<sup>64</sup> The convictions, character, and competency categories were used to explain the major curriculum topics of the training program of each church.<sup>65</sup> The *convictions* category describes how the church builds into their program essential

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materials, and arranging the data into types based on the sources of information.

<sup>63</sup>Creswell's suggestions for coding were followed in *Qualitative Inquiry and Research Design*, 184-85. This involved "winnowing the data" by developing a short list, adding codes up to 25-30 categories based on re-reading of the data, and working to reduce and combine the codes into five to ten themes to use in the case study description narrative. The codes were a combination of "emerging and predetermined codes." The predetermined codes were constructed from themes found in the literature review.

<sup>64</sup>Sills uses the terms "heart, head, and hands" and other authors use the terms "character, knowledge, and skills." These categories are similar to my terms, "convictions, character, and competency." For a full description of the sources consulted to determine these categories, see chap. 2 in the "Areas of Development in Training" section.

<sup>65</sup>These categories were also used in the coding process, during cross-case analysis, and for the recommendations for practice section.

knowledge such as biblical and theological foundations for pastoral ministry. The *character* category explains strategies for developing the character and personal spiritual formation of the pastors. The *competency* category portrays how the training program imparts the necessary skills needed for effective pastoral ministry. Other important categories to describe the pastoral training programs emerged, such as history, mission, vision, and values.<sup>66</sup>

### **Procedures**

The design of this research project was evaluated and improved throughout the course of its preparation phase. The instrumentation, protocols, and procedures of this study were subject to evaluation measures to ensure its validity and reliability. The following procedures were conducted to demonstrate validity and reliability.

### **Evaluation Committees**

The prospectus of this study was submitted to the appropriate research evaluation committees at The Southern Baptist Theological Seminary for constructive feedback and approval.<sup>67</sup> The prospectus was also submitted to the Ethics Committee at Southern Seminary. Because this study interacted with human participants and involved obtaining personal information, the research project adhered fully to the requirements of

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<sup>66</sup>As additional categories emerged from the data to describe a training program, they were informed by the literature using the following resources: Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids: Zondervan, 2004), 59-114; Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P & R, 2010), 189-224; Colin Marshall, *Passing the Baton: A Handbook for Ministry Apprenticeship* (Kingsford, Australia: Matthias, 2007), 9-119; David Sills, *Hearts, Heads, and Hands: A Manual for Teaching Others to Teach Others* (Nashville: B & H, 2016), 1-20; Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B & H, 2016), 153-202; and Aubrey Malphurs, *Advanced Strategic Planning*, 3<sup>rd</sup> ed. (Grand Rapids: Baker, 2013), 105-74.

<sup>67</sup>Multiple forms were used to demonstrate the viability of this study through Southern Seminary; Risk Assessment and Informed Consent, Permission to Use Human Subjects, and Assessment of Risk to Human Subjects.

the Ethics Committee. Care was taken to present accurate and ethical data while conducting this study.

### **Validity and Reliability**

Validity strategies are procedures used by qualitative researchers to demonstrate the accuracy of their data collection and findings.<sup>68</sup> This study employed a variety of methods for demonstrating validity and reliability. Creswell lists possible validity strategies: (1) prolonged engagement and persistent observation, (2) triangulate data, (3) peer review and debriefing, (4) negative case analysis, (5) clarifying researcher bias, (6) member checking, (7) rich, thick description, and (8) external audits.<sup>69</sup> Creswell recommends using at least two of these validity strategies. From among Creswell's strategies, this study utilized the following validity procedures:

1. Triangulate the data by using multiple sources of information and code results using specific protocols.
2. Utilize peer review and debriefing to provide an internal check of the research process before submission of the final project.
3. Clarify researcher bias.<sup>70</sup>
4. Provide a rich, thick description of the training program at each church. These descriptions allow readers to make decisions regarding transferability to their church contexts.<sup>71</sup>

Robert Yin defines reliability as “the consistency and repeatability of the research procedures used in a case study.”<sup>72</sup> This research sought to conduct consistent and repeatable procedures by (1) establishing clear data collection procedures, (2) constructing

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<sup>68</sup>Creswell, *Research Design*, 250. John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 2<sup>nd</sup> ed. (Thousand Oaks, CA: Sage, 2011), 416.

<sup>69</sup>Creswell, *Qualitative Inquiry and Research Design*, 250-53.

<sup>70</sup>A description of researcher bias is included in chap. 4.

<sup>71</sup>Creswell, *Qualitative Inquiry and Research Design*, 252.

<sup>72</sup>Yin, *Case Study Research*, 240.

a step-by-step data analysis protocol, (3) formulating clear interview questions and protocol, (4) checking for accurate transcriptions, (5) reviewing codes to ensure consistency throughout, and (6) maintaining a “chain of evidence” by linking the citation of evidence in the research report with the data, which can then be traced back to the protocol based on the case study questions.<sup>73</sup> The design reliability of this study was proved by the consistent observance of the protocols and procedures mentioned in this chapter.

### **Report Findings**

The remaining two chapters of this thesis provide an analysis of the research findings and a description of the conclusions derived from the multi-case study research. Chapter 4 provides findings from each case using a narrative that emerges from the data analysis. Chapter 4 reports a rich description of how each church training program equips future pastors in convictions, character, and competence. The report also includes quotations, tables, graphs, and other writing strategies to aid in conveying the findings of the research.<sup>74</sup> Following the individual reports, a cross-case analysis describes consistent pastoral training practices across programs.

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<sup>73</sup>These reliability procedures are a combination of strategies described in Creswell, *Research Design*, 203; and Yin, *Case Study Research*, 127-28. Items 1-3 are described in the instrumentation section of this chap. Items 4-6 took place during the data analysis and research reporting stages of this study.

<sup>74</sup>These report writing strategies are recommended in Creswell, *Research Design*, 204-5.

## CHAPTER 4

### ANALYSIS OF FINDINGS

This chapter includes the findings of the multi-case study research. This chapter describes the findings by explaining the compilation protocols, research sample, and the description of each case study. The purpose of this thesis is to categorize pastoral training approaches (PTAs) currently employed by evangelical churches and describe how exemplary churches from each category train their pastors. Two guiding research questions shape this study in order to accomplish its purpose. First, “What are the types of PTAs being employed by evangelical churches today?” Second, “How are exemplar churches from each category of PTAs equipping their pastors for the work of the ministry?” To answer research question one, an expert panel was consulted and the results triangulated with the literature to describe the categories of training approaches. To answer research question 2, purposive sampling was implemented to select a church or churches within each category of training approach, and case studies were conducted of the selected churches. The case studies are described using uniform categories that emerged from the literature review and coding process. The pastoral training programs of each church are analyzed and described using three major categories: (1) convictions, (2) character, and (3) competency. This chapter concludes with a brief evaluation of the strengths and weaknesses of the methodological design.

#### **Compilation Protocol**

A three-phase process was used to compile and analyze the data of this study: (1) purposive sampling was used to select the case study churches, (2) all relevant data

was collected from each case study, and (3) the data was analyzed and described through interpretational analysis.

### **Phase 1: Selecting the Churches**

The first compilation phase involved selecting the case study churches that offer exemplary programs from each PTA. To accomplish selection of these churches, the major categories of approaches for pastoral training were determined and exemplary churches in each category were identified. The literature was reviewed and an expert panel was recruited to assist in categorizing training approaches and selecting the case study churches. The expert panel consisted of eleven scholars and practitioners in church leadership.<sup>1</sup> Each panel participant was asked to identify types of PTAs employed by evangelical churches and to name churches that train pastors in an exemplary manner.<sup>2</sup> These panel participants listed training approaches of local churches such as mentoring programs, internships, residencies, cohorts, partnerships with seminaries, apprenticeships, institutes, church-based seminaries, pastor's colleges, joint ventures with training groups, skill specific approaches, and theological or academic focused training. The expert panel also provided data on exemplary churches training pastors. Table 4 provides a list of the churches mentioned by the expert panel.<sup>3</sup> The table also includes the number of times the panelists named each church containing a PTA.

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<sup>1</sup>Appendix 2 contains the names of the expert panel members. A prime candidate for the expert panel was someone who meets two or more of the following criteria: (1) an academic expert in the field of church leadership, (2) a practitioner with experience training pastors, or (3) a published author within the field. Each expert on the panel aligns with the criteria. To demonstrate the strength of the expert panel, further qualifications within these three criteria are delineated in appendix 2.

<sup>2</sup>The email sent to the expert panel is included in appendix 3.

<sup>3</sup>In addition to the churches listed in table 4, the expert panel also mentioned various church-affiliated or non-denominational training groups such as The Center for Church Renewal, Antioch School of Church Planting and Leadership Development, Church Based Leadership Development, BILD International, Porterbrook Network, and the B. H. Carroll Institute.



Table 4. Expert panel data on exemplary churches

Church	Times Mentioned
Capitol Hill Baptist Church	4
Austin Stone Community Church	3
The Journey Church	3
Cornerstone Church	2
Christ Community Church	2
CrossWay Community Church	2
The Village Church	2
Cross Church	2
Holy Trinity Church	1
The Orchard Evangelical Free Church	1
Christ Memorial Church	1
Bethlehem Baptist Church	1
Wooddale Church	1
Eaglebrook Church	1
Hope Community Church	1
Redeemer Presbyterian Church	1

Creswell’s three-step method of qualitative research data analysis was used to synthesize and analyze training-approach category data.<sup>4</sup> Creswell’s three steps are (1) preparing and organizing the data for analysis, (2) reducing the data into themes through a process of coding and condensing codes, and (3) representing the data in figures, tables, or a discussion. First, following Creswell’s three-step process, the training approach data was prepared and organized. Each expert panel response was printed and combined with the others. Then, the responses were combined into a master list and represented in outline fashion according to number and type of training approach mentioned. The approach categories from the literature review were also compiled to be used alongside the expert panel data.

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<sup>4</sup>John W. Creswell, *Qualitative Inquiry & Research Design*, 3<sup>rd</sup> ed. (Thousand Oaks, CA: Sage, 2013), 180-82.

Second, the coded the data was reduced into themes. The training-approach categories from the literature were used as initial coding themes.<sup>5</sup> Training categories provided by each panelist were listed and coded. Descriptions of categories by each panelist were counted and compared to the data from the other panelists. Broad categories of training were detected sub-categorized when necessary. Approach categories regarding local church pastoral training in partnership with seminaries were especially noted. The working categories of training approaches were triangulated with the categories from the literature review.<sup>6</sup> The categories of training approaches were also tested for accuracy and their descriptions modified as necessary.<sup>7</sup>

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<sup>5</sup>These categories from the literature review are represented in chap. 2, table 3.

<sup>6</sup>The synthesized categories mentioned in the literature review are mentoring programs, training institutes, residencies or internships, finishing programs after seminary, church-based Bible colleges and seminaries, and send-off trainees to traditional seminaries. These training approach categories fit within the final taxonomy of approaches of this thesis.

<sup>7</sup>A variety of practitioner-scholars and resources were consulted to refine and validate the final training approach categories. Phone calls, emails, personal conversations, and dissertation reviews aided in this approach category validation. The following practitioner-scholars were consulted for feedback on the approach categories: Phil Newton, author, pastor, and director of the training program at South Woods Baptist Church; Matt Merker, pastor and director of the pastoral internship training program at Capitol Hill Baptist Church; Kevin McClure, pastor and board member of Indianapolis Theological Seminary; and Jeff Dodge, pastor and director of the pastoral training program at Cornerstone Church. Several doctoral dissertations were consulted when categorizing PTAs. Matthew A. Rogers, "Holistic Pastoral Training: Strategic Partnership between the Seminary and the Local Church in the United States" (Ph.D. diss., Southeastern Baptist Theological Seminary, 2015). Rogers' work provides helpful definitions and categories when considering the relationship between the local churches and seminaries. Phillip A. Newton, "Local Church Leadership Development: Its Effects and Importance on Church Planting and Revitalization" (Ph.D. diss., Southeastern Baptist Theological Seminary, 2013). Newton's work provides categories, approaches, and case studies on church-based pastoral training programs while arguing for "life-on-life relationship of mentors with protégés centered in local communities of Christ-followers, best shapes those who will give themselves to the kingdom work of church planting and revitalization" (xvii). Jeffrey A. Dodge, "Developing a New Theological Training and Ministry Mentorship Model for Next-Generation Leaders at Cornerstone School of Theology, Ames, Iowa" (D.Min. diss., Midwestern Baptist Theological Seminary, 2013). Dodge proposes three categories of pastoral training trends today: (1) strengthen and maintain seminaries as the primary means of training church leaders, (2) reject formal, traditional seminary training and replace it with a less formal, organic, church-based model, and (3) create hybrid models of cooperation between local churches and seminaries (55-67). Dodge's categories generally align with the categories of this thesis. Dodge argues that the third category can effectively train next-generation pastors for the work of the ministry. Dodge, lead pastor at Cornerstone Church, has put his hybrid model approach

Third, representations of the data were created through the use of lists, tables, and descriptions. A list was compiled of the training approaches mentioned by the expert panel. The final approach categories were tested by researching details of over thirty church-based training programs mentioned in the data, noting how programs fit within the approach categories, and assembling the findings in a chart.<sup>8</sup> Most of the programs researched fit within the approach category taxonomy. Table 5 displays the synthesized expert panel data, denoting the number of times the expert panel mentioned each PTA category.

Table 5. Expert panel data triangulated with approach categories

Approach Category	Times Mentioned by Expert Panel
Institute Approach	6
Finishing Residency	6
Cohort Program	5
Apprenticeship Model	4
The panel also mentioned the broader categories of send trainees off to seminary (3 times), partner with a seminary (6 times), and train on own (2 times)	

Upon analysis of the expert panel responses and literature review, three general categories emerged from the data: (1) churches employ a hands-off approach to pastoral development by sending trainees off to seminary, (2) churches take responsibility to train future pastors while demonstrating a partnership posture with seminaries, and (3) churches train pastors on their own with minimal or no partnership with a traditional seminary.<sup>9</sup>

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into practice by effectively training pastors and leaders through the Cornerstone School of Theology for many years while maintaining a strong partnership with Midwestern Baptist Theological Seminary.

<sup>8</sup>This chart is included in appendix 8. Most of the churches compiled in the chart fit within the approach category taxonomy.

<sup>9</sup>Category 1 was mentioned by the expert panel three times and identified in the literature. Examples of authors that mention this category are C. Franklin Granger, "Seminaries, Congregations, and Clergy: Lifelong Partners in Theological Education," *Theological Education* 46, no. 1 (2010): 87; Dodge, "Developing a New Theological Training," 55-59; Mark Dever, "Raising Up Pastors Is the Church's Work," *9Marks Journal* 6, no. 1 (January/February 2009): 8; Dave Harvey, *Am I Called?* (Wheaton, IL:

Given the vast number of schools and churches represented in these three categories, this thesis delimits its focus and case study research to category 2, local church and seminary partnerships. Within category 2, it was found that churches taking responsibility to train pastors while partnering with seminaries employ four types of training approaches: (1) an apprenticeship model, (2) a cohort program, (3) an institute approach, and (4) a finishing residency.<sup>10</sup> Figure 1 displays the three general categories together with the four types of training approaches.

### Categories and Approaches

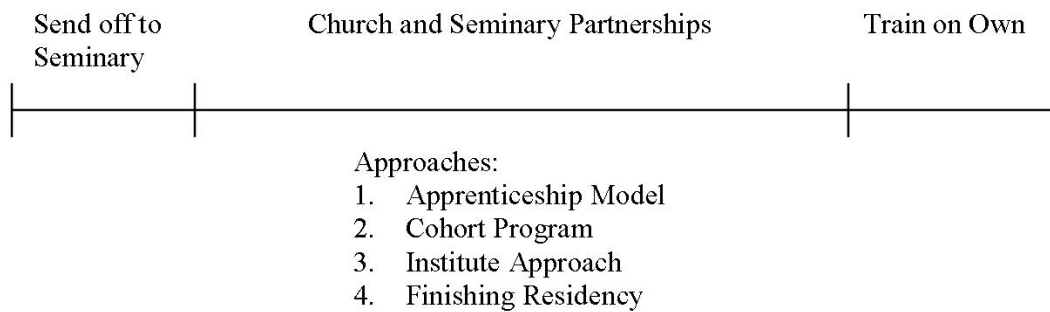


Figure 1. Categories and approaches

Crossway, 2012), 52-55. Category 2 was found in the literature and mentioned by the expert panel six times. Category 3 was mentioned by the expert panel two times and identified in the literature. Within the third category of training postures, some churches accomplish pastoral development by organizing their own accredited seminary. Examples of accredited programs organized by a church include Bethlehem College and Seminary affiliated with Bethlehem Baptist Church and Masters College and Seminary affiliated with Grace Community Church. Other churches in category three develop in-house training curriculum utilizing their own materials or partnering with a training group, using groups such as The Center for Church Renewal, Antioch School of Church Planting and Leadership Development, Church Based Leadership Development, Centers of Church Based Training, BILD International, Porterbrook Network, and the B. H. Carroll Institute. These training groups were also mentioned by the expert panel. Overlap can exist within categories 2 and 3 as some of these groups offer accredited courses at churches partnering with seminaries and given credit toward a degree. An example of this overlap is Coram Deo church in Omaha, NE, which offers Porterbrook Network classes as part of their church-based training program that can be transferred to their partnering school, Midwestern Baptist Theological Seminary.

<sup>10</sup>All four of these training approach categories were mentioned in the literature and a form of each category was mentioned by the expert panel. The apprenticeship model was mentioned four times, cohort program was mentioned five times, institute approach was mentioned six times, and the finishing residency had six mentions. Table 5 represents this data.

**Apprenticeship model.** The apprenticeship model of pastoral training is often employed by a small to mid-sized church containing a pastor and staff or elders with a heart to train interns and apprentices.<sup>11</sup> This mentor-apprentice model often contains a pastor with a strong desire to mentor and train young men who sense a call to ministry, one to two at a time, for one to four years.<sup>12</sup> Wood and Wind define mentor pastors in a local church training context as “seasoned practitioners who have learned to communicate to others the wisdom they have gained through practice.”<sup>13</sup> Training is accomplished through formal or informal mentoring, learning Christian doctrine, studying pastoral development topics, supervised ministry experiences, observations, and character development.<sup>14</sup> Some apprenticeship model programs partner with a seminary

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<sup>11</sup>Barna Group categories defined the small church and mid-size church. A small church is 100 or fewer attendees and a mid-sized church is 100-499 attendees. Barna Group, *Barna Trends: 2017* (Grand Rapids: Baker, 2016), 226.

<sup>12</sup>Newton describes this type of mentor-apprentice model by using Grace Community Church as an example: “This model focuses intentional training on one or two trainees at a time, thus ensuring significant attention to pastoral development under the guidance of a senior pastor.” Phil Newton, *The Mentoring Church* (Grand Rapids: Kregel, 2017), 167.

<sup>13</sup>James P. Wind and David J. Wood, *Becoming a Pastor: Reflections on the Transition into Ministry* (Herndon, VA: The Alban Institute, 2008), 29. Wind and Wood explain the essential importance of pastoral mentors: “The strength or relative weakness” of a training program often depends on “the effectiveness of mentoring pastors.” *Ibid.*, 29. Forman, Jones, and Miller describe mentoring in a church-based training program as an “intentional spiritual friendship” marked by mutually agreed-on goals, dependence on the Holy Spirit, and a warm relationship. Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids: Zondervan, 2004), 101. Forman, Jones, and Miller describe the process of a mentor’s work in a church-based training program as (1) identification—recognizing a future leader, (2) imitation—leading by example, (3) instruction—teaching the apprentice about pastoral ministry, (4) involvement—serving as a coach by providing supervised ministry experiences, (5) release—involving other leaders in the church in the mentoring process. *Ibid.*, 99-113.

<sup>14</sup>An example of an apprenticeship model that uses many of these training avenues is Auburndale Baptist Church. Croft explains that the purpose of the program is “to provide an atmosphere within a local church to train, equip, and affirm men for pastoral ministry.” Brian Croft, *Prepare Them to Shepherd* (Grand Rapids: Zondervan, 2014), 89. Croft explains five benefits of the program: “(1) The supportive and loving environment of a local church that assumes responsibility for the care, training, and education of the intern, (2) practical understanding and training for the essential areas of pastoral ministry within the local church, (3) an official church position approved by the church that can go on a résumé and reflect ministry experience, (4) an opportunity for a local congregation to affirm an individual’s gifts and calling, (5) exposure to a pastor’s daily schedule to help an individual evaluate and learn more about the pastoral nature of their calling.” *Ibid.*, 89-90. This mentoring program includes weekly mentoring meetings,

for credit by serving as a field education or internship site.<sup>15</sup> Some churches employing the apprenticeship model send trainees to a seminary for a season and concurrently receive support and encouragement from church leaders.<sup>16</sup> Notable churches employing an apprenticeship model are Auburndale Baptist Church in Louisville; South Woods Baptist Church in Memphis, Tennessee; and Grace Community Church in Nashville.<sup>17</sup>

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book reading and papers regarding pastoral ministry, weekly participation in Sunday service review, joining the pastoral staff meetings, prayer for the congregation, work on personal spiritual disciplines, soul care training, attending church meetings, visitation projects, church administration training, and making personal ministry growth goals. Ibid., 89-97. See also Brian Croft, "What Are the 10 Basic Requirements for Our Church's Pastoral Internship?" *Practical Shepherding Ministries*, January 26, 2015, accessed July 17, 2017, <http://practicalshepherding.com/2015/01/26/what-are-the-10-basic-requirements-for-our-churchs-pastoral-internship/>.

<sup>15</sup>For example, South Woods and Grace Community have served as internship or field education sites, adjusting syllabi and mentoring experiences to the needs of the students through partnership with The Southern Baptist Theological Seminary and Southeastern Baptist Theological Seminary. Newton, *The Mentoring Church*, 39. These churches have also helped apprentices through their seminary education, encouraging them along the way, and then sent them to church plant, into pastorates, or to the mission field. Ibid., 131-32, 160-68. Another apprenticeship model that partners with a seminary is Auburndale Baptist Church in Louisville. Croft mentors pastoral trainees while partnering with Southern Seminary to fulfill their applied ministry credit requirement. Croft, *Prepare Them to Shepherd*, 89.

<sup>16</sup>An example of an apprenticeship-focused church that mentors men and supports them through the seminary process is Parkview Church in Iowa City, IA. Parkview has served as a field education and internship site for its apprentices, has sent and supported them during seminary, and also sent them out to plant churches, to fill other pastorates, or have hired them for a pastoral staff position. Parkview has partnered with a variety of seminaries to train their apprentices such as Trinity Evangelical Divinity School, Covenant Seminary, and The Southern Baptist Theological Seminary.

<sup>17</sup>Both the South Woods Baptist and Grace Community Church mentoring programs are thoroughly explained in Newton, *The Mentoring Church*. The South Woods mentoring program is detailed throughout the book and pp. 160-68 explain the mentoring program at Grace Community Church. Grace Community Church's mentoring program is also explained in Newton's dissertation, "Local Church Leadership Development," 237-49. Newton describes the apprenticeship program at Grace Community in detail, explaining that senior pastor Scott Patty started the program in 2007, and, with the help of the congregation, has been mentoring a few pastoral apprentices at a time. Newton describes the elements of Grace Community's program: (1) face-to-face time with Patty, (2) team approach, (3) pointed reading on theology and pastoral ministry, (4) apprentice involvement in training male leaders in the church, (5) keeping ministry simple, (6) cultivating the congregation, and (7) training curriculum that emphasizes sound doctrine, biblical polity, and covenant membership. Ibid., 241-49. Newton's research into local church pastoral training in his dissertation and book includes case studies of four church-based pastoral training programs. It is notable that Newton's four types of pastoral training programs, represented by the case studies, generally align with the categories of this thesis. Newton studied Grace Community Church which fits into the apprenticeship model, Capitol Hill Baptist Church employing a cohort program, Summit Church which runs an institute approach, and Lakeview Baptist Church representing a unique program that fits mostly with the institute approach but also contains cohort program elements. Newton, "Local Church

**Cohort program.** A cohort program is a group of pastoral trainees working through a church-based training program together. Newton describes a training cohort as “pastoral trainees serving, learning, and maturing together in preparation for ministry.”<sup>18</sup> In a cohort program, church leaders organize topics related to theology and pastoral ministry for class instruction with assignments and reading.<sup>19</sup> Mentoring and supervised ministry experiences are conducted by pastors and ministry leaders for skill development and character growth.<sup>20</sup> Churches employing a cohort program often offer formal internships containing small group growth and training experiences while students are in seminary, often offering seminary credit for participation in the programs.<sup>21</sup> A cohort

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Leadership Development,” 212-65; and Newton, *The Mentoring Church*, 143-77. The Auburndale Baptist Church apprenticeship program is detailed in Croft, *Prepare Them to Shepherd*, 89-97.

<sup>18</sup>Newton, *The Mentoring Church*, 115-16. Newton explains that a training cohort of four to eight participants is preferable because “it maximizes the time and efficiency of pastoral mentoring while building strong comradery,” *Ibid.*, 115-16.

<sup>19</sup>An exemplary example of a cohort program that employs robust curriculum, instruction, and practical learning is the Aspire program of Imago Dei Church. Filippone explains that the Aspire program’s coursework includes reading books, listening to sermons and interviews, memorizing Scripture, writing book reviews and papers, participating in group discussions, completing ministry projects, meeting together each week with church leaders, and studying together the Pastoral Epistles. Aaron Francis Filippone, “Servant Leadership in Church-Based Pastoral Training Programs: A Multi-Case Study” (Ed.D. thesis, The Southern Baptist Theological Seminary, 2016), 64-65. Filippone describes the Aspire cohort program’s curriculum, which includes topics such as the gospel in the local church, pastoral ministry, ministry of the Word, administration, mission, biblical community, contextualization, and theology. *Ibid.*, 54. Cohort participants also receive “practical learning” by being taught and practicing such pastoral ministry topics and skills as leading small groups, developing sermons, preaching and teaching the Bible, administering the Lord’s Supper, baptizing congregants, and learning about church planting. *Ibid.*, 79.

<sup>20</sup>The School of Ministry training program at Cross Church represents an exemplary cohort program that excels in these areas of mentoring, supervised ministry, character growth, and skill development. Filippone, “Servant Leadership,” 51-53, 70-73. According to Filippone, the program at Cross Church accomplishes exemplary development in these areas through focusing on time management, family care, finances, healthy living, spiritual nourishment, staff meetings and mission trip participation, learning about ministry budgeting, church administration, technology, as well as through on-the-job training by experienced staff, mentoring for character development, holding meaningful responsibilities in a ministry area, evaluated experiences, and community building. *Ibid.*, 51-53, 70-73.

<sup>21</sup>Examples of graduate level credit being offered through a partnership between church cohort programs and seminaries include Capitol Hill Baptist’s Pastoral Internship, which offers credit at The Southern Baptist Theological Seminary; Imago Dei’s Aspire program, which offers credit through Southeastern Baptist Theological Seminary; CrossWay’s Pastoral Training Course offering credit through

program is typically one to two years long, and cohorts range from four to twenty-two trainees.<sup>22</sup> Exemplary churches employing a cohort program are Capitol Hill Baptist Church in Washington, DC; CrossWay Church in Bristol, Wisconsin; Holy Trinity Church in Chicago; Crosspoint Church in Clemson, South Carolina; and Imago Dei Church in Raleigh, North Carolina.<sup>23</sup>

**Institute approach.** This approach is typically employed by a large church consisting of multiple sites that devotes resources and staff to leadership development initiatives and church planting efforts. Pastors are trained as part of a larger church leadership development program that includes classes, seminars, cohort learning with multiple groups, supervised ministry experiences, formalized coaching and mentoring, and character assessment.<sup>24</sup> These churches often offer a residency program as a group of

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Trinity Evangelical Divinity School; and Holy Trinity's Chicago Plan which offers credit through Trinity Evangelical Divinity School and Moody Graduate School.

<sup>22</sup>For example, within the three cohort pastoral training programs researched by Filippone, the length of the programs ranged from 1-2 years and the cohort sizes ranged from 9-22 with 10-15 trainees representing average and goal cohort sizes. Filippone, "Servant Leadership," 55. Newton prefers cohorts to be 4-8 participants in size. Newton, *The Mentoring Church*, 115-16.

<sup>23</sup>Corresponding program websites related to these pastoral training cohort programs are Capitol Hill Baptist Church, "Pastoral Internship," accessed September 21, 2015, [www.capitolhillbaptist.org/pastoral-internship/](http://www.capitolhillbaptist.org/pastoral-internship/); Holy Trinity Church, "The Chicago Plan," accessed February 6, 2016, <http://htcchicago.org/resources/discipleship-training/the-chicago-plan/>; The Charles Simeon Trust, "Simeon Model," accessed February 6, 2016, [www.simeontrust.org](http://www.simeontrust.org); Crosspoint Church, accessed June 16, 2017, [www.generationlink.org](http://www.generationlink.org); Imago Dei Church, "Equipping," accessed October 28, 2016, <https://ideraleigh.com/ministries/#equipping>. The CrossWay Pastoral Training Course is described at Mark Rogers, "How to Start a Pastoral Training Program in Your Church," The Gospel Coalition, January 2, 2013, accessed August 27, 2015, <https://www.thegospelcoalition.org/article/how-to-start-a-pastoral-training-program-in-your-church>; and Mark Rogers, "Bridging the Training Gap," accessed March 15, 2017, <http://www.intrust.org/Magazine/Issues/New-Year-2014/Bridging-the-training-gap>. More details about these church programs and other churches that fit within this category are listed in the chart in appendix 8.

<sup>24</sup>An example of an institute approach training program that incorporates these methodological elements is The Summit Institute at the Summit Church. The Institute focuses on equipping disciples, developing leaders, and engaging the culture through a balance of teaching, modeling, and applying biblical principles. Residents are trained by participating in the church-wide institute discipleship classes and forums, receiving supervised ministry experiences, being mentored by staff pastors, studying ecclesiology and church leadership topics, receiving character and leadership assessment and mentoring, learning in a cohort group, filling preaching opportunities, and receiving training in multiple church ministries. Newton,



pastoral and church planting trainees go through the church-wide leadership development program in conjunction with specialized training for one to two years.<sup>25</sup> Seminary credit is offered by most programs within the institute approach with some programs offering full master's degrees.<sup>26</sup> Model churches utilizing an institute approach are Austin Stone Church in Austin, Texas, through their Austin Stone Institute; Cornerstone Church in Ames, Iowa, through their Cornerstone School of Theology; The Village Church in Dallas, through the Village Institute; The Summit Church in Raleigh-Durham, North Carolina through The Summit Institute; and The Journey Church in St. Louis, through their 3:14 Institute.<sup>27</sup>

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*The Mentoring Church*, 152-59. The Summit Church, "The Summit Institute," accessed May 5, 2017, <http://www.summitrduinstitute.com>. Another example of an institute approach training program that incorporates these methodological elements is The Austin Stone Institute through Austin Stone Church. Austin Stone has developed a "robust training pipeline" including over 300 participants and 70 interns per year. Kevin Peck, "Examining a Church Culture of Multiplication: A Multiple Case Study" (D.Min. thesis, The Southern Baptist Theological Seminary, 2014), 47. Pastoral residents are trained as part of the larger church development initiative for a year while simultaneously going through a two-year church planting and pastoral development residency. Peck describes this program "as part of the development ecosystem" with training elements such as "a robust application process, coaching structures for each student, character, doctrine and skill curricula, written and oral assessments, practical ministry experience, and placement structures." Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B & H, 2016), 214.

<sup>25</sup>For example, residents at The Summit Church participate in the discipleship classes and forums through The Summit Institute while also receiving specialized training in pastoral ministry and church planting. Residents at Cornerstone Church take all the Cornerstone School of Theology courses while receiving specialized training and instruction in church leadership and pastoral ministry. Pastoral and church planting residents at Austin Stone Church also go through the Men's and Women's Development Program (offered to any qualifying church leader) and study pastoral ministry-specific topics through the residency program.

<sup>26</sup>Three examples of churches that offer full master's degrees through their institute approach in partnership with a seminary are Lakeview Baptist, The Journey, and Cornerstone. Lakeview Baptist Church offers a M.Div. through The Southern Baptist Theological Seminary. Newton, "Local Church Leadership Development," 249-61. The Journey Church offers a Master of Theological Studies (M.T.S.) through Midwestern Baptist Theological Seminary (MBTS). And Cornerstone Church offers a M.T.S. through MBTS. Details of the two MBTS partner programs at The Journey and Cornerstone can be found on the MBTS "Three Fourteen (MTS)," accessed May 5, 2017, <http://www.mbts.edu/academics/masters-studies/mts-degree/three-fourteen/>, and "Ames Extension (MTS)," accessed May 5, 2017, <http://www.mbts.edu/academics/masters-studies/mts-degree/ames-ext/>.

<sup>27</sup>Corresponding program websites related to these institute approach programs are Austin Stone, accessed October 7, 2015, [www.austinstoneinstitute.org](http://www.austinstoneinstitute.org); Cornerstone, accessed December 16, 2016, [www.cornerstonelife.com](http://www.cornerstonelife.com); The Village, accessed October 28, 2016, [www.thevillagechurch.net/connect/the-](http://www.thevillagechurch.net/connect/the-)

**Finishing residency.** These programs focus on developing well-rounded pastors through post-seminary residency experiences. George Mason defines a pastoral residency program as a congregation inviting

one or more young ministers to join the pastoral staff for two or three years, and then the church sends them out to their first-full time call . . . a period of transition during which seminary graduates can begin the work of ministry under the supervision of an experienced pastoral team, with the support of key lay leaders and the collegiality of peers.<sup>28</sup>

A finishing residency program emphasizes developing pastoral competencies while offering structured, mentored ministry positions and programs.<sup>29</sup> Finishing residency programs range from one to four residents per year. Most of these programs are one to three-year post-seminary programs.<sup>30</sup> Common training elements of a finishing

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village-church-institute/; The Summit, accessed May 5, 2017, [www.summitrduinstitute.com](http://www.summitrduinstitute.com); and The Journey, accessed March 27, 2017, [www.threefourteen.org](http://www.threefourteen.org). More details about these church programs and other churches that fit within this category are listed in the chart in appendix 8.

<sup>28</sup>George Mason, *Preparing the Pastors We Need: Reclaiming the Congregation's Role in Training Clergy* (Herndon, VA: The Alban Institute, 2012), 2. Mason provides detailed practical information on how churches can construct their own pastoral finishing residency using Mason's Wilshire Baptist Church as a model. Mason further explains a pastoral residency: "Residents begin to get a feel for the pastoral role and for the nuances of ministry. They perform all the duties of the pastorate, albeit under the guidance of a mentor pastor and within a supportive and engaging community of faith. This extends their training and enhances their readiness to serve in permanent pastoral positions in their next churches." *Ibid.*, 9.

<sup>29</sup>For further explanations and definitions of a pastoral residency, see Wind and Wood, *Becoming a Pastor*. Wood and Wind offer excellent reflections, definitions, and advice about finishing residencies that were a part of the larger Transition into Ministry effort by the Alban Institute. Wind and Wood define congregation-based residency programs as training approaches where "seminary graduates participate in full-time, two-year residencies in local churches. These programs are designed to give seminary graduates a sustained, reflective, and challenging encounter with the full range of pastoral roles, duties, and expectations within congregational life. In each program there are at least two and as many as four new pastors in residence, which allows for peer learning and shared reflection on the experience. Residents are paid full-time salaries, and are mentored by a network of people, including the senior pastor, a program director (in many but not all settings), and lay committees." *Ibid.*, 21. Wind and Wood describe common features of "practice-centered pastoral formation" through pastoral residencies: (1) reflective immersion, (2) pastoral mentoring, (3) engagement with peers-in-learning, and (4) support of the congregation. *Ibid.*, 26-33.

<sup>30</sup>Often these churches develop relationships with partner seminaries by working through seminary offices to recruit residency candidates from among the student body. For example, Christ Community Church recruits students from Trinity International Divinity School, offering a full scholarship for the final year of M.Div. studies in exchange for a two-year residency commitment after graduation.

residency include supervised ministry experiences, clarifying biblical and theological convictions, training classes, mentoring by seasoned pastors, personal development, and character building.<sup>31</sup> Noteworthy churches that employ a finishing residency program to train pastors for the work of the ministry are Christ Community Church in Kansas City, Missouri; Wilshire Baptist Church in Dallas; Christ Memorial Church in Williston, Vermont; and College Church in Wheaton, Illinois.<sup>32</sup>

## **Compilation Phase 2: Case Study Visits**

The second compilation phase of this research project involved case study visits to a church currently training pastors in an exemplary manner within each category of approach.<sup>33</sup> After the initial training program research during the expert panel phase, a list was created of the top three desired case study visit churches in each category. Case study churches were then chosen based on accessibility, quality of training offered, and appropriate fit within the PTA categories. Site visits of the chosen churches were then

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<sup>31</sup>An example of a pastoral residency program that implements these elements is College Church in Wheaton, IL. Participants of this two-year post-seminary program participate in mentored ministry, workshops, seminars, character assessment, skill development, church meeting observation, pastoral observation, and opportunities to preach and teach. College Church, "Training the Next Generation of Church Leaders," accessed May 25, 2017, <http://www.college-church.org/resources/training.php>. Another example of a church that employs these types of training elements is Christ Memorial Church in Williston, VT. Christ Memorial and partnering churches train post-seminary pastoral and church planting residents through the New England Training and Sending Center (NETS) trainees participate in church-based ministry, mentoring, training, assessment, and placement for 1-2 years. Participants focus on five successive training tracks (1) preaching and ministry, (2) hermeneutics and theology, (3) worship, (4) personal character and family, and (5) leadership and management. New England Training and Sending Center, "NETS," accessed April 7, 2017, [www.thenetscenter.org](http://www.thenetscenter.org).

<sup>32</sup>Corresponding websites related to these finishing residency programs are Christ Community residency, "Program Overview," accessed March 30, 2017, <http://christcommunitykc.org/pastoral-residency/>; Wilshire Baptist Church, "Pastoral Residency," accessed April 19, 2017, <http://www.wilshirebc.org/learn/pathways-to-ministry/pastoral-residency/>; Christ Memorial program, the New England Training and Sending Center; and College Church, "Training the Next Generation." More details about these church programs and other churches that fit within this category are listed in appendix 8.

<sup>33</sup>The preference was to conduct a site visit at each church when permissible. Site visits were conducted at each case study church with the exception of Austin Stone Church. However, an abundance of data was compiled about the ASI through three phone interviews. Program documents, website materials, and training curriculum was also compiled and provided excellent case study data.

conducted. The primary components of these visits included direct observations of pastoral training sessions, program director interviews, and interviews of program participants. The churches also granted access for direct observations of other types of church community and pastoral trainee interactions such as cohort meetings, program participant meals, church services, Sunday school classes, Bible studies, community groups, and staff meetings. For data coding and analysis purposes, notes were taken during each church event and the interviews were digitally recorded for transcription. Documents from each director were collected to obtain relevant data for explaining how the training program operates. The types of documents obtained include program descriptions, syllabus materials, program manuals, and other descriptive documents. Notes were compiled on all website church pastoral training program elements such as program overviews, video testimonials, and downloadable descriptive documents. After each case visit, a binder was created compiling field notes, interview transcripts and notes, audio visual materials notes, and all other program related documents.

### **Compilation Phase 3: Analyzing the Data**

The third phase of the research involved data analysis. Building on the data analysis procedure described in chapter 3, the following list details the particular elements of the interpretational analysis procedure.<sup>34</sup>

1. Binders were prepared with all program related data. Interview transcripts were summarized by creating field notes sheets and general church data was separated to be used for the final write-up.
2. All data in the binders was divided into meaningful segments by bracketing occurrences of convictions, character, and competency.

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<sup>34</sup>This data coding and analysis procedure followed Creswell's recommendations for coding, winnowing, and interpreting qualitative data. Creswell, *Qualitative Inquiry and Research Design*, 184-87. This procedure also incorporated Gall, Gall, and Borg's recommendations and steps of interpretational data analysis. M. D. Gall, Joyce P. Gall, and Walter R. Borg, *Applying Educational Research*, 6<sup>th</sup> ed. (Boston: Pearson Education, 2010), 350-51.

3. A list of fifty values and practices was generated from the initial data read-through.<sup>35</sup>
4. Meaningful categories were developed for the coding process. This was accomplished by scanning the data, noting key words, and winnowing the initial list of fifty themes into a list of eighteen practices demonstrated by each church.<sup>36</sup>
5. The list of eighteen practices were winnowed to a list of six major categories; two subcategories for each parent category from the literature review—convictions (biblical/theological foundations and topical study), character (spiritual formation and personal development), and competency (skills learning and skills practice).<sup>37</sup>

The following procedure was performed for each case study data set:

6. Data segments were coded by color bracketing sections of occurrences of convictions, character, and competency. Key words and illustrative quotes were noted for the write-up (first read-through).
7. Occurrences of the major six categories were underlined. Occurrences of descriptions of the history, mission, vision, and values of each training program were also noted (second read-through).
8. Each specific occurrence of the eighteen shared practices within the six major categories was marked (third read-through). A list was created on how each training program displays each of the eighteen practices.
9. Themes of emphasis were listed based on data patterns to be used in the case study write-up (fourth read-through). A summary chart of each program was constructed.
10. A representation of the major themes of each case was generated by organizing a rich description of the church training program. Meaning was interpreted based on the research purpose and questions. The major characteristics of the case was described.
11. Occurrences of the eighteen shared practices were tallied to assist in the cross-case analysis (fifth read-through).

The following cross-case analysis items were completed (performed after examining all case study data):

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<sup>35</sup>This list is included in appendix 7.

<sup>36</sup>This list is included in appendix 7.

<sup>37</sup>By winnowing the data coding into categories of 18 shared practices, and then down to 6 major categories, I applied Creswell's recommendations for coding and winnowing. Creswell, *Qualitative Inquiry and Research Design*, 184-85.

12. Cross-case analysis was performed by comparing lists of top data occurrences of the eighteen shared practices in each case. The lists were analyzed together to find cross-case patterns in the themes.
13. A synthesis of the cross-case investigation was provided.

### **Research Sample and Respondents**

To describe how exemplary churches from each PTA category equip pastors for the work of the ministry, five case studies were conducted. The research sample consisted of (1) South Woods Baptist Church training leaders through their South Woods Pastoral Internship (SWPI) as an apprenticeship model, (2) Capitol Hill Baptist Church equipping future pastors through their Capitol Hill Pastoral Internship (CHPI) representing a cohort program, (3) Cornerstone Church developing leaders through the Cornerstone School of Theology (CST) by employing an institute approach, (4) Austin Stone Church training pastors through the Austin Stone Institute (ASI) as an institute approach, and (5) Christ Community Church equipping pastors through their Christ Community Pastoral Residency (CCPR) representing a finishing residency. These churches were selected because of their reputation for equipping pastors with excellence as they fulfill the purposive sample selection criteria for this research project.<sup>38</sup> Personal

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<sup>38</sup>Chap. 3 lists these criteria in the “purposive sampling” section. The following is an explanation of why each church program was chosen, delineating how it fulfills the selection criteria. The South Woods training program was selected because it is a conservative evangelical church that employs an apprenticeship model, has an exemplary reputation by being mentioned in the literature, and has developed over twenty pastors, elders, church planters, and missionaries for over 35 years. The Capitol Hill training program was selected because it is a conservative evangelical church that employs a cohort program, has an exemplary reputation by being mentioned in the literature and by receiving the most mentions by the expert panel (4 mentions), and has trained pastors for 14 years graduating 27 cohorts of a total of approximately 160 people. The Cornerstone training program was selected because it is a conservative evangelical church that employs an institute approach, has an exemplary reputation evidenced by receiving multiple mentions from the expert panel, and has trained pastors through the CST for 8 years, graduating a total of 50 people, including 15 church leadership residents (3 cohorts). The Austin Stone training program was selected because it is a conservative evangelical church that employs an institute approach, and has an exemplary reputation by being mentioned in the literature and by receiving multiple mentions from the expert panel. Austin Stone has trained pastoral residents for 10 years, has trained 19 pastors through the pastoral and church planting residency, and trains approximately 250 leaders each year through the ASI Men’s and Women’s Development Program. The Christ Community training program was selected because it is a conservative evangelical church that employs a finishing residency, has an exemplary reputation by receiving several

interviews of program leaders and participants were essential to each case study visit. Interview questions focused on the respondents' descriptions of how the program develops convictions, character, and competency. Because the intent of this project was to describe these training programs, not to evaluate or rank their effectiveness, these interviews represented the core of the research data. The interviews were important because they embody first-hand accounts from participants and directors. As such, they greatly assisted the research purpose to provide a rich description of each training program. Table 6 lists information about the interview respondents.

Table 6. Participant demographics

Site	ID <sup>39</sup>	Status
SWPI	I-1	Director
SWPI	I-2	Participant
CHPI	I-3	Director & Graduate
CHPI	I-4	Participant
CST	I-5	Director
CST	I-6	Participant
CST	I-7	Participant
CST	I-8	Participant
CST	I-9	Participant
ASI	I-10	Director & Graduate
ASI	I-11	Director & Graduate
ASI	I-12	Participant
CCPR	I-13	Director
CCPR	I-14	Director & Graduate
CCPR	I-15	Participant

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mentions by the expert panel, and has trained pastors through the residency for 12 years, graduating 27 participants.

<sup>39</sup>Each interviewee is assigned an ID code which is used to identify the speaker for direct quotations in the case descriptions. For example, the code I-1 stands for "Interviewee number 1," which follows a quote from the director of the SWPI program: (I-1).

## **Summary of Research Findings**

Each case study narrative includes an overview of the church, an explanation of the values of the training program, and descriptions of how the program develops trainees. These descriptions involve details of the convictional development of the pastoral trainees, methods used for their character growth, and strategies for developing pastoral competencies. Within each conviction, character, and competency category, two subcategories are used to organize the research data of each pastoral training program. In the conviction category, subcategories are how each program (1) instills biblical and theological foundations and (2) develops knowledge in topical studies related to pastoral ministry. For character, subcategories are how each program (1) assists spiritual formation and (2) helps trainees in their personal development. Under the competency category, subcategories explain how each program (1) facilitates learning about the skills needed in pastoral ministry and (2) aids in the practice of pastoral ministry competencies. To best answer the research questions of this study, each case is presented individually, therefore providing a rich description of how a church from each approach category trains pastors for the work of the ministry.

### **Case 1: South Woods Baptist Church**

South Woods Baptist Church was planted in 1987, in Memphis, Tennessee. The church is a member of the Southern Baptist denomination and adheres to the 1858 Abstract of Principles of Southern Seminary as its statement of faith.<sup>40</sup> The original senior pastor continues to serve today along with three associate pastors. South Woods holds a Sunday morning service in conjunction with a Sunday school hour with 160-180 people in attendance. The purpose statement of South Woods is “we purpose to make

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<sup>40</sup>These statements of faith are found South Woods Baptist Church, “Beliefs,” accessed June 22 2017, <http://www.southwoodsbc.org/about/beliefs/>; and The Southern Baptist Theological Seminary, “Abstract of Principles,” accessed June 22, 2017, <http://www.sbts.edu/about/abstract/>.



disciples who joyfully serve Christ together in ministry and missions.” This mission statement is on the front of every bulletin and clearly explained on the website.<sup>41</sup> The ministry categories of the church are worship, evangelism, service, teaching, and fellowship. Types of ministry programs include Sunday morning worship service and education hour, Sunday evening service, Wednesday night Bible study, and shepherding groups. To assist in accomplishing its mission, South Woods employs the apprenticeship model of pastoral training programs.<sup>42</sup> Their longstanding pastoral internship program (SWPI) has existed for over 35 years having equipped and trained approximately twenty participants. Most of these men have gone on to be pastors, elders, church planters, or missionaries.

**Program values.** Important values of the SWPI include life-on-life mentoring, seminary partnership, developing each unique trainee, participation in the church body, practicing pastoral duties, and developing preaching skills. A strong value of the SWPI includes life-on-life, consistent formal and informal mentoring of each trainee by the senior pastor. His heart is to be with the interns as much as possible so they can learn from both his teaching and his life. The program also stresses the individuality of each trainee by developing experiences to sharpen his ministry heart and gifts. The senior pastor works with individual trainees to fulfill seminary requirements for pastoral ministry experience, such as being a host church for field education requirements. Seminary partnership is valued by the SWPI as many participants attend seminary before, during, or after the internship experience. Some interns elect to stay at South Woods for the duration of seminary, taking online or hybrid classes. The program also emphasizes involvement

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<sup>41</sup>The mission statement is explained at South Woods Baptist Church, “Purpose Statement,” accessed June 22, 2017, <http://www.southwoodsbc.org/posts/category/purpose-statement-2/>.

<sup>42</sup>During the interview, the program director agreed that the SWPI has employed mainly an apprenticeship model over the years and also has incorporated some cohort elements when enough men were available.

in the life of the church body as a means of pastoral training. The congregation is truly a mentoring church as interns become members and participate in most every major element of its ministry and mission. Finally, the SWPI greatly values practicing pastoral ministry skills, especially stressing the development and sharpening of preaching competency.<sup>43</sup>

**Convictions.** The SWPI takes doctrine seriously as the church believes that developing “healthy, robust theology” will lead to right ministry practice.<sup>44</sup> Participants in the apprenticeship program develop a biblical worldview and doctrinal convictions as the interns regularly meet together with the senior pastor for study and discussion. Throughout the years, interns have read theology books, discussed doctrinal topics, and written papers to sharpen their beliefs and ability to explain them. When possible, the senior pastor gathers the interns in a group, sometimes with other staff or elders, to discuss theological papers and topics. Interns write ministry philosophy papers and explain their conclusions to the group on topics such as church leadership, worship, discipleship, evangelism and missions, and preaching. Current program participants are working on seminary degrees to further develop biblical and theological foundations from schools such as Mid-American, Southeastern, and Southern.<sup>45</sup> Trainees also

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<sup>43</sup>Practicing pastoral duties and preaching are the top two practices in the case study data.

<sup>44</sup>South Woods Baptist Church, “At South Woods,” accessed June 22, 2017, <http://www.southwoodsbc.org/ministries/at-south-woods/>.

<sup>45</sup>While the senior pastor is convinced that the local church has the primary responsibility to train future pastors, he views partnerships with seminaries as extremely important. He collaborates with individual trainees to fulfill field education requirements, get through seminary, and sometimes craft individualized syllabus materials. Newton explains, “Mentors may find partnership with theological institutions to be co-contributors to trainees’ learning and teaching. Quite often in our pastoral training, I’m challenged to juggle assignments (e.g., reading books, writing reviews, crafting philosophy of ministry papers) that I make with the academic assignments our interns labor under in seminary. I don’t want to overburden them so that they lose heart. Nor do I want to go light on them, since Christian ministry constantly stretches us. My goal is to prepare them for real-life ministry. So I ask what kind of classes they are taking, and then, when possible, try to make assignments that will complement their theological studies or will offer some practical issue that should bring satisfaction and joy to their demanding schedules. For this

participate in church-wide classes, discipleship programs, and Bible studies that address doctrinal concepts.<sup>46</sup>

The SWPI has a strong emphasis on developing ecclesiological convictions as part of the program. Interns study topics such as elder leadership, church polity, Baptist theological foundations, and the purposes and priorities of the church. Participants also study and practice hermeneutics and homiletics together and receive guidance from the senior pastor. A popular assignment has been to study a historical preacher, write a paper, and present findings and applications to others. Another learning activity has been to pick a topic of interest, read a corresponding book, and present a summary to the group. For example, one participant studied Martin Lloyd Jones as his preacher and investigated the topic of evangelism by reading *To Tell the Truth* by Bruce Metzger. He presented a summary of his studies to the group so they could learn from his research.

**Character.** Spiritual formation through the SWPI involves participants taking advantage of growth opportunities through the normal process of church involvement. The trainees grow spiritually as they interact with the church body in settings such as Sunday morning classes, worship services, shepherding groups, and Wednesday night Bible study at church. Each intern is assigned a shepherding group where he develops

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reason, the mentor must get to know his trainees well—to understand how far he can push them, where he needs to exhort them, and how he might help better equip them...During one season while training a pastoral intern who sensed a calling to global missions, the Southeastern Baptist Theological Seminary—where he was enrolled as a student—gave me the opportunity to tailor a class on international church planting that focused on a particular unreached people group. Later, this young man and his wife served among that people group. The investment in dealing with that narrowed focus proved helpful in preparing him for mission work, as well as informing me with more details as I led our congregation in praying for and supporting them.” Newton, *The Mentoring Church*, 39, 190.

<sup>46</sup>For example, in the membership class, interns learn doctrine as the statement of faith is reviewed: “One way our church reinforces theology for the congregation is through an overview of our doctrinal statement, the 1858 *Abstract of Principles*, during the membership process. We often refer to and cite the *Abstract* as a reminder that we believe theology matters. Our trainees notice. As a number have gone out from our church to serve in other settings, they reinforce the church’s confessional statements or introduce one, if they’ve not had one before.” *Ibid.*, 68.

friendships with others in the South Woods community through sharing meals, sermon discussion, and regular prayer for one another. Because interns develop healthy relationships with church members, the elders and senior pastor are able to regularly assess the character and calling of each trainee. Church leaders watch how trainees interact with church members and look for demonstrations of a shepherding heart and character. Character assessment and follow-up becomes a valuable tool for church leaders to address concerns and provide coaching for the interns.

The senior pastor plays an essential role in the spiritual formation and personal development of each intern. His emphasis of life-on-life discipling and mentoring provides many opportunities for growth. His heart for investing in the lives of the interns becomes evident when he talks of the program, emphasizing relational descriptions such as “being available,” being “with them,” taking young men “under his wing,” “building relationships,” and seeking “life-on-life mentoring” (I-1). Formal mentoring sessions provide a space where the interns can ask questions and receive advice about life and ministry. The program director explains this essential part of mentoring:

I’ve tried to develop an atmosphere in which our pastoral trainees can ask anything that’s on their minds. It might have to do with pastoral work; it could be a question on how to strengthen marriage; it might be the consideration of a pastoral or mission charge. If it’s a private issue, I maintain strict confidentiality with them.<sup>47</sup>

The senior pastor takes advantage of formal mentoring sessions to work on the character of each trainee in a confidential environment. Thus a trusting relationship is built, through which God does His work of life transformation.<sup>48</sup>

Personal development of each trainee occurs through coaching, mentoring, and modeling by the elders, older church members, and the pastors. Through these

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<sup>47</sup>Newton, *The Mentoring Church*, 70.

<sup>48</sup>The senior pastor provides further description: “Out of the closeness of mentor and pastoral trainees, I’ve been able to speak into the lives of some of our young men about their marriages, unbecoming attitudes, prideful ambitions, areas lacking discipline, and rough edges in ministry. Gentle correction sets the trainees on a better path for life and ministry with the cross in view.” *Ibid.*, 36.

relationships, trainees observe first-hand the joys and struggles of church leadership in the local church. Interns also observe positive examples of what it takes to be a faithful husband, father, and church member. Development of whole persons is also accomplished through close relationships among trainees. The church leaders desire to build strong bonds among the interns as, over the years, they have witnessed the most comprehensive development through the formation of mutually edifying relationships among trainees. Cohort group learning, accountability, and encouragement contribute to the spiritual formation and personal development of each participant. Interns sharpen one another, grow together, share struggles with one another, and truly enjoy serving and spending time together. This group camaraderie within a small, healthy church is a powerful means of spiritual and personal growth.

**Competency.** The most emphasized theme of the SWPI apprenticeship program is learning and practicing pastoral ministry skills.<sup>49</sup> The senior pastor is instrumental in this process as he regularly brings interns along to observe his pastoral ministry duties. Through pastoral observation and instruction, trainees learn how to do hospital visits, counsel congregants, do care visits, and perform special services such as weddings and funerals. The senior pastor also walks the trainees through his schedule, instructing them on how to manage time effectively as a lead pastor and adjust to pressing pastoral care needs. The program director explains the importance of ministry modeling:

I should always model pastoral ministry for them. Every decision made, person engaged, sermon preached, and attitude displayed sets the tone for the future ministry of those under my charge. Even in casual conversation, I realize that I must give no cause for offense or discredit the high calling of pastoral work.<sup>50</sup>

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<sup>49</sup>The data confirms this statement. In the coding process, competency received 84 mentions, significantly higher than the number of occurrences of convictions (66) and character (43).

<sup>50</sup>Phil A. Newton, "I Learned the Hard Way: Mentoring at South Woods Baptist," *9Marks Journal* 6, no. 1 (January/ February 2009): 21.

The senior pastor takes modeling seriously, realizing that his life represents a stewardship and investment into Christ's church as the watching interns may one day become pastors themselves.

Not only is watching the senior pastor an important part of the SWPI, the interns also receive opportunities to observe nearly every aspect of the church. The interns observe committee meetings, sit in on counseling sessions, and observe staff and elder meetings. Through observation, they experience how church leaders handle matters of conflict, doctrinal questions, and difficult shepherding issues in a local church setting.

The senior pastor explains the value of observation:

In multiple discussions with our church's former pastoral interns, they have consistently expressed appreciation for experiencing the realities of church life during their mentorship. Seeing firsthand matters of conflict, church discipline, doctrinal questions, and other shepherding issues gave them an edge as they stepped into pastoral and missionary roles.<sup>51</sup>

This observation experience provides ministry models they can implement in a future church leadership role. The interns also learn from observing and serving alongside one another. These experiences sharpen each trainee as they watch each other practice skills and learn from one another's strengths.<sup>52</sup>

An important developmental context is the intern training sessions. Together with the senior pastor, the trainees regularly meet to learn preaching skills and discuss pastoral ministry. The interns learn how to study a Bible passage, craft a sermon, and give critique and receive feedback. The senior pastor shares his advice and experiences from over forty years of writing and delivering sermons. Another regular learning activity during intern training sessions is case study discussions. The senior pastor compiles real

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<sup>51</sup>Newton, *The Mentoring Church*, 140.

<sup>52</sup>The senior pastor explains, "Over the past few years with our pastoral interns, I've watched this pattern play out as the young men grow together while sharpening one another. One strong in preaching learns from another strong in pastoral skills. One timid in expression learns from another who speaks with passion." *Ibid.*, 37.

life cases he has encountered in ministry and shares them with the interns before meeting. Then, the group comes to the training session prepared with their thoughts and questions about each case. The senior pastor asks questions about the case and allows space for discussion. After the discussion time, He then shares his concerns, advice, and conclusions about the case. These case studies become influential learning tools as the interns are exposed to a wide variety of situations they may face as future pastors and elders of their own churches.<sup>53</sup>

The SWPI not only helps participants learn pastoral ministry through observation and training sessions, it also provides opportunities to practice their pastoral ministry skills. Each intern receives supervised ministry responsibilities such as preaching, teaching, administrative tasks, leadership opportunities, and care visits. One trainee explains the reason he took distance seminary classes and declined to move on campus is that he would receive many opportunities to develop his pastoral skills at South Woods: “I chose to do the distance learning program at Southern so that I could stay at South Woods for the internship program, and the church at-large. The reason I did this is because it provides so much real-world experience and so much real-world opportunity” (I-2). Some interns also co-lead a shepherding group, providing them consistent pastoral care opportunities and practical church member shepherding experiences.

Preaching is the most important skill that the SWPI develops among its participants.<sup>54</sup> The interns regularly receive opportunities to preach on a Sunday night at South Woods and at nearby churches. The interns deliver their sermons in a safe

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<sup>53</sup>During my church visit I had the privilege of sitting in on one of these sessions. The discussion focused on practical ministry case studies. The senior pastor shared wise advice throughout the discussion.

<sup>54</sup>Preaching was the number one mentioned practice in the South Woods case study data.

environment and receive feedback from the senior pastor, elders, and the other interns.

The senior pastor explains the results of regular intern preaching opportunities:

I've watched the steady progress of young men involved in our pastoral training ministry by trusting them with teaching and preaching, and then following up to shape them for the future. Several of our elders join me in this honing process. Those we've sent out to serve in pastoral or mission settings repeatedly thank us for the process that allowed them to learn to teach and preach with a "safety net." That aspect of our ministry continues to bear fruit today, with other congregations profiting from this investment in pastoral training.<sup>55</sup>

The senior pastor's mentorship in conjunction with a welcoming congregation serve as a healthy incubator for future preachers. One intern explains the significance of gaining practical preaching experience at SWPI: "It's a loving, gracious environment . . . by the time I graduate from seminary, I may have preached 50 or 60 times" (I-2).

**Case summary.** Guided by their banner verse (Col 1:28), the SWPI seeks to develop men who proclaim Christ, care for the flock, and teach the gospel with all wisdom so that they may present everyone in their churches mature in Christ. This apprenticeship model of pastoral training fulfills those goals by developing the interns in knowledge, character, and skills within a healthy, small-church environment. The emphasis on mentoring by the senior pastor, observation, preaching, theology, and pastoral skills practice contribute to a comprehensive pastoral training program. The SWPI through South Woods is a vivid example that a small church can train pastors well, not just the mega-churches or those that have an abundance of staff and resources devoted to the effort. Table 7 summarizes how the SWPI equips men for pastoral ministry by displaying the main values and practices found in the data.

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<sup>55</sup>Newton, *The Mentoring Church*, 25.



Table 7. South Woods Pastoral Internship summary

Category	Value or Practice
Program Values	<ul style="list-style-type: none"> <li>• Emphasis on life-on-life, consistent formal and informal mentoring of each trainee by the senior pastor.</li> <li>• Working with individual trainee’s needs and his seminary program requirements for pastoral ministry experience.</li> <li>• Full involvement in the life of the church body as a means of pastoral training.</li> <li>• Overall emphasis on learning elements of practical pastoral ministry and developing preaching skills.</li> </ul>
Convictions	<ul style="list-style-type: none"> <li>• Developing strong theological, biblical, and ecclesiological convictions.</li> <li>• Emphasis on studying hermeneutics, homiletics, and historical preachers.</li> <li>• Each trainee develops a ministry philosophy about ecclesiology, worship, discipleship, evangelism and missions, church leadership, and preaching.</li> </ul>
Character	<ul style="list-style-type: none"> <li>• Spiritual formation through mentoring, observation of pastors, and being active members of the church community.</li> <li>• Personal development through mentoring and by developing strong relationships with other pastoral interns.</li> </ul>
Competency	<ul style="list-style-type: none"> <li>• Skill learning through observation of the senior pastor, receiving an up-close perspective on all aspects of church leadership.</li> <li>• Strong emphasis on the study and practice of preaching.</li> <li>• Practicing pastoral skills through supervised ministry experiences such as teaching, leading, administrative tasks, and pastoral visits.</li> </ul>

## Case 2: Capitol Hill Baptist Church

Capitol Hill Baptist Church (CHBC) was established in 1878, in Washington, DC, and is a member of the Southern Baptist denomination. Over the years, the church has held to sound doctrine through periods of decline and growth in attendance.<sup>56</sup> In 1994, the church hired Mark Dever as the senior pastor who continues in the role today. Under Dever’s leadership the church has grown Sunday attendance from approximately 130

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<sup>56</sup>A description of the history of Capitol Hill can be found here at Capitol Hill Baptist Church, “Our History,” accessed June 7, 2017, <http://www.capitolhillbaptist.org/about-us/our-history/>. The CHBC Statement of Faith can be found at Capitol Hill Baptist Church, “Statement of Faith,” accessed June 7, 2017, <http://www.capitolhillbaptist.org/about-us/what-we-believe/statement-of-faith/> which represents the revised New Hampshire Confession of Faith of 1853.

people in 1994, to about 1,000 people today.<sup>57</sup> The church values gathering together as a community to fellowship, worship, and study the Scriptures. Primary contexts for gathering together are Sunday morning classes and worship, Sunday evening services, and Wednesday evening Bible study. The vision of the church is to bring God glory

through our life together as a church, as this gospel community demonstrates the love of Jesus through our love for each other (John 13:35). We gather together to sing his praises, offer our prayers, hear his Word, and care for one another. And we serve side by side to see Jesus worshipped as the true King both here in DC and to the ends of the earth.<sup>58</sup>

As part of this vision, CHBC develops leaders by employing a cohort model of pastoral training through the Capitol Hill Pastoral Internship (CHPI).<sup>59</sup> Through the pastoral internship, CHBC focuses attention and resources on “the training of future shepherds of Christ’s church throughout America and the world.”<sup>60</sup> In this five-month internship consisting of five to seven interns at a time, church leaders expose trainees to daily pastoral ministry through observation and develop their ecclesiological convictions through reading, writing, and discussion.

**Program values.** Important values of the CHPI found in the data analysis are gospel and Word-centeredness, togetherness, creating a culture of leadership development, developing theological and ecclesiological convictions, and observation of the pastors and CHBC church life. An important theme throughout the CHPI is the centrality of the

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<sup>57</sup>R. Albert Mohler Jr., ed., *A Guide to Church Revitalization* (Louisville: SBTS Press, 2015), 65.

<sup>58</sup>The vision description is found at Capitol Hill Baptist Church, “Our Vision,” accessed June 7, 2017, <http://www.capitolhillbaptist.org/about-us/our-vision/>.

<sup>59</sup>During the interview with the program director, I shared with him my categories of training approaches. The director confirmed that he believed the program at CHBC fit best within the cohort category as the group of 5-7 interns do much of the program together including studying, serving, sharing office space, Bible study, accountability, and living together.

<sup>60</sup>Capitol Hill Baptist Church, “Pastoral Internship”; Capitol Hill Baptist Church, “Internship Description,” accessed September 21, 2015, <http://www.capitolhillbaptist.org/internship-description/>.

gospel and Scripture. The program leaders are extremely intentional about testing all ideas and practices related to pastoral ministry with the Scriptures. They also want to know how principles and practices of shepherding can incorporate the gospel of Jesus Christ. Togetherness represents another important value of the CHPI. Participants gather together as a cohort group, together with staff, and together with the church body as much as possible during the experience to promote unity, community encouragement, and group learning. CHBC's culture of leadership development is nurtured through practices such as equipping leaders through the CHPI, mentoring men toward biblical qualifications, and delegating responsibility with feedback.<sup>61</sup> Developing theological and ecclesiological convictions is greatly valued by the CHPI. This value appeared among multiple program documents and within every interview conducted. Dever explains that the internship is an "ecclesiological boot camp" because the program leaders immerse the trainees in the history of Christian thought and to "what the Bible says about the church."<sup>62</sup> Another strong value of the CHPI is showing participants a model of a healthy church as they observe and join the membership. As the trainees fully involve themselves in the aspects of the church and observe the pastors ministering, the CHPI unveils "regular, day-to-day ministerial life and provides men aspiring to be pastors with an ecclesiological and pastoral grid for doing the work of ministry."<sup>63</sup> Observation, discussion, and mentoring are the

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<sup>61</sup>Dever's statements demonstrate this value: "If you want to raise up leaders, you need to be on permanent lookout for more leaders. . . . Pastors should be profoundly opportunistic about raising up more pastors. And the whole church should have a deep confidence that the Lord wants new leaders raised up." Mark Dever, *Discipling* (Wheaton, IL: Crossway, 2016), 96. The church has even created a list of nine steps on how they raise up church leaders: (1) shepherd toward biblical qualifications, (2) adopt a posture of looking, (3) spend personal time, (4) advance trust, (5) delegate responsibility, (6) give feedback, (7) encourage godly authority, (8) expect clarity, and (9) foster a culture of humility. *Ibid.*, 93-104.

<sup>62</sup>Dever, "Raising Up Pastors," 7.

<sup>63</sup>Capitol Hill Baptist Church, "Internship Description."

primary components of the internship.<sup>64</sup> The following is a description of how the CHPI develops trainees in convictions, character, and competency.

**Convictions.** Developing biblical and theological foundations and a robust ecclesiology is at the heart of the CHPI.<sup>65</sup> Interns spend much of their time reading and writing reflective papers on ecclesiological topics such as church organization, leadership, membership, preaching, evangelism, worship, polity, pastoral ministry, baptism, and mission. The focus of the assignments is on the “nature and structure of the local church in biblical, historical, theological, and practical perspectives” (I-3). Participants write about 100 papers and read over 5,000 pages of text including books such as *What Is a Healthy Church?* by Mark Dever; *The Church and the Surprising Offense of God’s Love* by Jonathan Leeman; *Expositional Preaching* by David Helm; *The Church* by Mark Dever; *Evangelism and the Sovereignty of God* by J. I. Packer; *What Is the Mission of the Church?* by Gilbert and DeYoung; and *The Christian Ministry* by Charles Bridges. According to the program director, the internship contains a “dogged focus on concepts and convictions” through reading, writing, and discussing ecclesiology (I-3).

The weekly CHPI training time discussion is central to the development of intern convictions. Each week the participants meet for three hours with Mark Dever and the CHBC staff. Each intern is given opportunities to explain and defend his papers as Dever interacts with their ideas. Dever utilizes the discussion time to teach about theology and history. The staff also offers their thoughts on each topic being discussed. The time is used both as a sharpening experience for ecclesiological convictions and a learning exercise on how theology impacts practical church ministry at CHBC.<sup>66</sup> Reflecting on his

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<sup>64</sup>Newton, *The Mentoring Church*, 145.

<sup>65</sup>Biblical and theological studies overwhelmingly represented the most mentioned practice in the case study data with 55 occurrences (the second highest practice had 29 occurrences).

<sup>66</sup>The intern discussion time is filled with ecclesiological topics and practical pastoral

experience as an intern, one participant said, “I feel better prepared to articulate and defend my ecclesiology, and better equipped to think through the finer points carefully” (I-4). The weekly intern discussion is the main context where this ecclesiological equipping occurs.

The interns also develop topical convictions through other CHPI requirements. Interns study Christian history throughout their time at Capitol Hill and take a biblical counseling class with opportunities to practice what they learn through simulated counseling sessions. Program participants also attend at least one conference with Dever and the cohort, such as the Bethlehem Baptist Pastor’s Conference, for further learning and development. Interns attend CHBC Core Seminar classes each Sunday morning. These classes are made available to interns for developing biblical and theological convictions according to the class topic. Core Seminars include such topics as God’s guidance, Old and New Testament overviews, systematic theology, marriage, suffering, and Christians in the workplace. The CHPI also works with interns who are in seminary or desire to pursue seminary studies for further convictional development. Partnerships have been formed so that participants receive credit toward a M.Div. at Southeastern Seminary or Southern Seminary.

**Character.** Most of the CHPI character development and spiritual formation occurs through immersion into the church body. Spiritual formation includes regular meetings with a staff mentor to discuss the intern’s “walk with Christ and growth as a minister” (I-3). Each intern becomes an active member of a small group and meets weekly

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applications. For example, the intern training time I observed included Dever, 7 interns, and 14 staff members discussing topics such as multiplying churches, biblical church revitalization, church growth issues, church polity, church planting versus multi-site, caring for church members well, and being both a friend and a pastor to congregants. They discussed several books as well: *The Christian Ministry* by Charles Bridges, *The Church* by Mark Dever, *Evangelicalism Divided* by Ian Murray, and *Center Church* by Tim Keller.

with another intern for accountability. Participants also take the CHBC membership class and spend time with a variety of church members for edification. The senior pastor and other staff are available when interns want to meet for encouragement, advice, spiritual formation, and character development. The pastors also consistently model character and spiritual discipline. For example, one intern was impacted through the consistent humility modeled in the pastors. He also noticed their mutual respect and trust when they critiqued one another's sermons or disagreed in a meeting. Another intern summarized his spiritual growth through the program: "Coming to the end of the internship, I can confidently say that I feel closer to God than I ever have."<sup>67</sup>

CHPI participants also develop personally through spending time with congregants, receiving biblical counseling, and developing cohort relationships. Interns spend time with a variety of church members for learning and growth. This involves lunch meetings with five newer members, five middle-of-the-road members, and two older members who joined before 1994. During these meals, interns have the opportunity to encounter believers who are following Jesus in varying stages of church involvement and seasons of life. The CHPI also offers biblical counseling with the CHBC church counselor. These sessions are beneficial for personal growth and development as the counselor talks through specific issues of struggle with the interns. One intern was deeply appreciative of the personal growth he experienced by meeting with the biblical counselor each week, who even took time to meet during his sabbatical.

Relationships among interns create an abundance of opportunities for personal growth. Cohort relationships are an influential growth dynamic within the cohort program training approach. The CHPI cohort program demonstrates this growth dynamic. After talking with the interns and reading their intern experience summary papers, it is clear

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<sup>67</sup>Internship Summary Paper, Director e-mailed paper to author, June 5, 2017.

that each intern had been deeply impacted through relationships formed with the other interns. The program director explains that the cohort becomes a “band of brothers” because they share an office together, live with one another, collaborate in their studies, read the same material, and have accountability relationships with one another (I-3). These elements add up to strong cohort bonds that contribute to personal development in this “residential, relational program” (I-3). One intern said that the “brotherhood” of the interns “will forever stay with me.”<sup>68</sup>

**Competency.** Pastoral skill practice takes place in the CHPI through weekly administrative duties, Sunday serving, and serving during weekend conferences. Interns help plan and lead a Sunday service, serve as greeters, and participate in prayer for the congregation. Though consistent opportunities for serving exist, the CHPI program mostly focuses on skill learning. Interns learn pastoral ministry skills through observation of the pastors and through observing many aspects of church life. In his CHPI experience reflection paper, one intern noted the highlight of

observing the leadership of Mark, the pastoral staff, and the elders. Between staff meetings, service planning, elders meetings, service review, and generally just being around Mark, I consistently witnessed the patient but deliberate leadership and shepherding of the leaders in this church.<sup>69</sup>

Throughout the course of the program, interns are expected to schedule a meal with five of the non-staff elders, five of the deacons, each member of the 9Marks staff, and each member of the church staff. Each of these meetings contributes to intern growth in pastoral skills and understanding. Through consistent observation of the pastoral staff and elders, program participants see faithful shepherding at work in a local church setting.

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<sup>68</sup>Internship Summary Paper, email.

<sup>69</sup>Ibid.

Pastoral interns also participate in performance evaluations with the senior pastor and the CHPI program director to help them grow in pastoral competencies. Interns observe elder meetings, staff meetings, and other ministry calendar meetings. Interns are expected to observe at least two weddings and go to all funerals scheduled at the church, taking note of how the pastors lead. Another observation assignment has interns visit a CHBC partner church plant or revitalization effort and then report their observations on pastoral ministry to the group. Through CHPI, interns also learn about preaching through consistent observation of Sunday sermons and participation in the weekly service review. During the service review, interns interact with all aspects of the service, particularly gaining insight on how to critique and improve a sermon. Program participants gain valuable insight about biblical exposition and about the process of preaching planning, execution, and review. These program elements are conducted within the environment of a healthy church. Newton describes that “in this kind of setting, aspiring pastors catch a glimpse of what a healthy church looks like, what it values, and how it applies the gospel to the breadth of life. It gives him a living picture of what to aim for in his pastoral work.”<sup>70</sup>

The church also invests in interns who stay by offering some a full-time job as a pastoral assistant, which involves close personal relationships with the senior pastor and staff. Assistants receive administrative duties and have regular opportunities for ministry of the Word such as preaching, discipling, counseling, and teaching adult Sunday school. Each of these opportunities takes place in a context where other staff members observe and provide detailed feedback and encouragement. Pastoral assistants also continue to observe elder meetings, staff meetings, and attend intern discussions. According to the

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<sup>70</sup>Newton, *The Mentoring Church*, 151.



program director, these elements of continued development “foster reflection on pastoral ministry and help the assistant develop and grow” (I-3).

**Case summary.** The competencies of each intern are strengthened through observing the pastors and all aspects of CHBC. The CHPI develops the character of its participants through observation of the pastors, full immersion into the ministries of the church, development of relationships with members, counseling, and practicing the spiritual disciplines with the other interns and the church body. Relationships among the pastors and interns produce spiritual growth and provide substantial edification of each participant. This cohort program focuses on developing the convictions of its participants in theology and ecclesiology. The program director explains CHPI: “The mission is to impart a biblical understanding of the local church. The vision is that they would take that understanding and implement it. Whether it’s on the mission field, the local church—implement it in their context and teach it to others” (I-3). This vision continues to become a reality each year as graduates of the internship are sent out to churches in America and to many parts of the world.<sup>71</sup> One intern summarized how the program helped him develop convictions, competency, and character. He said the CHPI has

given me a more robust understanding of the church . . . increased my practical wisdom and sense of pastoral calibration by giving me another living model of pastoral ministry and ecclesiology . . . [and] has done me spiritual good. I feel refreshed and spiritually encouraged. (I-4)

Table 8 displays a summary of how the cohort program at CHBC equips men for the work of the ministry.

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<sup>71</sup>The CHPI has trained pastors for 14 years, graduating 27 cohorts of approximately 160 people. Men have been trained and sent to places such as Brazil, England, China, Australia, India, Poland, South Africa, Sweden, Dubai, and Latin America.

Table 8. Capitol Hill Pastoral Internship summary

Category	Value or Practice
Program Values	<ul style="list-style-type: none"> <li>• Creating a culture of discipling and leadership development.</li> <li>• Emphasis on gospel and Word-centeredness.</li> <li>• Emphasis on togetherness as interns are with everyone during Wednesday study, Sunday nights, Sunday morning service, and staff meetings.</li> <li>• Overall program emphasis is on convictions, developing “robust ecclesiology,” and discussing its practical outworking in a local church.</li> </ul>
Convictions	<ul style="list-style-type: none"> <li>• Developing convictions in ecclesiology—reading, writing, discussing, explaining, observing, “ecclesiological boot camp”</li> <li>• Observe how ecclesiological and theological beliefs are implemented in the church and pastoral ministry.</li> </ul>
Character	<ul style="list-style-type: none"> <li>• Emphasis on relationships—meet with pastors, members, and a staff partner. Develop strong relationships among the interns.</li> <li>• Observe the pastors/elders and learn about their character qualities as they shepherd.</li> <li>• Develop spiritual disciplines and character by being a fully-invested member of the church.</li> </ul>
Competency	<ul style="list-style-type: none"> <li>• Observation and learning about all facets of the church led to growth in competency.</li> <li>• Administration duties and Sunday morning serving.</li> </ul>

### Case 3: Cornerstone Church

The vision of Cornerstone Church in Ames, Iowa, is to help people know and obey Jesus, reach the next generation, and plant churches.<sup>72</sup> Cornerstone Church started in 1994, out of a thriving campus ministry at Iowa State University. Since then, the church membership has grown to 943 people, with 2,800 people attending on a given weekend.<sup>73</sup> From the Ames location, Cornerstone Church is responsible for ten church plants, organized into a group called the Salt Network, which centers on the values of *celebrate*,

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<sup>72</sup>The vision statement is found at Cornerstone Church, “Vision,” accessed August 12, 2017, <https://cornerstonelife.com/about/vision/>.

<sup>73</sup>Cornerstone’s college ministry network has grown to be one of today’s largest church-based student movements in America. Sarah Eekhoff Zylstra, “How a Small Baptist Church Grew One of America’s Largest Student Ministries,” December 8, 2016, accessed May 1, 2017, <https://www.thegospelcoalition.org/article/how-a-small-baptist-church-grew-one-of-americas-largest-student-ministries>.

*connect*, and *contribute*.<sup>74</sup> To accomplish their vision and supply leaders for the growing network of churches, Cornerstone started the Cornerstone School of Theology (CST) in 2009. As the equipping arm of Cornerstone, CST “combines the vitality and experience of a thriving church with the academic rigors of accredited theological training.”<sup>75</sup> Main equipping contexts through CST include courses, summit forums, and cohort learning. The CST offers internships, residencies, and an accredited degree track for those who desire to launch into vocational ministry. The residency program accomplishes much of the pastoral training within CST. Designed as a two-year equipping experience, the residency program trains leaders who will plant churches and fill pastoral openings in Salt Network churches. The three emphases of the residency training are “(1) growing in knowledge, (2) developing ministry skills/competency, and (3) maturing in character.”<sup>76</sup> These three emphases are accomplished as residents take fifteen accredited Masters of Arts classes, gain ministry experience opportunities through staff positions, and receive character development coaching by a mature leader. The CST employs an institute approach as pastors are trained in a group and participate in a greater leadership development effort at a large church.

**Program values.** Important values found in the data are academic rigor coupled with practical ministry experience; watching one’s life and doctrine closely; developing next generation leaders; and comprehensive pastoral training by developing knowledge, skills, and character. The CST values providing strong academics intertwined with ministry practice. Fifteen CST master’s level courses are offered throughout a two-year span. Each

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<sup>74</sup>Cornerstone has planted seven children church plants and three grandchildren church plants. The values are explained at Cornerstone Church, “Vision.”

<sup>75</sup>Cornerstone Church, “About,” accessed August 12, 2017, <https://cornerstonelife.com/cst/about/>.

<sup>76</sup>Cornerstone Church, “Residency,” accessed December 16, 2016, <https://cornerstonelife.com/cst/residency/>.

of these classes contain elements of application to pastoral ministry such as application projects, ministry integration papers, supervised ministry application, and practical discipleship and teaching elements. The program director, leaders, and program descriptions all explain the value from 1 Timothy 4:12 of watching both life and doctrine. The CST emphasizes developing sound doctrine and teaching through study and classes. Sound theology gained in class work is coupled with watching one's lifestyle through developing character of integrity.<sup>77</sup> The CST's focus on developing next generation leaders is evident in the interviews, in the program documents, and in talking with congregants. This value of investing in young leaders, championed by the CST, has permeated the entire church. The program emphasizes growing balanced pastors in head (knowledge), heart (character), and hands (skills). The CST's desire to develop holistic leaders is explained in a recent graduate's reflection: "The CST was a great way for me to develop in character, time management, and theology. The direct and indirect lessons that I learned during this season of life are ones that I continue to pass on to those I am discipling."<sup>78</sup> The following section describes how CST develops trainees in convictions, character, and competency.

**Convictions.** Developing biblical and theological convictions is a major strength of the CST program.<sup>79</sup> Participants study systematic theology, the Bible, ecclesiology, and biblical Christian leadership. The CST residents take fifteen master's courses at Cornerstone. In conjunction with their partnership with Midwestern Baptist Theological

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<sup>77</sup>The program director explains, "The dual foci of life and teaching are, for the Christian leader, inextricably connected" therefore the CST training model focuses "on both exemplary character (life) and theological precision (teaching)," Dodge, "Developing a New Theological Training," 27.

<sup>78</sup>Cornerstone Church, "2017 CST Graduates," accessed May 4, 2017, <https://cornerstonelife.com/2017/cstgraduates/>.

<sup>79</sup>Developing biblical and theological convictions is the most emphasized practice of CST with 73 occurrences in the data (second place is supervised ministry with 33 occurrences).

Seminary (MBTS), CST offers a fully accredited degree through the Master of Arts in Biblical Studies (MATS) program.<sup>80</sup> This strong partnership between the seminary and a local church allows for CST to offer MBTS classes on site and through hybrid course delivery. Many of the course professors also serve as Cornerstone pastors and church leaders. The courses contain cohort assignments, discussions, group projects, tests, lectures, papers, and reading. As a result of these elements, participants develop robust theology and Bible knowledge within their home church community. One recent residency program graduate articulates the value of learning theology in community, explaining that the program professors have

helped me shape my theological perspective, and it is neat that I got to do that in the context of a local church while serving in the church. . . . I hope that I can continue to convey the value of guarding sound theological doctrine to every person I invest in, based on the examples that have been set before me.<sup>81</sup>

In addition to Bible and theology courses, participants develop a well-rounded set of convictions needed for pastoral ministry through courses such as apologetics, Christian ethics, church history, and supervised practicum classes in leadership, evangelism and discipleship, and teaching and preaching. One resident explains his experience developing important topical convictions through CST: “Thinking through big issues like abortion, euthanasia, homosexuality and just getting to develop a biblical view on those topics was really impactful” (I-8). Residents also engage in topical learning through participation in church-wide summits, weekend forum workshops available to all Cornerstone attendees. Summit topics have included leadership, ecclesiology, apologetics, theology proper, marriage, and world religions.

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<sup>80</sup>Details of the Cornerstone MBTS partnership program can be found on the MBTS website at Midwestern Baptist Theological Seminary, “Ames Extension (MTS).” The CST/MBTS program classes include Theology I, II; Hermeneutics; Missiology; Biblical Church Leadership; OT I, II; NT I, II; Apologetics, Christian Ethics, Church History, Leadership Practicum, Church Evangelism and Discipleship Practicum, and Teaching Practicum.

<sup>81</sup>Cornerstone Church, “2017 CST Graduates.”

Central to the convictional development of CST residents are the cohort learning experiences. Many of the courses integrate cohort assignments by meeting six times for two-hour discussions. Students are divided into cohorts to develop relationships, discuss class topics, and wrestle with ideas presented in the lectures. During these cohort meetings, participants engage in Socratic discussions, summarize the reading assignments, discuss lingering questions, articulate disagreements with the textbook authors, present papers, and defend their positions. One participant explains the cohort assignment process:

This last week we met to talk about our position on the end times. We had done all the reading, written out a personal position on the end times, presented it to the other members of the cohort, and then argued with one another for an hour and it was great . . . then after the cohort you submit the pre-version and any changes after the cohort. . . . So I literally wrote one position of the views of the end times and then after my cohort I wrote a completely different position after talking with the members of my cohort (I-8).

These cohort learning experiences are a consistent highlight among students and greatly aid in the development of biblical and topical convictions.

**Character.** Not only does CST take theology seriously, but it is also committed to the character development of its trainees. Character growth in CST entails elements of spiritual formation and personal development. First, spiritual formation is accomplished first through mentoring. Residents are mentored by a senior-level pastor for ongoing character and spiritual formation. Mentors meet consistently with residents to talk about character growth areas, accountability questions, and spiritual disciplines. These mentors gain a “360 degree observation” of the life and ministry of the residents so they can help them maintain a balance of “ministry, theology, and family” (I-5). Second, residents rub shoulders at church with many older, godly people who exemplify biblical character and spiritual maturity. Third, opportunities to learn and practice spiritual disciplines arise from the practicum class assignments and staff retreats. For example, one assignment is to read Richard Foster’s *Celebration of Discipline* and pick a discipline to practice during eight hours of solitude. One participant picked fasting to focus on, “which I had avoided

my entire life, but it was really positive. It was really good” (I-7). Fourth, residents become active members in a weekly connection group where other members of the church “care for their soul” (I-5). Fifth, trainees experience the spiritual benefits of active membership at Cornerstone through worship, equipping classes, outreach, and fellowship meetings. One resident summarized, “CST has not only made me a better minister of God’s Word but an overall better man of God.”<sup>82</sup>

Personal development through CST takes on several forms. Because the trainees experience the rigors of a master’s degree coupled with ministry time requirements, they must learn how to prioritize a ministry schedule and manage tasks during busy seasons. The CST leaders also take time to invest in the trainee’s development as persons, not just ministry workers or students. The program leaders periodically meet with the group to develop friendships and talk about work-life balance. One recent graduate’s favorite memory of the program was going over to the program director’s house: “Back porch, sunlight shining through the windows, scolding hot bitter coffee, nothing made me feel more valuable than having my pastor/professor check in on us residents and ask us questions that revealed how valuable we were to this church movement.”<sup>83</sup> Lastly, personal development is accomplished through cohort relationships. Relationships formed among the cohort of residents enhance the lives of each participant. Residents serve together, wrestle with class material together, and spend time with one another. Positive cohort relationships were mentioned by many graduates and interviewees as a highlight of the program.<sup>84</sup>

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<sup>82</sup>Cornerstone Church, “2017 CST Graduates.”

<sup>83</sup>Ibid.

<sup>84</sup>Ibid. After I spent time with one of the resident cohorts, it was clear that strong relational bonds had formed that will last far beyond the coursework.

**Competency.** According to the program director, a goal of CST is to develop a “full-orbed, complete, and readied pastor” (I-5). Much of this goal is accomplished through learning and applying pastoral ministry skills. Participants take three practicum classes that contain ministry projects and supervised mentoring toward learning and practicing pastoral skills: leadership, preaching/teaching, and evangelism/discipleship. Trainees debrief ministry projects and field experiences with their supervisor. The course on biblical church leadership also prepares residents for pastoral ministry through reading, writing, and ministry application assignments. Program participants also learn competencies as they see the inner workings of a local church through consistent observation of church meetings and participation in staff meetings.

Residents receive significant supervision over their ministry assignments as part of the CST program. Each resident is a staff member of Cornerstone and assigned to an area of emphasis such as children’s ministry, youth group, college ministry, regional/global outreach, and worship and arts ministry. Participants average 25-35 hours per week of practicing ministry skills as they plan, teach, preach, mentor, and serve. Opportunities abound for trainees to disciple those in their ministries. Some experienced CST members become cohort coaches to serve within the program. The preaching/teaching practicum course particularly aids in the development of skills related to communicating the Word. Students read books on preaching, study passages, craft sermons, practice them together, preach or teach in a ministry setting, and participate in critique and debrief. Student sermons are evaluated in areas such as structure, main idea, explanation of text, illustration, applications, gestures, and oral clarity. One interviewee said he “used CST class material directly into his student leader discipleship group” (I-6). He also learned important ministry skills while serving international college students, such as planning events, starting and sustaining a ministry, and discipling men.

**Case summary.** The CST through Cornerstone Church is a balanced and well-organized pastoral development program employing an institute approach. Residents



engage the larger church leadership training initiatives and courses while receiving substantial supervised ministry experience. Participants develop strong convictions in theology, ecclesiology, and pastoral leadership through their coursework. The CST’s relationship with MBTS to provide trainees with a fully accredited, on-site MATS is impressive and sets a high standard for healthy church and seminary partnerships. Strong cohort elements in the program enhance the lives of the participants and accelerate their learning. Consistent mentoring from a senior-level staff member helps trainees develop ministry skills, aids in character growth, and provides progress in spiritual formation. Table 9 displays the CST summary profile on how trainees are equipped for the work of pastoral ministry.

Table 9. Cornerstone School of Theology summary

Category	Value or Practice
Program Values	<ul style="list-style-type: none"> <li>• Growing in both academic rigor and practical ministry experience.</li> <li>• An emphasis on personal life and doctrinal convictions: “Watch your life and your doctrine” (1 Tim 4:12).</li> <li>• “Developing next generation leaders” for network pastoral positions, network church plants, and broader kingdom work.</li> <li>• The CST Resident program focuses on growing in knowledge (convictions), developing ministry skills (competency), and maturing in character (character).</li> </ul>
Convictions	<ul style="list-style-type: none"> <li>• Emphasis on developing robust theology and Bible knowledge with others in the church community. Often classes discuss practical church ministry applications.</li> <li>• Take 15 master’s level classes through MBTS. Strong partnership allows for the church to offer these classes on site with professors within congregation. Trainees receive an accredited MATS.</li> </ul>
Character	<ul style="list-style-type: none"> <li>• Cohort group learning and growth environment provides sharpening, encouragement, and accountability. Many said the relationships built were the highlight of the program.</li> <li>• Consistent meetings and modeling by staff mentors provide character sharpening and consistency in walk with Christ.</li> <li>• Specific character growth projects and spiritual disciplines learning/practice in the practicum classes.</li> </ul>
Competency	<ul style="list-style-type: none"> <li>• Three practicum classes provide skills learning, coaching, and opportunities to practice competencies.</li> <li>• Significant supervised ministry assignments give hands on practice, skill development, and testing of gifts and calling.</li> <li>• Trainees become part of the staff team at a growing church.</li> </ul>

#### Case 4: Austin Stone Community Church

Austin Stone Community Church is a five-campus church in Austin, Texas, identifying itself as a “New Testament church existing for the supremacy of the name and purpose of Jesus Christ.”<sup>85</sup> The mission of Austin Stone is “to know, love, and obey God by declaring and demonstrating the gospel wherever God has you.”<sup>86</sup> According to Austin Stone’s core values, the church seeks to be (1) ruled by God’s Word, (2) Christ-centered in focus, (3) empowered by the Holy Spirit, (4) reliant on prayer, (5) committed to covenant community, (6) gospel-saturated in discipleship, (7) devoted to equipping the saints, and (8) relentless in mission.<sup>87</sup> Connected with the Southern Baptist Convention, Austin Stone is a conservative, evangelical church.<sup>88</sup> Since its founding in 2002, Austin Stone has experienced significant growth each year with a current average Sunday attendance of approximately 8,000 people. A contributing factor to this significant growth has been Austin Stone’s “*conviction* to equip the saints for ministry,” foster a “*culture of leadership development*,” and “*create constructs*” to train aspiring leaders.<sup>89</sup> Austin Stone began intentionally developing leaders through a group that met consistently at a pastor’s home “to focus on growth in character, doctrine, and skill.”<sup>90</sup> In 2011, the Austin Stone Institute (ASI) was created to develop future leaders and over three hundred people are now involved in the program. ASI is a church-based training system built to develop

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<sup>85</sup>The Austin Stone Community Church, “Identity and Beliefs,” accessed August 12, 2017, <https://austinstone.org/about/identity-beliefs>.

<sup>86</sup>*Ibid.*

<sup>87</sup>An excellent description of these core values is at The Austin Stone Community Church, “Convictions,” accessed August 29, 2017, <https://austinstone.org/convictions>.

<sup>88</sup>The full statement of doctrinal beliefs is found at The Austin Stone Community Church, “Affirmation of Faith,” accessed August 12, 2017, <https://austinstone.org/files/ASCC-affirmation-of-faith.pdf>.

<sup>89</sup>Geiger and Peck, *Designed to Lead*, 213-14.

<sup>90</sup>*Ibid.*, 213.

those called to lead in the home, church, city, and world. There are three pathways of development through ASI: (1) residencies and internships, (2) equipping classes, and (3) the Men's and Women's Development Program (MWDP). As part of the residencies and internship pathway, ASI offers a Pastoral and Church Planting Residency (PCPR) for aspiring pastors and church planters. The PCPR is a two-year residency cohort for individuals who believe they have been called to pursue vocational ministry, have demonstrated gifts of leadership, have some practical experience, and who desire further equipping in local church leadership. Equipping elements to the PCPR include doctrinal development, missional community leadership experience, ownership of a ministry area at a campus, and specialized cohort training in character development and church leadership. Through ASI and the PCPR, Austin Stone represents a model church that employs an institute approach for training pastors. The following section describes ASI program values and how the program develops trainees in convictions, character, and competency.

**Program values.** ASI values emphasized in the data are (1) developing competent pastors in doctrine, character, and skills; (2) the importance of community in the growth of trainees; (3) gospel-centered, missional-focused ministry; and (4) the foundational nature of developing biblical and theological convictions. First, ASI values balanced training that develops trainees in doctrine, character, and skills. This three-fold descriptor of the main themes of ASI is evident in the interviews, website descriptions, program documents, and testimonial videos. Also described as the head, heart, and hands of growing leaders, this theme reveals ASI's desire to "intentionally develop each resident for a missional life that glorifies God through all three dimensions of growth."<sup>91</sup> Second, ASI values community facilitated growth for its residents. This theme is repeated throughout the data as residents grow in community through cohort relationships,

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<sup>91</sup>The Austin Stone Institute, "Frequently Asked Questions," accessed April 9, 2016, <https://www.austinstoneinstitute.org/residencies/faqs/>.

accountability partners, missional community groups, MWDP small groups, and other congregational growth environments. Third, ASI emphasizes the centrality of the gospel and missional living in the training of leaders. Both these themes are woven throughout the training material and in their language. For example, the program leader explained participants grow in “knowledge of God and His Word, love of the Gospel, and faithfulness to obey God’s call of making disciples who spread the name of Christ” (I-10). Fourth, ASI believes in the foundational nature of biblical and theological convictions as participants “rely on sound doctrine to apply God’s Word to the whole person.”<sup>92</sup> This practice is the top item in the data as the entire program is founded upon developing robust convictions in Bible and theology.<sup>93</sup>

**Convictions.** Pastoral trainees develop biblical and theological convictions through participation in the MWDP. Residents join approximately three hundred others in the MWDP to grow together in doctrine, character, gospel fluency, and spiritual disciplines. This program includes weekly lectures, cohort learning environments, assignments, discussions, and verbal assessments. Each week, for nine months, trainees read books (such as *Systematic Theology* by Wayne Grudem and *Visual Theology* by Tim Challies), participate in theological discussions, and attend lectures on the major topics of systematic theology. In addition, residents attend three weekend intensive workshops for focused study on hermeneutics, the gospel, and God’s providence. Many residents complete extra reading, tests, papers, and projects connected to seminary partnership courses to further develop convictions. Austin Stone Institute has a strategic partnership with Southeastern Seminary and Southern Seminary to offer ASI transfer credit for courses such as Hermeneutics, Systematic Theology I, II, III, Introduction to Missiology, and

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<sup>92</sup>“MWDP Objectives 2016-2017,” Director email to author, April 19, 2017.

<sup>93</sup>Biblical and theological convictions is decidedly the top practice in the data with 52 occurrences (second highest is supervised ministry with 25 occurrences).

MAP Internship Seminars in Mission, Leadership, and Proclamation. Books related to the extra seminary transfer course studies have included *Biblical Eldership* by Alexander Strauch; *Shepherds after My Own Heart* by Timothy Laniak; *Living by the Book* by Howard Hendricks; *Let the Nations be Glad!* by John Piper; and *What is the Gospel?* By Greg Gilbert.

In addition to biblical and theological studies, residents develop topical convictions related to pastoral leadership. Through the PCPR, participants read over 25 books and discuss topics such as ecclesiology, ministry calling, church planting, missional communities, and leadership principles. During the cohort seminars, residents receive instruction from senior-level staff pastors and participate in group discussions on their assignments from books such as *Am I Called?* by Dave Harvey; *The Hole in Our Holiness* by Kevin DeYoung; *To Change the World* by James Hunter; *The Church and the Surprising Offense of God's Love* by Jonathan Leeman; *Church Planting Movements* by David Garrison; *Good to Great* by Jim Collins; and *The Five Dysfunctions of a Team* by Patrick Lencioni. Residents have the opportunity for further topical study through attending ASI equipping classes each semester. These classes cover a wide spectrum of topics designed for students to “encounter God and His Word, turn daily to Jesus as their only hope, and seek the redemption and restoration of the world through the spread of the Gospel.”<sup>94</sup> Finally, participants go on quarterly off-site learning trips together. These trips take advantage of conferences at partnering churches for topical learning outside the Austin Stone environment.

**Character.** PCPR participants grow in spiritual formation, character, and personal development. Spiritual formation involves community growth practices as residents become active members of the church and are given specific growth assignments

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<sup>94</sup>The Austin Stone Community Church, “Classes,” accessed August 28, 2017, <https://austinstone.org/connect/classes>.

through MWDP. During the MWDP, residents meet as a cohort in conjunction with the Life Transformation Group (LTG) initiative. These groups of two to four people gather weekly to focus on how specifically they will hear and obey God, repent of sins and believe the gospel, and pray for personal outreach efforts. Some LTG time is also devoted to asking one another accountability questions. For additional spiritual growth, residents join a missional community group with other members of the Austin Stone community to study the Bible, fellowship, pray, and do outreach together. As part of the MWDP, residents establish daily Bible reading and meditation rhythms to their lives. They also establish healthy rhythms of practicing spiritual disciplines in conjunction with MWDP assignments, reading, and lectures. For example, one resident highlighted reading *Spiritual Disciplines for the Christian Life* by Donald Whitney and working through the chapters. He said, “The program not only emphasizes the Word and prayer but also the practice of other disciplines such as fasting, silence and solitude, and biblical stewardship” (I-10).

Participants also develop their character during the program. The resident director explains,

We want to see leaders trained in character. To be a strong leader, you need to be strong in character . . . we want to press into what is in that leader’s heart—what their affections are, how much they love Jesus versus loving the things of the world, and how they deal with sin in their lives.<sup>95</sup>

Residents learn about essential pastoral character qualities by studying historical church leaders. They complete additional reading and discussion on character growth such as working through chapter 4 on characteristics of godliness from *Am I Called?* by Dave Harvey. Residents also complete a self-assessment and a character assessment at the start of the program. These assessments help participants make specific character goals and strategies. They then meet with their cohort coach periodically for encouragement, accountability, and to track progress. At the end of the MWDP, residents complete a

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<sup>95</sup>Larry Cotton, “ASI–Introduction,” The Austin Stone Institute, video, accessed August 1, 2017, <https://www.austinstoneinstitute.org/residencies/>.

spiritual formation post-assessment and debrief with their coach about how they have grown and how to continue character development in the future.

In the *Gospel Fluency* material, trainees grow in specific character qualities by identifying sin areas and root idols, making changes, and trusting anew in their identity in Christ and the gospel of grace. Participants have many opportunities for holistic growth as the program emphasizes developing the head, heart, and hands. Austin Stone Institute supervisors and leaders invest in the lives of program participants through character modeling, encouragement, and training. Residents are assigned a cohort coach and interact with pastoral mentors throughout the program to develop as whole persons. Monthly meetings with a program director are scheduled for additional development and soul care. In addition, leaders build into the program “regular opportunities for residents to build community with one another, both in and outside the church.”<sup>96</sup> Residents indeed develop close friendships with one another. The PCPR accepts five men each year for a two-year program. The group of ten residents spend time together learning, serving, and developing friendships. These elements contributed to significant personal growth for the residents. One trainee explained that he spends considerable time with the other residents as his most enjoyable part of the entire program is “the cohort experience and the group of residents” (I-12).

**Competency.** Participants grow in both pastoral skill learning and competency practice. Pastoral residents participate in bi-weekly cohort training meetings on topics such as ministry philosophy, church leadership, team ministry dynamics, and organizational leadership. They also meet bi-monthly for a preaching and teaching lab. This lab focuses on practicing sermon preparation, delivery, giving critique, and receiving feedback. This experience helps residents develop their preaching and teaching skills in an encouraging

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<sup>96</sup>The Austin Stone Institute, “Frequently Asked Questions.”

environment. Residents have many chances to observe Austin Stone pastors as they minister and sit in on counseling and church discipline sessions for further skill learning. They also sit in on pastoral staff meetings and contribute to campus meetings. Residents learn pastoral skills from each other, staff pastors, elders, and from Acts 29 men on Austin Stone staff.

In addition to observing and learning about pastoral skills, residents also spend considerable time practicing ministry competencies. Each PCPR trainee receives supervised ministry experience by serving as a Leadership Director at a campus of Austin Stone. This leadership position entails serving on the campus ministry team that provides direction for the church site and shepherding for its members. Residents disciple, train, organize, teach, preach, and counsel members at their campus site. During the first year of the PCPR, trainees develop incarnational and personal leadership competencies such as missional leadership practices, practical discipling, developing pastoral relationships, and event planning and execution. During the second year of the PCPR, trainees develop organizational and team leadership competencies such as identifying and training leaders, coaching missional communities, team leadership, preaching and teaching in varied environments, and strategic planning. For example, one interviewed resident developed competencies by overseeing his campus connecting ministry, leading on the campus team, counseling members, preaching, leading a MWDP cohort and LTG, and teaching campus classes on missional community and church membership. He summarized his growth through the PCPR: “I will be a much better pastor and a more godly man because of this program” (I-12).

**Case summary.** Austin Stone Institute is a comprehensive leadership development program containing multiple strategies for developing participants in knowledge, character, and skills. One resident explains his well-rounded growth:

In my time spent here, I’ve grown in the knowledge of God and of Christ and the Bible. I’ve grown in my heart with my affections and my love for Jesus, immensely.



And then with my hands, actually grown to execute and do ministry . . . my love for the local church will only increase with every single year because of being invited into ASI. . . ASI is the means to which God has prepared me to lead His local church from this moment on until the day that I die or Jesus returns home.<sup>97</sup>

Trainees develop essential knowledge for ministry through studying doctrine at the MWDP and through their pastoral studies at the PCPR. Character is developed through growth assignments, coaching, formal assessments, and cohort relationships. Residents grow in competency through specialized training, observation, and supervised ministry experience. By all accounts, Austin Stone represents an exemplary church employing an institute approach to train future pastors while maintaining healthy seminary partnerships. Table 10 summarizes important values of ASI and how leaders are developed in convictions, character, and competency.

Table 10. Austin Stone Institute summary

Category	Value or Practice
Program Values	<ul style="list-style-type: none"> <li>• Developing strong leaders in doctrine, character, and skill (head, heart, hands).</li> <li>• Emphasizing the importance of the community in growth—MWDP cohort, pastoral residency group, LTG’s, and community groups.</li> <li>• Gospel-centered, missional community and lifestyle.</li> </ul>
Convictions	<ul style="list-style-type: none"> <li>• Participating in the church-wide leadership development program develops strong doctrinal convictions.</li> <li>• The cohort reads, studies, and discusses targeted books and topics related to pastoral leadership.</li> </ul>
Character	<ul style="list-style-type: none"> <li>• Establishing and maintaining healthy habits of Bible intake and spiritual disciplines through cohort and mentor encouragement and accountability.</li> <li>• Participating in formal character assessments and action plans.</li> </ul>
Competency	<ul style="list-style-type: none"> <li>• Trainees are given significant supervised ministry opportunities.</li> <li>• Trainees participate in teaching/preaching labs and engage in opportunities to teach/preach within specific ministry assignments.</li> <li>• Specialized, bi-monthly training sessions with the pastoral residents focusing on such competencies as ministry philosophy, events, team leadership, and training leaders.</li> </ul>

<sup>97</sup>Marshall Perry, “ASI-Leadership Development,” The Austin Stone Institute, video, accessed August 1, 2017, <https://www.austinstoneinstitute.org/residencies/>.

## Case 5: Christ Community Church

Christ Community Church is a multi-site Evangelical Free church in the Kansas City area. The current lead pastor, Tom Nelson, started the church in 1989, and it has steadily grown over the decades to five campuses and a weekly Sunday morning attendance of over 2,000 people. The purpose statement of Christ Community is “we desire to be a caring family of multiplying disciples, influencing our community and world for Jesus Christ.”<sup>98</sup> The mission of the church is to develop multiplying churches, multiplying disciples, and multiplying leaders. Their five areas of ministry focus are (1) proclaiming the gospel, (2) multiplying flourishing congregations, (3) seeking the welfare of the city, (4) developing next generational leaders, and (5) connecting faith and work. Christ Community also has five core values: “cross” (1 Cor 1:18), “yoke” (Matt 11:28-30), “Bible” (2 Tim 3:16-17), “church” (Eph 1:21-22), and “city” (Jer 29:4-7).<sup>99</sup> Their statement of faith aligns with the convictions of the Evangelical Free Church of America (EFCA).<sup>100</sup> As part of the strategy to develop next generation leaders, Christ Community employs a finishing residency approach to pastoral training called the Christ Community Pastoral Residency (CCPR). The CCPR is a two-year mentoring residency designed to train and equip pastoral leaders after finishing their seminary studies. The mission of CCPR is to train competent leaders in integrity of heart and skillful hands through the development of “pastoral identity (being)” and in the competencies to be a “healthy and holistic pastor (doing).”<sup>101</sup> Residents are hired two-at-a-time each year to be

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<sup>98</sup>Christ Community, “About,” accessed June 13, 2017, <http://christcommunitykc.org/about/>.

<sup>99</sup>Ibid.

<sup>100</sup>More information on the purpose, mission, five focus areas, values, statement of faith, and history can be found at *ibid*.

<sup>101</sup>Christ Community, *Pastoral Residency Handbook* (Overland Park, KS: Christ Community Church Multisite Office, 2009), 6.

staff members and are assigned to one of the campus sites for supervised ministry experience.

**Program values.** Important CCPR program values include developing integrity of heart and skillful hands, providing multiple layers of mentoring, cultivating their seminary partnership, developing leaders out of a heart of love for the local church, and coaching for holistic pastoral development. First, the CCPR emphasizes developing both the character and the skills of pastoral residents patterned after David’s leadership with skillful hands and integrity of heart in Psalm 78:70-72. Each person interviewed and multiple program documents mention the importance of this two-fold (hand and heart) vision for leadership development. Second, the program provides “multiple layers of mentoring” (I-14). Program leaders develop these young pastors by organizing consistent, intentional mentoring meetings with the senior pastors, the program director, the site campus pastor, and other church leaders.<sup>102</sup> Third, the CCPR values their seminary partnership with Trinity Evangelical Divinity School (TEDS). Desire for a strong partnership repeatedly occurred in the data as the program director has been traveling to TEDS each year for over a decade to recruit students. Fourth, the CCPR develops pastors out a love for the local church. This value is evident in the teaching curriculum and emphasized by the program leaders. The program director displays this value by explaining, “I’m really passionate about pastoral development—having been developed through the program itself—and passionate about the local church, and good leaders matter a whole lot to the local church” (I-14). Fifth, coaching for holistic pastoral development represents a strong theme as the CCPR desires to see residents flourish in all areas of life: emotionally, socially, spiritually, and intellectually.<sup>103</sup>

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<sup>102</sup>The term “senior pastors” at Christ Community refers to a group of three head pastors that provide leadership and direction for the entire church.

<sup>103</sup>Developing holistic pastors is the CCPR’s top theme within the 18 shared program practices

**Convictions.** Since residents have completed seminary, the focus of the CCPR is to sharpen existing theological convictions and develop expanded convictions within the topics of faith and vocation, cultural engagement, and stewardship. Participants sharpen biblical and theological beliefs by participating in the church-wide leadership development course called Razors. This course involves reading, lectures, and assignments covering topics such as church leadership, the gospel, faith and work, and the storyline of Scripture. Residents are also given time, money, and coaching for the pursuit of their EFCA licensing. This licensing process sharpens theological and practical ministry convictions as participants write a statement of beliefs and defend their positions to a council of pastors. One resident said the EFCA licensing process is a “big area the pastors have really helped me in” (I-15). The CCPR residents also study ecclesiology and gospel-centered ministry. Some residents participate in the learning activities facilitated by church elders, such as reading and discussion on church leadership topics.

In conjunction with further sharpening of biblical and theological beliefs, residents study a variety of topics related to pastoral ministry. Residents participate in regular book discussions as a group with the three senior pastors of Christ Community. The goal of these discussions is to “expose residents to key books for pastoral leadership in the local church which they have not read while in seminary and which have been particularly influential in the life of Christ Community.”<sup>104</sup> Residents read approximately ten books over the course of two years from four categories: (1) leadership, (2) biblical worldview and cultural engagement, (3) ecclesiology and missiology, and (4) spiritual formation. Included in the reading list are books such as *Reclaiming Conversation* by Sherry Turkle; *To Change the World* by James Hunter; *Renovation of the Heart* by Dallas Willard; and *Work Matters* by Tom Nelson. Time during the meetings is spent discussing how to apply

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data with 32 occurrences.

<sup>104</sup>Christ Community, *Pastoral Residency Handbook*, 40.

the books to life and ministry. Space in the meetings is also given for residents to ask questions to the senior pastors about pastoral ministry and leadership issues. Through these meetings, residents deepen their convictions on topics such as faith and vocation, cultural engagement, and stewardship.

Christ Community has a healthy partnership with TEDS, which greatly contributes toward developing the convictions of the residents. Since 2005, TEDS has partnered with Christ Community by sending well-educated students to the CCPR. Each year, the program director travels to TEDS and interviews students with one seminary year remaining. The CCPR accepts two students annually who are willing to commit to Christ Community for two years. Christ Community then pays for their final year of seminary and hires them for the two years they are in the residency program.<sup>105</sup> TEDS grants Christ Community pastors access to students by giving them e-mails of those that might be interested and by granting them places to advertise and space to conduct interviews. This seminary and local church partnership has been fruitful over these past 12 years as 27 TEDS students have become residents, and Christ Community has hired 7 of them for pastoral positions after the residency.

**Character.** Opportunities for spiritual formation abound in the CCPR. For their edification, residents participate in all regular spiritual growth activities of the church. Some residents join a men's group for accountability and Bible reading. Each resident has an accountability partner to help them with character integrity and spiritual disciplines. Residents also participate in community groups, which become a constant source for spiritual formation. These groups meet regularly for Bible study, sermon discussion, fellowship, and prayer. As part of their resident reading and discussion meetings,

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<sup>105</sup>The program director mentioned the significant financial investment of this process as Christ Community pays for the final year at TEDS and provides two years of salary with benefits.

participants apply spiritual formation practices from books such as *Renovation of the Heart* and *Spirit of the Disciplines*. The pastors model how to practice regular disciplines while serving at a church. The program director explains that the pastors desire to create “an incubator for spiritual health that they can hopefully see us live out in ways that are genuine” (I-14). Finally, each resident grows spiritually through regular meetings with his staff mentor to discuss spiritual health. Character growth goals and strategies are created through a pastoral residency need assessment and action plan form. The staff mentor then regularly checks progress within categories of character qualities to develop, spiritual disciplines to practice, and practical life skills.

A strength of the CCPR is its emphasis on the personal development its participants. The CCPR creates an environment for residents to develop as “whole people,” not just to be used for their ministry skills (I-14). During the residency, participants schedule appointments with professionals in the areas of mental, emotional, relational, physical, and financial health. To work on emotional health, residents meet with a professional Christian counselor who provides relationship advice and works through lingering personal issues. Residents also meet with a physical trainer to establish goals for nutrition, resistance training, and cardiovascular conditioning. Each pastoral resident makes appointments with a financial planner to review or establish a budget. The financial planner also provides counsel about debt repayment, investing strategies, retirement plans, and insurance. To grow professionally, residents receive help from a career coach during their second year of the internship. Staff pastors also assist in career development through networking and counseling. Residents are offered the help of a “safe friend” who is a trusted, non-staff member of the congregation (I-15). The safe friend is willing to meet when needed to talk over anything on the resident’s mind and heart in a confidential atmosphere.

Further personal development is accomplished through training on healthy habits of work and rest within a pastor's schedule. Residents receive time management training and coaching from staff pastors. Trainees are asked to identify life skill areas to cultivate such as organization, goal setting, boundaries, and social skills. They then work with their staff mentors to develop strategies for growth. Significant personal growth occurs in the lives of the CCPR participants by regularly meeting together as a cohort to debrief ministry experiences and develop friendships. One graduate commented about the impact of these relationships on his life: "The Pastoral Residency has not only equipped and trained me for future ministry; it has provided me with lifelong friendships and partnerships that are valuable to pastoral wholeness."<sup>106</sup> The CCPR provides mentoring and reunions for alumni for continued encouragement and friendships. Christ Community further equips residents who join permanent staff through mentoring, continuing education, and encouragement. One graduate who stayed on as pastoral staff said, "I felt continually mentored for almost 12 years because of the good leaders around me . . . the residency is two years but the learning, the mentoring never stopped for me" (I-14).

**Competency.** The CCPR contains many strategies to help residents learn and practice pastoral skills. For growth in knowledge about pastoral competency, six strategies employed by CCPR were identified. First, residents regularly observe meetings with the campus pastors, multi-site team, campus site staff, teaching team, and elders. Particularly meaningful is the chance to observe the elders' meetings and go to breakfast the day after to debrief and ask questions such as, "What was going on during the elders meeting? Why did the elders say this? What was the philosophy behind that?" (I-15). Second, to learn about how they can grow as professionals, residents complete formal performance

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<sup>106</sup>Christ Community, "Testimonials," accessed March 30, 2017, <http://christcommunitykc.org/pastoral-residency/#testimonials>.

evaluations. The evaluations are completed bi-annually along with an exit interview at the end of the program. Third, residents meet with members of the church at their workplaces to learn about how they integrate faith and work. Fourth, participants engage in a post-residency placement process where they learn how to write a resume, build a personal website, interview, and network. Fifth, residents observe multiple pastors at Christ Community as they minister. Observing gives residents a “behind the curtains” view of what it takes to be a faithful pastor each day (I-15). Sixth, residents learn what it looks like to do ministry as a staff team as they observe the Christ Community pastors work together to conduct ministry at a multi-campus church. Seventh, residents meet consistently with their campus pastor and the senior pastors for ministry mentoring and debriefing. These meetings are valuable times where residents ask questions and learn about pastoral ministry from experienced, like-minded ministers.

For pastoral skills practice, residents are provided supervised ministry experiences that encompass approximately half of their work week. According to the program director, the “immersive employee experience is the distinguishing factor of the Christ Community residency” (I-13). To accomplish this immersive employee experience, residents are assigned to one of the campus sites where they receive significant responsibilities that contribute to the success of the campus. Campus site pastors are there to help. One resident described how his campus mentor assisted him with sermon preparation:

I was struggling with preparing for my sermon, so we met for an hour and a half and just walked through the passage together and came up with a big idea and came up with mains and an intro and he just helped me walk through it because I wasn't getting there. Then he paid me back by next week being sick! You're part of a team, here's ownership, go. If you need help, here we are. (I-15)

Residents also complete a needs assessment with their campus mentor to make specific goals for pastoral skill development. According to the gifts of the resident and the needs at the campus, participants engage in leadership activities such as teaching, administration,



assimilation, strategic planning, worship leading, care visits, and directing of a demographic-based group such as young adults, children, or youth. Residents also receive significant preaching opportunities. They preach five or more times on a Sunday morning, participate in weekly preaching team meetings, receive feedback from their mentor, and learn skills related to hermeneutics and homiletics.

**Case summary.** The CCPR is a balanced program that develops pastors who are competent in knowledge, character, and skills. The program director explains the significance of the CCPR: “The residency has greatly shaped us as a church and we wouldn’t be a thriving multi-site church now if not for the residency program” (I-13). He explained that the residency was a unifying factor during the genesis of Christ Community’s multi-site growth. It is also the glue that sustains the team approach among the staff. Residents observe a collaborative staff team during the program and—if they are hired long-term—continue ministering with a healthy pastoral team mindset. The CCPR trains pastors in convictions, character, and competency. The CCPR develops residents in convictions through sharpening their existing beliefs and adding important topical convictions. The CCPR aids in the spiritual formation of its participants and also helps them grow as whole persons through mentoring, coaching, and congregational facilitated growth opportunities. The residency program equips trainees in pastoral competencies by assigning significant mentored ministry experiences. In summary, Christ Community is an exemplary model of a local church that partners well with a seminary and trains pastors through a finishing residency approach. Table 11 displays a summary of how Christ Community develops pastors in convictions, character, and competency.

Table 11. Christ Community Pastoral Residency summary

Category	Value or Practice
Program Values	<ul style="list-style-type: none"> <li>• Strong emphasis on competency and character “integrity of heart and skillful hands” (Ps 78:72).</li> <li>• Multiple layers of mentoring from senior pastors, staff supervisor, members of the congregation, and the program director.</li> <li>• Coaching in a variety of areas for “holistic development” as “being comes before doing”</li> <li>• Seminary partnership with TEDS is very important and strong.</li> <li>• Emphasis on developing leaders out of love for the local church.</li> </ul>
Convictions	<ul style="list-style-type: none"> <li>• Focus is on sharpening existing convictions—filling in gaps in training by studying practical ministry topics and church values.</li> <li>• Developing new convictions about faith and vocation, engaging culture, and personal stewardship.</li> </ul>
Character	<ul style="list-style-type: none"> <li>• Holistic pastoral development: stewardship in areas such as spiritual disciplines, rest, finances, health, and family.</li> <li>• Congregational-facilitated growth opportunities such as assignment to a “safe friend,” join a community group, and personal development coaching.</li> <li>• Healthy and confidential environments for accountability and mentoring.</li> </ul>
Competency	<ul style="list-style-type: none"> <li>• Emphasis on ministry leadership as significant responsibilities are given to each trainee.</li> <li>• Developing a positive team mindset.</li> <li>• Immersive employee experiences (doing and learning) allow trainees to see the inner workings of pastoral ministry.</li> <li>• Pastoral modeling, mentoring, supervision, and coaching.</li> <li>• Observation of many church and staff meetings. Some debriefing.</li> <li>• Preaching and hermeneutics learning and practice.</li> </ul>

### Evaluation of the Research Design

Researcher bias is present when conducting qualitative research. The researcher background represents a conservative evangelical with membership in Southern Baptist and Evangelical Free churches. As a result, this research contains a predisposition to interpret results through the lens of the background and worldview of the researcher. Yet honesty was sought while explaining the research process and while following the methodological design. Additionally, a research ethics committee reviewed the research design, and the findings of this project were accurately reported.

The expert panel provided quality data which yielded common themes among responses. Many of the churches and training approaches mentioned by the expert panel also appeared in the literature review. Although the expert panel responses were adequate for this study, their scope generally remained within churches in the Midwest and South and represented mostly Southern Baptist, Evangelical Free, and non-denominational churches. Adding a wider variety of denominational and geographical representation on the expert panel would have yielded broader results. To create wider results, the methodological design of this study could be repeated in a different part of the country, such as on the West Coast, or repeated with a more diverse expert panel. The results could be compared with this study and added to the literature base.

A main goal of this research project was to use the categories of convictions, character, and competency to present a rich, thorough description of how each church trains its pastors for the work of the ministry. The process and protocol of case study data collection and analysis for each church training program provided abundant data for the case description. Each church provided a wealth of data from multiple sources including documents, web descriptions, videos, testimonials, and literature. The interview instruments served as excellent sources of information for describing the pastoral training programs. The interview instrument pilot testing, validation process, and expert reviews brought clarity to the questions and assisted in conducting focused interviews. Interviews were conducted of both program participants and program directors, which helped produce greater variety to the case descriptions.

Because the sampling was qualitative, its results cannot be generalized back to all churches employing an approach to train future pastors. The direct findings of the case studies may not generalize beyond the churches visited. However, the results of the cross-case analysis were crafted into recommended practices useful to churches seeking to train pastors in their context. The process of data collection, coding, and cross-case analysis of this research design yielded excellent results. Many common practices were found among

the five case study training programs that can be used to inform churches as they develop leaders. These results are explained in chapter 5.

## CHAPTER 5

### CONCLUSIONS

According to Eric Geiger and Kevin Peck, “The Church is uniquely set apart to develop and deploy leaders for the glory of God and the advancement of the gospel.”<sup>1</sup> Chapter 4 described five churches applying Geiger and Peck’s principle by uniquely developing and deploying leaders through their exemplary pastoral training programs. Pastors are being raised up for the glory of God and the spread of the gospel. These five churches are taking responsibility to train the next generation of pastors while demonstrating healthy partnerships with seminaries. Each church employs a training approach to develop pastors in convictions, character, and competency. This chapter presents the conclusions and applications of this study. It describes the cross-case analysis findings of the five exemplary pastoral training programs. Descriptions of shared practices across programs are included. This chapter also provides a list of recommendations for practice based on the cross-case data analysis. The recommendations can be used by churches desiring to start or strengthen a pastoral training program in their context. Suggestions for further empirical research on pastoral training in the local church are presented. In addition, this chapter explains how the research findings of the study contribute to the gap in the existing literature base identified in chapter 2.

#### **Analysis of Results**

The purpose of this thesis is to categorize pastoral training approaches (PTAs) currently employed by evangelical churches and describe how exemplary churches from

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<sup>1</sup>Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B & H, 2016), 2.

each category train their pastors. The first guiding research question was, “What are the types of pastoral training approaches being employed by evangelical churches today?” Chapter 4 revealed the major types of church-based PTAs to be the apprenticeship model, cohort program, institute approach, and finishing residency. The second guiding question of this study was, “How are exemplar churches from each category of pastoral training approaches equipping their pastors for the work of the ministry?” To answer this question, chapter 4 described case study findings from five exemplary pastoral training programs. Each church implements strategies to train pastors in the fundamental convictions, character qualities, and essential competencies necessary for effective pastoral ministry.

To further study these exemplary church models and discover research applications, common practices were synthesized across the training programs. Cross-case coding and analysis was conducted to find patterns in the pastoral equipping strategies of the five case study churches. The data analysis procedure produced 18 shared practices among the case studies. These shared practices were organized within the main categories of convictions, character, and competency from the literature review and their corresponding sub-categories determined from the coding process. The convictions category refers to how the training program instills the essential knowledge needed for pastoral ministry by studying theology, Bible, ecclesiology, and topics related to shepherding. The character category refers to how the training program cultivates spiritual formation, forms character qualities needed for pastoral ministry, and assists in the holistic personal development of its participants. The competency category refers to how the training program develops the necessary skills in each trainee for effective pastoral ministry through learning, observing, and practice. Cross-case analysis revealed multiple common practices the training programs utilized to cultivate participant growth in

convictions, character, and competency. The following section describes shared practices from the cross-case data investigation.<sup>2</sup>

### **Convictions: Practices for Developing Biblical and Theological Foundations**

Developing a strong foundation of biblical and theological beliefs is a major focus of each church training program. Forms for cultivating these beliefs among participants include reading books and articles, writing papers, discussing assigned material, attending lectures, participating in cohort study groups, attending conferences, taking seminary classes, and completing projects. It is also important that trainees participate in classes that each church offers to help all members grow in biblical and theological understanding.

**Theological and biblical studies.** Theological and biblical studies is the top shared practice among all cases. Each church contains a strategy to improve the biblical knowledge and theological convictions of its trainees. Four of the five equipping programs employ an organized approach to studying the major topics of systematic theology. This practice of theological and biblical studies is accomplished through projects such as studying a book on systematic theology, researching and writing on the doctrinal statement of the church, and attending lectures, discussions, or weekend seminars on important doctrinal themes. Notable programs emphasizing Bible and theology are Cornerstone School of Theology (CST) and Austin Stone Institute (ASI). Both programs have participants study doctrine through cohort learning, lectures, and reading *Systematic Theology* by Wayne Grudem. The CST was particularly strong in this category as participants complete two master's-level classes in systematic theology, Old Testament studies, and New Testament studies.

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<sup>2</sup>Appendix 7 displays a chart of the training practices data. The appendix section also includes a bar graph representation of this data.

**Ecclesiology.** Though ecclesiology is part of systematic theology studies, it occurred so much throughout the cross-case analysis that it needed to be presented as a separate shared-practice category. Each program emphasizes developing a robust ecclesiology through practices such as classwork, discussions, reading, and writing papers that explain one’s ecclesiological nuances and convictions. All five case study models contained an avenue for trainees to discuss ecclesiology together. The Capitol Hill Pastoral Internship (CHPI) cohort program is exemplary in this category as interns develop a robust ecclesiology and observe how a healthy church demonstrates such beliefs. Reading 5,000 pages, writing 100 papers, and participating in a weekly three-hour discussion with Mark Dever and the entire CHBC staff certainly contributes to robust ecclesiological convictions.

**Seminary partnership.** Another common practice among the five case studies is partnership with a seminary. Each program has developed a relationship with one or more seminaries to assist in developing well-rounded biblical and theological convictions of its trainees. Each program holds the conviction that local churches have the primary responsibility to train pastors. To aid in this task, the programs have developed strategic seminary partnerships. ASI demonstrates this posture:

We believe the strongest and best leadership training should come out of the church. Jesus gave the church its leaders to equip the saints for the work of ministry, so we wholeheartedly believe it is in the local church where future leaders can be best nurtured, challenged, trained, and released for ministry.<sup>3</sup>

Concurrent with this conviction, ASI partners with seminaries as their courses are received for credit at Southern Seminary and Southeastern Seminary to count as classes such as Systematic Theology I-III, Biblical Hermeneutics, Introduction to Missiology, Applied Ministry, and MAP Seminars. The CST contains an enhanced seminary partnership as residents receive a fully accredited M.A.T.S. through Midwestern Baptist Seminary

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<sup>3</sup>The Austin Stone Institute, “Frequently Asked Questions,” accessed April 9, 2016, <https://www.austinstoneinstitute.org/residencies/faqs/>.



resulting from their participation in the program. The Christ Community Pastoral Residency (CCPR) holds a strong partnership with Trinity Evangelical Divinity School as they are allowed on campus to interview and recruit students for their residency each year.

### **Convictions: Practices for Developing Topical Knowledge on Pastoral Ministry**

The convictions category contains practices on how each training program develops the topical knowledge necessary for effective pastoral ministry. Not only does each program cover biblical and theological beliefs, it also introduces its trainees to a wide variety of topics on leadership and church ministry.

**Church-wide training.** This practice involves participants of each program joining classes and seminars offered to the larger church community. Whether its attending a Core Seminar at Capitol Hill, taking Sunday school discipleship classes at South Woods, or participating in equipping classes at Austin Stone, each case study program has trainees participate in church-wide leadership development initiatives and discipleship classes. These equipping contexts allow trainees to develop relationships with church members while developing their convictions. The CCPR finishing residency demonstrates this shared practice well. Residents are required to attend the Razors leadership program at Christ Community during the first semester. This requirement enables residents to get to know church members, brush up on doctrine, and learn important Christ Community values.

**Hermeneutics and homiletics.** Cross-case analysis revealed that each program contains practices for learning hermeneutics and homiletics. The leaders in these churches are committed to passing on to the next generation the necessary principles for effective Bible study and homiletics. This practice of learning hermeneutics and homiletics is accomplished through mentoring, cohort assignments, classes, labs, and book discussions

on such texts as *Preaching* by Timothy Keller; *Living by the Book* by Howard Hendricks; and *Expositional Preaching* by David Helm. The CST institute is particularly strong in developing hermeneutics and homiletics in its residents. Participants take a course on hermeneutics and a practicum class on homiletics. In these learning environments, residents complete biblical genre-related exegesis exercises, discuss concepts as a cohort, write an exegetical paper, take tests, receive coaching from a field supervisor, preach to a group, and watch model sermons online.

**Topical study.** This practice entails engagement with topical studies as a means for equipping trainees. Each training program includes a strategy to develop trainee convictions on pastoral ministry and leadership topics. Such topics include Christian history, apologetics, ethics, biographies of historical Christian pastors, general leadership studies, and cultural engagement. Each program creates a context where participants learn important values, ministry philosophies, and convictions of their church. For example, the Pastoral and Church Planting Residency (PCPR) at Austin Stone utilizes its training sessions to instruct residents about important ministry philosophies such as missional community, commitment to the nations, and mercy ministry. The residents at Christ Community read and discuss books that have been foundational to the church such as *Work Matters* by Tom Nelson, and *Renovation of the Heart* by Dallas Willard. During training meetings, residents also study topics related to the philosophy of ministry of the church and its guiding values such as faith and work, cultural engagement, biblical worldview, and spiritual formation.

### **Character: Practices for Spiritual Formation**

Spiritual formation is a valued practice across the case studies. Facilitated by the church community, these training programs emphasize character growth and

engagement in the spiritual disciplines. One program director's comments demonstrate this theme:

We think character is best formed in a group setting with a particular leader. Most of our coaches are fostering learning application, but more than that, personal appropriation of doctrine. . . . Our coaches help participants apply what they learned in the context of community. (I-11)

Common occurrences of the spiritual disciplines of Bible reading and prayer were present in the data.

**Spiritual formation mentoring.** This category refers to the shared practice found in each case study of mentoring for the purpose of spiritual growth. Mentoring meetings and modeling by staff pastors provide trainees with character sharpening and growth in the spiritual disciplines. Participants of the CCPR and the Austin Stone PCPR take spiritual discipline and character assessments, make goals for growth, and receive mentoring and support from pastors and coaches. Austin Stone's program is particularly thorough in spiritual formation mentoring as program directors and coaches provide help with pre-assessments, ongoing progress tracking, post-assessments, and facilitating cohort support structures.

**Engagement in the church body.** This theme entails spiritual formation and character development through active membership in the church body. Each case study program demonstrated this practice by providing formation contexts such as small groups, accountability partners, worship service participation, membership meetings, and classes. Trainees develop edifying relationships with church members. Both the SWPI and the CHPI emphasize spiritual formation through regular church involvement. They require interns to become members, participate in a community group, attend services, get to know congregants, and join special services with the conviction that as they do, they will grow in their character and walk with the Lord. The program director of the SWPI summarizes this emphasis well:

The pastoral internship is more than attending a few classes or preaching a few sermons. It's about life in the body of Christ, engagement in gospel ministry, iron sharpening iron, building deep fellowship in Christ, and seeing Christian ministry from the perspective of a healthy congregation.<sup>4</sup>

**Spiritual disciplines.** Each program employs strategies for learning and practicing spiritual disciplines. Examples of these strategies include book discussions, assignments for practicing spiritual disciplines, disciplines assessment and goal setting, and attending class sessions. Participants in several programs reported how meaningful it was to observe staff pastors model the disciplines and learn from their teaching. When this observation took place, it provided trainees with living examples of pastors who walk with God during the struggles and joys of ministry. Staff pastors modeling the spiritual disciplines provided positive examples for participants to emulate in their future pastoral ministry. ASI is particularly strong in developing the spiritual disciplines of its participants through strategies such as reading books about the disciplines, practicing the disciplines through cohort assignments, establishing rhythms of Bible reading and prayer, taking assessments, making measurable goals, and receiving support from a staff pastor or coach.

### **Character: Practices for Personal Development**

Each church employs strategies for helping trainees not only grow spiritually but also flourish in all aspects of life. The data revealed a trend among the training programs of practices for personal development.

**Whole person development.** These case study churches recognize pastoral training is more than growing certain aspects of character or skills; it entails developing whole persons created in the image of God. In the data, holistic development includes cultivating relationships with congregants, receiving coaching in targeted areas of life,

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<sup>4</sup>Phil Newton, "Pastoral Internship 2015," program description document emailed to author, June 27, 2017.

and studying topics related to whole person growth. For example, whole person development is the top practice in the data for the CCPR. Residents schedule appointments with professionals for relational, physical, career, and financial counseling. They are offered meetings with a safe friend who is a trusted, non-staff member of the congregation. Participants also receive training on healthy habits of rest and on time management.

**Cohort relationships.** Developing friendships with cohort members is a common practice among the case studies. Cohort groups often become quite close as they serve, study, and follow Christ together. These cohort relationships help trainees remain focused, provide much-needed encouragement, and often become the main avenue for personal growth. Observations of cohort gatherings in multiple programs were conducted. An informal meal was also shared with the cohorts of SWPI and CST. It was apparent these relationships greatly enriched the lives of each member as they discussed assignments, ministry experiences, family life, personal difficulties, and even debated the best restaurants in town.

**Personal mentoring.** Personal mentoring practices refer to intentional relationship building and mentoring by staff pastors who focus on lovingly supporting and caring for each trainee. Each model training program incorporates strategies to mentor trainees in personal development. Elements of personal development practices include meals with pastors to discuss life and ministry, program leaders inviting trainees to their homes, and open door policies for addressing personal needs. The CCPR's multiple layers of mentoring is an example of how a program provides opportunities for personal mentoring. During the course of two years, residents develop friendships with senior pastors, the program director, staff pastors, a campus supervisor, and the elders. The senior pastor at South Woods demonstrates exemplary personal mentoring by spending quality time with trainees. He explains the SWPI mentoring philosophy: "By building

relationships and being accessible to the trainees, it opens the door for more intentional focus on training that affects more than just their ministry—it transforms their lives.”<sup>5</sup>

### **Competency: Strategies for Learning about Necessary Pastoral Skills**

Instances in each case study’s data set were found of strategies for pastoral ministry skill learning. The programs provided equipping contexts for trainees to build their knowledge of shepherding skills. Participants observed meetings, watched pastors fulfill shepherding duties, and participated in training sessions to learn important pastoral competencies.

**Observation of meetings.** Each program allows trainees to observe church meetings and participate in staff meetings. These meetings help participants learn vital pastoral ministry skills such as leading a team, organizing a meeting, handling disagreements, relating to staff members, and planning events. The CHPI cohort program is notable regarding this practice as interns glean ideas for future pastoral leadership through consistent observation of meetings for elders, deacons, membership, Sunday service evaluation, and staff. CCPR participants observe each elder meeting and afterwards attend a separate debrief meeting to ask questions and learn about what transpired. This practice gives trainees a framework if they serve as elders in their future ministry.

**Observation of the pastors.** This shared practice refers to opportunities for trainees to observe seasoned pastors in action. Each program helps trainees learn practical skills through the observation of pastors as they lead, preach, and minister. As Paul encouraged Timothy to pass on important truths, these programs allow trainees to learn from mentors so they can pass on what they learn to congregants in their future ministry roles (2 Tim 2:2). CHBC interns observe staff pastors teach and preach the Word, CCPR

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<sup>5</sup>Phil A. Newton, *The Mentoring Church* (Grand Rapids: Kregel, 2017), 70.

residents sit in on counseling sessions, and SWPI participants join the senior pastor for hospital visits.

**Training sessions.** An important element of each case study program is participant training sessions. Program leaders facilitate these meetings for focused training on pastoral skills. The SWPI and the Austin Stone PCPR have particularly comprehensive curriculum for their training sessions. These programs contain elements such as case study discussions, preaching labs, book studies, philosophy of ministry paper presentations, and community group leadership training. Staff pastors provide practical information on how to handle church discipline, perform a wedding or funeral, lead a ministry team, and resolve conflict.

### **Competency: Strategies for Practicing Pastoral Ministry Skills**

Each case study training program provides opportunities for participants to develop their pastoral ministry competencies. Occurrences of this practice are spread throughout each case study's data set as program leaders give trainees supervised ministry responsibilities, opportunities to practice pastoral duties, and occasions to preach.

**Supervised ministry experience.** Meaningful data was found in each case study on supervised ministry experiences. Each program provides pastoral supervision and ministry responsibilities for trainees. The programs of the multi-site churches in this study demonstrate this practice well. Trainees of the CCPR, Austin Stone PCPR, and the CST residency program are assigned to a campus site and a ministry area to gain meaningful leadership experience. Examples of ministry area assignments include children, youth, college, connections, worship, and young adults. Campus pastors act as mentors and supervisors as they work together with trainees on their job descriptions. The program director at ASI explains, "Each resident is aligned with a particular supervisor in their department or area of interest who is both defining what competencies look like and then

coaching them towards greater excellence in those competencies” (I-11). Participants of the CCPR engage in formal performance evaluations with their campus site pastors to help them grow in their leadership competencies.

**Performing pastoral duties.** Not only do the programs provide supervised ministry experience for development in general ministry competencies, they also provide participants with direct pastoral-shepherding duties. Performing pastoral duties represents the second-highest shared practice among the programs. Because most of their trainees will become pastors, program leaders value building pastoral duties into their equipping models. The director of the SWPI explains this practice: “I try to assign men with tasks that will prepare them for the demands they will face as a senior pastor. That might involve particular preaching assignments or administrative duties that will teach them how to take care of the details of ministry.”<sup>6</sup> Examples of these direct pastoral duties found in the data include going on pastoral care visits, doing hospital visits, performing baptisms, leading communion in worship services, preaching, teaching the Bible to a group, participating in worship service planning and leading, performing special services such as a funeral or wedding, and executing administrative tasks related to pastoral ministry.

**Preaching.** Although a part of the pastoral duties category, preaching occurred in the data often enough to necessitate its own shared practice category. Preaching is a highly valued competency among training programs. Each program provides participants with opportunities to develop preaching skills. Participants develop these skills as they regularly listen to sermons delivered by senior level pastors. Some of these senior pastors share with trainees the particulars on how they prepare, deliver, and evaluate sermons. Elements used for growth in preaching competency include sermon preparation training,

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<sup>6</sup>Phil A. Newton, “I Learned the Hard Way: Mentoring at South Woods Baptist,” *9Marks Journal* 6, no. 1 (January/ February 2009): 2.



preaching team collaboration, delivering sermons, giving sermon feedback, and receiving critique. The SWPI is notable in this category as program leaders regularly give participants opportunities to preach. Leaders then provide specific feedback on participant sermons to improve their preaching skills.

### **Recommendations for Practice**

Six practices emerged from the cross-case data analysis as particularly significant. Table 12 lists the top six shared practices of pastoral training from this research study.<sup>7</sup>

Table 12. Top six practices among the five cases

Rank	Practice
1	Theological and biblical studies
2	Pastoral duties
3	Topical studies
4	Cohort relationships
5	Supervised ministry
6	Personal mentoring

The following recommendations are based on these six practices found in each case study. This list can be useful for churches that desire to start a church-based pastoral training program or strengthen an existing approach.

#### **Develop Robust Biblical and Theological Convictions**

Pastors are expected to have a comprehensive understanding of the Bible and Christian doctrine. A pastoral training program must equip participants in this crucial area by helping them establish and articulate a complete set of doctrinal convictions and a

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<sup>7</sup>Appendix 7 includes a full chart of the ranked 18 shared practices among the case studies. It also includes a chart of the top practices list for each case study.

robust understanding of Scripture, ecclesiology, and biblical theology. Program leaders have a wide variety of tools available for this practice such as partner seminary classes, online resources, books, and conferences. Church leaders should understand deficiencies in participant's theological and scriptural knowledge, and then provide curriculum that sharpens the rough edges of their convictions.

### **Provide Opportunities to Strengthen Shepherding Skills**

Robust theological knowledge without well-developed shepherding skills limits pastoral effectiveness. An effective pastor demonstrates both comprehensive convictional knowledge and a strong base of shepherding competencies. Program participants showed gratitude when given opportunities to strengthen their pastoral skills. These trainees realized that a seminary class cannot comprehensively teach the practice of pastoral skills. Seminaries are equipped to train students intellectually, but the local church best trains students experientially. Church leaders can help trainees practice pastoral skills by sending them on care visits, giving them pulpit time, providing opportunities to perform weddings or funerals, giving them opportunities to lead baptisms and communion, and allowing them to sit in on a counseling session.

### **Include Leadership Topics in the Training Curriculum**

Program leaders realize the need to cover topics that may have been missed or limited during seminary studies. The training programs in this study incorporate topical studies on Christian leadership, church values, and other context-appropriate themes. Each program taught topics related to the church philosophy of ministry, and values related to the culture of their church. Directors facilitated training sessions, cohort assignments, and book discussions, covering topics such as Christian history, apologetics, ethics, cultural engagement, time management, spiritual formation, team ministry, conflict management, and organization and administration of the church. Effective church-based pastoral training

leaders contemplate what leadership topics trainees need and then include them in their curriculum.

### **Cultivate Relationships among the Trainees**

Relationships among trainees represents a highlight for nearly every participant interviewed. Training for pastoral ministry can be demanding and time consuming. Cohort relationships help lighten the burden and enrich the lives of participants. Effective program directors encourage relationship building among trainees. They also plan for intentional growth among trainees through such strategies as accountability partners, group projects, case studies to work through together, focused cohort discussion sessions, and encouraging relationship building outside of church responsibilities. Iron sharpening iron among trainees is a powerful growth factor in a pastoral development program.

### **Delegate Important Ministry Responsibilities in Conjunction with Pastoral Coaching**

Supervised ministry responsibility is an integral part of a training program. This recommendation for practice combines the supervision of a pastor with the delegation of important ministry responsibilities. Trainees need to be released to practice significant leadership tasks in conjunction with coaching and debrief sessions. Creating a trainee job description and evaluating performance based on its parameters enhances the supervised ministry experience. Regular coaching meetings should be scheduled to discuss trainee accomplishments, discouragements, and job description adjustments.

### **Provide a Context for Mentoring toward Whole-Person Growth**

The setting of a local church training program provides unique opportunities for mentoring toward the whole-person growth of trainees. For holistic development, participants can meet with program leaders, pastoral mentors, members of the congregation, counselors, or elders. These relationships can cover a wide range of holistic

training topics such as balancing ministry and family, handling stressful situations, healthy rhythms of work and rest, personal finances, exercise and healthy eating, and emotional health. Whatever the unique resources each church offers, program leaders are wise to incorporate contexts for mentoring toward whole-person growth.

### **Contribution of Research to the Literature**

This study found only a few popular articles that categorize and synthesize church-based PTAs. In addition, little empirical research has been conducted to categorize current equipping approaches or describe model pastoral training programs. This study contributes to the existing literature base by providing qualitative, multi-case research that categorizes church-based pastoral training programs. The approach category taxonomy can be used by future researchers in the field of church-based leadership development. This study also provides five thorough case study descriptions of exemplary pastoral training models currently employed by a local church partnering with a seminary. The list of shared practices among the case studies and the recommendations for practice provide churches and Christian educators with ideas for future pastoral training.

### **Recommendations for Further Research**

Because the case study sampling for this research is qualitative, its results can only be generalized to the five corresponding churches. However, the results of this study provide values and practices that may be useful to churches seeking to develop a pastoral training program or strengthen an existing approach. More research is needed in the area of church-based pastoral training. Elements of this study can be used to inform other research projects. Such research projects could include the following: (1) Using the design of this study, churches that are training pastors could be identified in a given geographical region, and the results of this identification could be used to build a network of small churches that equip pastors together; (2) conduct similar case studies of additional exemplary churches employing a pastoral training method; (3) the research design of this

study can be reproduced to categorize and describe training programs of churches containing an accredited seminary; (4) the framework of this research can be utilized to study PTAs in another country or overseas region; (5) the design of this study can be reproduced to assess the approaches of exemplary churches within a denomination or geographical area.

### **Conclusion**

Building the church is an important part of God's plan of redemption through Christ (Matt 16:18; 1 Pet 2:4-10). John Hammett explains,

Virtually the whole Bible traces God's work of preparing the church and working in and through it. The church is of central importance to God. . . . He calls all those who love Christ to love his church as well, and to cooperate with him in his great project of building the church."<sup>8</sup>

Christ promised He would build the church and He uses faithful shepherd-leaders to guide local congregations (Matt 16:18, Eph 4:11-12). These pastors are critical, as Merkle and Schreiner state, "Shepherding God's flock is an important task and a high calling."<sup>9</sup> To assist in training these important church leaders, this study categorized current church-based pastoral equipping models, described the practices of an exemplary church from each category, explained shared practices among the programs, and provided recommendations to help churches design an appropriate training strategy for their context. It is my hope and prayer that this research has glorified God and will be used to strengthen the task of developing the next generation of pastors as Christ builds His Church.

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<sup>8</sup>John S. Hammett, *Biblical Foundations for Baptist Churches* (Grand Rapids: Kregel, 2005), 13.

<sup>9</sup>Benjamin L. Merkle and Thomas R. Schreiner, *Shepherding God's Flock* (Grand Rapids: Kregel, 2014), 7.

APPENDIX 1  
RESEARCH PROCEDURE

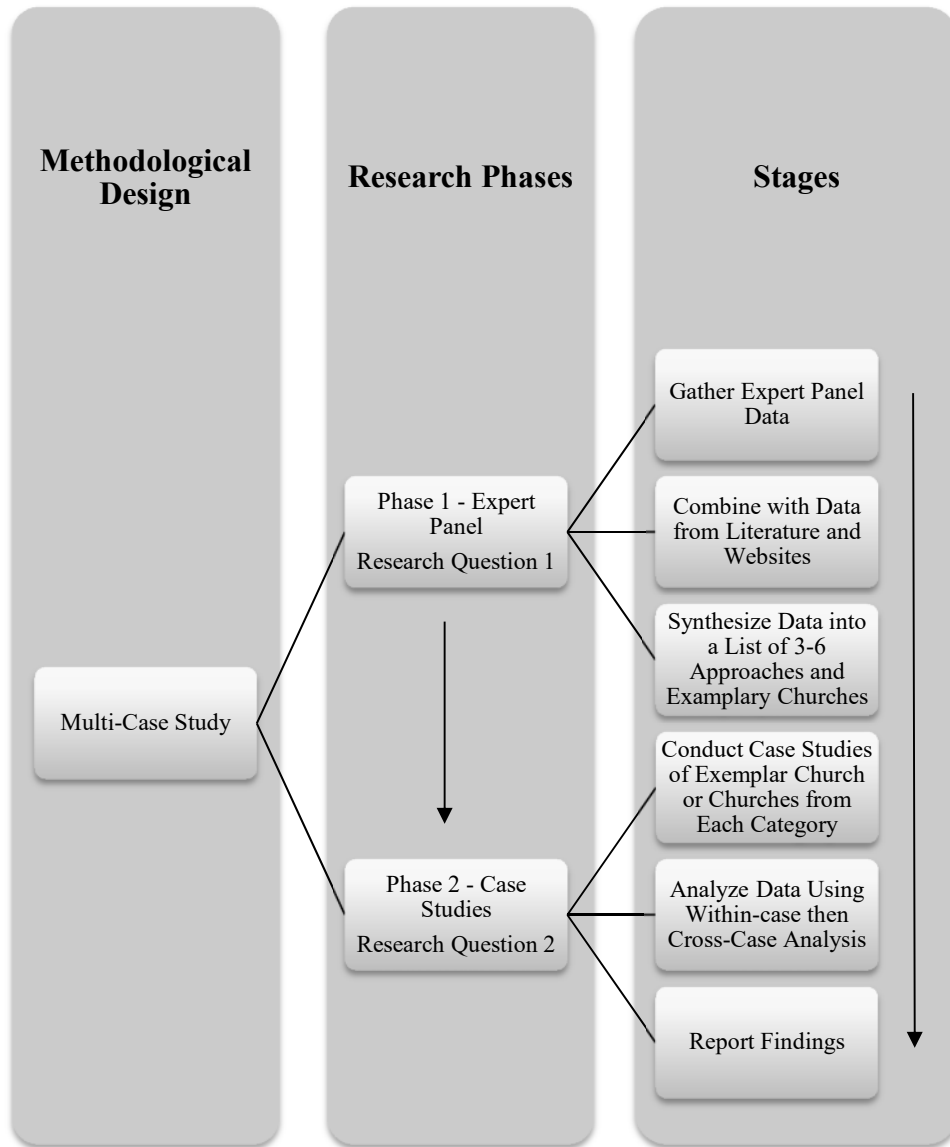


Figure A1. Research procedure

APPENDIX 2  
EXPERT PANEL

Expert panel participants

1. Rick Thoman
2. Eric Geiger
3. Dave Harvey
4. Mike Bullmore
5. Jared Compton
6. J. T. English
7. Jeff Dodge
8. Shane Kelley
9. Mark Rogers
10. Tom Steller
11. Owen Strachan

**Coding of expert panel qualifications**

An academic expert in the field of church leadership:

- A. Experience as a Master's level professor in church leadership or theology.
- B. Author of an academic level (Masters or Doctorate) dissertation/thesis on pastoral development or church leadership or has been published in a peer-reviewed academic journal regarding pastoral development or church leadership.
- C. Holds a Masters, DMin, EdD, or PhD degree from an accredited institution within the Association of Theological Schools.

A practitioner with experience training pastors:

- D. Significant pastoral experience (over two years) leading a church-based pastoral training program.

An author within the field:

- E. Author of a popular level article or articles on pastoral training (blogs, magazines, website contributions, etc.).

- F. Author of a published book regarding church leadership development or pastoral training.
- G. Has graduated from a church-based pastoral training program.



### APPENDIX 3

#### EXPERT PANEL E-MAIL REQUEST

Dear \_\_\_\_\_ ,

My name is Andrew Hancock and I am a doctoral student at The Southern Baptist Theological Seminary. I am currently researching how local churches train pastors for the work of the ministry. I am writing to request your help in my research project, which will take just a few minutes of your time yet will be of great assistance for my project. You have been identified as an individual with expertise in the area of Christian leadership development. I am requesting your participation in my study by sending me a list of what you think are the major types of pastoral training approaches employed by churches in America today. I am defining a “pastoral training approach” as a method, model, or program that a local church employs for preparing pastors to lead their churches effectively and fulfill the responsibilities of their calling. Please also list any churches that come to mind that are training pastors with excellence. Your two lists, one of types of training approaches (2-5 items) and the other that includes churches training pastors with excellence (1-3 churches), will greatly assist me in further research. Thank you for your time and consideration on this matter.

In Christ,  
Andrew Hancock

Please think outside your own congregation and denomination as well. I will consider your reply to this email as consent to participate and anonymity will be granted to those who request it. Please reply by \_\_\_\_\_. Thank you!

## APPENDIX 4

### DISCLOSURES OF CASE STUDY

#### **Research Profile**

Pastoral Training Approaches in the Local Church: A Multi-Case Study.

#### **Rationale**

If churches are to thrive and grow, they need skilled, experienced, and spiritually mature pastors. It is also essential that churches have strategies to develop more of these competent pastors (2 Tim 2:2). The literature review has revealed that though many authors demonstrate the need for pastoral training in the local church, a research void exists in the area of categorizing and analyzing current approaches. Very little writing or research has focused on the types of pastoral training approaches currently used by churches or how model churches are training their pastors. A research study that explains and explores pastoral training approaches will assist churches in their pursuit to train emerging pastors in their congregations.

#### **Research Purpose**

The purpose of this multi-case study is to categorize the pastoral training approaches used by evangelical churches today and investigate exemplar churches of each category. At this stage of the research, a pastoral training approach will be generally defined as a method, model, or program that a local church employs for preparing pastors to lead their churches effectively and fulfill the responsibilities of their calling. Many church leaders may not be aware of the existing pastoral training options, may not realize the wide variety of available resources, or may simply not know how to get started. This research study seeks identify and study the methods and models of pastoral training that exist today so that churches may gain greater awareness of their training options.

#### **Research Questions**

Two guiding research questions shape this study in order to accomplish its purpose. First, “What are the types of pastoral training approaches being employed by evangelical churches today?” And second, “How are exemplar churches from each category of pastoral training approaches equipping their pastors for the work of the ministry?”

#### **Research Design Methods and Overview**

The research design of this study will be a qualitative, multi-case study approach.

**Phase 1** - In order to categorize current pastoral training trends, this study will research current literature and website data. A panel of experts will also be consulted to explore and categorize pastoral training approaches currently employed by churches. Data from

the current literature, websites, and the panel of expert will be synthesized, analyzed, and categorized.

**Phase 2** - After current church-based pastoral training approaches are sufficiently categorized, case studies of an exemplar church or churches in each category will be conducted. Data will be compiled from direct observations, personal interviews, document analysis, and audio-visual materials.

**Reporting** - The data will be synthesized and an analysis of the motivations, methods, and characteristics of the exemplar churches will be conducted. A list of recommendations for practice will be constructed from the data gleaned from these exemplar churches. Finally, the thesis will explore conclusions, implications, and applications related to the research findings. This report will also explain how the research findings of the study contributes to the gap in the existing literature base. Recommendations for further empirical study on pastoral training in the local church will be presented.

### **Population and Sample**

The research population for this project will be conservative evangelical churches that have an approach to train pastors for ministry. Due to the large number of churches that employ pastoral training strategies, an expert panel will be assembled to categorize pastoral training approaches and identify churches that are effectively implementing a training method. Thus, the research population will be narrowed from all churches that have a pastoral training method to a sample of churches that are training pastors effectively in each category of approach. It is hypothesized that the research sample will be three to five churches, containing at least one church from each category of training approach.

### **Delimitations**

Since the sampling will be purposive criterion sampling, the research will only apply to churches that have pastoral training programs and are developing pastors from among the major categories of approaches. Therefore, this study contains the following delimitations:

1. The research will be delimited to conservative evangelical churches.
2. The research will be delimited to churches that have pastoral training programs.
3. The research will be delimited to churches developing pastors from among the selected categories of training approaches.
4. The research will be delimited to the participating sample churches.

### **Limitations of Generalization**

This study has several limits of generalization based on the delimitations discussed above. Because the sampling for this project will be qualitative, its results cannot be generalized back to all churches that have a pastoral training approach. The results cannot be generalized beyond the scope of the sample of the cases that will be studied. However, the results will suggest trends, themes, and practices that can be useful to congregations

beyond the purposive sample that desire to train their pastors effectively. The data collected and analyzed from the case study churches contains the following limitations of generalization:

1. The data does not necessarily generalize to churches beyond the scope of conservative and evangelical.
2. The data does not necessarily generalize to churches that have no strategy or approach to train pastors.
3. The data does not necessarily generalize to churches training pastors by other methods than those categorized in this study.
4. The data does not necessarily generalize to churches beyond the case studies.

## APPENDIX 5

### LEADER INTERVIEW INSTRUMENT

#### **Agreement to Participate**

The research in which you are about to participate is designed to categorize the pastoral training approaches used by evangelical churches today and investigate exemplar churches of each category. A pastoral training approach is being defined as a method, model, or program that a local church employs for preparing pastors to lead their churches effectively and fulfill the responsibilities of their calling. Scholars and practitioners in the field of Christian leadership have identified your program as a model to be further explored and studied.

This research is being conducted by Andrew T. Hancock for purposes of completion of a capstone thesis for the Doctor of Education at The Southern Baptist Theological Seminary.

In this research, you will participate in a 30 minute to an hour-long interview that will be audio taped to assist in the researcher in understanding your responses and taking adequate notes. The main purpose of the interview is to help the researcher investigate how your pastoral training approach equips pastors for the work of the ministry. Your responses will provide valuable information for this research project.

Any information you provide during the interview will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this interview, you are giving informed consent for the use of your responses in this research.

### **Preliminary Questions**

- What is your name and age?
- What is your denominational affiliation?
- What is your position at the church and responsibilities?
- How long have you been serving at the church?

### **Program Questions** (history and heart): *general questions about the training program*

1. Why was your program started and what is the history of your program?  
(initial motivations and significant changes)
2. What are the biblical and theological foundations of your program?  
(key theological themes and verses that are at its core)
3. How would you explain the mission and vision of your program?  
(purpose of program and what you hope to see God do through it)
4. Explain the basic structure--what are the main components and the important roles people have within the program? How do they work together to help train future pastors? (such as classes, mentoring, cohorts – teachers, coaches, mentors)

### **Categorical Questions** – organized around 3 c's - convictions, character, competency

**Convictions:** *questions about how the church builds into their program essential knowledge pastors need, such as biblical and theological foundations for ministry.*

5. What are the topics that your program highlights in order to provide the essential knowledge for effective pastoral ministry?  
(what topics to participants need to grasp? biblical, theological, practical)
6. How does your program help students learn the biblical nature and function of pastoral leadership? (biblically, what is a pastor and what does he do, why)
7. What are the major factors that have influenced your program's curriculum?  
(significant resources, books, other churches leaders and programs, etc.)

**Character:** *inquiry on program strategies for developing the character and personal spiritual formation of the pastoral candidates.*

8. How does your program develop the character of its participants? Are there any structures in place to observe and measure character growth?  
(intentionally aim to influence character growth)
9. How does your program encourage the personal spiritual formation of its participants? (how do you help them grow spiritually, practice disciplines, walk)

**Competency:** *questions about how the training program imparts the necessary skills needed for effective pastoral ministry.*

10. What are the ministry skills that your program seeks to build in these future pastors? What strategies are in place to build these skills for pastoral ministry?

### **Concluding Questions (wrap-up)**

11. Overall, how do you evaluate the effectiveness of your program? Moving forward, how can you improve your program?
12. As you have led this program, what has been a significant challenge and also your greatest joy? (something difficult, result of program that has been meaningful)
13. Is there anything else you would like me to know about your program that will help me get a full view of it?

Thank you for your time and for providing valuable information to assist me in this research project.<sup>1</sup>

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<sup>1</sup>Based upon feedback from the pilot testing and instrument validation process, the following changes were made to the interview instrument: (1) a general shortening of the questions while preserving their basic intent, (2) interviewer prompts were added for further clarification about the meaning of the question, (3) the original competency questions were combined into one question to aid in simplicity, and (4) the original concluding questions were expanded from two to three questions to gain important information on each theme.

## APPENDIX 6

### PARTICIPANT INTERVIEW INSTRUMENT

#### **Agreement to Participate**

The research in which you are about to participate is designed to categorize the pastoral training approaches used by evangelical churches today and investigate exemplar churches of each category. A pastoral training approach is being defined as a method, model, or program that a local church employs for preparing pastors to lead their churches effectively and fulfill the responsibilities of their calling. Scholars and practitioners in the field of Christian leadership have identified your program as a model to be further explored and studied.

This research is being conducted by Andrew T. Hancock for purposes of completion of a capstone thesis for the Doctor of Education at The Southern Baptist Theological Seminary.

In this research, you will participate in a 30 minute to an hour-long interview that will be audio taped to assist in the researcher in understanding your responses and taking adequate notes. The main purpose of the interview is to help the researcher investigate how your pastoral training approach equips pastors for the work of the ministry. Your responses will provide valuable information for this research project.

Any information you provide during the interview will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this interview, you are giving informed consent for the use of your responses in this research.



### **Preliminary Questions**

- What is your name and age?
- How long have you been at the church? In the program?
- What leadership positions have you held at the church? Responsibilities.

### **Program Questions:** *general questions about the training program*

1. How did you decide this program was a fit for you?
2. What has your experience in this program been like so far?
3. Describe your typical week related to this program (how much time do you spend studying, in class, in ministry, who do you meet with, etc.)

### **Categorical Questions** – organized around 3 c's - convictions, character, competency

**Convictions:** *questions about how the church builds into their program essential knowledge pastors need, such as biblical and theological foundations for ministry.*

4. What biblical and theological topics or classes have been helpful to build your knowledge? Why?
5. How would you describe what you have learned about the biblical nature and function of pastoral leadership? (what a pastor is and what he does, why)

**Character:** *questions about program strategies for developing the character and personal spiritual formation of the pastoral candidates.*

6. How would you describe the character qualities that are necessary for pastoral ministry? And how has this program developed you in these important areas?
7. How has this program helped your spiritual growth?  
(helped you in the spiritual disciplines, develop a closer walk with Christ?)

**Competency:** *questions about how the training program imparts the necessary skills needed for effective pastoral ministry.*

8. What are the important ministry skills needed for effective pastoral ministry? And how have you developed these skills through this program?

### **Concluding Questions**

9. What has been the most challenging part? Anything unexpected/disappointing?
10. What have you enjoyed most about this program?
11. Is there anything else you would like to tell me that you think would help as I seek a full picture of this pastoral training program?<sup>1</sup>

---

<sup>1</sup>Based upon feedback from the pilot testing and instrument validation process, the following changes were made to the interview instrument: (1) a general shortening of the questions while preserving their basic intent, (2) interviewer prompts were added for further clarification about the meaning of the question, (3) the original competency questions were combined into one question to aid in simplicity, and (4) the original concluding questions were expanded from two to three questions to gain important information on each theme.

## APPENDIX 7

### CODE APPLICATIONS

#### **Coding Categories**

##### **Initial list of 50 Practices and Values**

##### **Convictions**

--Forms of development: reading, writing, discussion, lecture, projects, cohort study groups, conferences, seminary class, participate in church-wide leadership development classes.

##### **Biblical and Theological Foundations**

- Study doctrine/theology
- Develop ecclesiology convictions
- Study biblical themes, principles, OT or NT
- Join in on elder book reading and study
- Engage in licensing/credentialing study, papers, and councils
- Take a seminary partnership class
- Study church planting and/or revitalization

##### **Topical Convictions/Study**

- Study Christian history or do a biographical study on a pastor
- Study general leadership topics
- Study hermeneutics and homiletics
- Study ethics, apologetics, faith and work, engaging culture
- Take church-wide discipleship/topical classes
- Attend a pastoral leadership conference

##### **Character**

--Forms of development: mentoring, studying, assessments and goals, community involvement, accountability, observation, counseling/coaching, relationships, cohort comradery.

##### **Spiritual Formation**

- Make personal devotions goals and ongoing implementation
- Learn about disciplines or character issues – books, papers/projects, journal, study biographical examples
- Have an accountability partner or group
- Take character assessment and action steps

- Make spiritual disciplines goals and practice
- Participate in a community group/small group or men's group
- Receive mentoring from pastors in spiritual formation and disciplines
- Participate regularly in congregational life (services, meetings, membership)
- Observe character and disciplines modeled by staff pastors
- Discern spiritual gifts and call to ministry including being observed/assessed

### **Personal Development**

- Learn about personal pastoral development – read books and discuss
- Receive mentoring, coaching, modeling, friendships with pastors and program supervisors
- Stewardship focus – study or coaching in time management, finances, rest, health, career counseling
- Receive emotional/biblical counseling
- Participate in cohort group camaraderie, friendships, sharpening, and encouragement
- Study and application in family and marriage
- Receive congregational support – hospitality, meetings, “safe friend”
- Engage alumni ministry and ongoing mentoring
- Continued pastoral staff development and mentoring

### **Competency**

--Forms of development: observation, mentoring/ministry supervision, evaluations, study, labs, practicum class, practicing pastoral skills, preaching, ministry leading.

### **Skills Learning**

- Observe meetings (staff, elder, deacon, etc)
- Observe pastoral counseling sessions
- Receive performance evaluations
- Observe special services such as weddings and funerals
- Observe pastors engaging in shepherding ministry
- Receive mentoring and debriefing by pastors on pastoral competencies
- Read books and discuss practical pastoral leadership
- Ministry placement work for post-program positions
- Learn and practice team ministry
- Meet with members of the congregation to learn from them
- Participate in preaching and teaching labs with cohort/interns
- Take a practicum, mentored ministry, or field education class

### **Skills Practice**

- Receive coaching from pastors and supervised ministry assignments at a campus site or in a ministry area (youth, connections, college, etc)
- Engage in general pastoral skills such as care visits, baptism/communion, worship service planning and leading, perform special services such as a funeral or wedding, prayer for the congregation, lead a small group or cohort, train leaders, engage in administrative duties
- Practice preaching such as preparation, teaching team meetings, delivering sermons, and receiving critique/feedback.
- Teach the Bible to a specific group, class, or ministry area
- Mentor, train, and disciple those in a ministry area
- Practice spiritual gifts
- Complete a needs/skill assessment and action plan

### **Winnowed Categories: List of 18 Practices**

#### **Convictions**

##### **Biblical and Theological Foundations**

- Study Christian theology and Bible through classes and cohort study group learning.
- Develop ecclesiological convictions through classes and discussions.
- Partner with a seminary to assist in developing well-rounded convictions.

##### **Topical Study**

- Participate in church-wide leadership development initiatives and discipleship classes.
- Study hermeneutics and homiletics through classes and book discussions.
- Develop convictions on pastoral ministry and Christian leadership topics through classes, books, and projects.

#### **Character**

##### **Spiritual Formation**

- Mentoring meetings and modeling by staff pastors provide character sharpening and growth in spiritual disciplines.
- Spiritual formation through active membership in the church body – small groups, accountability partner, worship services, developing relationships.
- Learn about and practice spiritual disciplines.

##### **Personal Development**

- Whole person development through meeting with congregants, coaching, and topical learning.
- Personal growth through maintaining strong relationships with others in the program.

- Receive mentoring, coaching, modeling through friendships with pastors and program supervisors.

### **Competency**

#### **Skills Learning**

- Observe church meetings (staff, elder, deacon, etc) and participate in staff meetings.
- Learn skills through observing the pastors as they lead, preach, and minister to people.
- Participate in training sessions on pastoral ministry skills.

#### **Skills Practice**

- Receive coaching and mentoring from pastors and supervised ministry assignments.
- Engage in general pastoral duties such as care visits, baptism/communion, worship service planning and leading, perform special services (i.e. funeral or wedding), ministry leadership, and administrative duties.
- Practice preaching skills such as sermon preparation, teaching team collaboration, delivering sermons, and receiving feedback.

Table A1 presents the case study data for all programs. It lists the number of occurrences of each shared practice for each pastoral training program. The table also includes the total number of occurrences for each subcategory and for the three major categories (convictions, character, and competency). These results are also displayed in bar graph form at the end of this appendix.

Table A1. Training practices data

	Practice or Category	SWPI	CHPI	CST	ASI	CCPR
1	Theological and Biblical Studies	18	20	73	53	9
2	Ecclesiology	10	55	25	4	10
3	Seminary Partnership	4	5	15	10	18
	<i>Biblical and Theological Sub-total</i>	32	80	113	67	37
4	Church-wide Training	4	4	5	2	5
5	Hermeneutics and Homiletics	13	5	10	5	4
6	Topical Study	17	17	28	18	17
	<i>Topical Studies Sub-total</i>	34	29	43	25	26
	Convictions Total	66	109	156	92	63
7	Formation Mentoring	6	9	10	13	11
8	Church Body	14	26	5	10	22
9	Disciplines	1	1	14	20	7
	<i>Spiritual Formation Sub-total</i>	21	36	29	43	40
10	Whole Person Development	3	8	16	17	32
11	Cohort Relationships	15	26	18	24	10
12	Personal Mentoring	14	21	18	12	23
	<i>Personal Development Sub-total</i>	22	55	52	53	65
	Character Total	43	91	81	96	105
13	Observe Meetings	3	29	5	3	24
14	Observe Pastors	7	24	8	6	19
15	Training Sessions	18	10	16	14	6
	<i>Skill Learning Sub-total</i>	28	63	29	23	49
16	Supervised Ministry	12	7	33	25	27
17	Pastoral Duties	19	13	16	20	29
18	Preach	25	1	5	6	17
	<i>Skill Practice Sub-total</i>	56	21	54	51	73
	Competency Total	84	84	83	74	122

Table A2 displays the top practices for each case study pastoral training program. The 18 shared practices are listed according to their ranking for each case study. The shared practices for each case study are listed in the order of how many occurrences each practice appeared in the data from largest to smallest. For example, the shared practice category “preach” had the most data occurrences in the South Woods Pastoral Internship program data, the category “pastoral duties” was second highest, and so on.

Table A2. Top practices for each case

	SWPI	CHPI	CST	ASI	CCPR
1	Preach	Ecclesiology	Theology & Bible	Theology & Bible	Whole person
2	Pastoral duties	Observe meetings	Supervised ministry	Supervised ministry	Pastoral duties
3	Theology & Bible	Church body	Topical study	Cohort	Supervised ministry
4	Training sessions	Cohort	Ecclesiology	Disciplines	Observe meetings
5	Topical Study	Observe pastors	Cohort	Pastoral duties	Personal mentor
6	Cohort	Personal mentor	Personal mentor	Topical study	Church body
7	Church body	Theology & Bible	Whole person	Whole person	Observe pastors
8	Personal mentor	Topical study	Training sessions	Training sessions	Partnership
9	Hermeneutics & homiletics	Pastoral duties	Pastoral duties	Formation mentor	Topical study
10	Supervised ministry	Training sessions	Partnership	Personal mentor	Preach
11	Ecclesiology	Formation mentor	Disciplines	Partnership	Formation mentor
12	Observe pastors	Whole person	Hermeneutics & homiletics	Church body	Ecclesiology
13	Formation mentor	Church-wide	Formation mentor	Observe pastors	Cohort
14	Partnership	Supervised ministry	Observe pastors	Preach	Theology & Bible
15	Church-wide	Partnership	Church-wide	Hermeneutics & homiletics	Disciplines
16	Whole person	Hermeneutics & homiletics	Church body	Ecclesiology	Training sessions
17	Observe meetings	Disciplines	Observe meetings	Observe meetings	Church-wide
18	Disciplines	Preach	Preach	Church-wide	Hermeneutics & homiletics

Table A3 displays the full ranking of the 18 shared practices from the cross-case data analysis. The combined score represents point values added up of each practice across the five case studies. Each practice was given a rating of 18 to 1 (18 being the value for the practice with the most data occurrences in a particular case). The scores were then added up and ranked highest to lowest on the table.

Table A3. Top practices synthesis data

Rank	Practice	Combined Score
1	Theological and Biblical Studies	69
2	Pastoral Duties	68
3	Topical Studies	64
4	Cohort Relationships	64
5	Supervised Ministry	64
6	Personal Mentoring	60
7	Whole Person Development	52
8	Ecclesiology	51
9	Church Body	51
10	Training Sessions	49
11	Observe Pastors	44
12	Formation Mentoring	38
13	Observe Meetings	38
14	Seminary Partnership	37
15	Preach	34
16	Spiritual Disciplines	30
17	Hermeneutics and Homiletics	25
18	Church-wide Training	17



APPENDIX 8  
DATA PRACTICES BAR GRAPH

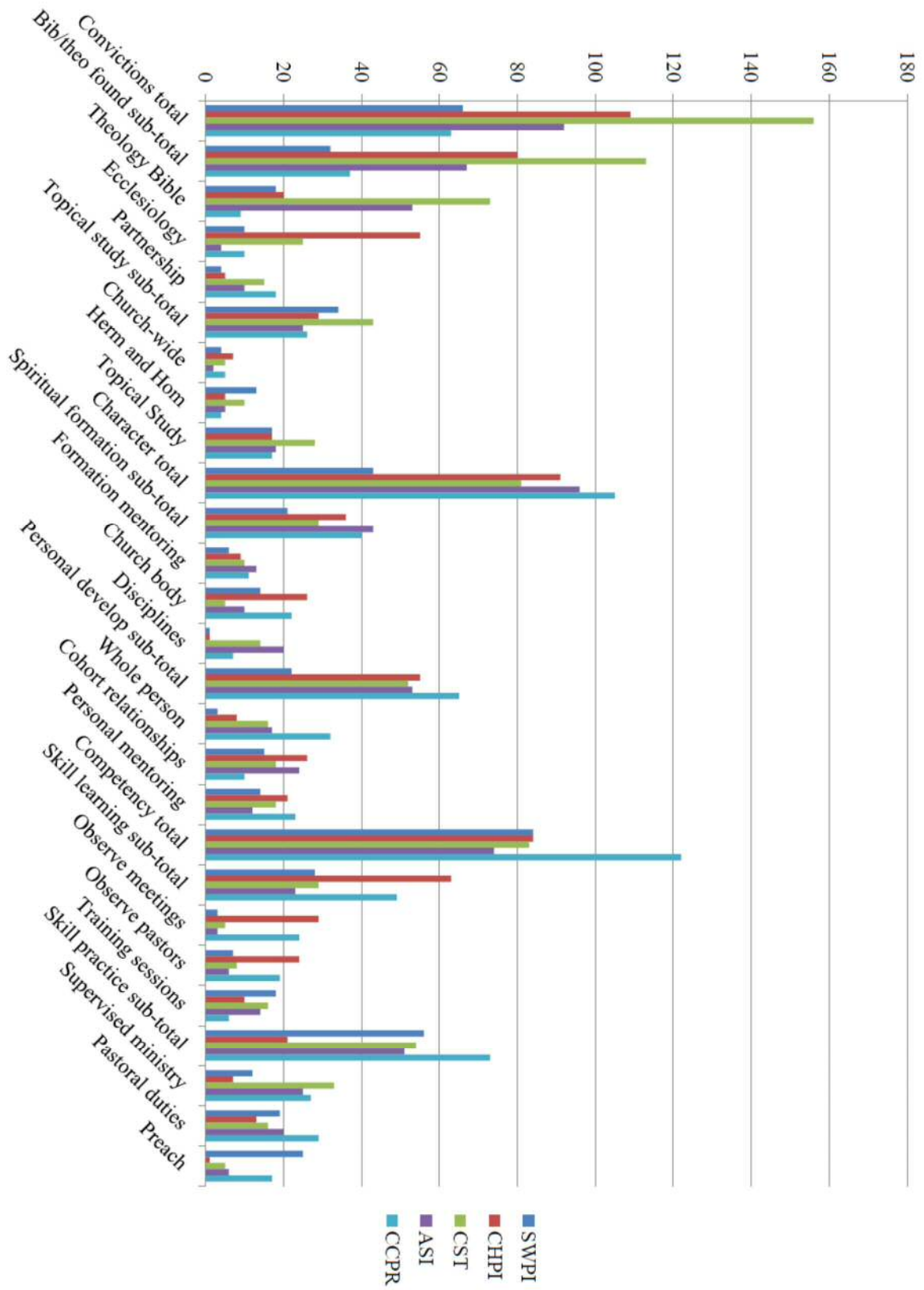


Figure A2. Data practices bar graph

APPENDIX 9

PROGRAMS AND DESCRIPTIONS

Table A4. Programs employing an apprenticeship model

Church	Elements	Yrs/ mo	Partnership/s
South Woods Baptist <i>Pastoral internship</i> Memphis, TN	Sr Pastor Phil Newton formally mentors interns (summer, 1yr). Reading/writing and discussions with ministry opportunities, observing, and preaching practice/critique. Some informal mentoring to those in church sensing call. Explained in 9Marks journal and book <i>The Mentoring Church</i> .	1	SEBTS
Auburndale Baptist <i>Pastoral Internship</i> Louisville	10 hrs wk for one semester. Training in pastoral skills and daily ministry, observe pastor, evaluation and mentoring, a few readings and papers.	4 mo	SBTS Applied Min
Grace Community Church <i>Internship</i> Nashville	Sr Pastor Scott Patty started internships (1yr) in 2007. Offer in worship, adult min, youth, childrens, missions. Patty mentors 1-2 at a time and has help of elders & congregation. Two men he has mentored have planted story in P.Newton.	1	--
Castleview <i>Pastoral Internship</i> Indianapolis	Reading, writing, discussing topics on church & calling, observe Sr. Pastor Eric Bancroft, observe mtgs and ministry, intentional meetings with leaders such as elders, deacons, etc.	2 mo	SBTS 6cr, Summer Internship
Parkview Church Mentoring Iowa City, IA	Reading, writing, growth projects, supervised ministry assignments, mentoring, observation venues, seminary partnership classes/practicums, online classes	2 mo – 2yr	TEDS, SBTS, Covenant

Table A5. Programs employing a cohort program

Church and Location	Elements	Yrs/ mo	Partnership(s)
Capitol Hill Baptist <i>Internship</i> Pastoral Assistants D.C.	Invest in future pastors-most come/learn/leave, 5mo (4-7), observe church/staff life and write papers/discuss on ecclesiology and leadership (100 papers, 5,000pgs). Accountability and mentoring. Academic-ecclesiology and observation focus.	5 mo	SBTS and SEBTS
CrossWay Church <i>Pastoral Training Course</i> Bristol, WI	1-3 year (candidate, trainee, intern) training program with bi-weekly class, serving within gifting, mentoring, evals/assessments, fellowship within cohort (5-10per yr). Focus: developing pastors through training, mentoring, ministry experience to grow in knowledge, character, skills/ministry—topic areas: character, gospel-centered ministry, preaching.	1-3	TEDS, field ed requirement classes
Holy Trinity <i>Chicago Plan Simeon Model CST</i> Chicago	Before and during seminary internships (candidate-intern), 2yr residency after seminary. <i>Chicago Plan</i> (2yr residents)-train future pastors, planters, & full-time workers. Elements: classroom instruction (biblical exposition emphasis), ministry experience, mentoring—that teach/train/supervise/assess.	1-4 2	TEDS and SBTS Genre Preaching class, Simeon, Wheaton, Moody Grad School
Imago Dei <i>Aspire Program</i> Raleigh, NC	Pastoral internship program, invite from within (cohort of 10-15), weekly class mtg, mentoring, reading/position papers on issues, Focus: gospel in church every day, ministry of Word and administration, mission and biblical community. Serve in ministry 5-7hrs wk. Practical experience and theological learning.	2	SEBTS
Ninth and O Baptist <i>Pastoral Apprenticeship and Residencies</i> Louisville	Pastoral Apprenticeship (15at time MAP) and Residency programs (5at a time) with character assessments, ministry opportunities, mentoring, cohort classes, <i>program focus</i> : character, doctrine, skills, and church philosophy. Reading, writing, weekly discussions	1-2	SBTS, MAP 18 Cr, Leadership, proclamation, outreach
University Reformed Church <i>Internship</i> Lansing, MI	1-2 yr full time internship with 4 tracks, One is pastoral internship that equips men in pastoral ministry in study, practice, mentoring, evangelism, discipleship. Ministry experience, training class, preaching opportunities, involved in church-ministry rotations.	1-2	
FBC Durham <i>Pastoral Internship</i> Durham, NC	Part-time internship with theological formation and experiential ministry. Weekly class/assignments, ministry involvement, ministry observations, mentoring.	1	Southeastern EQUIP credit
Clifton Baptist <i>Pastoral Internship</i> Louisville	Part-time 1yr during seminary internship focusing on theology & ecclesiology, ministry skills, and character. Weekly reading and discussion, observations, ministry opportunities, intern small group. Develop a portfolio at end. Mentoring in small group of men each year.	1	SBTS Applied Min

Table 5 continued

Coram Deo <i>Sun Night School of Theology</i> Online Students Omaha, NE	Sunday night School of Theology: 2yrs, systematic theology topics (about 20 people right now), plus a smaller cohort taking online classes together through MBTS, Gary supervises – class work check-in and heart level things they work through 3-7 ea semester, 3 right now. Bob and Gary teach Sun nights. Partnership with Porterbrook Network.	2	MBTS credits
Cross Church <i>School of Ministry</i> Springdale AR	1 yr. full-time. Classroom (1dy/wk), internship, hands-on experience prepare for leaders in life, ministry, mission. Ministry experience and mentoring in area focus/track, some reading/writing/discussion, Focus: life, ministry, global gospel advancement. Missions trips. Emphasis is on practical experience, Oxford style learning-not tests/quizzes	1	Liberty, Union, SBTS, SEBTS, etc
North Wake Church <i>Leadership Training Process</i> Wake Forest, SC	1 yr Internships in local church ministry and missions (12 per yr), church planting residency, elder training. Includes mentoring by a pastor, ministry experiences in an area of emphasis, elder observation, reading, and practical ministry projects.	1	SEBTS
Grace Church <i>Kairos Program</i> Greenville, SC	Internship program for spiritual growth and self-discovery through service and study. Focus: <i>equipping</i> in character and knowledge, <i>ministry</i> placement for experience, <i>discipleship</i> in being mentored and disciplemakers, and <i>engagement</i> in missions and outreach. Non-denominational multisite where program is for high school, college, and recent grads.	1	
Crosspoint Church <i>Generation LINK</i> Clemson, SC	Partnering with a dozen other national/international churches to offer 1 yr residencies or summer internships. To equip next generation of laborers in <i>leadership development</i> , <i>theological training</i> through classes, <i>intentional discipleship</i> through mentoring, <i>gospel community</i> through local church involvement, and <i>ministry experience</i> through supervised serving opportunities.	1	SEBTS and SBTS earn up to 12-15 hours
Midtown Fellowship <i>Residency</i> Columbia, SC	Designed to raise up healthy leaders for the existing church and church plants. Full-time, support-raised with a tailored ministry assignment, pastoral mentoring and observation, church community involvement and classwork with reading, papers, projects, case studies, exams. For future pastors or lay leaders.	1	SBTS up to 18 hours

Table A6. Programs employing an institute approach

Church and Location	Elements	Yrs	Partnership(s)
Cornerstone <i>Cornerstone School of Theology</i> Ames, IA	Series of classes for degree (online and @ church), practicum-skills classes, pastoral residency program focus on 3 <sup>^</sup> Cs of character/convictions/competency, serve in ministry for 25hrs per week study at CST 15 hrs, mentoring by a ministry supervisor 2x/mo (youth, college, childrens). Church planting efforts.	2	MBTS, Full MATS Degree, 45 Cr
Austin Stone <i>Austin Stone Institute</i> Austin, TX	Weekly class: mens/womens development Program, cohort small groups (3-5), mentoring, internships, residencies—including a pastoral and church planting residency (2yr) yr1- (MW Dev) incarnational/personal leadership yr 2- org & team leading, bi-monthly cohort training, Focus: character, doctrine, mission, discipleship, serve in ministry (residents) to develop skills	2	SBTS MAP—18 Cr, other types: Systematic I,II,III, hermeneutics, missions
The Village <i>Village Institute &amp; Internships</i> Dallas	Make Disciples: forums, classes, and Training Program-9mo.long weekly class on God’s story, doctrines, formation/apply to life. Cohort groups (8ish). Lay track and seminary credit track. Residency Program, building it out now. Sending program (planters-missionaries). Internships (25hrs wk).	1	SBTS, 18 Cr
Sojourn <i>Ministry Training Leadership School &amp; Internships &amp; Residencies</i> Louisville	Pastoral/planter interns (1-3yr 30hrs) and residents (1-2yr 40-50hrs) serve in a specific ministry-mentoring & supervised ministry, take the Forward leadership training school – 10 months, 3 classes: preaching/teaching, leadership, ministry/missions for elective credit at SBTS, raise support, holistic growth: head/heart/hands for a lifetime	1-3	SBTS MAP, 18 cr Or degree partnered with Sojourn Network
The Journey <i>3:14 Institute Residency Program</i> St. Louis, MO	Focus: <i>Called</i> —clarify service, <i>Trained</i> holistically in head-character assessment/ heart-classes toward a 2yr MATS/hands-ministry experience, <i>Sent</i> to engage world. Coursework, ministry experiences/field training, cohort communities with mentors. Residents placed within a Journey church and/or partner organization—diverse opportunities and practical coaching.	2	MWBTS full MATS degree, 45cr
The Summit <i>The Summit Institute</i> Raleigh and Durham, NC	9 Campus multi-site, equipping arm of church. Focus: equip disciples, develop leaders, engage culture: teach, model, apply. Through classes, conferences, forums. Leadership development program has cohorts (planting, impressions), internships (ministry, counseling), ministry apprenticeships (2yr men & women, seminary credit), and residencies (planting and revitalization, college ministry, and worship leading). Mentoring, on-job training.	1-2	SEBTS Up to 21 hrs

Table 6 continued

<p>Orchard E-Free Church <i>The Orchard Network, Momentum Vocational and Residency Program</i> Chicago, Barrington</p>	<p>Training leaders through three distinct tracks lay leader, vocational ministry, and residency. Focus: doctrine, life, and skills (1 Tim 4:16,14). <i>Vocational training</i> for pastor, planter, missionary- 2yr weekly class, discussions/reading. <i>Residency</i>- 2yr for post-seminary grads to practice/prepare, full &amp; bi-vocational, experience ministry, cohort classes, mentoring, partner church pairing, do the vocational class. Assessment. (5 campus)</p>	<p>2</p>	
<p>Lakeview Baptist <i>Internship Program</i> Auburn, AL</p>	<p>The group takes classes together for MDiv offered at church and J terms @ SBTS. 6-10 participants every 3 years, rotating ministry experiences to develop skills, mission trips (Stateside &amp; international), church observation, mentoring in all areas of church, fundraising for salary and tuition, character development.</p>	<p>3</p>	<p>SBTS, Full Mdiv degree (3yrs) Some at church Some J terms</p>

Table A7. Programs employing a finishing residency

Church and Location	Elements	Yrs	Partnership(s)
Christ Community E-Free Pastoral Residency Kansas City, MO	2yr post-seminary residency mentoring program to train and equip church leaders of tomorrow. Provide aspiring leaders a healthy church environment to grow, learn, and practice ministry after degree. Wide-range of potential ministry opportunities suited to each resident's gifts, abilities, eventual ministry focus, Mentoring. 5 campuses	2	TEDS, full scholarship for final MDiv yr then go to KC, last yr of TEDS Extension site
College Park Church Pastoral Residency Indianapolis	Post seminary 2 yr resident full-time program to prepare graduates in biblical qualifications, character, abilities & experience needed to become pastor. Given mentoring pastor and an area of specialization (Children's, counseling, etc), general pastoral skills, lead ministries. Experience-feedback model. Church is a TEDS extension site for MATS.	2	TEDS, full extension site for a 2 yr MATS
Wilshire Baptist Pastoral Residency Dallas	2 year residency after Seminary. Ministry experience under the supervision of the Sr. pastor. Well laid out program. Described in <i>Preparing the Pastors We Need</i> by Mason.	2	--
Christ Memorial Church (NETS) New England Training and Sending Center Williston, VT	Pastoral Residency program for after MDiv to observe and practice ministry and receive mentoring, assessment, placement ideas. Emphasis on church planting and revitalization through NETS. Focus: 5 successive tracks/emphases 1) preaching & ministry, 2) herm & theology, 3) worship, 4) personal character and family, 5) leadership and management. Some move to "field program"	1-2	--
College Church Pastoral Residency Wheaton, IL	Post Seminary, Two-year residency (4 at a time) with mostly mentored ministry and some training workshops/seminars. Character assessments, skill development, observe mtgs, observe pastors, preach/teach.	2	--
Sovereign Grace Pastors College Louisville	Finishing school program accepts men from SG churches and sends back or out to plant/pastor. Heavy academics—in theology and pastoral ministry (Systematic, Greek, OT/NT etc), care/character development and ministry connection at SG Church of Louisville. Focus: 1 Tim 4:6 watch life and doctrine—academics and student care.	1	SBTS MAP, 18cr
Hope Community Church Leadership Dev Institute Minneapolis	2 track 1-3 yr intern and residency program, <i>Focus</i> : biblical and theological thinking (series of classes), Christ-like character (accountability/prayer), ministry skill (involvement). Assessments. Elder training. SHAPE workshop. Pastoral competencies.	1-3	--



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## ABSTRACT

### PASTORAL TRAINING APPROACHES IN THE LOCAL CHURCH: A MULTI-CASE STUDY

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If churches are to thrive and grow, they need skilled, experienced, and spiritually mature pastors. It is also essential that churches develop strategies to equip more of these competent pastors. Many church leaders may not be aware of existing pastoral training options, may need ideas on how to get started, or may desire help with strengthening their existing approach. The literature review reveals that although many authors demonstrate the need for pastoral training in the local church, a research void exists in categorizing and describing current pastoral training approaches so that churches have tangible examples to follow.

This qualitative, multi-case study categorizes the pastoral training approaches used by evangelical churches today and investigates an exemplary church from each category. A panel of experts assisted in determining four pastoral training approach categories: apprenticeship model, cohort program, institute approach, and finishing residency. Case studies were conducted of five churches employing exemplary pastoral training programs. Each case study included site observations, interviews with program directors and participants, informal discussions, and content analysis. This thesis describes how each church program implements strategies to train pastors in the fundamental convictions, character qualities, and essential competencies necessary for effective pastoral ministry. Cross-case analysis revealed common traits among the case study church programs, which are organized into a list of shared practices. To assist churches

that desire to start a pastoral training program or strengthen an existing approach, this study includes a list of recommendations for practice based on the research data.

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