

January/February 2009, Volume 6, Issue 1

Editor's Note

Seminaries don't make pastors, churches do.

You'll hear someone at 9Marks say that if you hang around us long enough. In this issue of the eJournal, we try to put some flesh on this basic idea.

Mark Dever considers why the local church is uniquely equipped and commissioned to the work of raising up future pastors. Then he offers some practical advice for every pastor and church for doing this work, whether or not they have the resources for an internship program. Both seminary presidents and pastors offer their sentiments in a couple of 9Marks forums. And one of John MacArthur's associate pastors, Nathan Busenitz, tells the story of how Grace Community Church decided to plant a seminary within the church.

Next, we asked three different churches how they formally mentor future pastors. We hope this might give our pastor readers a few ideas they can adopt, as God provides the opportunity. And our goal is the same for the last section, where we feature a number of church-affiliated programs. Maybe a church will start its own program; maybe it will sponsor a student through one of the programs listed here.

This issue does not contain the longer, more theological articles that we often include (we will in the future!), but here's the very simple point we hope you catch: God primarily calls and equips men for the pastorate as pastors faithfully shepherd and disciple their own congregations. If you don't read anything else, catch this point in the first three paragraphs of Dever's second interview below.

— Jonathan Leeman

RAISING UP A NEXT GENERATION OF PASTORS

Raising Up Pastors Is the Church's Work

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Seminaries are neither necessary nor necessarily advisable for future pastors. They are useful for some, so long as churches don't surrender the commission that Christ gave to them.

Part 1 of an interview with Mark Dever

How Do Pastors Raise Up Pastors?

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Not every church can afford an internship program or pastor's college. So where does a pastor begin? It turns out he begins with what's *most* important.

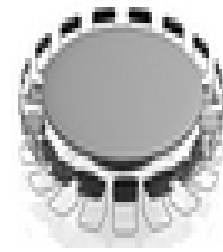
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Answers from Daniel L. Akin, Bryan Chapell, Dennis P. Hollinger and Paige Patterson



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We asked a roundtable of pastors whether churches have the responsibility of raising up the next generation of pastors and, if so, why?

Answers from Rickey Armstrong, Stephen E. Farish, David Helm, Juan Sanchez and Sandy Willson



The Church as Classroom: The History of Master's Seminary

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By Nathan Busenitz

HOW THREE CHURCHES MENTOR PASTORS



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Mentoring at Bethlehem Baptist

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**"Look, It's the Church's Job"
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CHURCH-AFFILIATED TRAINING PROGRAMS

9Marks wants to see more churches and pastors taking responsibility for raising up the next generation of pastors. To help our readers catch a vision for what that might look like, we asked several organizations closely tied to one or several local churches how they fulfill this mission. With one exception, each of the following organizations answers the same 18 questions.

- [Bethlehem College and Seminary \(formerly TBI\) - Minneapolis, Minnesota](#) Page 28
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AUDIO—LEADERSHIP INTERVIEWS



Christian Discipleship and Growth with Donald Whitney

Posted on January 25th, 2009—go to www.9marks.org and click on "Audio."
Don Whitney discusses busyness, praying through Scripture, the disciplines, mysticism, and more.



Observing Evangelicalism with D.A. Carson

Posted on November 25th, 2008—go to www.9marks.org and click on "Audio."
Mark Dever asks Carson about the highs and lows of the evangelical landscape.

NEW TRANSLATIONS

The Spanish translation of Mark Dever's *The Deliberate Church* is now available.

The German translation of Mark Dever's *What Is a Healthy Church?* is also available.

For both, go to 9marks.org and click on publications.

Workshop

Upcoming Events with 9Marks Speakers. Go to www.9Marks.org and click on "Events" to learn more.

[Building Healthy Churches](#)

Southwestern Baptist Theological Seminary

Fort Worth, Texas

2/10/2009 - 2/11/2009

Mark Dever, Matt Schmucker and Juan Sanchez

[Afternoon with Mark Dever](#)

Criswell College, Dallas TX

2/11/2009

Mark Dever

[Building Healthy Churches](#)

Fayetteville, AR - University Baptist Church

2/12/2009 - 2/13/2009

Mark Dever, Matt Schmucker and Mike Lumpkin

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Raising Up Pastors Is the Church's Work

Part 1 of an interview with Mark Dever (conducted by Jonathan Leeman)

THE CHURCH'S RESPONSIBILITY

9Marks: Why do you think raising up the next generation of pastors is the local church's responsibility?

Mark Dever: To begin with, we see this in Scripture. In the book of Acts, Paul and Barnabas were sent out by the local church. Paul tells Timothy, the pastor at Ephesus, to entrust gospel truths to other faithful men who will teach others (2 Tim. 2:2). Jesus gives the church the keys of the kingdom, and he promises that the church will prevail (Matt. 16:18-20). At no point does he make the church's victory contingent upon financially viable and doctrinally faithful seminaries (and I hope they are viable and faithful!).

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

9M: What resources does a local church have that a seminary doesn't have for the purposes of equipping ministers?

Dever: A 360-degree view of somebody's life. Friendships. Multiple people who relate to a person differently, as opposed to being one of 62 people in a class for a professor to know. The local church has been the place where God has committed the clarity of his Gospel, both in the preaching and those who are admitted to the Lord's Supper and removed from it. Schools have no such ability and no such commission.

Also, you have in the local church a whole series of lives that affect the person in question. So he's seen the examples—as it says in Hebrews 13:7—of the elders or leaders. He's been able to consider them and they him. So there's a natural life-on-life experience of learning.

9M: Are a pastor and a church being irresponsible by not taking measures for equipping future pastors?

Dever: Well, my basic answer is "Yes." I want to be gracious and realize that there are some churches that are too small or are not equipped. But basically, yes, you should realize that raising up future ministers is an opportunity the Lord has set before you; and you should aspire and pray toward this work.

9M: When you talk about the importance of a church having a 360 degree view of person's life, you are relying on a certain philosophy of ministry. What assumptions are you making about how ministry and Christian growth work? Why not just train me in Greek and homiletics and put me behind a pulpit, like a seminary can do?

Dever: That's a great question. I'm assuming that ministry is more than simple proclamation. Simple proclamation is essential to ministry—it's a non-negotiable. But then that proclamation takes place in the context of a community of people who know each other. They're geographically in the same place; they assemble regularly together; and, as a consequence, they know each other.

There seems to be the presumption in the New Testament of pastoral authority accompanying pastoral relationships, as in Hebrews 13, where the members are told to consider the lives of the leaders (in verse 7) before they are told to obey those leaders (in verse 17).

The importance of knowing one another also fits with what we hear the Lord say in John 13 about our witness: that the world will know we are his disciples by the love we have for one another.

I in no way want to denigrate the centrality of preaching the word. But if we just preach the Word without having this relational web or context for ministry, which is the local church, then we don't know how to do membership, how to do discipline, how to disciple; we're not going to be a very good witness either (or if we are, it's accidental).

The fruits of the Spirit that Paul talks about in Galatians are virtues expressed to other people. There's a relational context in the reality of the church which is absolutely perfect for identifying who is gifted to be a minister, for challenging such individuals, and for raising them up. So, if I can be personal for a minute, listening to you teach a Sunday School class taught me some things about your ability to be a pastor. Watching you disciple other people, watching you inconvenience yourself, watching you take your Bible study down to Helen's room when she was recovering from her stroke—that lets me know more things about you and commends you to me as a pastor in a way I would never know if you were merely a student in a class I was teaching.

ON THE UTILITY OF SEMINARIES

9M: It would be interesting to consider the implications of what you just said for multi-service and multi-site churches. Anyhow, how then are seminaries best used?

Dever: Seminaries are great gifts of God to us to for transferring specific content-heavy information about language study, systematic theology, and the history of Christianity concerning which the average local congregation probably won't have sufficient expertise.

So I don't at all mean to suggest that seminaries therefore are bad or worthless. It's just seminaries are often used for the wrong purpose. I would even say they are "usually" used for the wrong purposes. 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 made to make pastors. Churches make pastors.

9M: In a contemporary urban context, is the seminary "necessary," "advisable," or something else for a young man who feels called to the ministry?

Dever: It is certainly not necessary. And it is not necessarily advisable. So I'd have to say something else. It is sometimes advisable.

We've sent brothers from this congregation out to pastor churches who do not have the benefit of an M.Div. from a seminary, but who themselves know the Lord, know his Word, evidence it in godly lives and families, and are wise about the world as well.

Now, I think a seminary education would have benefited any of these men. But there are lots of practical questions that come in view: the person's age, the opportunities for ministry that come up, and so forth. So I would say it's a case-by-case call.

Generally speaking, if you're younger, go to seminary. I'm more likely to say to a 22-year-old than a 32-year-old, "Go get your M.Div." But even then, you might be better served in your particular case by hanging around your congregation longer, developing deeper relationships there, and spending more time ministering among them.

THE CHBC INTERNSHIP

9M: When I compare it to other pastoral internships, the Capitol Hill Baptist Church internship is fairly unique. You don't even give guys opportunities to preach or teach! What are you trying to accomplish in the CHBC internship? What are you not trying to accomplish?

Dever: I'm trying to accomplish what we call a "boot camp" in ecclesiology: introducing young ministers to a history of Christian reflection on what the Bible says about the church.

Today in North America, we tend to be very pragmatically oriented. We have visible, immediate success in mind. Yet when we begin talking with Christians who lived in previous ages and who lived elsewhere, we find centuries' worth of reflection on what a church should be and do that doesn't conform to leading a church by what's immediately and outwardly successful.

So we want to fundamentally affect ministers in their understanding of what a church should be, and teach them from the Word that God cares about things that they might not realize he cares about. Christians in the past have largely recognized this; ours is a comparatively recent amnesia—maybe the last century.

What are we not trying to do? We're not trying to single-handedly create pastors. As you said, we don't give brothers the opportunity to preach during this time (though we as a church do this for our members who are here longer than a few months).

Rather, we formally play with their brains by giving them all of this stuff to read and make them write a lot of papers. And, we give them a taste of the church: by sitting in the elders' meetings and by experiencing being a member for five months.

9M: Could I sum that up by saying you are attempting to give aspiring pastors a "church-centric" or a "congregationally-shaped" view of the Christian life? That you're trying to accomplish that worldview or paradigm shift in their thinking?

Dever: Precisely. And we intend to do it cognitively, by the reading and discussions, but also experientially, as they join such a church for a few months.

Mark Dever is the pastor of the Capitol Hill Baptist Church and the author of Nine Marks of a Healthy Church (Crossway, 2001).

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How Do Pastors Raise Up Pastors?

Part 2 of an interview with Mark Dever (conducted by Jonathan Leeman)

WHERE TO BEGIN

9Marks: Starting with day one of your pastorate at Capitol Hill Baptist Church, you didn't have an internship program. What little things did you start doing to help equip future pastors?

Mark Dever: Taking my sermon preparation very seriously; praying for evangelism and discipling; trying to model that by befriending non-Christians; sharing the gospel with them; befriending members of the church and trying to help them grow in Christ; watching who responds to my work, who picks up on the pattern, and who begins to reduplicate what I do with others; praying in particular for those brothers. That's a sign that that person should be an elder—whether or not they're paid.

Also, I took our inductive Bible study on Wednesday nights seriously. As soon as I got here, every Sunday night and Wednesday night I would try to give out a book—a good book—which slowly but surely seasons the congregation with good books. And some of those books, at least, get read. If nothing else, I'm familiarizing the whole congregation with names of authors that are trustworthy and that I think will help them; and they'll notice other names are absent.

In short, raising up future pastors is done through faithfully pastoring and discipling your church. For a lot of men, this may mean recovering what it simply means to pastor and disciple biblically. Internships programs and the like can be useful for equipping future leaders, but they are not necessary. And if you don't start with faithful pastoring and discipling, neither internships nor seminaries amount to much.

9M: At the risk of repetition, then, give me a bullet list for the pastor whose church is a long way from being able to offer some fancy internship program. Very practically, what should he start doing right now for equipping future leaders?

Dever: One: Pray that God will honor your congregation by raising up elders for you.

Two: Pray that those future elders could be identified and trained.

Three: Prepare to set aside part of your income and part of your church's budget to facilitate this goal. Maybe that means helping a young man from a poor family get a good education, maybe even just at a bachelor's level.

Four: Prepare to set aside your time and your church's time for this purpose. For example, from my fifth or sixth month at this church, I would have laymen who were leaders in the church preach on Sunday night. And then I would take personal time to give them reviews. This gave them a taste and taught them about preaching.

Five: Read Robert Coleman's old 1963 classic *Master Plan of Evangelism*. It's really not much of a book on evangelism, but it's a great book on discipling. It simply calls us to follow Jesus by pouring our lives into a few men—three, twelve—and realizing the power of doing that. We tend to think that addressing meetings of several hundred people is always the best way forward. And there are certainly times to do that. Our Lord addressed large meetings. But that's not all he did, and probably not the main thing he did.

BLOKES WORTH WATCHING

9M: How do you discern between a guy worth spending and pouring your life into and one who is not?

Dever: What Phillip Jensen calls "blokes worth watching"! I would say the main way is to observe the difference between the men who don't respond to initiative and consistently show little interest and the men who do respond and show consistent interest. These are not always the men who are gifted for ministry, but often they are.

9M: I have known guys who enjoyed hanging out with me, but who weren't finally teachable. Is there something more that's necessary than simply being "available"?

Dever: You make a good point there. There can be people who simply like the personal relationship but don't show themselves responsive. You can still love them, but you don't pour into them in the same way. You're trying to—particularly if you're a pastor, you're an elder—you're trying to multiply, not just add. You should be attempting to find the multipliers, and multiply them and through them.

Click here for part 1 of this interview, "Raising Up Pastors Is the Church's Work"

TAKING "THE LONG VIEW"

9M: I remember you once said to me, "You will never be a successful Christian father, husband, or pastor if you don't know how to take the 'long view.'" Do pastors today struggle with taking the short view as opposed to a long view of things?

Dever: I don't know about pastors everywhere, but certainly in affluent, immediate-satiation culture like the West, yes, because we can have gratification so quickly whenever we choose it.

9M: What do you mean when you advise pastors to "take the long view"?

Dever: You can't get wrongly encouraged or discouraged by what you see in yourself right now, or in what you see God doing with you right now. God's not trapped in time; he takes the long view. And if we're going to be his servants, we have to do that, too.

You know with your own children that you don't get immediate response. You know in your own marriage you don't necessarily get immediate response. What we're to do in our husbanding and parenting is the same thing we're to do in our pastoring. We know where we want to go, and so now we just move in that direction. Whether or not others immediately respond like we want isn't up to us. We just keep moving in the right direction and try to lay down tracks for that.

9M: What is the relationship between equipping future pastors and taking the long view?

Dever: Future pastors aren't built in a day. They're not necessarily identified correctly at first; once you do identify them correctly all the fruit's not there. There's some people who you don't think will go anywhere who do; others who you think will, don't. But you have to slowly but surely, patiently and encouragingly, push along. And you'll find that you can't literally "make" pastors; only the Lord will give growth. I'm not always right about who will and won't be a good pastor. Nevertheless, the Lord allows me to pour in as I can. So I push ahead and the Lord blesses.

Mark Dever is the pastor of the Capitol Hill Baptist Church and the author of Nine Marks of a Healthy Church (Crossway, 2001).

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A Seminary President's Forum

We asked a roundtable of seminary presidents the following two questions:

Why is your seminary needed? What's an exciting example you have seen being done in a local church that would encourage pastors to think of raising up the next generation?

Answers from

- Daniel L. Akin (Southeastern)
- Bryan Chapell (Covenant)
- Dennis P. Hollinger (Gordon Conwell)
- Paige Patterson (Southwestern)

Daniel L. Akin

I believe our seminary is needed because of its clear cut agenda: to be a Great Commission Seminary! At Southeastern Seminary we are committed to training Apostle Pauls. We want men and women with keen minds and theological conviction balanced with a passion for missions and evangelism. Theology and missions should never be divorced. Indeed, each will be impoverished without the other.



Our churches overall are grossly anemic in their basic knowledge of biblical and theological truth. Many have lost their Great Commission passion as well.

At Southeastern we do not want our students to become ivory tower theologians who are "no good" to the common people. Therefore, we seek to balance our biblical/theological curriculum with strong emphases in missions, evangelism, leadership, biblical counseling, and expository preaching. 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 Scripture.

I believe the best ministry preparation takes place where there is a partnership between the seminary and the local church. Some things are well learned in a classroom. Some things are best learned in the dynamic of a local church. Several churches across our nation have distinguished themselves with outstanding internship programs of varying length and intensity. I am very excited about what I see being produced in these "on the field laboratories."

Translating biblical and theological truth into real life is what genuine and significant ministry is all about. My prayer is there will be a growing partnership between seminaries and local churches that are authentic and effective for training the next generation. I think it can and will lead to better ministers for the churches.

Daniel L. Akin is the president of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

Bryan Chapell

We often think of "mission" as taking the gospel across geography. A seminary is about the mission of taking the gospel across generations. By its seminary support, a church maintains gospel faithfulness with future generations. It helps to ensure that they will have pastoral leaders who faithfully proclaim God's Word.



The pastors we respect did not spring fully formed from the dust. They were trained somewhere. I would never suggest that there is only one right way of preparing pastors, but a seminary education is one right way. By supporting training that collects experts in areas of pastoral responsibility, the church provides responsible preparation for its future leadership.

An apprentice model has the advantage of on-the-job training, but the disadvantage of training with only one man's perspective and capacity. Seminaries have the great blessing of "the multiplier effect," preparing many students under the best minds in their fields of study. And the best seminaries do this with field-service requirements that will also involve students in the real life of the church.

No system is perfect, but the blessings of a good seminary education are seen both in the ministry retention rates of well trained graduates as well as in the increasing availability of first-rate seminary training in the developing world. Such training will do much to curb the destructive health-and-wealth gospel that passes for Christianity in too many nations.

Bryan Chapell is the president of Covenant Theological Seminary in St. Louis, Missouri.

Dennis P. Hollinger

Seminaries only exist as a servant of the church. They 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.



Gordon-Conwell Theological Seminary is needed to enable the church to carry out Christ's mission by training leaders who are biblically and theologically grounded, spiritually mature, and pastorally prepared to deal with the complex challenges facing men and women in the twenty-first century. We want the next generation of leaders to grow in rigorous biblical thinking, passionate hearts renewed by the Spirit of God, and Christ-centered living that brings glory to the triune God. Seminaries are needed because the church needs thoughtful, wise, passionate leadership that reflects the very character of Christ.

One of the best ways to develop leadership for the church of tomorrow is for churches to help young people to discern the call. 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. A friend recently described a program in his church that provided summer internships for college students to specifically test their call to ministry. Young people were tapped by the church and given a broad array of leadership experiences in the summer internship. Each intern was mentored spiritually and pastorally by a pastor and a lay leader. At the end of the summer they together discerned the intern's gifts for ministry. If there was a green light, the intern received guidance on seminary education, the next steps, and personal spiritual preparation for God's call.

Dennis P. Hollinger is the president and professor of Christian ethics at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts.

Paige Patterson

Southwestern Baptist Theological Seminary, like all of the Southern Baptist seminaries, is unique in the world. Together with our five sister schools, we combine an emphasis on biblical truth and high standards of disciplined learning with intense evangelistic and missionary zeal.



The apostle Paul arguably had been a student in his home town of Tarsus before gaining the equivalent of a seminary education under Gamaliel in Jerusalem. But when he was saved and called of God, he did not jump immediately into "full-time" ministry. Before he unleashed himself on the churches, he went into Arabia for three years, apparently to rethink all of his theology as he walked with God in the quiet place.

While I do not believe everyone has to go to seminary, I am convinced that most are not better than the apostle Paul. Spending time in the "lonely place" with God, carefully reflecting upon our theological and biblical understanding, is among the more important things a young minister can do. This is especially true in our post-modern era.

Whenever a pastor models Christ-likeness, evangelism, and systematic teaching of the biblical revelation, it almost always follows that God raises up a coterie of disciples who follow in the footsteps of the man of God. So it was with Elisha in the steps of Elijah. So it has been with the current president of the Southern Baptist Convention, Johnny Hunt, who across the years has witnessed a steady stream of young men and women committing their lives to vocational Christian service. Some of those have served in missions. Many of the men have become pastors. But all have attempted to reduplicate in their own ministries, given their own uniqueness, the general godliness and generosity of their pastor-father, Johnny Hunt.

Paige Patterson is the president of Southwestern Theological Seminary in Fort Worth, Texas.

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A Pastor's Forum

We asked a roundtable of pastors the following question:

Do local churches have the responsibility to help raise up the next generation of pastors, and if so, why?

Answers from

- Rickey Armstrong (Glendale Baptist Church, Miami, FL)
- Stephen E. Farish (Crossroads Church, Grayslake, IL)
- David Helm (Holy Trinity Church, Chicago, IL)
- Juan Sanchez (High Pointe Baptist Church, Austin, TX)
- Sandy Willson (Second Presbyterian Church, Memphis, TN)

Rickey Armstrong

As Lord of the church, Christ has guaranteed the church's success for all ages (Matt. 16:18-19). We can therefore be assured that he will provide the leaders it needs to serve the saints in future generations. Since the assignments of pastor and teacher are spiritual gifts (Eph.4:11), those blessed with those gifts will have a corresponding commitment to do the work. And our Lord will ensure that the church will never be without a sufficient supply of such men.



To this end, God uses churches and pastors who are faithful to his Word to produce future leaders for his church. Raising up future pastors is an essential part of a church's disciple-making responsibility. This is in part what Paul has in mind when he calls upon Timothy to guard the treasure and pass it on to faithful men (2 Tim. 1:14, 2:2). A church should confirm young men who profess to be called on the basis of their willingness to guard the valuable treasure of God's truth for their generation.

I have encouraged the young men under my care both to serve our church as pastoral interns or associates and to make a commitment to attend Bible College and seminary. This not only provides valuable experience and education, it's an investment in the future of the church.

Rickey Armstrong is the pastor of Glendale Baptist Church in Miami, Florida.

Stephen E. Farish

I believe the local church has the responsibility to raise up the next generation of pastors in at least two senses. First, local churches should recognize and set apart men who evidence the spiritual giftedness and passion that should be apparent in any man called by God to vocational ministry. As a practical matter, where else but in the local church can men exhibit publicly the giftedness that indicates the Lord has called them? The context of 1 Timothy 4:13-14 even suggests that the particular council of elders who set apart Timothy for pastoral ministry were God's vehicle for endowing Timothy with an additional supernatural measure of giftedness in the preaching and teaching.



Second, the local church is responsible to raise up the next generation of pastors by training men in both theology and the shepherding work of pastoral ministry. Seminaries provide future clergy with a theological education, but the academy must bring local churches alongside itself as full partners for

teaching doctrine and the application of doctrine. The Lord gifts some local churches with the resources necessary to establish full-fledged "pastor's colleges" of their own, and I view the trend of establishing such training schools as a significant blessing from God. Yet the Lord calls every local church, as he presents the opportunity, to assist seminaries in equipping men for responsible, God-honoring, fruitful ministry of the gospel.

Stephen E. Farish is the pastor of Crossroads Church in Grayslake, Illinois.

David Helm

The apostle Paul may have earned a theological education in the school of Gamaliel, but he looked to local churches to do the work of carrying on his gospel work. 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. And, as a consequence, we refer to his "Pastoral Epistles," not his "Scholastic Letters."

In short, churches should train future pastors because the Word commends it, the apostolic practice modeled it, the next generation requires it, and the lost shall remain eternally lost without it. If we don't train, who will?

David Helm is the pastor of Holy Trinity Church in Chicago, Illinois.

Juan Sanchez

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.



This is a biblical model. Timothy was Paul's true child in the faith, whom Paul trusted in difficult contexts (1 Timothy 1:2, 3). Likewise, Paul told Timothy to entrust what he had learned to faithful men so that they would train others also (2 Tim. 2:1-2). Sinclair Ferguson writes, "It is thus that true leaders are generally formed and developed. When leaders have never been led—not merely at the formal level, but in the sense of a heart devotion and heart submission to wise and caring leadership—they are not usually well-equipped to lead others" (*In Christ Alone*, 207-08).

Thus, it is also a practical model. Though I served with many good pastors, they neither spoke into my life, nor shared their reasons for the practices and processes of pastoral ministry. As a result, I learned many difficult lessons on my own. My desire is to equip future pastors in a way that I wish I had been equipped for gospel ministry in order that they may serve Christ faithfully and teach others to do the same.

Juan Sanchez is the teaching pastor at High Pointe Baptist Church in Austin, Texas.

Sandy Willson

Some years ago we initiated a pastoral internship program at Second Presbyterian Church in Memphis, because we believe that the local church possesses the primary responsibility to identify, encourage, pray for, and prepare pastors.



We cooperate with several seminaries who have agreed to allow their students to take the last semester of their master of divinity program on our campus. Our program consists of fifteen hours of pastoral courses, taught by our pastors and overseen by the appropriate seminary professor, over a period of eighteen months. Instead of preaching two or three times in a seminary classroom, they teach or preach forty times with in-depth assessments. They learn how to lead a group of people, make hospital calls, conduct funerals and weddings, write liturgy, lead in worship, exercise church government and discipline, and engage in serious pastoral theological discussions. There is no way these things can be taught adequately apart from practical involvement in the local church.

We have been pleased that all of our graduates have told us they have been well-prepared for their first full-time ordained ministries.

Sandy Willson is the pastor of Second Presbyterian Church in Memphis, Tennessee.

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The Church as Classroom: The History of Master's Seminary

By Nathan Busenitz

Churches need seminaries and seminaries need churches.

That's what James Montgomery Boice said in a 1979 *Christianity Today* article entitled, "Church and Seminary: A Reciprocal Relationship." He wrote, "Seminaries need the church to provide models. Churches need the scholarship of the seminary" (2/2/79).

Boice contended that seminaries need churches for three reasons: Churches can provide future pastors with godly examples to emulate. Churches can offer students a real-life context in which to practice what they learn in the classroom. And churches often provide financial and emotional support to those training for vocational ministry.

On the flip side, he said that churches need seminaries for three reasons: Seminaries can educate ministers at the highest levels of academic excellence. Seminaries can give future pastors a strong theological grid with which to counter errant fads and trends. And seminaries can produce academic publications through which students can be helped long after they graduate. In the end, Boice concludes, "The church and seminary complement each other. The seminary would not exist without the church, and the church would be weakened without the seminary" (p. 15).

Dr. Boice's sentiments were expressed a year earlier in another *Christianity Today* article entitled "Seminary Goes to Church" (2/10/78). It was a news article on the new seminary extension campus that had just been launched by John MacArthur and the leadership of Grace Community Church. Sam Ericsson, one of Grace's pastors, was quoted as saying, "We want to integrate seminary students into the life of the church. It's one thing to get head knowledge at seminary, but we feel that it is critical to get practical pastoral experience.

The article continued with this description,

The Grace program, taught mostly by members of its own staff of twenty pastors, tries to involve students in as many facets of church life as possible. Instead of taking young people out of the church for three or four years of seminary, Grace has moved the seminary campus in-house to give its young people on-the-job training" (p. 16)

Such describes what John MacArthur and the elders at Grace had been prayerfully envisioning for several years—a place where future pastors could be trained in the context of a local church.

A BRIEF HISTORY OF MASTER'S SEMINARY

By God's grace, the ministry of Grace Community Church was exploding in the 1970s. Several thousand people attended weekly services, and many more listened to John MacArthur's preaching through a rapidly-expanding cassette tape (and eventually radio) ministry.

Leadership training and discipleship was a key part of everything happening, as godly men were identified both to fulfill key positions at Grace and to be sent out as pastors and missionaries. In many

cases, their training necessitated a seminary education, which meant a lengthy commute to Talbot Seminary over an hour away several times a week. To help with carpooling, Grace Church purchased a bus and later several vans, enabling dozens of men to make the trip.

The staff at Grace recognized the need for seminary-level training closer to home. So an extension campus was started in the fall of 1977. There were only two full-time professors on site, and the teaching load was shared by the pastoral staff at Grace. Nine years later, in 1986, the extension became independent, and The Master's Seminary (TMS) was officially born (as a sister school to The Master's College). At that time, the seminary had an enrollment of 95 students and a full-time faculty of four. Today, the seminary has nearly 20 full-time faculty, with an enrollment approaching four hundred.

Since its inception in 1977, the seminary at Grace Church has made the relationship between academic training and church life a foremost priority. One of the seminary's founding faculty members, Irv Busenitz, wrote the following in the mid-1980s:

The presence of a seminary on the campus of Grace enhances the training and intensifies the modeling. Not only are students daily exposed visually to the inner workings of the Body of Christ, but they are taught in the classroom by professors who are pastors and elders, men who are intimately involved in the ministry of Grace. Schools everywhere are recognizing the need to hire professors who can teach out of their own experience, bringing real life situations into the classroom to assist students in putting academic training into practical terms. [Here], that philosophy has been the focal point of our existence and practice since our inception.

Such remains true today, two decades later.

THE BENEFITS OF A CHURCH-BASED SEMINARY

TMS enjoys a number of benefits because of its close-knit relationship with Grace Community Church. For starters, the church serves as a "living lab" in which students can observe how expository preaching works itself out in everyday practice. Moreover, students are immediately presented with a variety of ministry and service opportunities—avenues through which they can directly apply what they are learning in the classroom. Because a number of classes are taught by Grace Church pastors, students have continual access to professors with real-world experience. In a sense, it's like a medical school that is based at a hospital; the students are constantly being exposed to the very thing they are training to do.

On the flip side, there are numerous benefits for Grace Church as well. Most of the pastoral staff has been trained through TMS. The congregation is deeply blessed to have a plethora of seminary students who are eager to serve. And the extent of Grace's ministry throughout the world has greatly expanded as men trained at TMS go to churches and mission fields around the globe. With nearly a thousand alumni serving in 46 states and 40 countries, TMS is more committed than ever to its stated mission: "To advance the kingdom of the Lord Jesus Christ by equipping men to be pastors and/or trainers of pastors for excellence in service to Christ in strategic fields of Christian ministry."

A WORD OF ENCOURAGEMENT FOR PASTORS AND PROFESSORS

Not every church can or should start a seminary. There is a sense in which Grace Church's experience with The Master's Seminary is unique and unrepeatable. But there is also a sense in which many pastors and professors could do more to bridge the gap between church and seminary. Pastors need to remember that they have a biblical responsibility to entrust the truths that they have learned to faithful men who will be able to teach others also (2 Tim. 2:2). This may be as simple as a weekly men's discipleship group or an informal lay-training center. But pastors who are indifferent about raising up the next generation of godly men neglect a primary biblical responsibility.

At the same time, seminary and Bible college professors must not forget that they are part of a parachurch ministry—the primary goal of which is to strengthen and assist the church. Their efforts in the classroom should point students back to the local church, not away from it. Students who excel should not be discouraged from the pulpit ministry (for something more academically "prestigious"), but rather encouraged to embrace it as the highest calling on earth. The only institution Christ promised to build was the church, and his body deserves the best and the brightest.

The philosophy that undergirds The Master's Seminary is one of import to the future of evangelicalism—namely, that pastoral leadership training and local church ministry should go hand in hand. Whether this takes place on the same campus or through some other means, pastors and professors must each resolve to bridge the gaps between church and classroom. As Dr. Boice put it, "The church and seminary complement each other. . . . Neither can function effectively without the other. The seminary needs the church. The church needs the seminary."

Nathan Businetz, an associate pastor at Grace Community Church in Sun Valley, California, serves as John MacArthur's assistant and oversees the Shepherd's Fellowship, an online resource ministry for pastors and church leaders. In addition, he is the managing editor of Pulpit, the Shepherds' Fellowship's daily weblog.

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"I Learned the Hard Way": Mentoring at South Woods Baptist

By Phil A. Newton

I wish I could tell you that it was my earliest pastors who taught me to pastor.

Yet my earliest mentors in my home church were several godly couples. The pastor himself was decidedly a-theological, more concerned with denominational programs than teaching the Bible or engaging people with the gospel. He didn't offer any example even after several friends and I declared our interest in gospel ministry.

When I began my first church staff position as a college sophomore, I had little understanding of biblical ministry. My new pastor offered no help either. The Lord gave me enough discernment to see that something wasn't quite right about his evangelistic methodology, along with his lack of pastoral care. I learned what *not to do* rather than what to do in ministry.

The next staff position was better since it provided many opportunities for fruitful service. The pastor gave me plenty of time with him and chances to preach and teach. Yet his work ethic and pulpit ministry left something to be desired. Again, I saw things modeled that I knew should *not* follow me into pastoral ministry.

A BURDEN FOR MENTORING OTHERS

My own poor experiences left me burdened to help biblically shape others, once I got on solid footing myself. The Lord brought godly men at various points to encourage me and shape my thinking. I also found help for mentoring in the lives of the prophets, the ministry of Christ with his disciples, 2 Timothy 2:2, and the Pauline missionary journeys. Each example nudged me toward serving my younger fellow ministers.

I am now in my fourth pastorate, and each one has helped me learn things that I could have been taught through good mentoring. Along the way, I have talked with older pastors to get counsel. They patiently mentored me. In my third pastorate, a retired pastor joined our church and became a confidant and guide through many difficult times. His friendship and sage advice gave me an increased desire to do the same for younger men.

FORMAL MENTORING

In my present pastorate at South Woods Baptist Church, I approach my own practice of pastoral mentoring both formally and informally. Formal mentoring has two branches. First, we offer pastoral internships. The ministry student begins by spending one summer with our church, which sometimes branches out to spending over a year with us.

An intern's syllabus includes

- reading,
- writing reviews and papers on the various aspects of ministry,
- developing an expositional series through an epistle,

- preaching two or three times with critique by the elders,
- meeting with pastor/staff and elders,
- observing the church's teaching ministry,
- attending committee meetings,
- sitting in on pastoral counseling,
- and making pastoral calls.

Upon completion of phase one, the intern might be invited back for a more intensive summer focusing on ten weeks of expositional preaching, teaching, critiquing, ministry dialogue, and the regular demands of pastoral work.

I also do formal mentoring with staff members. I remember serving on church staffs hoping one day to work as a senior pastor. I trust the same is true of some of my present staff. Therefore, 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.

Along with modeling pastoral ministry, I also try to assign men with tasks that will prepare them for the demands that 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. When a staff member preaches, my fellow elders or I discuss the sermon with him to help strengthen areas that need refining. I also try to include staff in my discussions involving plans and people, especially giving attention to honing rough edges in handling relationships.

One of the most important things that I can do for staff is to help them understand the diversity in the body of Christ and how to work patiently with all sorts of people. If I can model servant-ministry to them, I think it sticks in their minds as they move to serving beyond our congregation.

INFORMAL MENTORING

Informal mentoring takes place throughout the week by phone, email, and face-to-face conversations. A number of young men in our church have indicated a call to ministry. They are in preparation stage, with some attending seminary while remaining active in our church. Though my interactions with them includes formal discussions about preaching, hermeneutics, pastoral work, and so forth, most of my instructive interaction with them is spontaneous, as I try to seize appropriate moments to teach, instruct, counsel, and give direction.

These opportunities abound! Maybe it's taking a few moments to instruct a brother on how to lead the Lord's Supper. Maybe it's talking about publicly reading Scripture and then giving someone a chance to do so. Or maybe it's an email on resources for sermons or interpretation questions.

INVEST IN PEOPLE

One missionary friend calls this "investing in people." At first, I thought this was a strange term to use for people. But the more I observed him and thought about my own ministry, the more I realized that "investing" is what we're doing by helping others prepare for ministry. The yield isn't immediate or even direct, but it will come.

Phil Newton is the pastor of South Woods Baptist Church in Memphis, Tennessee and the author of Elders in Congregational Life (Kregel).

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"Why Are We Joyfully Committed?": Mentoring at Bethlehem Baptist

By Tom Steller

Why are the pastors at Bethlehem Baptist Church joyfully committed to pastoral mentoring? Our mission as a pastoral staff is to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ. Therefore, we continually ask God to give us the vision, energy, and skill to accomplish this mission with the apprentices he gives us.

THE SCRIPTURAL FOUNDATION

Jesus left us an example of investing in a select number of men. The Gospel of Mark tells us, "And he appointed twelve, so that they would be with him and that he could send them out to preach" (Mark 3:14). His aim was to be with them for a season, and then to send them out preaching.

Paul carried on this example of discipleship with Timothy. He invited Timothy to be with him for a season, and then he sent him out, instructing him to perpetuate the process to subsequent generations: "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2 Tim. 2:2).

Mentoring is a great privilege and a weighty responsibility that God has given us. It's both relational and doctrinal. It's both spontaneous and intentional. Mentoring isn't primarily a program, it's a relationship. It's teaching by word and deed. Part of the weightiness of our responsibility is that we pastors should always be saying to our apprentices what Paul said: "The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you" (Phil. 4:9). Or elsewhere: "Be imitators of me, just as I also am of Christ" (1 Cor. 11:1)

Jesus mentored through specialized doctrinal instruction (cf. Mark 4:10ff), ministry modeling (cf. Mark 9:14-29), and ministry partnership (Luke 10:1-20). He prayed for his disciples (John 17). He taught them to pray (Luke 11:1ff). He sang with them (Matt. 26:30). He corrected them (Luke 24:25). And he encouraged them (Luke 10:21-24).

Unlike Jesus, we are not perfect examples, so our teaching and modeling isn't perfect. But these things are important nonetheless. Even our weaknesses and failures can be instructive. So transparency and honesty is crucial in the mentoring relationship (1 Tim. 1:12-17).

What an opportunity God has given to pastors! Investing in a select number of gifted men has the potential of influencing thousands of people with the vision of God in Scripture that we have so come to cherish. So we continually pray that God will guide us and enable us to do it in a "manner worthy of him" so that these men will "go out for the sake of the Name" (3 John 6-7).

HOW BETHLEHEM DOES PASTORAL MENTORING

For the past 28 years Bethlehem has provided mentorship for men preparing for elder-level ministry. Ten years ago we upgraded this mentoring into a program called The Bethlehem Institute which has offered about 50 graduate level credit hours in biblical exegesis from the original languages, missions, practical theology, preaching, and mentored-ministry.

In the fall of 2009, the Bethlehem Institute plans to become Bethlehem College and Seminary. Among other things, it hopes to offer a 100-credit-hour church-based master of divinity program.

We believe there are a number of benefits to a church-based masters level apprenticeship program. Specifically, apprentices gain

- daily reinforcement of the fact that serious biblical and theological studies from the original languages matter in real life and ministry;
- the opportunity to develop a discipling relationship with an experienced mentor whom one can observe and assist on a regular basis;
- a cohort-based approach where students develop deep relationships with each other and learn as much or more from each other than they do from their instructors;
- the opportunity to see how a distinctive theology and philosophy of ministry impact the day-to-day ministry of the local church;
- regular opportunities to teach and model what one is learning in the context of the church;
- the opportunity to interact every week with the preaching pastor about the sermon he gave on Sunday;
- the opportunity to learn and apply theology in the context of inner city life, which allows for a cohesiveness in the apprentice's livelihood, studies, worship, and ministry;
- a World Christian mindset, which sees the local church as a seedbed for missions, permeating the entire program.

Each apprentice is expected to do a minimum of five ministry hours per week. The pastors will help to guide the apprentice into his ministry role(s) after he arrives.

A MENTOR'S RESPONSIBILITIES

Pastor mentors are also responsible for the following:

1) They will formally meet with the apprentice(s) once a month. If a pastor has more than one apprentice, he will normally meet with all of them together. The purposes of the monthly mentoring meeting are

- to be of mutual support for each other through sharing and prayer;
- to provide accountability for one another in devotional life, home life, purity, and integrity;
- to discuss ministry, theology, and life issues that may be relevant to the apprentice's individual situation;
- to impart to apprentices core values that shape our life and ministry;
- to receive, review, and file weekly accountability and ministry reports.

2) They will meet one additional time a month either in the pastor's home or in the pastor's ministry situation.

3) At the end of the academic year (June 1), they will write a brief summary of each apprentices strengths and weaknesses, the quality of his ministry investment, and other intangibles such as attitude, promptness, etc.

4) At the end of the apprentice's master of divinity program, the mentor is asked to write a letter of recommendation for the apprentice to use as ministry or educational options emerge.

Tom Steller is the pastor for Leadership Development at Bethlehem Baptist Church in Minneapolis, Minnesota, and the dean of Bethlehem College and Seminary.

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"Look, It's the Church's Job": Mentoring at Lakeview Baptist

By Al Jackson

Too often men called to the gospel ministry graduate from seminary with a stellar record but proceed into the pastorate clueless.

Gratefully, they emerge from seminary knowledgeable in Greek and Hebrew grammar, church history, and systematic theology. They are able to decline their nouns and parse their verbs. They know what happened at the Council of Chalcedon and its effect on the doctrine of Christ. All this is great.

But are they ready for the multi-faceted responsibilities of being a pastor?

Many quickly find themselves in difficulty with their churches, not because of theological error or moral failure, but because of undeveloped leadership and relationship skills. It's not that their theological training was unnecessary or wrong; it's just incomplete.

I am persuaded that training for pastoral ministry, as it's currently practiced in the United States, does not adequately prepare God-called pastors for service in our churches. Therefore, I would recommend a return to church-based theological training for those called to pastoral ministry.

Jesus, the master teacher, is our model in equipping for ministry. For three years he equipped twelve ordinary men for kingdom ministry. Day after day they were with Jesus as he taught about the kingdom of God. They learned to pray, heal the sick, and cast out demons by observing Jesus in action. The disciples enjoyed on-the-job training at its best.

IN-HOUSE THEOLOGICAL TRAINING

It was these convictions that led me in 1980 to begin a weekly meeting with a group of students from Auburn University (which is near my church, Lakeview Baptist) who had been called into the gospel ministry.

Each semester I select a topic for study. Over the past 28 years we have studied evangelism, preaching, missions, leadership, apologetics, theology, prayer, pastoral ministry, and much more. Every class begins with the "lesson before the lesson." I identify some current issue at Lakeview Baptist and explain how, by God's grace and wisdom, the church is dealing with the issue. In this way, the young men get an inside look at how a healthy church functions.

In addition to the ongoing weekly class for Auburn University students, our church offers an internship in conjunction with The Southern Baptist Theological Seminary. Since 1996, we have accepted a cohort of six to ten interns every three years who work alongside the Lakeview Baptist Church equipping staff. These interns are also enrolled at Southern Seminary.

During their three years on staff our interns receive a classical theological education as they work toward the master of divinity degree. Southern Seminary faculty members travel to Auburn four to five times each semester to teach. I also teach one class each semester except for the sixth semester.

IN-HOUSE PRACTICAL TRAINING

While their formal theological studies are foundational to their preparation for ministry, the distinctive offered at Lakeview is the hands-on training provided by our church staff. It's here that the theoretical becomes practical and is fleshed out in the life of the church.

Each semester an intern is assigned to be mentored by two members of the Lakeview equipping staff. Over the course of three years, he will work under staff in the areas of prayer and evangelism, congregational care, missions, music, internationals, families, preschool, children, youth, college and administration.

When an intern spends his semester with the preschool ministry, for example, he will learn the theology upon which the preschool ministry is established. He will learn the preschool security system that protects children from predators. And he will learn how to change diapers of the babies in the nursery! At this point, hands-on training takes on a whole new meaning.

EVERY DIMENSION OF THE CHURCH

Our goal is to expose the interns to every dimension of the life of Lakeview Baptist Church. They sit in most staff meetings and deacons meetings. They observe (and to some degree participate in) the challenges of working with church leaders on a weekly basis. They witness firsthand pastors and deacons struggling in prayer to know the mind of Christ for real life situations. They are exposed to the innermost workings of church life with all of its agony and glory. These kinds of experiences cannot be captured in a classroom setting, but our interns experience them week after week.

The summer following their first year, our interns serve with the North American Mission Board in church planting. (The first four classes served, respectively, in Pennsylvania, Maryland, Nevada, and New York.) The summer following their second year, they work with the International Mission Board. (The first four classes served, respectively, in Costa Rica, Ghana, and several places in Sub-Saharan Africa.) These cross-cultural missions experiences have proved to be highly effective in giving them a passion to declare the glory of God to all the nations.

WHAT I GET OUT OF IT!

As their pastor and primary mentor, I confess that I have found the ministry of mentoring future pastors and missionaries to be extraordinarily rewarding. To be able to multiply my ministry in the lives of the next generation is a privilege for which I give thanks to God.

It leaves me fatigued at times, but the satisfaction of seeing God-called men go out to serve Christ and his church is well worth all the time and energy. I commend to my fellow pastors the work of mentoring the next generation of church leaders for the glory of God and the building up of Christ's church.

Al Jackson has served as the pastor of Lakeview Baptist Church in Auburn, Alabama since 1979.

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Churches Raising Up Pastors - Bethlehem College and Seminary

9Marks wants to see more churches and pastors taking responsibility for raising up the next generation of pastors. To help our readers catch a vision for what that might look like, we asked several organizations closely tied to one or several local churches how they fulfill this mission. With one exception, each of the following organization answers the same 18 questions.

- [Bethlehem College and Seminary \(formerly TBI\) Minneapolis, Minnesota](#)
- [Capitol Hill Baptist Church Washington, DC](#)
- [Charles Simeon Trust Chicago, Illinois](#)
- [Cornhill Training Course London, England](#)
- [ENTRUST Durban, South Africa](#)
- [Lakeview Baptist Church Auburn, Alabama](#)
- [Ministry Training Strategy \(different format\) Sydney, Australia](#)
- [Sovereign Grace Pastors' College Gaithersburg, Maryland](#)

Here are the Bethlehem College and Seminary's answers (submitted by Tom Steller). BCS is based out of Minneapolis, Minnesota.

1. **Organization name**
Bethlehem College and Seminary (formally called The Bethlehem Institute)
2. **Year began**
TBI began in 1998; BCS, Lord willing will matriculate its first master of divinity class in August, 2009; and its first bachelor of arts class in 2010.
3. **What's the relationship between the organization and a local church?**
TBI has been a ministry department of Bethlehem Baptist Church; BCS is a church-based college and seminary, a 501 (c) (3) under the direction and authority of the council of elders.
4. **How many students per semester or year?**
We have 24 apprentices this year (seminary level), anticipating growth to about 50 to 60 apprentices spread out over the four years of the M.Div.
5. **What's the length of the program?**
The seminary level apprenticeship program has been a two year program, but aims to become a four year program beginning in 2009.
6. **Does the program cost? How much?**
Our seminary level apprenticeship program has been earning up to 50 credits from various seminaries and costs \$5800 for the entire program; the M.Div. program will cost \$14,000 for just over 100 credits.
7. **Is it full time? Are students allowed/required to be doing something else (work, study) at the same time?**
Yes and yes. Students are permitted to work up to 20 hours a week, but hopefully less. As part of their mentored ministry training they are required to volunteer at least 5 hours a week; most choose to do more. Some get paid internships for up to 20 hours per week.

8. Is housing made available for students? Cost?

We help connect students with housing opportunities—some in pastors or elders homes; others are just good deals near the church. For singles, most of the guys can find housing for about \$300/mo. Married couples will pay anywhere from \$500-\$1200. Some find caretaking jobs with free or reduced rents.

9. What are the program's goals?

Our sincere prayer and aim is that students who complete the M.Div. program of Bethlehem Seminary will be launched from Bethlehem Seminary with a(n):

- Maturing love for God himself—Father, Son, and Holy Spirit.
- Multi-skilled competency for a lifetime of fruitful exegesis of the Hebrew and Greek Scriptures, being confident that the Bible is the inerrant Word of God, the only infallible foundation for faith and practice.
- Increasing understanding of and delight in God's good and sovereign purpose in creation and redemption grounded in the gospel of Jesus Christ.
- Refined ability to recount the biblical story as it unfolds on the timeline of redemptive history in terms that ordinary people can understand.
- Refined ability to recount the whole counsel of God through the time-proven categories of systematic theology in terms that ordinary people can understand.
- Informed, heart-felt desire to champion the reformed faith, deliciously seasoned with the God-glorifying insights of Christian hedonism.
- Growing love for the church of Jesus Christ both in its universal and local expressions.
- Appreciation of the rich history of the church, inspired by its successes, influenced by its greatest teachers, grieved and made wiser by its failures, and engaged in addressing its contemporary challenges with earnestness and winsomeness.
- Emerging skillfulness in and passion for the expository exultation over the Word of God in preaching and teaching, depending on the empowering of the Holy Spirit.
- Deepening insight into the practical application of the Bible's unchanging truth to an ever-changing culture wherever God may call a man.
- Humble confidence to do effective pastoral level soul care, with an awareness of one's own brokenness, pain, and continuing need for repentance.
- Expanding heart for evangelism of the lost in one's own locality and a zeal for the global glory of Christ among every tribe and tongue and people and nation, especially where Christ is least known.
- Sincere desire to promote and/or engage in teaching the Word of God in cross-cultural contexts where theological training is sparse or non-existent.
- Gospel-motivated resolve to glorify God as a single person, a husband, a father, a son, a brother, an uncle, a grandfather, a pastor, a missionary, a neighbor, a citizen, or whatever combination of roles God may have ordained for a man.
- Network of enduring Christ-filled relationships of love with fellow students and alumni from Bethlehem Seminary, and also with mentors, pastors, missionaries, and members of Bethlehem Baptist Church.
- Authentic Christ-likeness of character, an appropriate transparency with others and a fitness for the office of elder in the church of Jesus Christ.

10. What's involved in the application process?

Application form filled out and sent in by Dec 1 (to matriculate the following August); transcripts, references from pastor, professor, friend; statement of support from spouse; written essay; writing sample. Once all of this is completed then we conduct two interviews by phone or in person. Then the BCS Board makes their decision.

11. **Can you give a brief overview of how the program works from the student's standpoint?**
Student attends 9 to 11 hours of classes per week, plus about 20 hours of academic work outside of class.
12. **What responsibilities does the student have in a typical week?**
Students are involved in a minimum of 5 hours per week of mentored ministry; they meet with their mentor every other week.
13. **Any further opportunities or responsibilities for the student?**
Students are welcome to attend any elder meetings or pastoral staff meetings, accompany pastors on ministry outings, participate in short-term cross-cultural teaching trips, etc.
14. **How many pastors are involved, how are they involved, and what's the cost on their time?**
The entire pastoral staff is involved. Pastor John Piper teaches preaching and practical theology courses and meets weekly with the students for a lunch hour of informal "Table Talk." The rest of the pastoral staff mentors between 1-3 students; each gives a two hour lecture in the mentored ministry course. They are involved in various other ways as well.
15. **How many non-pastoral staff involved and what do they do?**
BCS currently has a staff of the following people: executive director, dean, associate dean, admissions and registrar, graduate assistant, Old Testament instructor, adjunct professors, etc.
16. **What is this program good for accomplishing?**
The program is good for preparing men for elder level ministry in the local church or on the mission field. It prepares them well to seriously handle the Scriptures in their original languages, it imparts a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ. It is designed to help bring the head and heart together in fervent commitment to the Bride of Christ and the ingathering of the elect from every tribe and tongue and people and nation. TBI/BCS has also been committed to preparing the wives of our students to serve as co-laborers in the great work. They meet twice a month for instruction, support and interaction. They are also invited to take English Bible courses that mirrors the courses their husbands are taking
17. **What is it not good for accomplishing?**
Up until this coming year, we have left the preparation of the students in systematic theology and church history to the seminary to which the TBI graduate would complete his M.Div. Beginning next fall we are committing ourselves to provide the entire M.Div. curriculum.
18. **Where are your graduated students now? What are they doing?**
TBI has graduated 8 classes from its seminary level program since the year 2000 (75 graduates). While some of these men are pursuing further education elsewhere, many of our graduates are now serving as pastors, church planters, missionaries, college or seminary professors, and para-church workers on university campuses and in the inner city. Several of our graduates have gone on to Ph.D. programs at Cambridge, Durham, Oxford, St. Andrews, Southern Baptist Theological Seminary, Harvard, Boston University, and Wheaton.

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Churches Raising Up Pastors - Capitol Hill Baptist Church

9Marks wants to see more churches and pastors taking responsibility for raising up the next generation of pastors. To help our readers catch a vision for what that might look like, we asked several organizations closely tied to one or several local churches how they fulfill this mission. With one exception, each of the following organization answers the same 18 questions.

- [Bethlehem College and Seminary \(formerly TBI\) Minneapolis, Minnesota](#)
- [Capitol Hill Baptist Church Washington, DC](#)
- [Charles Simeon Trust Chicago, Illinois](#)
- [Cornhill Training Course London, England](#)
- [ENTRUST Durban, South Africa](#)
- [Lakeview Baptist Church Auburn, Alabama](#)
- [Ministry Training Strategy \(different format\) Sydney, Australia](#)
- [Sovereign Grace Pastors' College Gaithersburg, Maryland](#)

Here are the answers for the Capitol Hill Baptist Church internship program (submitted by Ben Wright).
Capitol Hill Baptist Church is located in Washington, DC

1. **Organization name**
Capitol Hill Baptist Church
2. **Year began**
1998
3. **What's the relationship between the organization and a local church?**
They are the same.
4. **How many students per semester or year?**
6/semester, 2 semesters/year
5. **What's the length of the program?**
5 months
6. **Does the program cost? How much?**
No cost to interns; roughly \$100K/year cost to church
7. **Is it full time? Are students allowed/required to be doing something else (work, study) at the same time?**
It is full time. Outside work is discouraged if not prohibited.
8. **Is housing made available for students? Cost?**
It is made available in most cases. Occasionally married applicants offer to provide their own to increase their likelihood of being accepted.
9. **What are the program's goals?**
We are attempting to give aspiring pastors a church-centric or a congregationally-shaped view of the Christian life, and we're trying to accomplish that worldview shift or that paradigm shift in their thinking.
10. **What's involved in the application process?**
A written application requires references and personal information, especially related to pastoral

ministry; candidates are also required to attend a 9Marks Weekender, where they will be informally interviewed. Application can be found at www.capitolhillbaptist.org.

11. **Can you give a brief overview of how the program works from the student's standpoint?**
To begin with, an intern is required to join the church. Interns read about 5,000 pages and write daily papers on their reading. Mark Dever and the other pastors then lead weekly discussions on the readings and papers. Interns also shadow pastoral staff, sit in on all church meetings including elders' meetings, and must schedule lunches with every elder and every member of the staff. They must also schedule lunches with a cross-section of the congregation, attend all services and special events, and participate in a small group.
12. **What responsibilities does the student have in a typical week?**
Read a few hundred pages, write papers, and attend meetings.
13. **Any further opportunities or responsibilities for the student?**
Occasional teaching opportunities in small groups or other small settings. Also, every intern class attends one Dever speaking engagement out of state.
14. **How many pastors are involved, how are they involved, and what's the cost on their time?**
Four staff pastors are involved to varying levels. Mark Dever and Michael Lawrence give 10 to 15 hours per week to the program. Deepak Reju and Andy Johnson give about 5.
15. **How many non-pastoral staff involved and what do they do?**
Several non-pastoral staff oversee various intern responsibilities. Each intern has a mentoring relationship in which he meets with a pastoral assistant (or occasionally a pastor) for about an hour a week. One pastoral assistant has administrative oversight in the program, including purchasing supplies, planning schedules, and overseeing some responsibilities.
16. **What is this program good for accomplishing?**
It gives interns an in-depth look at what Scripture teaches a church should be, what a healthy church looks like, and how it's led. Again, the program aims to give young men called into ministry a new ecclesiological worldview.
17. **What is it not good for accomplishing?**
Pastoral placement, evaluating qualifications sufficiently, testing teaching gifts.
18. **Where are your graduated students now? What are they doing?**
Numbers are approximate: 30% on church pastoral staff; 40% in seminary or PhD work; 20% working secular jobs; 10% in church planting/missions/missions support.

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Churches Raising Up Pastors - Charles Simeon Trust

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- [Lakeview Baptist Church Auburn, Alabama](#)
- [Ministry Training Strategy \(different format\) Sydney, Australia](#)
- [Sovereign Grace Pastors' College Gaithersburg, Maryland](#)

Here are the Charles Simeon Trust's answers (submitted by David Helm and Robert Kinney). The Simeon Trust is based out of Chicago, Illinois.

1. **Organization name**
Charles Simeon Trust

2. **Year began**
2001

3. **What's the relationship between the organization and a local church?**
We exist to serve the local church, especially the pastor, who is charged with the exalted task of preaching and teaching God's Word.

As such, our relationship with local churches runs along one of two lines: several churches are now committed to hosting pastors in their region of the country for an annual "workshop on biblical exposition." Secondly, we fund a residential internship program for promising men heading into ministry (working with a few churches in the Chicago area) and an online training program (presently we are actively in relationship with five churches).

4. **How many students per semester or year?**
More than 500 pastors attended our workshops on biblical exposition in the past year. In addition, sixteen individuals are receiving ministry exposure, mentoring, and classroom instruction in our residential training program. Our online training program has seven students.

5. **What's the length of the program?**
The workshops on biblical exposition are offered regionally and last for three days.

The internship program can vary between one and six years in length, depending on the participants place in life (there are three phases to the program: candidacy, internship, and then, residency).

6. **Does the program cost? How much?**

Pastors attending a workshop on biblical exposition are asked to pay \$99 (the actual cost for running the conference is much higher, but our financial partners are intent on making sure that money doesn't keep anyone away). Our training programs are presently free. In fact, many of our students are being paid stipends or salaries.

7. **Is it full time? Are students allowed/required to be doing something else (work, study) at the same time?**

Depending on the student's classification, they might be involved anywhere from 10 hours per week to a full-time commitment. The only time our residential program requires someone's full time attention is when they have reached the residency-phase of training. (Our model closely resembles the medical model—the closer one is to finishing, the more involved they become in the work).

As part of their training, our students are heavily involved in their home churches as volunteers, interns, and pastoral residents. A first or second year student will likely be employed elsewhere or finishing college. A third or fourth year student will likely be attending seminary on a part-time or full-time basis. A fifth or sixth year student will be fully employed at a church.

In our online training program, the students spend 3 to 5 hours per week on classroom work. Their ministry involvement and mentorship will vary with their involvement and employment at their training church.

On the other hand, our workshops on biblical exposition are one-off commitments of three days and intended for those who are already serving in full-time pastoral ministry.

8. **Is housing made available for students? Cost?**

No.

9. **What are the program's goals?**

As an organization, our goal is to promote the gospel of Jesus Christ throughout the world by training up the next generation of expositional preachers.

In our workshops on biblical exposition, we aim to increase the preacher's confidence in God's Word as well as his ability to handle it rightly. In pursuit of this purpose, we have articulated four goals for our workshops:

1. Men in pastoral ministry today need to be *convinced* that preaching and teaching is the primary calling of pastoral ministry.
2. We must *encourage* the men who pastor churches that this is work they can do.
3. They must be *shown* how to approach the biblical text in ways that will assist their progress.
4. We must help men *see* the big picture regarding what God has said and done in Scripture (fostering biblical theology). We do this through instructional talks, model expositions, and small-group exercises in biblical texts.

Our training program for men heading into ministry takes a slightly different tact. While we begin with the workshop curriculum, we don't stop there—we build upon it. Our aim for our training students is to help them develop the right instincts for ministry. In other words, we want them to see how expository preaching and teaching is the engine that drives ministry. We do this in three ways:

5. hands-on *training* (complete with a ministry description developed in the local church);
6. a *mentoring* relationship with the pastor;
7. classroom *instruction* that explores the Bible through literary genre and numerous other facets of pastoral ministry.

10. **What's involved in the application process?**

Our residential training program relies on host churches to select their own students. This is typically done through some combination of written application (conveying testimony, desire for training, etc.) and an interview. As mentorship is a key component of our training program; student selection includes a personal relationship between the student and the mentoring pastor.

Our workshops are open to men serving in full-time ministry and do not include an application. Generally they register online for one in their part of the country by visiting simeontrust.org and hitting the link to workshops.

11. **Can you give a brief overview of how the program works from the student's standpoint?**

Workshops

We run a series of workshops around North America on a yearly basis. These workshops are intended for men already in full-time preaching and teaching ministry and function as a kind of "continuing education" component. While we limit our participation to *men* because of theological commitments, we are working toward a 2010 "women in ministry" workshop due to our desire to see women teaching women God's Word in a variety of full-time ministry settings. We distinguish our workshops from other "conferences" since our workshops are intended for preaching pastors (not other ministry leaders or Sunday school teachers). Further, we expect our participants to show up having already completed some "pre-workshop" assignments on the biblical text before coming (golf clubs are left at home!).

The workshops themselves consist of six instructional sessions which convey the tools for understanding and teaching the Bible in an expository way, three model expositions, and four small group workshop times for the participants to work on their own preaching. These small groups are made up of eight pastors and are led by a leader who went through a special leader's training. We find that men return home invigorated to make progress in their own preaching. And we hope that their churches will be strengthened in the gospel as a result.

Residential Training

We have worked with a few churches in the Chicago area for about nine years on a training program called the "Chicago Plan." The program itself brings together what we think are the three elements of a good residential training scheme: classroom instruction, ministry exposure, and mentorship. *Our classroom instruction* consists of a 90 minute meeting each week that will include many activities: instructions on preaching and teaching, lectures from guest speakers and academics on particular issues of biblical studies or ministry, practice times for the students to work on their own exposition skills, book discussions, and weekly Greek lessons. *Ministry exposure* occurs in a student's home church. Some students teach an adult or cross-generational Bible study; others do full-time pastoral ministry (at an apprentice level). This depends fully on their experience and their year in the program. *Mentorship* consists of a series of small-group and one-on-one meetings, both formal and informal, between a student and a mentor pastor. We are fairly selective about who can serve as a mentor pastor and so this naturally limits how large the program will become.

The first two years are the "Candidacy" level. Candidates are typically engaged full-time elsewhere (undergraduate school or full-time employment), but they explore full-time ministry through our weekly classroom meetings, approximately 10 hours per week of church ministry involvement, and a light schedule of mentorship. At the end of each year of "Candidacy," the mentor pastor and the student evaluate the student's fitness for ministry.

The second phase of training is the "Internship" level. Here the student is definitely headed toward full-time ministry and so is going to seminary either part-time or full-time. Their church ministry involvement is formalized and they begin to take on leadership roles in various ministry outlets (usually requiring 15 to 20 hours per week). Their mentorship also becomes more hands-on.

The final phase is the "Residency" level. Here the student is finishing up any lingering seminary requirements and working full-time for a local church.

In addition to the various levels of commitment, the Charles Simeon Trust funds the students at various levels. To summarize:

Candidacy 10 hours of ministry not funded
Internship 15-20 hours of ministry \$5,000/\$7,500
Residency full-time ministry \$24,000 to \$32,000

In addition to the above scheme, we are now getting applicants who are already through seminary or are in an academic setting (in theology or biblical studies) but still committed to the local church. As such, we have designed a special category called "Fellowship." An "Academic Fellow" can serve the church on a project basis (such as giving lectures in their field or writing Bible studies for the church); a "Pastoral Fellow" can serve part-time but is otherwise is considered like a Resident. These fellowships generally require two-year commitments.

Online Training

One of the most exciting initiatives we are presently undertaking is something called "The Simeon Course on Biblical Exposition." The idea is to make available a training course on biblical exposition anywhere there is an Internet connection (from American farmlands to the urban slums of Nairobi). For the seminary student/graduate and the working pastor, this course fills in gaps in their training and provides a sharper focus on that most central activity: the preaching of God's Word. For the lay preacher, elder, Sunday school teacher, missionary, and pre-seminary student, the course provides the basics of how to prepare and deliver a lesson from the Bible (and leads toward alternative certification or even seminary credentialing).

The Simeon Course itself consists of a series of classes on preaching, preaching from distinctive biblical-literary genres, biblical and systematic theologies as they relate to preaching, and the like. We are presently running classes on preaching and literary genres, and we're developing the curriculum for the biblical theology class.

The Course runs along two tracks: mentored training and flexible training. The *mentored training track* functions on the same principles as our residential training, and we work hard to include the same three components: classroom instruction, ministry exposure, and mentorship. It presently includes six to eight students from geographically diverse churches. Presently, we have seven students from five churches: from Tenth Presbyterian Church in Philadelphia, St. John's Shaughnessy Church in Vancouver, Holy Trinity Church in Chicago, College Church in Wheaton, and Christ the Redeemer Church in Spokane. The pastors at some of these churches (Phil Ryken, David Short, David Helm, Paul Rees) as well as other guest pastors and professors provide much of the content, the video lectures, and the video-conferences. The students are mentored by their pastors and receive their ministry exposure in their home churches.

The students gather in Chicago for an in-person orientation and will gather once more in May to complete in-person assessments. Throughout the year, the students are assigned videos, audio lectures/sermons, and readings. This material has been provided by the pastors at each of the participating churches as well as by experts in the field (through our relationships with domestic seminaries as well as the Proclamation Trust in London and Matthias Media in Sydney). The students then interact over this material via video-conferencing, online chats, and message boards. Additionally, they are each responsible for contributing written assignments, audio or video assignments, and other forms of assessment that will measure progress. Some of this work is collaborative.

The best way to describe this track is with the word "integrated." The idea is that it combines the best of both worlds: seminary-level coursework on preaching and teaching the Bible (which strangely, is becoming rarer and rarer in the seminary) with the experience and strength of church-based residential training. What's more, it brings together young men and their pastors from widely diverse contexts in order to inform and sharpen each other's work.

Students who have completed a minimum set of classes and completed their mentorships and ministry experiences will receive a certificate of completion of the Simeon Course (and may also receive credit for some portion of an M.Div). We have recently been given approval by Trinity Evangelical Divinity School in Deerfield to submit our students for credit for the two classes on biblical genre. When we are running the full course, our students will be able to get TEDS credits for passing our courses and apply them to a seminary degree to be completed at Trinity or other seminaries.

This track, as it relies on the residential training programs of local churches, is highly selective and admits students on an invitation-only basis. The Simeon Trust must be in a good relationship with both the "home church" and the "mentoring pastor" to even consider admitting a student.

The *flexible training track* works very similarly to the mentored track, only without the requirements of being mentored by an approved pastor and being involved in pastoral-type ministry. This track is ideal for pastors who have been to our workshops but desire more extensive training than we can provide in a three-day workshop. It can serve as a refresher for those pastors. This track also helps Sunday school teachers, missionaries, elders and lay-preachers develop their skills at opening God's Word.

These students will also work together in small clusters on their "virtual classroom" material, which allows them to sharpen one another while sharing practical techniques for teaching the Bible.

The first two classes on teaching the Bible from biblical-literary genres will be launched publicly in autumn 2009 and registration will be available this spring. The registration cost will be kept intentionally low as the Charles Simeon Trust is dedicated to making this training available in places where money can prevent participation (internationally, in rural areas, and in the inner-city). Those students wishing to receive graduate credit from TEDS will have additional tuition charges.

The mentored training track will be testing new classes this coming year, hopefully to be made available for the flexible training track in 2010.

12. What responsibilities does the student have in a typical week?

See above.

13. Any further opportunities or responsibilities for the student?

See above.

14. How many pastors are involved, how are they involved, and what's the cost on their time?

Pastors in Leadership

Residential Training: In Chicago, we have five pastors involved in mentoring and two who regularly teach the weekly training meetings. They give 5 to 10 hours per week.

Online Training: In North America, we have six additional pastors involved in mentoring and involved in their own local training schemes, producing video lectures and at least 2 video-conferences per year. They give at least a few hours per week to the Charles Simeon Trust in addition to their own local training commitments (on average 5 to 10 hours per week).

Workshops: We have about 15 pastors located throughout North America who speak at our workshops a few times each year. Their commitments are probably 50 to 60 hours per workshop (not including travel time). We also bring in a few outside guest speakers for our workshops, who give the same.

15. How many non-pastoral staff involved and what do they do?

In paid positions: a director of workshops coordinates the promotion and logistics for each of the workshops and maintains the relationships necessary with each of the host churches. A director of training coordinates the local training scheme and helps on the online training scheme. A coordinator for the online training course manages the student relationships and is involved in producing the content for the course. A seasonal webmaster works on online projects. And a director of ministries executes the overall ministry of the Simeon Trust under the direction of our executive director.

16. What is this program good for accomplishing?

Simply put, we are a one trick pony. All of our energies and resources are bent on a single passion: training up men to serve the church well by preaching God's Word faithfully. Our love of Jesus Christ and our commitment to the gospel means that we do everything we can to help pastors get "the preaching part" right. Our training is designed to facilitate this.

While we are committed to the single aim mentioned above, we are also strongly convinced that the method of training is an indispensable part of achieving our aim. There is a reason that in both our residential and online training programs, mentorship and ministry in a church are required elements. Richard Baxter really captured the idea when he advised, "But (if you can) at first settle a competent time in the house with some ancient experienced pastor" so that you can "learn as well as teach, and learn by his practice that which you must practice." In other words, expository ministry is "caught more than taught." And so, the residential quality of our training is meant to help the young man in ministry not just to learn about ministry, but to learn to live ministry.

17. What is it not good for accomplishing?

Everything else.

18. Where are your graduated students now? What are they doing?

Our men serve as pastors and teachers, missionaries and church planters.

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Churches Raising Up Pastors - Cornhill Training Course

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- [Ministry Training Strategy \(different format\) Sydney, Australia](#)
- [Sovereign Grace Pastors' College Gaithersburg, Maryland](#)

Here are the Cornhill Training Course's answers (submitted by Christopher Ash). The Cornhill Training Course is based out of London, England.

1. **Organisation name**
Cornhill Training Course (a ministry of the Proclamation Trust)
2. **Year began**
1991
3. **Relationship between the organisation and the local church**
We are not tied to any particular local church but serve a wide variety of local churches on a non-denominational basis.
4. **4. How many students per semester or year?**
We take in about 50 new students each September. Typically 12 to 15 of those are full timers for one year and the rest are part timers over two years. This means that at any given time our total student numbers are roughly 85.
5. **What's the length of the program?**
Two years part time or one year full time.
6. **Does the program cost? How much?**
£1845 per year part-time, £2880 per year full-time.
7. **Is it full time? Are students allowed / required to be doing something else (work, study) at the same time?**
The normal way to take the course is two days a week over two years using the remainder of the time for an apprenticeship in a local church. A few students take the course over two years while continuing with a part-time secular job for part of the remainder of the week, and some students take the course full-time, four days a week, over one year.

8. **Is housing made available for students? Cost?**
No. The course is non-residential. Students live close to the local churches where they are placed.
9. **What are the program's goals?**
Our aim is to serve local churches by training preachers and Bible teachers. We are a very practical course and all the work that we set is spoken work rather than written work. Over the period of the course, each student typically gives about twenty spoken presentations on Bible passages in addition to the teaching done in their placement church.
10. **What's involved in the application process?**
There is an application form which may be filled in online through our website (www.proctrust.org.uk). We ask candidates to give the names of three referees, including someone in the senior pastoral leadership of their local church and their line manager or employer (if in employment) or their tutor or supervisor (if on an academic course).
11. **Can you give a brief overview of how the program works from the student's standpoint?**
Full details may be found in "Prepared to Preach" available as a pdf download from the Cornhill section of www.proctrust.org.uk. Part-timers come to Cornhill on Mondays and Tuesday in the first year and Thursdays and Fridays in the second year. Full-timers come on Mondays, Tuesdays, Thursdays and Fridays for one year. Students study of a wide variety of Bible books, work on principles of expository preaching and teaching, and study a variety of doctrine and practical ministry topics. They are also assessed in their Bible preaching and teaching.
12. **What responsibilities does the student have in a typical week?**
In addition to participating in lectures and small group discussions, students take part in interactive small groups for one afternoon each week (part timers) or two afternoons a week (full timers). In addition students take turns giving short expositions to the whole student body. They also participate in fellowship groups and share in practical cleaning responsibilities for the building.
13. **Any further opportunities or responsibilities for the student?**
Students are expected to participate in one or two of our week-long mission teams, in which we send teams to help local churches with their missions. We also have a reading week in the autumn in which students choose one of two selected Christian books to read and this is followed up with discussions and seminars afterwards.
14. **How many pastors are involved, how are they involved, and what's the cost on their time?**
There are two full time pastoral staff and two part time pastoral staff, all of whom have been local church leaders but whose responsibilities now focus on training at Cornhill. In addition, a wide variety of pastors come in for one or two afternoons during the year. In addition, one or two pastors may come in to help us with one term's worth of interactive small groups.
15. **How many non-pastoral staff involved and what do they do?**
We have one senior administrator for the course and two volunteer women pastoral workers who share in tutoring the women students. The male students are pastored by the four men on the teaching staff.
16. **What is this program good for accomplishing?**
Our aim is to train preachers and Bible teachers. We complement formal theological studies with a single-minded focus on the skills of expository Bible preaching and teaching.
17. **What is it not good for accomplishing?**
Apart from an optional New Testament Greek class, we do not cover Bible languages. Nor do we

tackle systematic theology in depth or church history. All these important subjects are left for formal theological study at a later stage.

18. Where are your graduated students now? What are they doing?

There are over 800 men and women who have been through Cornhill over the past seventeen years. Many of them are now pastor-teachers in local churches or doing cross-cultural mission, youth or children's work, or schools work. Others are back in secular employment.

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Churches Raising Up Pastors - ENTRUST

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- [Lakeview Baptist Church Auburn, Alabama](#)
- [Ministry Training Strategy \(different format\) Sydney, Australia](#)
- [Sovereign Grace Pastors' College Gaithersburg, Maryland](#)

Here are Entrust's answers (submitted by Michael Schafer). Entrust is based outside of Durban, South Africa

1. **Organization name**

The Evangelical Network Trust (ENTRUST)—the umbrella organization that administers the ENTRUST Training Course (ETC)

2. **Year began**

Since 1999, churches in the South African state of Kwa-Zulu Natal have had apprentices on their staff teams. In 2003, various staff teams started to come together for regional training. This evolved through different forms until 2007 when the ENTRUST Training Course was formed, which began with the establishment of ENTRUST.

3. **What's the relationship between the organization and a local church?**

ENTRUST aims to work together with local churches (across denominational lines) to raise up future generations of gospel workers in Kwa-Zulu Natal. This is achieved in the following ways:

- ENTRUST aims to ground apprentices in the Scriptures, teaching them to follow key biblical themes, understand major doctrines, and grow in their ability to teach and apply these to others. Besides this formal element to their training, apprentices are also expected to be involved in ministry and service in their local church.
- The ENTRUST Training Course encourages participation from leading evangelical pastors (as teachers and adjudicators).
- ENTRUST organizes several conferences throughout the year to which the local church apprentices and partners are encouraged to attend. For example, this year's Entrust Partners Conference featured David Jackman, president of the Proclamation Trust (U.K.) and the Cornhill Training Course.
- ENTRUST has invited several pastors to serve on their board.

4. **How many students per semester or year?**

41 students participated in ETC 2008. Of these students:

- 10 attended the half day course
- 31 attended the full day course
- 29 were 1st year students

- 12 were 2nd year students

On average, there have been about 35 students per term.

5. What's the length of the program?

The ETC is run over 2 years with four terms in each year (currently 8-weeks per term). 2008 was the first year that saw the 2-year program implemented with first and second year students.

The course runs one full day per week (Wednesdays, 9 to 3:30).

6. Does the program cost? How much?

The ENTRUST Training Course offers a half day or full day course. The half day course costs R350 per term and the full day course costs R500 per term.

7. Is it full time? Are students allowed/required to be doing something else (work, study) at the same time?

The ETC is run over 2 years with 4 terms in each year. The course runs one full day per week and students have the option of attending either a full day or half day course (9 to 3:30 or 9 to 12.30).

The course is ideal for those serving apprenticeships or working in various ministries in local churches as well as for those considering full-time ministry. However, the course is also designed for all those who have opportunities to teach the Bible in their local churches and want further training. That means it is for *any* committed Christian who holds to the centrality of the Bible, as God's Sovereign Word to us.

Given that it is only 1-day per week and that a half-day course is available, the course is ideal for those who have flexible work hours, are studying, and/or anyone who is able to free up one morning mid-week.

8. Is housing made available for students? Cost?

The course is currently held at the offices of Christ Church Pinetown (suburb of Durban) and accommodation is not provided (or deemed necessary). Cost n/a.

9. What are the program's goals?

- ENTRUST is a non-profit organization which seeks to raise up a new generation of gospel workers who will be able to proclaim the message of Jesus Christ in South Africa.
- ENTRUST aims to ground apprentices in the Scriptures, follow key Biblical themes, understand major doctrines and grow in their ability to teach and apply these to others. Besides this formal element to their training, apprentices are also expected to be involved in ministry and service in their local church
- ENTRUST aims to achieve the above in four principal ways: *recruitment* of those who show potential, *apprenticeship* in their local churches, theological *training* possibly at George Whitfield College, and *multiplying & maintaining* of gospel-shaped ministries in the future—within churches or through church planting).
- ENTRUST's main objective is to glorify God by raising up new generations of gospel workers who will share our core values and model of ministry

10. What's involved in the application process?

To date, applications and admittance into the ENTRUST Training Course has been via word-of-mouth and on recommendation from local churches. This will change in 2009 when a slightly more formal application process will be adopted, involving a detailed application form. It remains ENTRUST's aim to work closely with the churches in Kwa-Zulu Natal to encourage them to individually adopt apprenticeship programs within their local church and to participate in the ETC.

11. Can you give a brief overview of how the program works from the student's standpoint?

In line with ENTRUST's aims above:

- the student will be recruited by their local church based on their potential in various ministries their church is involved in (i.e. urban, rural, English, Zulu, student ministry etc.) where they will sign up as an apprentice for 2 years.
- The student/apprentice will be involved locally in their church's "Ministry Apprenticeship Programme" where their rector's will seek to train them in a hands-on way. Regionally, they will attend the ETC, where they will learn the more formal skills of gospel ministry.
- Those suitable for long-term gospel ministry will be encouraged to consider theological training at George Whitefield College in Cape Town.
- Those who return to Kwa-Zulu Natal are developed (within their local church) with a view to multiplying and maintaining gospel-shaped ministries in the future (i.e. ministries within churches or, as is ENTRUST's hope for the future, through church planting).

12. What responsibilities does the student have in a typical week?

The specifics of the Ministry Apprenticeship Programme within local churches will be at the discretion of each pastor. This will likely involve training in various ministries to ascertain where they are most suited to serving; assisting and/or leading Bible studies; working through a recommended reading programme; and assisting with the church in other practical ways as required.

As part of the Ministry Apprenticeship Programme, the student/apprentice will be required to attend the ETC (one full day per week for 2 years).

13. Any further opportunities or responsibilities for the student?

Apprentices assist as leaders in regional conferences which reach children, teens, and students. They also assist with running conferences for pastors.

14. How many pastors are involved, how are they involved, and what's the cost on their time?

The ETC enforces no direct involvement, but pastors are encouraged to support in the following ways (at their own discretion in terms of time, cost, and "how"):

- Implementing their own Ministry Apprenticeship Programme and utilizing their apprentices in the most effective way suited to their local ministries and local church requirements.
- Sending (and supporting their apprentices financially) to the ETC.
- Working with their apprentices to follow up on what they learned at the ETC.
- Maintaining a close link with ENTRUST and following up with feedback/queries where relevant.
- Assisting with lecturing at the ETC.
- Assisting with the evaluation of second year talks at the ETC.
- Supporting conferences.
- Supporting financially.
- Assist with promoting the ETC within their networks.

15. How many non-pastoral staff involved and what do they do?

ENTRUST currently employs one business/administrative manager who undertakes administration, finance, conference organizing and newsletter/website production on behalf of ENTRUST.

16. What is this program good for accomplishing?

ENTRUST's goals will only be accomplished with the support of local churches. The cycle of "Recruit", "Apprentice", "Train" and "Multiply" is only possible when local pastors implement ministry apprenticeship (internship) programs within their churches.

It is ENTRUST's hope that in developing this programme, new Gospel-shaped ministries within churches can be started, and ultimately new churches will be planted sharing ENTRUST's core values and model of ministry with the aim of proclaiming the message of Jesus Christ in South Africa.

The ETC is good for accomplishing the formal element of apprenticeship training and includes 4 modules as follows:

- Bible study (Bible overview for first years and in-depth study of three Bible books for second years)
- Principles of exposition (studying the seven main genres of the Bible—OT narrative, wisdom, prophecy, and poetry; NT Gospel, epistles, and apocalyptic)
- Doctrine and Ministry (studying the 7 main doctrines of the Bible and seeking to apply them to the Christian life – Revelation, God, Man & Sin, Christ, Holy Spirit, Church, and Last Things)
- Talks (short talks for first years and longer talks for second years, giving students practical training by teaching passages to one another)

17. What is it not good for accomplishing?

ENTRUST will not be successful in its aim of recruiting, apprenticing, training and multiplying without the support and participation of local churches.

The ETC is not a replacement for accredited theological training such as that which George Whitefield College provides.

18. Where are your graduated students now? What are they doing?

Our students are now either co-pastoring churches, working on university campuses, or are children's or youth workers. Those who have not gone into paid ministry are involved in ministry in their local churches.

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Churches Raising Up Pastors - Lakeview Baptist Church

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Here are Lakeview Baptist Church's answers (submitted by Al Jackson). Lakeview Baptist Church is located in Auburn, Alabama.

1. **Organization name**
Lakeview Baptist Church.
2. **Year began**
1996
3. **What's the relationship between the organization and a local church?**
The organization is the local church.
4. **How many students per semester or year?**
Six to ten.
5. **What's the length of the program?**
Three years.
6. **Does the program cost? How much?**
Around \$2100 per semester, which can be raised by support. All school books are provided by the church.
7. **Is it full time? Are students allowed/required to be doing something else (work, study) at the same time?**
Interns work full time on staff while pursuing the master of divinity degree at The Southern Baptist Theological Seminary.
8. **Is housing made available for students? Cost?**
No.
9. **What are the program's goals?**
Produce gospel ministers characterized by these nineteen attributes: spiritually alive and growing, balanced and disciplined lifestyle, biblically knowledgeable, theologically grounded, historically

informed, competent to lead worship, homiletically prepared, evangelistically active, missions minded, competent to lead, people oriented, administratively competent, able to equip others for ministry, christian education, congregational care, stewardship motivator, lifelong student, denominationally knowledgeable, culturally aware.

10. What's involved in the application process?

Each prospective intern fills out a lengthy questionnaire prior to being interviewed by the personnel committee and the pastor of Lakeview Baptist Church. Next, the names of the potential interns are reviewed by the fellowship of deacons. If they concur, the individuals are voted upon by the church in business session. Therefore, interns are regarded as staff members of the church subject to congregational vote. In addition, the intern must be accepted as a master of divinity student at The Southern Baptist Theological Seminary. Rejection on the part of either the church or the seminary will preclude participation in this internship.

11. Can you give a brief overview of how the program works from the student's standpoint?

12. What responsibilities does the student have in a typical week?

The Lakeview interns are involved in every facet of the life of our church. They participate in staff meetings, deacons meetings, selected committee meetings. They are mentored each semester by two different people on our staff, which would involve personal instruction on the part of the staff member. The internship also involves hands-on ministry in the particular area in which they are serving. In addition, they are expected to be involved every week in personal evangelism, and they give a report in writing and orally at staff meetings on Tuesdays. All of this is in addition to carrying a full time academic load as students of Southern Baptist Theological Seminary.

13. Any further opportunities or responsibilities for the student?

After their first year on staff, our interns spend the summer in church planting with the North American Mission Board. After the second year, they spend a summer overseas serving with the International Mission Board.

14. How many pastors are involved, how are they involved, and what's the cost on their time?

All of our pastors are involved in mentoring these interns, but not all the time. In any given semester a pastor may have one or two interns working under him, or he may not. As senior pastor, I am involved year round in mentoring these interns. My personal involvement is an extra six to ten hours per week.

15. How many non-pastoral staff involved and what do they do?

The pastor's secretary handles most of the administrative oversight of this internship, especially as it relates to Southern Seminary. In addition, two ladies on our staff—our preschool director and our children's director—are involved in the mentoring of our interns in their particular areas.

16. What is this program good for accomplishing?

The internship exposes future pastors, missionaries, and vocational church leaders to the inner workings of the life of Lakeview Baptist Church. They are able to see both the successes and the failures of a staff working together. Thereby, they are able to have a realistic picture of what their future ministry will entail

17.

18. 17. What is it not good for accomplishing?

One of the disappointments when we began this mentoring ministry twelve years ago is that, even with a church-based training for ministry, not everyone throws themselves into the program wholeheartedly. Therefore, they do not benefit to the degree that they could. A student has to have an inquisitive mind and a desire to learn. It's hard to generate that from the outside. Also, this mentoring ministry is no guarantee that a person will be an effective pastor or church leader in the future. A few of our graduates have already dropped out of vocational ministry.

19. 18. Where are your graduated students now? What are they doing?

We have now graduated thirty men. Many of them are serving as pastors in the United States. Some are serving as church planters in the United States. Some are serving as staff ministers.

Three are on their way to the mission field. One has finished a PhD at Southern and is now teaching at Boyce College. Two others are pursuing PhDs at Southern Seminary. Two have joined our church staff—one as our associate pastor for internationals and another as our associate pastor for administration.

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Churches Raising Up Pastors - Ministry Training Strategy

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Unlike the other programs listed here, this presentation of Australia's Ministry Training Strategy, authored by Colin Marshall, does not follow the 18 question format.

* * *

Ministry Training Strategy (MTS) grew out of the ministry of Phillip Jensen in his role as Anglican Chaplain to the University of New South Wales in Sydney, Australia. In 1979 he began employing University graduates for two years to work and train with him in the student and local church ministry. His aim was to prepare these apprentices for formal theological education.

Ever since, the vision of MTS has been to train ministers of the gospel to declare the saving work of Christ to the world and so build his church. It is not a quick-fix program, or a silver bullet for the struggles and pressures of ministry. It's a long term multiplying strategy—challenging Christians to make gospel work their life's passion.

MTS specifically involves local churches in a number of ways. It equips pastors through a series of workshops, conferences, and ongoing coaching by MTS staff. It provides training resources for churches through its website. The MTS Challenge Conferences, held for pastors and their potential apprentices, challenges men from the Word of God to make gospel preaching their life's work and to consider their suitability for this calling. MTS also conducts regional training intensives for apprentices that focus on the godly life of the pastor as well as their theological, exegetical, and preaching skills.

A TWO-YEAR APPRENTICESHIP

At the heart of MTS is the invitation to potential gospel workers to participate in a two-year apprenticeship before entering theological education. Apprentices are paid a training scholarship to enable them to experience what it is like to be in full-time ministry. They minister alongside older, wiser gospel workers to learn what it means to preach the truth and live for Christ.

Since 1979, over 1200 apprentices have been trained in churches and campus ministries throughout Australia. Of these, 197 are currently engaged in theological study in various colleges, and another 366 men and women have completed their formal studies and are now serving as full-time ministry workers worldwide.

WHAT APPRENTICES LEARN

One of the big questions we are often asked is “Why bother with the apprenticeship?” Given that we send our apprentices on to formal theological study, why is the apprenticeship needed? It’s a big sacrifice for ministry candidates to spend an extra two years training and it’s a big task for pastors and churches to provide mentoring and remuneration for apprentices who are often raw and untested. What benefits have we seen for those who do a ministry apprenticeship? Here are a few reflections.

1. Apprentices learn to integrate Word, life and ministry practice.

This is difficult in the classroom where much of the time is spent imparting information. Especially for apprentices who have not grown up in the church, it is not immediately obvious how to shape the whole of life by the Word. By studying the Scriptures together and wrestling with their application to pastoral issues, theological fashions and ministry plans, the apprentice learns to think theologically about everything.

2. Apprentices are tested in character.

A pastor working closely with an apprentice can see what might be well hidden in the classroom context. The gap between image and reality is exposed in the pressures and hassles of ministry life. The real person is known—the true motivations, the capacity for love and forgiveness, the scars and pain from the past. And a wise trainer can build the godly character of the young minister through the Word, prayer, accountability and modeling.

3. Apprentices learn that ministry is about people, not programs.

We know that ministry is about transforming people and building godly communities through the gospel. The apprenticeship is two years of working with people: meeting with unbelievers, discipling young Christians, training youth leaders, leading a small group, or praying with those who are struggling. Our goal is that apprentices spend 20 hours of their week in face-to-face ministry with people, prayerfully teaching the truth in love. They learn that ministry is about prayerfully proclaiming Christ to people, not administrating endless programs.

4. Apprentices are well prepared for formal theological study.

During the two years of ministry involvement, lots of biblical and theological issues are raised and apprentices are eager for rigorous study. Theological study is placed in the proper context of evangelism and church building. The motivation for further study becomes life and ministry preparation rather than passing exams.

5. Apprentices learn ministry in the real world.

One of the problems with the classroom is that the student does not need to own the ideas in the same way as he would in the pulpit. The learning is abstracted from everyday life and ministry to others. We learn ten views of the atonement to pass exams and not because anything hangs on it. Teaching the truth to others helps the apprentice to understand the importance of their theological training.

Another problem with the academic training model is that it suits certain personalities. But our best evangelists and church planters might be those who struggle to learn in the passive context of the classroom. These people thrive in a context where they were talking and preaching and building ministries and being tutored along the way. In academia they would be deemed failures.

6. Apprentices learn to train others so that ministry is multiplied.

Because apprentices have had the experience of being personally mentored in life and ministry, they imbibe what we call “the training mindset.” When they are leading a ministry in the future,

they instinctively equip co-workers and build ministry teams. Those who only learn ministry in the classroom often do not catch the vision of entrusting the ministry to others. Those who are trained as apprentices, immediately look for their own apprentices when they are leading a church.

7. Apprentices learn evangelism and entrepreneurial ministry.

Apprenticeships provide an opportunity to think strategically and creatively about ministry. In our post-Christian, pluralistic, multi-cultural missionary context, many pastors no longer have a flock sitting in the pews waiting for the Sunday sermon. Apprentices can experiment with new ways of reaching people and take the initiative to start new groups and programs.

NOT LIKE A PROGRAM, BUT LIKE A PARENT

The apprenticeship is not a formal program or curriculum. The paradigm is not an educational method but rather a parent raising a child. Paul, with great warmth and affection, repeatedly describes Timothy as his son. “But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the Gospel” (Phil. 2:22).

Paul was a model for Timothy not only in his teaching, but also in the whole of life, especially in suffering. “You, however, have closely followed my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them” (2 Tim. 3:10-11).

Apprentices need to see into the heart of their pastor-trainers—the sins and confession, the fears and faith, the visions and realities, the successes and failures. Trainers need the humility to honestly share their lives. This happens as they serve together in the work of the gospel, but also in the home, where they are no longer the public preacher and ministry leader, and the professional persona has dropped away.

MTS is all about passing on the gospel baton to the next generation of runners. In God’s kindness he has raised up many runners who will pass the baton on to many more. We give him thanks and praise.

*Colin Marshall is the national director of Ministry Training Strategy. For more on the Ministry Training Strategy, read Colin Marshall’s book, *Passing the Baton*, or go to www.mts.com.au.*

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Churches Raising Up Pastors - SG Pastors College

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Here are the answers provided by the Sovereign Grace Pastors College (submitted by Jeff Purswell). The Sovereign Grace Pastors College is located in Gaithersburg, Maryland.

1. **Organization name**

Sovereign Grace Ministries' Pastors College

2. **Year began**

1997

3. **What's the relationship between the organization and a local church?**

The college exists to train men for pastoral ministry within the churches of Sovereign Grace Ministries. Therefore, there is an intentional connection that exists generally between the college and our churches—a connection that spans the entire training process, from a student's application to the school to his deployment in a specific local church. The average student comes from a church with specific doctrinal commitments and certain essential values, and the college builds upon that foundation with an academic and practical curriculum that deepens and reinforces those commitments and values.

More specifically, the college is housed on the premises of Covenant Life Church, and its leadership, as well as a number of its instructors, serve as pastors at Covenant Life. This ensures that the relationship with the local church is not simply one of location, but rather one in which the theology, general methodology, and experience of the church's pastoral team is transferred to the students. Simply put, Covenant Life functions as a working model for the kind of pastoral ministry for which the students are being trained.

4. **How many students per semester or year?**

20 to 25.

5. **What's the length of the program?**

10 months.

6. **Does the program cost?**

Tuition for the 2008-09 academic year was \$8500 plus books and an activity fee.

7. **Is it full time? Are students allowed/required to be doing something else (work/study) at the same time?**

Yes, the program is full-time, and due to the significant course load, students devote all of their energies to this concentrated 10-month program.

8. **Is housing made available for students? Cost?**

We have a dedicated administrative staff who will assist all students in locating area housing. The college owns five townhomes used for student housing, while other students live either with families from the church or in other rental arrangements. Costs vary due to specific needs.

9. **What are the programs goals?**

As noted above, the program is designed to equip students for pastoral ministry within Sovereign Grace churches. This training encompasses three primary areas: academic/theological training, personal character development, and practical training for ministry.

10. **What's involved in the application process?**

The application process is really part of a larger process in which a man explores his sense of calling to pastoral ministry with his pastor(s) within the context of a local church. When the potential student and his pastors reach a point of faith regarding his calling and the timing of his training, he will apply to the college, and his pastor will complete an extensive pastoral recommendation form. The college reviews the applications, often following up with the pastor with questions and/or concerns related to the student's gifting, character, or even the timing of his training. This process serves both the student and his church, as well as the college, in helping to ensure as much as possible that a student does indeed have the gifting and character necessary for pastoral ministry. Because of this process, most applications to the college are ultimately accepted.

11. **Can you give a brief overview of how the program works from the student's standpoint?**

Students are immersed in a rigorous academic schedule, with classes running weekly from Tuesday-Friday, 9:00 to 4:00. Each student is also part of a fellowship group consisting of four students, which meets weekly (1.5 hours) for encouragement and accountability. In addition, students and their wives are part of larger "care groups" (6 to 8 couples) which meet monthly with our director of Student Care and his wife to receive care in the areas of marriage, parenting, etc. Once each month, the students and their wives meet with C.J. and Carolyn Mahaney (sometimes as couples, sometimes separately as men and women) to benefit from their wisdom and experience. Practical skills are sharpened through a weekly preaching lab in which a student preaches and receives constructive feedback and through structured observation of various ministries of Covenant Life Church.

In addition to the aforementioned care groups and times with the Mahaneys, there are other contexts in which the students' wives receive care and training, including their own fellowship groups and monthly meetings where they receive specific instruction to equip them to serve alongside their husbands.

12. **What responsibilities does the student have in a typical week?**

A normal week consists of about 24 hours of classroom instruction, 27 to 30 hours of outside reading and assignments, one fellowship group meeting (Wednesday lunch), and occasional evening meetings (two per month).

13. **Any further responsibilities or opportunities for the student?**

In addition to the assignments for the weekly courses, the students also write 5 to 7 research papers throughout the year, take a full year of seminary-level Greek, preach once in class and at

least once (often twice) in a Sovereign Grace church, attend 7 different ministries of Covenant Life Church, and write brief interaction papers evaluating those visits. There are also a number of social activities and events (e.g., fall picnic, sweetheart party, guided tour of D.C., etc.) designed for the students by a team of volunteers from Covenant Life dedicated to serving the students

14. **How many pastors are involved? How are they involved and what's the cost on their time?**
The college has two full time staff members who are pastors. The dean of the college has overall responsibility for the college, with particular focus on the academic program. He also teaches 8 to 10 courses during the year. The director of student care is responsible for the care of the students and their families, and focuses in particular on the character development of the students.
15. **How many non-pastoral staff are involved and what do they do?**
We have one full time administrative assistant, and one academic intern who assists the dean in a variety of functions.
16. **What is this program good for accomplishing?**
Perhaps the greatest benefit of the program comes through the cumulative effect gained by the combination of academic training, character development, and practical training, all done in the context of a working model of a local church. This helps ensure that the classroom training doesn't merely deliver information, but rather trains men through the lens of pastoral ministry. We are quite self-conscious in our focus on "theological ministry"—i.e., seeking to ground all pastoral methodology upon biblical and theological convictions.
17. **What is it not good for accomplishing?**
Ours is specifically *pastoral* training, so we are not structured to train scholars. We also recognize the limitations of a one-year program, so we emphasize to our students the necessity of life-long learning, as well as providing on-going training opportunities to Sovereign Grace pastors after graduation.
18. **Where are your graduated students now and what are they doing?**
Since 1997, we have graduated 185 students. Of these, 152 (82%) are currently in vocational ministry in 63 churches throughout the U.S. and in 8 other nations. Out of these graduates, 20 students have planted churches, and 39 are serving as senior pastors.

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