

Prestonwood Intern Ministry



INTERN MANUAL



The mission of
Prestonwood Baptist Church
is to glorify God
by introducing Jesus Christ as Lord
to as many people as possible
and to develop them in Christian living,
using the most effective means
to impact the world,
making a positive difference
in this generation.

Welcome to the Prestonwood Intern Ministry. It is my privilege to share in these formative days of your ministry.

While at Prestonwood, you will experience dynamic worship, excellent ministry practice, and a myriad of service opportunities that will enhance your calling and prepare you for a lifetime of effective ministry leadership. You will also take part in a personal discipleship and mentorship program that will allow you to deepen your faith and strengthen the uniqueness and influence of your calling.

This manual is designed to familiarize you with the expectations, responsibilities, and procedures for the intern staff. There is much to learn, and I encourage you to spend the appropriate amount of time to absorb these contents in order to ensure a firm understanding. Please don't hesitate to ask questions of any of us serving alongside you should you need any clarification or assistance.

As with every area of your life, I know you can be counted on to fulfill your internship here at Prestonwood with Kingdom-driven excellence.

Unto the praise of His glory,

A handwritten signature in black ink, appearing to read 'Jack Graham', written in a cursive style.

Jack Graham

...and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.

— 2 Timothy 2:2

PRESTONWOOD INTERN MINISTRY MANUAL

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PURPOSE STATEMENT

The Prestonwood Intern Program exists to provide men and women who have an assurance of God's calling on their lives, practical church ministry experience and leadership training under the supervision and mentorship of the pastors, staff and members of Prestonwood Baptist Church with the goal of launching them into an existing church or helping them to plant new churches.

INTERN MINISTRY PLAN

Since the dawn of the church era and the Apostle Paul's diligent efforts to spread the Gospel by establishing churches throughout the known world, the Christian Church has found its driving energy in Paul's admonition "...and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also." (2 Timothy 2:2) The Prestonwood Intern Program desires to continue in these instructions.

With the knowledge that God has chosen to spread the Gospel around the world through the vehicle of the local church, it is our goal to help those preparing for church ministry by challenging them to engage in valuable ministry training through the Prestonwood Intern Ministry.

Interns function in a unique ministry role at Prestonwood. As you serve, this church will train, teach, and transfer the ministry philosophy of Prestonwood to you so that you may skillfully and more readily fulfill your calling. This local body of Christ desires to continue the legacy of the ministry of Prestonwood through the interns who are trained and equipped for the ministry.

QUALIFICATION FOR PRESTONWOOD INTERN PROGRAM

- Committed follower of Christ
- Assurance of God's call to church ministry
- Must be within 10 years of high school graduation
- Student in good academic standing at a local conservative seminary
- Agreement to the Intern Covenant
- Membership at Prestonwood

PROCESS FOR HIRING INTERN CANDIDATES

1. Candidates for the Intern Program will complete the online Prestonwood Intern Program Questionnaire and Covenant <http://www.prestonwood.org/internq>
2. The Staff Intern Liaison will review the information and the Supervising Staff Minister and/or the Senior Staff Member will schedule an interview time with the candidate.
3. An introduction to our Executive Staff members will follow if needed.
4. The Staff Intern Liaison will authorize the reference collection process.
5. The Staff Intern Liaison will provide the candidate with a link to complete the employment application.
6. The HR department will complete the application approval process then send the candidate a link to the background authorization process.
7. HR will contact the successful candidate and make a formal offer of a paid internship opportunity.

OBJECTIVES OF THE INTERN PROGRAM

- Will be exposed to practical training that enhances theological education
- Learn that ministry is about people
- Learn the importance of discipleship through being disciplined and mentored by a supervising minister
- Foster a desire and vision to build and serve growing, evangelistic churches and awaken the personal capabilities needed for this task
- Learn practical insight to the different ministries within the church
- Cultivate a servant's heart and use spiritual gifts to help build the local church
- Learn the value of both teamwork and hard work
- Be encouraged in your personal walk with the Lord and be stretched to live by faith.
- Add valuable assistance to the ministry of Prestonwood
- Be able to explore opportunities for advancement within Prestonwood, launched to serve in an existing church or help to plant a new church that will influence our culture for Christ

EXPECTATIONS

- Be in good academic standing while pursuing advanced seminary degree
- Uphold guidelines in the Prestonwood Intern Manual
- Abide by the church dress code

Weekday – Business Casual or Business Formal

Saturday Service – Business Casual

Sunday Service – Business Formal

- Observe all ministry assignments and special events assignments
- Be available to assist in other ministry areas as needed
- Actively participate in all intern activities and meetings

GUARDING YOUR INFLUENCE

WORK ETHIC

And whatever you do, in word or deed, do everything in the Name of the Lord Jesus, giving thanks to God the Father through Him.

— Colossians 3:17

- Maintain your commitment to work 25 hours per week as scheduled. This does not include weekend worship service or Bible Fellowship involvement.
- Keep your staff supervisor informed of your whereabouts when you are away from the office.
- Plan your schedule around church-wide events to avoid conflict.
- Be diligent about being prompt for meetings that require your attendance.
- Be faithful in attending all required Prestonwood Intern Ministry events and meetings.

MORAL INTEGRITY

*All things are lawful, but not all things are helpful;
all things are lawful, but not all things build up.*

— 1 Corinthians 10:23

- Guard your integrity by upholding all principles outlined in the Prestonwood Intern Ministry Covenant.
- Work-related meetings with someone of the opposite sex should be brief and should take place in a public setting (such as the Commons).
- Do not go to work-related lunches alone with someone of the opposite sex.
- Relationships with the opposite sex should always exemplify the highest level of conduct. Physical contact with someone of the opposite sex should honor that person and be glorifying to God.

SUPERVISION

- Each intern will report to the assigned Supervising Staff Minister and to the Staff Intern Liaison
- Interns will be given care and supervision by the Supervising Staff Minister for the duration of their internship. They will report directly to that staff member on a daily basis and be involved in that area of ministry.
- The Supervising Staff Minister and the intern are responsible for communicating any changes in the intern's seminary schedules, vacations, and outside speaking engagements with the Staff Intern Liaison.
- All activities, actions, and recommendations, individually and/or collectively, are under the authority of the church and its personnel policies and are subject to approval by the Pastor.

Note: Should an intern experience problems or difficulties with his or her Supervising Staff Minister, the intern should first seek to resolve the issue with that Minister. If the issue remains, the intern should schedule a meeting with the Staff Intern Liaison in order to resolve the issue.

PRESTONWOOD INTERN MINISTRY STAFF

Pastor	Dr. Jack Graham
Staff Intern Liaison	Jarrett Stephens, Teaching Pastor
Supervising Staff Minister	As assigned

SCHEDULE

- Each intern is responsible for coordinating the 25 hour schedule with his/her supervisor. However, as with a full-time minister, interns are always on call and must be flexible in adjusting time off depending upon the needs of the church.
- Interns are expected to work on a full-time basis during the three months of the summer. Seminary classes during the summer (this includes winter and spring **I-terms**) must be approved by the Supervising Staff Minister and the Staff Intern Liaison.
- Because of the demands of seminary and of the Prestonwood Intern Ministry, interns will not be permitted to pursue concurrent employment opportunities.

PLACEMENT

At the end of the specified term of internship, Prestonwood will endeavor to assist those who successfully completed their internship in beginning new ministries. This assistance may take a variety of forms depending upon the individual's needs and circumstances.

It is worthy of note that future recommendations by the Pastor and staff of Prestonwood are valuable in future ministry placement.

MATRICULATION FEE POLICY

Each semester, interns enrolled in seminary will receive \$450.00 to help offset seminary costs. The check is made out to the intern and should be used for tuition, fees, books, etc.

Interns who begin their employment by January 31 will receive a spring semester matriculation check. Interns who begin employment by September 30 will receive a fall semester matriculation check. Interns who leave within 30 days of receipt of their matriculation check will be required to repay the amount in full.

VACATION / TIME AWAY / I-TERMS / DAYS OFF

Interns accrue and are eligible to use paid vacation based on the following schedule:

<u>Length of Employment</u>	<u>Annual Accrual</u>
0 - 7 years	5.00 hours/month to a maximum of 60 hours/year

Vacation is accrued on a monthly basis and prorated according to start date. All accrued vacation time must be used within the calendar year in which it is accrued and will not be paid out if unused. Accrued paid vacation will be paid at termination of employment, but may not be used in lieu of notice of termination.

For further clarification, please refer to the Personnel Manual.

All requests for time away must be made in writing and approved by the Supervising Staff Minister and Staff Intern Liaison.

Interns will be awarded two (2) weekends per year (not related to their regular ministry responsibility - i.e., camps, mission trips, etc...) for speaking engagements. For these special activities, requests must be in writing and approved in advance using the Intern Time Away Form, by the Supervising Staff Minister and the Staff Intern Liaison. The intern and Supervising Staff Minister must insure that such extra participation does not unfavorably impact the performance of regular duties at Prestonwood.

Paid sick leave accrues at the rate of three (3) hours per month of employment, but is not available to a new staff member until three months of employment have been completed.

Interns, on a case-by-case basis with Senior Staff approval, may be allowed to take **I-term courses**. All requests for **I-terms** must be made in writing to the Supervising Staff Minister and the Staff Intern Liaison for approval prior to class registration. While taking an **I-term**, interns are still responsible to make sure their work is done in preparation for the weekend services at Prestonwood.

THE BAPTIST FAITH AND MESSAGE—2000

I. The Scriptures

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

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

II. God

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

A. God the Father

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

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

B. God the Son

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

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

C. God the Holy Spirit

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

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

III. Man

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

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

IV. Salvation

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

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

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

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

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

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

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

V. God's Purpose of Grace

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

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

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

VI. The Church

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

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

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

VII. Baptism and the Lord's Supper

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

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

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

VIII. The Lord's Day

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

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

IX. The Kingdom

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

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

X. Last Things

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

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

XI. Evangelism and Missions

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

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

Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

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

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

XIII. Stewardship

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

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

XIV. Cooperation

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

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

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

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

XVI. Peace and War

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

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

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

XVII. Religious Liberty

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

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

XVIII. The Family

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

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

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

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

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

Prestonwood Intern Ministry



MINISTRY RESOURCES



A BRIEF HISTORY OF PRESTONWOOD BAPTIST CHURCH

Prestonwood Baptist Church began on February 6, 1977 as a mission of Northway Baptist Church, which saw the tremendous need for a vibrant church in North Dallas. The church was planted under the pastorate of Dr. Bill Weber.

Services were held at the Fretz Park Recreation Center for the first two years. On February 24, 1979, Prestonwood moved to its first 700-seat building at the corner of Hillcrest and Arapaho. After experiencing tremendous growth, a 4,000-seat Worship Center was completed in February 1983. The church continued to grow rapidly through the 1980's nearing 11,000 members.

In 1989, Dr. Jack Graham was called as pastor. As God continued to bring people to Prestonwood, it soon became apparent that the existing space would not be sufficient for the growing membership.

In the summer of 1994, with membership topping 14,000, Pastor Graham asked the congregation to join him in seeking God's direction for the future of the church. In August of that year, the church approved the purchase of a beautiful 140-acre site in north Plano, at the intersection of West Park Boulevard and Midway Road.

On Sunday, March 23, 1997, more than 6,000 gathered to celebrate the groundbreaking for Phase One of the Master Plan.

Two years later, on Sunday, May 2, 1999, Prestonwood celebrated its inaugural service in a new 7,000-seat Worship Center. With more than 17,000 attending, it was clear God was still moving and growing the church. In an effort to reach more people with the Gospel of Jesus Christ, Saturday night worship and Bible studies were added. On Sundays, an additional morning service was added.

With membership approaching 22,000, space in the new facilities became limited once again. Pastor Graham led the church in a season of prayer and fasting. *Living Faith*, a call to spiritual awakening, was born. On Nov. 10-11, 2001, more than \$36 million was committed to *Living Faith*. On Jan. 12-13, 2002, Prestonwood celebrated the groundbreaking of Phase II. The grand opening celebration for Phase II, now known as the West Wing, was held on August 16-17, 2003. This addition includes a full-service café, student ministry facilities, a 600-seat chapel and much more.

The third phase of growth is underway as our 26,552 members faithfully engage in *Beyond All Limits*, which will broaden the reach of Prestonwood through television and media, a new children's facility, a dynamic ministry training center, and the opening of the North Campus.

The ability to impact our community for Christ continues to expand as God tremendously blesses our congregation and facilities.

TELEPHONE ETIQUETTE

In order to maintain effectiveness and sensitivity with incoming calls, the following guidelines must be followed:

1. It is vital that you answer your telephone when it rings.
2. You must ensure that your voicemail system is set up correctly ... which includes recording your name and your primary voicemail greeting. If you do not set up your voicemail box correctly - your name and extension will not register in the automated phone directory. Should you have questions about your voicemail, please contact the IT helpdesk at helpdesk@prestonwood.org.
3. Your voicemail script should include the following:
 - Your name
 - Your department
 - A brief message telling the caller that they may leave a message and that you will return the call
 - A brief message telling the caller that they may contact a live person (A sample is provided.)

“If you would like immediate assistance, you may press “0” for the operator.”

4. When answering an outside call, you should always greet and identify yourself by name. For example, “*Good Morning, this is John. How may I help you?*”
5. If you are unable to return a call the same day or the next day, your departmental secretary must place a courtesy call explaining your schedule, offer other help, and/or gather any information that might assist you when you are able to return the call.
6. **Extended Absence** - If you expect to be away from your office for an extended period of time, please change your primary voicemail greeting to indicate how long you will be gone and with directives of how to reach someone else. You, or a designated person, should check your voicemail at least once-a-day when you are away from your office for an extended period of time.
7. **Ongoing** - You should check voicemail at least once an hour and review voicemail throughout the weekend for last minute announcements, messages, schedule changes, etc.
 - While voicemail is an enhancement in our ability to receive telephone calls, it should never be used in lieu of personal contact.
 - Be aware that it is very discouraging for outside callers to believe that their call is not important enough to be returned in a timely, professional manner.

HOSPITAL VISITATION GUIDELINES AND PROCEDURES

A hospital visit is an important aspect of your ministry responsibilities as you are representing our Pastor and the church, and providing much needed words of counsel, prayer, and encouragement.

When making a hospital visit:

Call the hospital to verify that the individual is still admitted and to obtain the room number.

Upon your arrival, gently knock on the door and introduce yourself to let the patient know you are there.

Always be sensitive to the patient's condition – your visit should not be long.

If the patient is asleep or unavailable, simply leave a short note.

When making a visit to someone scheduled for surgery:

Contact the patient or family member at least one day prior to the scheduled surgery and ask if you may go to the hospital to pray for them before the surgery.

Plan to arrive at the hospital at least one hour prior to the scheduled surgery.

Be very sensitive to time – make your visit brief.

When making a visit in the Intensive Care Unit (ICU):

Go to the nurses' station and introduce yourself as a staff member from Prestonwood, and ask their permission to visit this respective patient.

While there, look for family and friends of the patient who might be in the nearby waiting room and offer to pray with them.

PRINCIPLES OF MINISTRY

The Foundation of our Ministry is Character.

“Let each one take care how he builds upon it. For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—each one’s work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward.”

— 1 Corinthians 3:10-14

The Nature of our Ministry is Service.

“If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.”

— John 13:14-16

The Motive of our Ministry is Love.

“For the love of Christ controls us...therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.”

— 2 Corinthians 5:14,20

The Measure of our Ministry is Sacrifice.

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”

— Romans 12:1-2

The Authority of our Ministry is Submission.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.”

— James 4:7-8

The Purpose of our Ministry is the Glory of God.

“For you were bought with a price. So glorify God in your body.”

— 1 Corinthians 6:20

The Tools of our Ministry are the Word of God and Prayer.

“If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.”

— John 15:7

The Privilege of our Ministry is Growth.

“So neither he who plants nor he who waters is anything, but only God who gives the growth.”

— 1 Corinthians 3:7

The Power of our Ministry is the Holy Spirit.

“This is the word of the LORD: Not by might, nor by power, but by my Spirit, says the LORD of hosts.”

— Zechariah 4:6

The Model of our Ministry is Jesus Christ.

“That I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death.”

— Philippians 3:10

PROFILE OF A MINISTER OF THE LORD JESUS CHRIST

by
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A call to serve the Lord Jesus is the greatest calling of all. To be an effective servant of our Savior, several essential characteristics must be cultivated.

A servant of our Lord must be:

1. Spiritually Alive and Growing

He should give evidence of being genuinely converted, of being born again (John 1:12; 3:3-8). This is foundational. One who would lead others to know, love and obey the Lord Jesus must first of all be a spiritual man. He must experience a daily and intimate walk with Jesus Christ. He must understand the ministry of the Holy Spirit, live the Spirit-filled life (Eph. 5:18), and bear the fruit of the Spirit (Gal. 5:22-23). His life should be characterized by the practice of spiritual disciplines such as reading God's Word, prayer, Scripture memory, fasting and personal worship (Heb. 5:12-14). His greatest ambition should be to love God with all his heart, soul and mind (Matt. 22:37). His lifestyle should be one of personal holiness (1 Pet. 1:15-16). Above all else, he should be a man of God (Psalm 1).

2. Biblically Knowledgeable

Since the Bible is the supreme standard for faith and conduct (2 Tim. 3:16-17), he should have a thorough grasp of both the Old and New Testament. He should be familiar with the people, places and themes of biblical history. He should know the Bible in such a way as to be readily able to apply it to everyday issues of life (see Psalm 119).

3. Theologically Grounded

He should have a thorough grasp of theology – biblical, systematic, historical and practical (2 Tim. 2:15). He should know what he believes, why he believes it, and he should be able to articulate his theological beliefs to the church and world (1 Pet. 3:15). The theological depth and maturity of the church will be no greater than that of its leaders.

4. Didactically Prepared

Since preaching and teaching are the primary means by which he will influence others for God, the servant of Christ must be able to interpret, explain, illustrate and apply the Word of God to his generation (2 Tim. 4:1-6). Therefore, he must not only know how to prepare messages which are biblical and Christ-centered but ones which are also clear and understandable. He should be able to proclaim God's Word with passion, clarity and authority. He should know the value of time alone with God in preparation and be disciplined to incorporate that into his life.

5. Historically Informed

A servant to the Church should be knowledgeable about the major persons, events, movements and councils of church history. This should include a thorough awareness of Baptist history in particular. He should be especially knowledgeable about the return to evangelical foundations in the Southern Baptist Convention and why it needed to happen.

6. Evangelistically Active

He should be a personal witness and soul-winner. He should be actively seeking to reach those who are spiritually lost with the gospel of God's grace (Dan. 12:3; Luke 19:10). He should have a list of persons whom he is personally seeking to bring to trust in Christ as Lord and Savior.

7. Mission Minded

Since God loves all the peoples of the world, a servant of Christ should have a growing heart for the evangelization of the world (Matt. 28:16-20). He should be one who prays for missions, supports missions financially and is willing to go as a missionary as God leads. He should experience at least one home mission project and one international mission project early in his ministry.

8. Competent to Lead

Since everything rises and falls on leadership, the minister of the Gospel should be able to help lead a church to fulfill its God-given purpose. He should be able to cast the vision for the church and then motivate and mobilize the church to move forward in fulfilling the vision (Prov. 29:18).

9. People Oriented

He should be able to relate to all kinds of people. He should have a genuine love for all people (Acts 10:34; Gal. 3:28; 1 Cor. 10:33-11:1) and a deep desire to see them grow in the grace of God. He should be a person who continually seeks to develop and grow in his people skills (Eph. 4:15).

10. Administratively Competent

Since effectiveness in ministry is greatly enhanced by involving others in ministry, he should learn to work with a staff of other equipping ministers and support staff. He should be able to supervise, delegate, and evaluate a staff team of ministry leaders as well as lay people (Rom. 12:3-8).

11. Competent to Equip Others for Ministry

Since every Christian has been given spiritual gifts for ministry, the minister should be able to equip others to discover, develop and deploy his spiritual gifts in ministry (Eph. 4:11-16).

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12. Lifelong Student

He should develop study habits which result in his being a student for life. He should have in his personal library no less than 600 books to start!

13. Denominationally Knowledgeable

He should have a thorough understanding of Southern Baptist denominational life and polity. He should be knowledgeable about the work of the Southern Baptist Convention and its various boards and agencies. He should understand the work at the state conventions and associations and how all of these relate to one another in carrying out kingdom enterprises.

14. Culturally Aware

God's servant should be aware of the broader evangelical and theological world and should be willing to relate to other evangelicals in seeking to be salt and light to a culture in decay (Matt. 5: 13-16).