

ENDS Pastor-Training Curriculum

The Mentor's Assessment Booklet

Learning outcomes and competency assessments for all 17 modules — how a pastor demonstrates readiness

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DRAFT v0.1 — the competency bar for every module, pulled from the Module Guides, in one place for the mentor who verifies a pastor's readiness. A module is passed by demonstration, not attendance. Awaiting theological review (James Bell).

Each module below gives the **learning outcomes** (what the pastor should be able to do) and the **competency assessment** (exactly what he must demonstrate, how the mentor verifies it, and the 'not yet' path). Regional specifics remain [PARTNER INPUT REQUIRED].

Module 01 — The Story of God · Phase I

Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can tell the whole biblical story from creation to the prophets' hope as one connected oral account, in order, in under fifteen minutes.
2. The pastor can name and tell each story in the fixed set, with its one-line handle.
3. The pastor can trace the single promise as it widens — from Genesis 3:15 through Noah, Abraham, Sinai, and David — saying how each stage carries it forward.
4. The pastor can explain the exodus as the pattern of redemption: bondage, a substitute lamb, blood, and deliverance to belong to God.
5. The pastor can show how the story points beyond itself to a coming King and a new covenant, without importing the New Testament or flattening the Old.
6. The pastor can check a telling against the text — naming what was added, dropped, or twisted — and correct it.
7. The pastor can recite the module's memory verses accurately, from memory, in the mother tongue.

Competency Assessment

A module is passed by demonstration, not attendance.

What must be demonstrated (all four):

1. **The whole story, from memory.** The pastor tells the story from creation to the prophets' hope as one connected oral account, in the right order, in roughly ten to fifteen minutes, no notes.
2. **Every beat present.** The telling includes each stage of the fixed set — creation, fall with the first promise, Noah, Abraham, the provided lamb, exodus, Sinai, the land and David, exile, the prophets' hope — none skipped.
3. **The widening promise.** On the mentor's prompt, the pastor traces the one promise as it widens from Genesis 3:15 through Noah, Abraham, David, and the prophets.
4. **The forward lean.** The pastor shows that the story points beyond itself to a coming King and a new covenant, without collapsing the Old Testament into the New.

How the mentor verifies: The mentor listens to a live oral telling — ideally to a small group or a real listener, not only to the mentor — with the text open for an accuracy check. Checklist: Are all the beats present and in order? Is the exodus told as the pattern of redemption? Is the promise traced as one widening line? Are the facts accurate to the text? Does the telling point forward without importing the New Testament?

What "not yet" looks like:

- Whole beats are missing (commonly Noah, the exile, or the prophets), or the order is scrambled.
- The stories are told as separate lessons with no connecting promise.
- The exodus is a mere rescue with no lamb, no blood, no substitution.
- Facts are added or changed — invented details, a wrong name, a twisted outcome.
- The Old Testament is swallowed by the New: Jesus is read into every scene rather than the story told as it stands and shown where it leans.

Remediation path: Return to the session that grounds the gap — Session 4 for a missing Noah, 7 for a thin exodus, 10 for the exile, 11 for the prophets, 12 for a story that will not hold together. Re-practice orally, run a fresh accuracy check, then reassess only the part that was "not yet." A single weak beat does not require repeating the module.

Module 02 — The Gospel of the Kingdom · Phase I

Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can state the gospel from memory in under two minutes, naming Christ's death for sins, burial, and resurrection (1 Corinthians 15:3–4).
2. The pastor can tell the death and resurrection of Jesus as a connected oral account, drawing rightly on all four Gospels as one witness.
3. The pastor can explain the cross in both directions — substitution (Christ in our place) and victory (Christ over the powers) — without collapsing either one.
4. The pastor can distinguish repentance and faith from ritual transfer and charm-trading, and say why the difference matters for salvation.
5. The pastor can speak of Christ's authority over the spirits without paganizing him — treating him as Lord, not as a stronger spirit to be managed.
6. The pastor can name at least three counterfeit gospels common to his region and show, from Scripture, where each one departs from the true gospel.
7. The pastor can give a faithful first answer to the five most common local objections to the gospel.

Competency Assessment

A module is passed by demonstration, not attendance.

What must be demonstrated (all four):

1. **The gospel from memory.** The pastor states the gospel in under two minutes, including Christ's death for sins, burial, and resurrection, and the call to repent and believe. No notes.
2. **Both sides of the cross.** In the same telling or on the mentor's prompt, the pastor explains the cross as substitution and as victory, in his own words, without collapsing one into the other.
3. **The line against counterfeit.** The pastor names one local counterfeit (folk religion in Christian words, prosperity teaching, or syncretism) and shows from Scripture where it departs from the gospel.
4. **A first answer to an objection.** The mentor raises one of the five local objections; the pastor gives a respectful, faithful two-sentence first answer.

How the mentor verifies: The mentor listens to a live oral telling — ideally before a small group or a real listener, not only the mentor — using a simple checklist: Are the four facts present and in order? Are both substitution and victory named? Is Christ treated as Lord, not a managed power? Is the counterfeit line drawn from Scripture? Is the objection answered with gentleness and truth?

What "not yet" looks like:

- The telling omits the resurrection, or treats the cross as a defeat rather than a chosen sacrifice.
- Only victory is named and sin goes unmentioned — or only guilt is named and the powers go unmentioned.
- Christ is presented as a stronger charm or spirit to be used, or faith as a technique that transfers benefit.
- The counterfeit is condemned by feeling, with no text.

Remediation path: Return to the session that grounds the gap — 5 or 6 for a one-sided cross, 7 for a missing resurrection, 8 for ritual language, 9 for a paganized Christ, 10 for the counterfeit lines. Re-practice orally with the mentor, then reassess only the part that was "not yet." One weak area does not require repeating the whole module.

Module 03 — Conversion, Calling & Character · Phase I

Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can tell his own conversion honestly — what he was, what God did, and what changed — and ground his assurance in Christ's finished work, not in his feelings or his performance.
2. The pastor can explain, from Scripture, the grounds of assurance and the difference between true assurance and both false peace and needless doubt.
3. The pastor can describe the marks of a genuine call to lead — inward desire, evident gifting, spiritual fruit, and the confirmation of a church — and can say honestly where he stands against each.
4. The pastor can walk through 1 Timothy 3 and Titus 1 line by line and apply each qualification to his own life without flinching or excusing.
5. The pastor can name his own besetting sins and the specific guards he is placing around money, purity, and pride — the three that most often destroy a shepherd.
6. The pastor understands that a leader's private life and public life must be one life, and can describe how he will stay accountable where no peers are near.
7. The pastor's spouse, where culturally possible, has been heard — and the pastor can speak honestly about the state of his home as the first test of his fitness to lead.

Competency Assessment

A module is passed by demonstration, not attendance. Here the "competency" is unusual: it is not a skill performed but a self known truly and a character that can bear weight. The mentor is verifying honesty, self-knowledge, and fitness — not polish.

What must be demonstrated (all five):

1. **A credible testimony.** He tells his own conversion — what he was, what God did, what changed — with Christ as the hero, and grounds his assurance in Christ's finished work, not his feelings or performance.
2. **Sound assurance.** He can explain the grounds of assurance and tell true assurance apart from false peace and needless doubt, first in himself and then for others.
3. **An examined call.** He can name the four marks of a call and say honestly where he stands against each, receiving the church's and mentor's assessment without defensiveness.
4. **The mirror faced.** He has walked through 1 Timothy 3 and Titus 1 with a mentor, naming without excuse the qualifications that need growth, and can show real steps on at least the sharpest one.
5. **Character guarded.** He names his besetting sins and has put actual, keepable guards around money and purity, with a person who will know if he breaks them — and, where possible, his home has been heard from.

How the mentor verifies: The mentor hears the testimony live, hears the man reason about assurance, walks the qualification lists with him personally, and gathers — where culturally possible and safe — a word from the household. The decisive question is not "Is he impressive?" but "Is he honest about himself, and can his life carry the office?" This assessment may rightly end in one of three outcomes, all recorded plainly: **confirmed** to go forward, **held** to grow in a named area with a set time to reassess, or **redirected** to a calling of service rather than lead.

What "not yet" looks like:

- The testimony centers on the man's drama or is inflated beyond the truth, or assurance rests on feelings and performance.
- He cannot tell false peace from true assurance, or he treats all doubt as proof of lostness.
- He resents examination, excuses the qualifications he lacks, or insists on leading against the counsel of mentor and church.
- He cannot or will not name a besetting sin, or his "guards" are vague intentions with no one to hold him.
- The state of his home plainly contradicts the qualification to manage his own household well.

Remediation path: The gap determines the path. A weak grasp of assurance returns to Sessions 3–4. Confusion about the call returns to 5–6. Unfaced character issues return to 7–10 and, crucially, to real time and accountability, not merely more teaching — character grows by grace over months, not by a repeated lecture. Where the home is in genuine trouble, the man is held (not shamed)

and supported before any question of office proceeds. Redirection to service is not remediation to be overcome; it may be the right and final answer, received as honor.

Module 04 — Disciplines of the Shepherd · Phase I

Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can explain, from Scripture, why the disciplines are means of grace and not works that earn salvation.
2. The pastor keeps a daily habit of prayer, and can pray aloud using the Lord's Prayer and a psalm as his scaffold.
3. The pastor can carry one text through a whole day without a page — reciting, muttering, praying, and obeying it — and describe biblical meditation as filling the mind with the word, not emptying it.
4. The pastor can distinguish Christian fasting from the merit-earning or spirit-appeasing fasting already present in his culture.
5. The pastor can explain sabbath rest as an act of trust in God who sustains the work, not in the shepherd who labors.
6. The pastor leads simple family worship in his own household — a reading or telling, a song, and prayer — teachable without a book.
7. The pastor has built a personal rule of life he can sustain in isolation, and knows how to guard his soul and stay accountable at a distance.

Competency Assessment

A module is passed by demonstration, not attendance. Because these are habits, the assessment looks for a rhythm being lived, not a lecture about rhythms.

What must be demonstrated (all five):

1. **Grace, not works.** He explains, from a text, why the disciplines are means of grace and not a way to earn God's favor.
2. **Prayer in practice.** He prays aloud with evident habit, using the Lord's Prayer and a psalm, and intercedes for named people from his flock.
3. **A text carried without a page.** He recites a passage from memory and shows the four steps — memorize, mutter, pray, obey — with one real act of obedience it produced.
4. **Family worship led.** By credible report from the household, and where possible direct observation, he has led simple family worship — a passage, a song, a prayer.
5. **A sustainable rule.** He states a personal rule he is actually keeping — daily and weekly — including how he fasts with wisdom, guards rest, and stays accountable.

How the mentor verifies: The mentor hears the pastor pray and recite live, hears him explain the grace-basis from Scripture, and gathers a credible account of the home — ideally a word from the household. Checklist: Is prayer a habit or a performance? Is a real text carried and obeyed? Is fasting seeking God, not merit? Is rest framed as trust? Is the rule small enough to keep and real enough to matter?

What "not yet" looks like:

- The pastor treats the disciplines as a ladder that earns favor, or a scorecard that condemns him.
- Prayer is only a public performance, with no evidence of daily habit.
- He can define meditation but cannot carry one text through a day or name any obedience.
- Fasting is understood as merit-earning or spirit-appeasing, not as seeking God.
- There is no family worship, or the "rule" is so heavy it has collapsed or so vague it never began.

Remediation path: Return to the session that grounds the gap — Session 1 for the grace-basis, 3–4 for prayer, 5–6 for meditation, 7–8 for fasting, 9 for rest, 10 for family worship, 11 for isolation. Re-practice the habit for more days, not merely re-explain it, then reassess only the part that was "not yet." A single weak habit does not require repeating the whole module.

Module 05 — Hearing the Book — Oral Hermeneutics · Phase II

Learning Outcomes

By the end of this module:

1. The pastor can ask any passage the three questions in order — what does it say, what did it mean, what does it require — and show his work aloud.
2. The pastor can use a passage's own context — verses around it, whole book, whole story of Scripture — as his commentary, without a book.
3. The pastor can name the genre of a passage (narrative, law, psalm, prophecy, epistle) and read it according to its kind.
4. The pastor can read narrative for its point without moralizing every detail, and a parable for its one thrust without allegorizing every part.
5. The pastor can distinguish what a text meant then from what it requires now, without adding to or taking from the Word.
6. The pastor can test an interpretation by the rule of the whole — letting clear Scripture guide unclear, and reading every passage toward Christ.
7. The pastor can interpret and teach an unseen passage before the cohort, giving and receiving correction from the text, and defending his reading from context alone.

Competency Assessment

What must be demonstrated (Session 14). Before the cohort, with an unseen passage assigned on the day, the pastor must:

1. Name the genre and say how it should be read.
2. Show what the passage says — accurate observation, no invention.
3. Show what it meant in its context, using the text around it, no outside book.
4. State what it requires now, drawn from the meaning and not bolted on.
5. Show that his reading agrees with the whole of Scripture and does not rest on one lonely verse.
6. Teach it clearly enough that an oral learner could retell the main point.
7. Defend the interpretation under the cohort's questions, from context alone.

How the mentor verifies. The mentor listens with the seven marks as a checklist and asks at least two pressing questions from the context to test whether the reading holds. The passage must be genuinely unseen; pass is by demonstration, not by attendance.

What "not yet" looks like. The man imports a meaning the text will not carry; builds on a single verse against the whole; reads a psalm as a law; cannot say what a passage meant before what it means to him; or collapses under a fair question. None of these is failure of the man — it is a reading not yet ready.

Remediation path. Return to the weak link: more modeled cycles in the genre that broke down (Sessions 7–11), more context walks, and paired correction until he can defend a fresh passage calmly. He re-sits with a new unseen passage; there is no cap on attempts, and the standard does not move.

Module 06 — Doctrine I — God, Christ & Spirit · Phase II

Learning Outcomes

By the end of this module:

1. The pastor can state, in his own words, that there is one God in three persons — Father, Son, and Holy Spirit — without collapsing the three into one or splitting God into three gods.
2. The pastor can show from at least three passages that Jesus Christ is fully God, and from three that He is fully man, and explain **why both natures are needed** for the gospel to save.
3. The pastor can tell the cross and resurrection two ways — the penalty He bore in our place, and the victory He won over sin, death, and the evil one.
4. The pastor can teach that the Holy Spirit is God and a person, not a force to be used.

5. The pastor can name the Spirit's work (new birth, indwelling, assurance, fruit, power) and test a claimed sign against Scripture.
6. The pastor can recite the module's confession from memory in his mother tongue, and lead his people to say it.
7. The pastor can answer, gently and truly, the most common local objection to the Triune God and to Christ.

Competency Assessment

A pastor passes Module 06 by **demonstration**, verified by his mentor, not by attendance.

What must be demonstrated:

1. **Confess the Trinity** — in his own words, unprompted: one God in three persons, each fully God, the three not confused and not divided. He must avoid both errors when the mentor probes ("So is Jesus just God wearing a mask?" / "So are there three gods?").
2. **Christ, fully God and fully man** — at least three passages for each, from memory, and **why both are needed** for the gospel to save.
3. **The cross, two ways** — substitution and victory, each in plain speech a farmer would follow, without borrowed technical words.
4. **The Holy Spirit** — state that He is God and a person, name at least three of His works, and run one claimed sign through the two tests.
5. **The confession** — recite it from memory in the mother tongue and lead the group call-and-response.

How the mentor verifies: by ear, in a live oral examination, and by watching the pastor teach one point to a real group during field practice. The mentor works from a simple checklist, asking follow-up questions until satisfied the understanding is the pastor's own, not a memorized surface.

What "not yet" looks like: collapsing the persons into one, or splitting God into three; saying Jesus is God but not why His humanity matters (or the reverse); telling the cross only as victory or only as penalty; treating the Spirit as a force; reciting the confession without being able to walk any line back to a text. **Remediation:** the mentor names the one gap, assigns the texts that close it, and re-examines only that point after further field practice. There is no shame in "not yet" — a pastor sent out half-sure of who God is passes that uncertainty to a whole village.

Module 07 — Doctrine II — Sin, Salvation & the Church · Phase II

Learning Outcomes

By demonstration, not attendance, the pastor can:

1. Explain sin as rebellion against God, distinct from misfortune, weakness, or mere shame, from Genesis 3 and Romans 3.
2. State justification by faith alone in one clear sentence, and defend it against adding works, ritual, or payment.
3. Describe the great exchange from 2 Corinthians 5:21 without notes.
4. Lay out the pattern of conversion in Acts (hear, repent, believe, be baptized, belong) and explain why the order matters.
5. Teach believers' baptism as union with Christ and public confession, guarding it from ritual power.
6. Name and defend the four marks of a true church, and test a gathering against them.
7. Walk through loving church discipline as a path toward restoration.
8. Teach church membership as covenant belonging that engages kinship and honor rightly.

Competency Assessment

A module is passed by demonstration, not attendance. To pass, the pastor must do all five before his mentor:

1. **Tell the arc from sin to church without notes** in about ten minutes: sin as rebellion, justification by faith alone, conversion and baptism, the marks of a true church. The mentor listens for accuracy, order, and plainness.
2. **State justification by faith alone in one sentence**, then defend it against three added conditions the mentor names (a good work, a ritual, a payment).
3. **Explain the great exchange (2 Cor 5:21)** using only two objects, so an oral learner could repeat it.

4. **Test three gatherings against the four marks** and say which is a church and why.
5. **Walk step one of Matthew 18** in a live role-play, keeping both the wall and the welcome.

How the mentor verifies: a simple checklist of the five tasks, the live demonstration, and two follow-up questions per task to confirm understanding, not mere recitation. Where possible a second trainer observes and agrees.

What "not yet" looks like: sin described as misfortune or only as shame; faith made one condition among several; baptism taught as the thing that saves; a crowd called a church because it is large or lively; discipline used as punishment with no path to restoration.

Remediation path: the mentor names the gap, assigns the sessions that address it (Sessions 5–6 for a works-mixed gospel, Sessions 11 and 13 for a weak view of the church), and re-tests only that task after more field practice. No pastor advances to Phase III with a works-mixed gospel or a crowd-for-church confusion uncorrected.

Module 08 — Teaching the Word — Storying & Retention · Phase II

Learning Outcomes

By the end, the pastor can:

1. Tell any of the twelve gospel-set stories from memory, in his own words, keeping every load-bearing fact accurate.
2. Explain and apply the accuracy covenant: what may be paraphrased and what must never change.
3. Select and sequence a story set for a specific audience and purpose.
4. Lead the listener-retell loop so hearers can retell a story the same day.
5. Compose or adapt a call-and-response line that carries sound doctrine [form is PARTNER INPUT REQUIRED].
6. Work with a local song-maker to set a truth of Scripture to a local musical form [PARTNER INPUT REQUIRED].
7. Teach a mixed audience — children, seekers, elders, women and men, literate and non-literate — without losing any group.
8. Test retention and correct error gently, without shaming the hearer.

Competency Assessment

A pastor passes Module 08 by demonstration, not attendance.

What must be demonstrated:

1. **Tell three stories, drawn at random** from the twelve, from memory, keeping every load-bearing fact accurate.
2. **Recite** four of the eight memory verses word-for-word.
3. **Run one listener-retell loop** live: tell a story, have a hearer retell it, and correct one error without shaming.
4. **Show the practicum record:** the set was taught in the village, and at least three hearers retold at least three stories with the load-bearing facts intact.
5. **State the accuracy covenant** in his own words and name what may and may not change.

How the mentor verifies: the mentor holds the open Bible during the tellings and checks each load-bearing fact against the text. He hears the retell loop in person. He reviews the practicum record and, where possible, speaks with one village hearer directly. Song and call-and-response are assessed for doctrinal soundness, not musical polish. [PARTNER INPUT REQUIRED to confirm a village hearer may be interviewed.]

What "not yet" looks like: a story missing or bending a load-bearing fact (e.g. the people, not God, providing the lamb; the resurrection softened to a memory or a spirit); a retell test that was skipped or invented; correction given in a way that shamed a hearer.

Remediation path: re-work the failed story by the backbone method with the mentor; re-run the retell test with real hearers; re-present within an agreed period. No pass is recorded until the demonstration is clean. Falsifying a practicum record is a matter of character, not skill, and is referred to the mentor for pastoral counsel before any reassessment.

Module 09 — Planting the House Church · Phase III

Learning Outcomes

By the end of the module, the pastor can:

1. Explain from Luke 10 what a person of peace is and how he will recognize one in his own context.
2. Pray the Luke 10:2 posture — that the harvest belongs to the Lord, who alone sends laborers.
3. Lead a first gathering simple enough for a new believer to repeat within a week.
4. Name the five marks of healthy DNA (Word, prayer, table, generosity, witness) and show where each appears in a home gathering at meeting one.
5. State from Scripture what makes a gathering a true church — Word, ordinances, loving discipline, mutual love — not merely a meeting.
6. Identify the three common plant-killers (dependency, foreign forms, the one-man show) and name one guard against each.
7. Discern, from Luke 10 and Acts 14, whether to stay in, hand over, or move on from a gathering, and account for a real gathering's health to a mentor.

Competency Assessment

The competency: *The pastor has planted or strengthened one real gathering and can lead it and account for its health.*

To pass, the trainee must demonstrate to his mentor:

1. **A real gathering exists** — it has met more than once during the module, with named people, in a home or equivalent local space. The mentor verifies by visiting, or by a firsthand report from someone present, plus the oral log.
2. **He can lead a reproducible first gathering** — the mentor watches him lead or narrate one built only on a told passage, prayer, and shared food, with nothing requiring a book or money.
3. **He can name and locate the five DNA strands** in his gathering, and name the weakest.
4. **He can name the four marks of a true church** and say honestly which are present and which are still forming.
5. **He can identify the three plant-killers** in his own gathering and state one concrete guard against each.
6. **He can say which road — stay, hand over, or walk on — his gathering needs now**, defended from Luke 10 or Acts 14.

How the mentor verifies: direct observation or firsthand report of the gathering; an oral defense covering points 2–6; and confirmation that at least one other believer is being trained toward leadership.

What "not yet" looks like, and remediation:

- *No gathering has met, or it exists only on paper.* Extend the field window; the mentor accompanies the trainee to the household and helps him hold meeting one. Do not pass on intention.
- *The gathering depends on the trainee alone, on outside money, or on imported forms.* Name the plant-killer, set one corrective step, and re-assess next field window.
- *He can run the meeting but cannot explain the DNA or marks.* Repeat Sessions 5–8 orally until he can teach them back.

Attendance never substitutes for demonstration. A trainee who attended every session but has no gathering has not passed.

Module 10 — Shepherding God's Flock · Phase III

Learning Outcomes

By the end, the pastor can:

1. State the shepherd's posture from 1 Peter 5 in his own words — willing, not compelled; gentle, not domineering; a servant, not an owner of the flock.
2. Sit with a suffering person and give comfort by presence and Scripture, without importing outside counseling jargon.

3. Match his care to the condition — warn the idle, encourage the fainthearted, help the weak, be patient with all (1 Thessalonians 5:14).
4. Mediate a conflict between believers so it is resolved without factions and without either party losing all honor.
5. Walk the steps of restorative discipline from Matthew 18, aiming at recovery, and know when to remove and when to reaffirm love.
6. Shepherd a person through spirit fear, bondage, and a household divided by a costly confession — with Scripture, not imported technique or syncretism.
7. Name the errors that wound a flock: harshness, neglect, favoritism, and building a following around himself.
8. Know which questions to carry to a senior national pastor and the elders rather than answer alone.

Competency Assessment

A pastor passes by demonstration, not attendance. Because this module handles real people, the mentor assesses **how the pastor cares** — watching real and role-played encounters, never by written test alone.

What must be demonstrated:

1. **State the shepherd's posture** from 1 Peter 5 in his own words, and name honestly the temptation nearest to him.
2. **Give comfort by presence and Scripture** in a live or role-played encounter: listen before speaking, weep with the weeping, bring one fitting text, avoid imported jargon.
3. **Mediate a conflict** (Teaching Case A or a real one) so both sides are heard, no faction forms, and neither party is shamed in a way the culture cannot forgive.
4. **Walk the steps of restorative discipline** from Matthew 18 aloud and in order, naming the goal at each step, and state when a body must remove and how it must reaffirm love on return.
5. **Shepherd two of the three frontier trials** (spirit fear, bondage, divided household) in role-play, using Scripture and Christ's victory rather than counter-ritual or shame, and knowing what to renounce and what to refer.
6. **Show the field record:** real care given between sessions — one strayed sheep sought, one grief attended, one peace pursued, one hard case carried up — reported honestly and with confidences kept.

How the mentor verifies: he observes the encounters directly, holding the open Bible to check the text is used rightly. He reviews the field record and, where it can be done without breaking a confidence, confirms real care was given. He listens above all for posture — willing, gentle, seeking, restoring — because a pastor may know every step and still shepherd like a hireling.

What "not yet" looks like: counseling that lectures a grieving person instead of sitting with him; conflict "resolved" by taking a side, or by shaming a party into silence; discipline used to punish rather than restore, or neglected so open sin is ignored; fighting spirit fear with a Christian charm, or scorning the addict instead of helping the weak; pushing an opposed convert into needless danger; deciding the polygamy case alone; a fabricated report, or a confidence betrayed.

Remediation path: re-teach the failed area with the mentor; re-do the encounter under observation; extend thin field practice and report again. A betrayed confidence or a fabricated report is a matter of character, not skill, and is referred to a senior national pastor for pastoral counsel before any reassessment. No pass is recorded until the demonstration is clean.

Module 11 — Worship, Baptism & the Lord's Table · Phase III

Learning Outcomes

By the end, the pastor can:

1. State from John 4 what worship is — the heart bowed before God in spirit and truth, not tied to a place, a building, or a foreign form.
2. Lead a full house-church gathering from a simple, repeatable pattern — Word, prayer, table, song — using nothing a new believer could not carry to the next village.
3. Teach believers' baptism as union with Christ's death and resurrection, and lead it in its biblical mode, guarding it from the error that the water saves by its own power.
4. Discern who is ready for baptism, and counsel a candidate through counting the cost of confessing Christ where it is costly, refusing both cowardice and reckless defiance.

5. Lead the Lord's Table with right meaning — remembrance, communion, proclamation, and hope — over common elements the village can always supply.
6. Fence the Table rightly: call the church to self-examination and guard it from open sin and division, without ever barring the weak, the doubting, or the repentant.
7. Lead singing that carries the Word in the people's own musical forms, so the whole church, including children, stores the gospel by heart.
8. Hold reverence in a small, full, distracting home, and name the hard cases he must carry to a senior pastor rather than settle alone.

Competency Assessment

A pastor passes Module 11 by demonstration, not attendance. Because this module is about leading, the mentor assesses **what the pastor does** — watching a real or fully role-played gathering with the Bible open — never by written test alone.

What must be demonstrated:

1. **Lead a full house-church gathering** — Word, prayer, table, song — that a new believer could reproduce in the next village, with nothing that gates.
2. **Teach believers' baptism** — its meaning and mode — plainly, guarding it from the error that the water saves by its own power, and counsel a candidate through counting the cost.
3. **Lead the words of institution** over common elements, naming remembrance, communion, proclamation, and hope, without making the Table a repeated sacrifice or a charm.
4. **Fence the Table rightly:** call the church to self-examination, keep back open unrepented sin and unreconciled division, and never bar the weak, the doubting, or the repentant.
5. **Lead a memory verse or gospel beat as a song** in a reproducible form the whole gathering can carry. [PARTNER INPUT localizes the musical form.]
6. **Hold reverence** in a small, full, distracting space — welcoming the children and importing no foreign formality.
7. **Name the hard-case questions** he would carry to a senior national pastor and to James Bell — scarce water for immersion, the timing and danger of a costly baptism, a disputed communicant — rather than settle them alone.

How the mentor verifies: he observes the gathering and the ordinances directly, holding the open Bible to check that each is led according to the text. He reviews the field log and, where it can be done without breaking a confidence, confirms a real gathering was led and a real candidate counseled. He listens above all for three things — that the worship was God-centered, that it was reproducible, and that reverence was real — because a pastor may know every part and still lead like a performer.

What "not yet" looks like: a gathering built on gates only the pastor can supply; baptism taught as washing the soul, or pushed as reckless defiance, or withheld from a true believer out of fear; the Table led as a re-sacrifice or a charm, fenced so tightly the weak are turned away, or so loosely that open sin communes; worship made a performance of the pastor's voice; children scolded out, or a foreign formality imported; a hard case ruled alone.

Remediation path: re-teach the failed area with the mentor, and re-do the encounter under observation; where field practice was thin, extend it and report again. A ruling made alone on a hard case that should have gone up — a scarce-water baptism, a disputed communicant — is corrected before any pass, because it is a matter of a pastor knowing his limits, not only his skill. No pass is recorded until the demonstration is clean.

Module 12 — Suffering, Persecution & Perseverance · Phase III

Learning Outcomes

By the end, the pastor can:

1. Explain from the New Testament why suffering belongs to following Christ — not failure or God's absence, but a share in Christ's path and a promise to His servants.
2. Distinguish wisdom from recklessness under threat — Scripture both sends sheep among wolves and tells them to be wise as serpents; fleeing, hiding, staying, and speaking are each right at the right time.

3. Lead a gathering with basic, reproducible care for its safety, communications, and records, light enough for any believer to keep.
4. Care for the family of an imprisoned, missing, or killed believer, and steady a frightened or grieving church.
5. Teach and model the forgiveness of persecutors as a witness, refusing revenge and bitterness.
6. Hold his own soul through the ordinary means — the Word in the heart, prayer, the fellowship of the church, hope fixed on Christ's return.
7. Produce and defend a simple security-and-care plan for his own congregation, written or memorized, and name the decisions too heavy to make alone.

Competency Assessment

The published competency is **a written or memorized security-and-care plan for the pastor's own congregation**. He passes by producing and defending it before the [NATIONAL-PASTOR TEACHER] and mentor — never by attendance, never by written test alone. Because the setting is dangerous, the plan may be **kept in memory rather than on paper**, and the oral form is fully honored.

What must be demonstrated:

1. **A sound theology of suffering** — from Scripture, in his own words, without treating suffering as God's absence, as punishment, or as a thing to be sought.
2. **Wise discernment** — for a range of threats he reasons through speak, move, hide, or stay, names what must never be denied, and says whom he would consult rather than decide alone.
3. **Care of the gathering** — a general, reproducible plan for safety, communications, and records, light enough for another believer to keep and holding no dangerous specifics on paper.
4. **Care of families and the grieving church** — a concrete way the body, not the pastor alone, stands by the imprisoned, the bereaved, and the frightened.
5. **Forgiveness of persecutors** — he can teach it and gives evidence he is living it.
6. **His own perseverance** — he names the means keeping his soul and shows he is using them.

How the mentor verifies: the [NATIONAL-PASTOR TEACHER] and mentor hear the plan and question it — the open Bible for the theology, lived experience for the wisdom — testing three things: biblically sound, reproducible without the pastor, and prudent without being reckless or fearful. Where the plan is held in memory, they hear it recited. Without breaking a confidence, they confirm the field practice was real.

What "not yet" looks like: suffering taught as God's absence, mere punishment, or something to provoke; a plan that depends wholly on the pastor, or writes down what would endanger the church; recklessness dressed as courage, or fear dressed as wisdom; families left to the pastor alone or forgotten by the body; forgiveness preached but plainly not practiced; a soul with no means tending it; a man who would make every hard call alone.

Remediation path: the teacher re-teaches the weak area from Scripture and testimony, and the pastor reworks and re-presents the plan. Where field practice was thin or a confidence mishandled, it is corrected before any pass. A pattern of recklessness or self-reliance is addressed as a matter of the man before the plan. No pass is recorded until the demonstration is sound.

Module 13 — The Pastor's Household · Phase III

Learning Outcomes

By the end, the pastor can:

1. Explain from 1 Timothy 3 and Titus 1 why his household is a qualification for the office, without treating a hard family as automatic disqualification.
2. Describe and begin practicing marriage as the first congregation — loving his wife as Christ loved the church, leading by sacrifice, not by weight of authority.
3. Name the pattern of raising children in the discipline of the Lord without provoking them, so the ministry is a gift to them and not a thief.

4. Hold money with contentment and honesty — receiving support without greed, keeping accounts anyone may see, and weighing bi-vocational work rightly.
5. Build concrete integrity guards into his life: never alone with temptation, never unaccountable to brothers, never entitled to what is not his.
6. Lead his household's worship and witness so the watching village sees the gospel lived, not merely preached.
7. Name the household sins that end ministries — Eli's slackness, Ananias's hidden lie, the entitled heart — and the safeguard against each.
8. Distinguish what he can carry himself from what he must bring to his mentor and network, refusing the isolation in which most falls happen.

Competency Assessment

What must be demonstrated to pass (by demonstration, not attendance): Before his mentor, the pastor must (a) explain from 1 Timothy 3 and Titus 1 why his household qualifies or disqualifies him, without treating a hard family as automatic disqualification; (b) present a concrete household plan covering marriage, children, and money that is specific and already in practice; (c) state his three integrity walls — never alone, never unaccountable, never entitled — with a real rule under each and a named brother who checks them; and (d) give evidence from the practicum that at least the marriage rhythm and family worship were actually done.

How the mentor verifies: He listens for specifics, not slogans, and cross-checks with the accountable brother named, and (where present and willing) with the spouse. Kept commitments over the module's weeks are the proof; a good speech in the room is not.

What "not yet" looks like: Vague intentions with no kept practice; a plan only on paper; integrity walls with no accountable person attached; a home the pastor will not let anyone see into; treating a hard child or marriage strain as either shameful secret or automatic disqualification.

Remediation path: The mentor pairs the pastor with a seasoned married pastor for a further cycle of the field practice, focuses on the weakest wall, and reassesses. A pattern of neglect, harshness, hidden money, or purity risk is carried — with the pastor's knowledge — to the network and to James Bell before he advances to Phase IV. Formation, not shame, is the aim; but the office is not conferred on an ungoverned house.

Module 14 — Training Trainers — 2 Timothy 2:2 · Phase IV

Learning Outcomes

By the end, the pastor can:

1. State the four-generation vision of 2 Timothy 2:2, and explain why his training is unfinished until it reaches a fourth generation.
2. Name two apprentices and defend the choice by faithfulness, availability, and teachableness — and by biblical character — not by kinship, wealth, or gift.
3. Transfer a portion of the oral master-set and verify it by back-translation, so nothing is added, lost, or bent.
4. State the accuracy covenant: what may be localized, and what must never change.
5. Move from teaching to coaching — draw an answer out instead of giving it, and let the apprentice lead real ministry.
6. Let an apprentice fail in a small, safe way, and debrief it so the man is restored, not shamed.
7. Trace his four generations — himself, his two, their apprentices, the fourth — and name the weakest link.
8. Design a reporting rhythm that strengthens without creating dependence, and speak the charge of release.

Competency Assessment

A pastor passes by demonstration, not attendance. Multiplication cannot be tested by a lecture; the mentor watches the pastor actually train.

What must be demonstrated:

1. **Name and defend the two** — by faithfulness, availability, teachableness, and the character of 1 Timothy 3 and Titus 1, saying honestly where he resisted choosing by kinship, wealth, or gift.

2. **Transfer and verify** — he hands a portion of the master-set to an apprentice orally, who back-translates it accurately (nothing added, lost, or bent) with the mentor holding the open text.
3. **State the accuracy covenant** — what may be localized (tongue, tune, illustration, gathering order) and what must never change (the text, the gospel, the doctrine of the Statement of Faith).
4. **Coach, do not teach** — the apprentice teaches while the pastor draws the answer out by questions, then debriefs a failure so the man is restored, not shamed.
5. **Map the four generations** — himself, his two, their apprentices, and the fourth; the weakest link; one step to strengthen it.
6. **Release without dependence** — a reporting rhythm that strengthens without binding, and the spoken charge of release.

How the mentor verifies: he observes the transfer and coaching directly, Bible open, checking the text is handed on rightly and that the pastor coaches rather than lectures. He listens for drift in the back-translation, weighs the choice against character rather than talent, and above all listens for a man who is giving the work away — for a pastor may know every step and still hoard the following around himself.

What "not yet" looks like: apprentices chosen by blood or usefulness; a transfer that drifts, adds, or trims the text and passes uncorrected; localizing that changes the gospel, not the form; coaching collapsed back into lecturing; correction that shames; a plan that stops at the third generation; reporting that binds a man for money or permission; an invented field report.

Remediation path: re-teach the failed area; re-do the transfer or coaching under observation; extend thin field practice and report again. Drift is re-drilled against the accuracy covenant until the back-translation is clean. An invented report is a matter of character, not skill, and goes to a senior national pastor for counsel before reassessment. No pass is recorded until the demonstration is clean.

Module 15 — Evangelism on the Frontier · Phase IV

Learning Outcomes

By the end of the module, the pastor can:

1. State the fixed gospel from 1 Corinthians 15:1-4 and explain, from Galatians 1:6-9, why it may never be altered to please a hearer.
2. Distinguish what may be adapted (language, form, custom) from what never may be (the gospel, the person and work of Christ, the call to repent and believe).
3. Map a people's worldview — their picture of God, the world, humanity, sin, and rescue — by listening first, on the pattern of Acts 17.
4. Name, for each major frontier religion at the level of general knowledge, one honest bridge and one real barrier, without caricature.
5. Apply five tests that tell a redeemable form from a baptized idol, and defend a ruling from Scripture.
6. Preach the one gospel into guilt, shame, and fear, showing how the cross answers all three.
7. Lead household evangelism without letting group pressure replace personal repentance and faith.
8. Craft and deliver, in his own context, a faithful gospel presentation a hearer of another religion could understand.

Competency Assessment

The competency: *The pastor can deliver a faithful, contextual gospel presentation to a hearer of another religion — bridge honest, gospel unbent, call clear, no idol baptized.*

To pass, the trainee must demonstrate to his mentor, in Session 12 and by his field log:

1. **The fixed gospel, unbent** — he states the gospel of 1 Corinthians 15:1-4 accurately and says why it may not be changed (Galatians 1). If the gospel is softened, he does not pass.
2. **An honest bridge** — he begins from something real and true in his hearers' world, without insult and without approving falsehood.
3. **A crossed barrier** — he names one real barrier for his people's religion (general knowledge, respectful) and shows how the gospel meets it.
4. **The right wound answered** — he preaches the cross into his people's felt guilt, shame, or fear, using the whole Christ (substitute, honor-restorer, victor).

5. **A clear call** — he calls the hearer to personal repentance and faith in Christ, not to add Jesus to old allegiances and not to a mere group decision.
6. **The five tests applied** — he rules on at least three local customs and defends each ruling from Scripture.

How the mentor verifies: direct observation of the presentation in Session 12; the oral defense covering points 1–6; and the field log showing a real relationship and real conversations, not a classroom exercise.

What "not yet" looks like, and remediation:

- *The gospel is bent to please the hearer* (deity, cross, resurrection, or grace softened). Return to Sessions 1–2; do not pass until the center holds.
- *The bridge insults the neighbor, or approves what is false*. Rework with the partner; practice respect that does not compromise truth.
- *An idol is baptized* — a custom of false worship kept to avoid offense. Re-run the five tests (Session 4) until he can tell a form from an allegiance.
- *The call is only to the group, with no personal faith*. Repeat Session 10; guard against nominal, pressured conversion.

Attendance never substitutes for demonstration. A trainee who attended every session but cannot deliver a faithful presentation has not passed.

Module 16 — Networks & Accountability · Phase IV

Learning Outcomes

By the end, the pastor can:

1. Explain from Scripture why an isolated pastor is vulnerable, and name the brothers to whom he now answers.
2. Describe a network of house churches as one body of many members — interdependent, no member despised or self-sufficient.
3. Distinguish shared eldership that serves from empire-building that lords, and name the marks of each.
4. Use a shared confession as covenant and guardrail, and say why churches in fellowship must confess one faith.
5. Name how the faith is lost between generations, and show a plan for handing the deposit to faithful men.
6. Walk a dispute between churches from private appeal to a shared council — both sides heard, Scripture governing, honor kept.
7. State the guardrails that keep resource-sharing as family fairness rather than patron-client control.

Competency Assessment

A pastor passes by demonstration, not attendance. The mentor watches real and role-played work, and looks above all for a man glad to be joined, corrected, and accountable — not a man managing others.

What must be demonstrated:

1. **Explain the lone-wolf danger** from Scripture, and name the brothers to whom he now answers — a real accountability begun, not a theory.
2. **Distinguish shared eldership from empire-building** — the marks of each, and how a network resists a Diotrephes.
3. **Recite the core confession** aloud as far as learned, and say why it is the covenant that makes fellowship real, naming the counterfeits it rules out.
4. **Show a plan against drift** — the faithful man he is entrusting, and how the stories and confession are handed to the young.
5. **Walk an inter-church dispute** from private appeal to, if needed, a shared council: private-first, both heard, Scripture governing, no faction, honor kept — and state when open correction of a leader is required.
6. **State the guardrails of resource-sharing**, and show one real step of giving or receiving from the field practice.

How the mentor verifies: he observes the role-plays and recitation directly, Bible open, checking the texts are used rightly. He reviews the field record and, without breaking a confidence, confirms a real accountability relationship has begun and a real gift or handing-on occurred. He listens for posture over technique.

What "not yet" looks like: a pastor who can define networks but has joined no accountability himself; leadership described as running churches rather than serving them; a confession he cannot say; no named heir for the deposit; a dispute "resolved" by taking sides, public shaming, or burying it; giving described as charity that buys loyalty, or a proud refusal to receive; a fabricated report.

Remediation path: re-teach the failed area; re-do the demonstration under observation; extend the field relationship and report again. Where the failure is a hunger to rule or a refusal to be accountable, that is character before skill — refer him to a senior national pastor for pastoral counsel before reassessment. No pass is recorded until the demonstration is clean and a real accountability bond exists.

Module 17 — Commissioning — The Sending · Phase IV

Learning Outcomes

By the end, the pastor can:

1. Explain from Scripture why sending is the church's act, not a private ambition — none preaches unless he is sent, and the Spirit sends through a body that lays on hands (Romans 10:14-15; Acts 13:1-3).
2. Build the skeleton of a reach map — near, next, and beyond — into which he places the real peoples, languages, and villages of his own field.
3. Produce a three-year sending plan covering targets, apprentices, gatherings, and provision, specific enough for a mentor to check.
4. Name why he will not go alone, and identify at least one apprentice he will raise and take with him (2 Timothy 2:2; Luke 10:1).
5. Speak the cost of his sending — to himself and to his household — plainly and before witnesses, without bravado or false shame (Luke 14:25-33).
6. Describe what the commissioning is and is not: the church's setting-apart and blessing by prayer and laying on of hands, not a transfer of magic power into his body.
7. Receive a charge, commended to God and to the word of His grace, and state how he will fulfill the ministry he has received (Acts 20:32; Colossians 4:17).
8. Follow, and later reproduce, a first-ninety-days accompaniment plan — regular contact, honest reporting to the sending church, and a path for when things go hard.

Competency Assessment

What must be demonstrated to pass (by demonstration, not attendance): The pastor must, before his mentor, (a) present a reach map built on real fieldwork — near, next, and beyond — with honest gaps marked, not guesses; (b) present a concrete three-year sending plan naming targets, at least one apprentice he is actually training, planned gatherings, and an honest, transparent provision line; (c) give evidence that he has counted the cost with his household aloud and before witnesses from the sending church; (d) explain the commissioning and the laying on of hands rightly, guarding it from any notion of transferred magic; and (e) hold, with his mentor, a written first-ninety-days accompaniment plan with a real reporting line and a named crisis contact.

How the mentor verifies: The mentor listens for specifics, not slogans, and cross-checks — the apprentice named is a real person the pastor has actually spoken with; the witnesses to the cost-counting can confirm it happened; the provision line is open to named eyes; the ninety-day plan has real dates and real names. Fieldwork done is the proof; a good plan on paper that was never walked is not.

What "not yet" looks like: A map filled with guesses instead of fieldwork, or left empty; a plan with no named apprentice or no honest provision; a cost never spoken to the household, or spoken only in secret; a view of the laying on of hands as a power transferred into the body; a ninety-day plan with no reporting line or crisis contact. A man eager to be sent but unwilling to be accompanied is "not yet."

Remediation path: The mentor extends the practicum on the one weakest area — most often the household cost-counting or the apprentice — and reassesses. A pastor whose household has not truly counted the cost, or who resists all accompaniment, is not commissioned until that is addressed; the aim is a sending that stands, not a ceremony held on time. Any serious concern is carried, with the pastor's knowledge, to the network and to James Bell before a commissioning proceeds.