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## BRIDGEWAY CHURCH

228 W. Hefner Road, Oklahoma City, OK 73114  
<https://www.bridgewaychurch.com/>

# Pastor of Formation

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## ABOUT BRIDGEWAY CHURCH

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Bridgeway Church is a Reformed continuationist complementarian congregation of approximately 450 members in the Oklahoma City area.

**We exist to worship God, love one another, and make disciples of Jesus.**

We are a Christ-centered church, anchored in the Word of God, walking in the fullness of the Spirit, and delighting in God's presence. We give our lives and all that we have to boldly proclaim the gospel and make disciples in our neighborhoods and among the nations to the glory of God!

Bridgeway is elder-governed, with a culture of theological depth, pastoral accessibility, and Spirit-empowered ministry.

## ROLE OVERVIEW

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<b>Position</b>	Pastor of Formation	<b>Reports To</b>	Lead Pastor
<b>Status</b>	Full-Time, Salaried	<b>Location</b>	Oklahoma City
<b>Category</b>	Staff Elder	<b>Teaching</b>	16-18 Sundays / year

The Pastor of Formation is an elder-level role at Bridgeway. The selected candidate will start as staff director and proceed to Bridgeway's two-year elder training. This role oversees the formation of people at every stage, from the youngest children to the most seasoned members. This pastor will lead as a regular preaching voice and through development of the diaconate. Underlying all responsibilities is a passion for developing staff, deacons, teachers, and ministry leaders, who multiply the work far beyond what staff alone can do.

## PRIMARY RESPONSIBILITIES

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### Preaching & Teaching

The Pastor of Formation is a key voice on Bridgeway's teaching team, preaching regularly in our primary weekly gathering and investing in the development of teachers at Bridgeway.

- Preach approximately 16-18 Sundays per year, as part of a teaching team that includes the Lead Pastor, rotating lay elders, and the Pastor of Groups
- Develop sermon series themes, source theological commentaries and material to resource the Teaching Team and teachers in the other areas of the church under the direction and leadership of the Lead Pastor.
- Teach in other contexts, such as Membership and Newcomers' classes, Bible Studies, Theology classes, leader training, and care-related equipping, as needed
- Participate in the annual teaching calendar planning process with the Lead Pastor and Teaching Team
- Develop and grow as a communicator through ongoing investment in craft and theology

### Leadership & Diaconate Development

The Pastor of Formation is Bridgeway's primary champion for building people.

- Drive a culture of intentional leadership development across every ministry, including care, next gen, and teaching

- Oversee Bridgeway's diaconate, shaping its culture, developing its leaders, and ensuring it functions as a vital ministry
- Identify, invest in, and deploy leaders throughout the congregation, including deacons, teachers, small group leaders, and ministry volunteers
- Build and maintain clear development pathways so that emerging leaders at Bridgeway know how to grow and where they are headed
- Participate in the churchwide leadership pipeline assessment led by the Lead Pastor

## **Formation**

The Pastor of Formation is Bridgeway's advocate for continued formation, sanctification, and discipleship. In collaboration with other staff and elders, this pastor will finalize and implement a disciple making model.

- Contribute to a growing culture of intentional disciple making, including evangelism, intentional formation, and continuous spiritual sharpening
- Implement a disciple-making model, showing new and long-time believers what activities and disciplines are likely to accelerate their growth trajectories and ultimate multiplication of themselves and the church body
- Support acquisition, development, and/or implementation of curriculum for children, youth, young adults, and adults, ensuring coherence and consistency across age transitions
- Assess the spiritual needs of the church body, establish plans for classes and curriculum designed to meet those needs, and assess the effectiveness of those plans once implemented

## **Additional Responsibilities**

The Pastor of Formation is a member of the leadership team and the staff elder team. This pastor will give input, direction, and oversight to the direction and mission of the church as a member of these teams.

- Contribute to the development of staff culture and influence church strategy
- Intentionally pursue friendship and relational connection with the leadership of Bridgeway Church - Elders, Staff, Deacons and other Leaders
- Contribute to the health, scope, and culture of Bridgeway church at large
- Manage calendar and schedule meetings
- Develop and maintain a ministry budget
- Respond to emails, phone calls, texts, and web inquiries
- Accomplish special projects or assignments as given by elders or Lead Pastor
- Report to Lead Pastor

## **QUALIFICATIONS**

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### **Character & Calling**

- Demonstrates love for Jesus Christ and a life marked by personal spiritual vitality, in prayer, Scripture, and Spirit-filled living
- Meets the biblical qualifications for eldership (1 Timothy 3, Titus 1)
- Has a clear sense of pastoral calling, confirmed by others, with a track record of faithful ministry
- Displays personal integrity and emotional maturity, holding the weight of others' pain without losing themselves
- Demonstrates a shepherd's heart in both formal ministry and everyday life

### **Theological Convictions**

- Is committed to the authority and sufficiency of Scripture
- Holds conviction about Bridgeway's Reformed and continuationist theological framework
- Joyfully affirms Bridgeway's Doctrinal Statement
- Handles the text with care and applies the gospel with pastoral warmth; approaches teaching and preaching with an integrated theology approach — head, heart, and hands

## Competency & Experience

- Has a proven preaching ability; this role requires a gifted communicator who can hold a congregation's attention and humbly feed them well from Scripture
- Has had meaningful experience developing leaders, not just managing volunteers
- Has had meaningful pastoral care experience in a church context, not merely administrative or programmatic, but genuinely shepherding people
- Has strong relational instincts, able to build trust quickly with people in difficult seasons
- Formal theological training preferred (M.Div. or equivalent), though demonstrated competency will be considered

## WHAT WE OFFER

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- A collaborative elder and leadership team that genuinely cares for one another and loves the church
- A Spirit-expectant congregation that is hungry to grow
- A meaningful preaching role with real influence over the teaching culture of the church
- Investment in your growth and ongoing development through books, conferences, and coaching
- Competitive salary and benefits commensurate with experience
- A clear path toward elder candidacy

## HOW TO APPLY

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Interested candidates should submit the following to Ryan Smith: [r.smith@bridgewaychurch.com](mailto:r.smith@bridgewaychurch.com)

- A cover letter describing your sense of calling to this specific role and fit with Bridgeway
- A current resume or CV
- Three recordings, at least two of which should be sermons and one may be teaching in another environment (video preferred; audio acceptable)
- Three professional or ministry references

Bridgeway Church is an equal opportunity employer. All candidates must affirm Bridgeway's Doctrinal Statement.

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# Preaching Philosophy

*How We Approach the Pulpit at Bridgeway*

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At Bridgeway, preaching is a means of grace. We believe that when the Word of God is faithfully proclaimed in the power of the Holy Spirit, God speaks. That conviction shapes everything we do when we approach the pulpit.

- **We preach expositively.** The text drives the sermon. We are not looking for a launching pad for our own ideas; we are looking to say what God has already said. This means our preaching is accountable to the passage, attentive to context, and honest about the hard places in Scripture rather than avoidant of them. We believe the Bible is not only sufficient but inexhaustible, and expository preaching is the method that leads us to preach the whole counsel of God.
- **We preach the gospel.** Every passage of Scripture, Old and New Testament, finds its unity in the person and work of Jesus Christ. Bridgeway preachers are trained to trace that line, not artificially, but naturally, because the story of Scripture is genuinely one story. This is not a technique. It is a conviction about what the Bible actually is.
- **We preach for delight, not just duty.** We believe God is most glorified in us when we are most satisfied in him. This means faithful preaching does not merely inform the mind or adjust behavior. It aims at the affections. We want the church to be sent out not just knowing more but wanting more of God Himself. Sermons that stop at instruction without moving toward wonder have not finished their work.
- **We preach for whole-person transformation.** Sound doctrine is the foundation, but it is not the finish line. Bridgeway's preaching philosophy is integrative: the Word should shape the head through theological clarity, stir the heart through Spirit-empowered proclamation, and move the hands through concrete, gospel-rooted application. Transformation across all three is the aim.
- **We preach as a team.** Bridgeway is not built around a single preaching voice. We operate as a teaching team, which means our preachers share a common theological vision, trust one another's gifts, and submit their preparation to collaborative refinement. We pursue a culture of feedback and accountability that models speaking the truth in love as we work together to the glory of God. This structure guards against the celebrity dynamic that has proven corrosive in too many congregations. It also reflects our ecclesiology: the church is not built on a man, but on Christ and His Word.
- **We preach in the unity of the Word and Spirit.** Bridgeway's defining theological conviction is that the Word and Spirit belong together. The Spirit does not replace careful exegesis, and careful exegesis does not make the Spirit unnecessary. We want sermons that are rigorous and alive, structured and surrendered, prepared and open, humble and honest. That is the kind of preaching we believe honors both the authority of Scripture and the Spirit of the living God, and it is what we ask of every member of the teaching team.

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# Doctrinal Statement

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## 1. Scripture

We believe that the Scriptures, both Old and New Testaments, are the inspired Word of God, without error in the original writings, the complete revelation of his will for the salvation of mankind, and the final authority for all Christian faith and life (Matthew 5:18; John 10:35; 17:17; 2 Timothy 3:16-17; 2 Peter 1:20-21).

## 2. God

We believe that the one true God exists eternally in three persons, Father, Son, and Holy Spirit, and that these, being one God, are equal in deity, power, and glory. We believe that God not only created the world but also now upholds, sustains, governs, and providentially directs all that exists and that he will bring all things to their proper consummation in Christ Jesus to the glory of his name. We believe that God has exhaustive foreknowledge of all future events, including the free choices of all moral agents, both angelic and human, that he hears and answers prayer, and that he saves from sin and death all who come to him through Jesus Christ (Isaiah 40:1-48:22; Psalm 104:1-35; Psalm 139:1-24; Matthew 10:29-31; 28:19; Acts 17:24-28; 2 Corinthians 13:14; Ephesians 1:9-12; 4:4-6; Colossians 1:16-17; Hebrews 1:1-3; Revelation 1:4-6).

## 3. Jesus Christ

We believe that Jesus Christ is God incarnate, fully God and fully man, that he was conceived by the Holy Spirit and born of a virgin, lived a sinless life, and offered himself as a substitutionary sacrifice for sinners. By the blood of his cross he satisfied the wrath of God, obtained for us eternal redemption, the forgiveness of sins, spiritual adoption as sons and daughters, life everlasting, and defeated the powers of darkness. He was raised bodily on the third day and ascended to the right hand of the Father, there to make intercession for the saints (Isaiah 53:1-12; Matthew 1:18-25; John 1:1-18; Romans 8:34; 1 Corinthians 15:1-28; 2 Corinthians 5:21; Galatians 3:10-14; Ephesians 1:7; Philippians 2:6-11; Colossians 1:15-23; 2:15; Hebrews 7:25; 9:13-15; 10:19; 1 Peter 2:21-25; 1 John 2:1-2; 3:8).

## 4. The Holy Spirit

We believe that the Holy Spirit is fully God, equal with the Father and Son. The primary ministry of the Holy Spirit is to glorify the Lord Jesus Christ. The Holy Spirit also convicts unbelievers of their need for Christ and imparts spiritual life through regeneration (the new birth). The Spirit indwells, sanctifies, leads, illumines, and graciously empowers for godly living and service all who come to faith in Christ. We believe that the Lord Jesus Christ baptizes believers in the Holy Spirit, in whom also we are sealed for the day of redemption. Subsequent to conversion the Spirit desires to fill, empower, and anoint believers for ministry and witness (Matthew 3:11; John 1:12-13; 3:1-15; 15:26-27; 16:7-15; Romans 8:9; 1 Corinthians 12:12-13; 2 Corinthians 1:21-22; Ephesians 1:13-14; 5:18).

## 5. The Gospel

We believe that the gospel is the good news of what God has accomplished for sinners through the life, death, and resurrection of his Son, our Savior, Jesus Christ. The gospel is centered in Christ and is not proclaimed if his death and resurrection are not the focus of our message. The church is responsible for the declaration of this good news and the defense of it against all who would seek to distort or re-define its core truths. The gospel is the foundation for the life of the Church and our only hope for eternal life. The Gospel is not only the means by which people are saved, but also the means by which people are sanctified. The truth of the Gospel enables us to genuinely and joyfully do that which is pleasing to God and to grow in progressive conformity to the image of Christ (Mark 1:1; Luke 24:46-47; John 3:16-18; Romans 1:16-17; 1 Corinthians 1:18-25; 2:2; 15:1-4; 2 Corinthians 4:1-6; 9:13; Galatians 1:6-9; 2 Timothy 1:8-14; Jude 3-4).

## 6. Spiritual Gifts

We believe that the ministry of the Spirit in signs and wonders continues to be as broad, tangible, and powerful among believers today as it was in the early church. We also believe that all the biblical gifts of the Spirit continue to be distributed by the Spirit today; that these gifts are divine provisions central to spiritual growth and effective ministry; and that these gifts are to be eagerly desired, faithfully developed, and lovingly exercised according to biblical guidelines (John 14:12; Acts 2:14-21; 4:29-30; Romans 12:3-8; 1 Corinthians 12:7-11; 12:28-31; 14:1-33; Galatians 3:1-5).

## **7. Sin and Humanity**

We believe that Adam was created in the image of God, righteous and without sin. In consequence of his disobedience, Adam's posterity are born subject to sin and moral corruption, and are therefore by nature and choice the children of wrath, justly condemned in the sight of God, wholly unable to save themselves or to contribute in any way to their acceptance with God (Genesis 1:1-3:24; Psalm 51:5; Romans 3:9-18; 5:12-21; Ephesians 2:1-3).

## **8. Salvation**

We believe that God chose us in Christ before the foundation of the world and will, through the work of the Holy Spirit, draw the elect to faith in his Son, our Lord Jesus Christ. We are therefore justified by grace alone, through faith alone, in Christ alone. No ordinance, ritual, work, or any other activity on the part of man is required in order to be saved. This saving grace of God, through the power of the Holy Spirit, also sanctifies us by enabling us to do what is pleasing in God's sight in order that we might be progressively conformed to the image of Christ. All who have genuinely been saved by faith in Christ Jesus are preserved and protected by God and therefore can neither lose nor forfeit their salvation. All of the elect are eternally secure (John 1:12-13; 6:37-44; 10:25-30; Acts 13:48; 16:30-31; Romans 3:1-31; 4:1-25; 5:6-11; 8:1-17, 31-39; 9:1-23; 10:8-10; 1 Corinthians 1:7-9; Ephesians 1:4-5; 2:8-10; Philippians 1:6; 2:12-13; 2 Timothy 1:12; 2:19; Titus 3:3-7; 1 Peter 1:3-5; 1 John 1:7, 9; Jude 1; Revelation 13:8).

## **9. Satan and Spiritual Warfare**

We believe that Satan, originally a great and good angel, rebelled against God, taking a multitude of angels with him. He was cast out of God's presence and is at work with his demonic hosts to establish his counter-kingdom of darkness and evil on the earth. Satan was judged and defeated at the cross of Christ and will, at the end of the age, be cast forever into the lake of fire which has been prepared for him and his angels (Matthew 12:25-29; 25:41; John 12:31; 16:11; Ephesians 6:10-20; Colossians 2:15; 2 Peter 2:4; Jude 6; Revelation 12:7-9; 20:10).

## **10. The Church**

We believe that the Church is the Bride of Christ and is comprised of all believers in every age. The Church is also God's primary instrument through which he is fulfilling his redemptive purposes in the earth. We believe that God has called the Church to preach the gospel to all nations, and especially to remember the poor and to minister to their needs through sacrificial giving and practical service. We also affirm the priesthood of all believers and the importance of every Christian being joined with and actively involved in a local community of the saints (Isaiah 58:6-12; 61:1; Matthew 16:17-19; 28:18-20; Luke 4:18; 21:1-4; Acts 2:17-18, 42; Galatians 2:10; Ephesians 3:14-21; 4:11-16; 1 Timothy 6:8; Hebrews 10:23-25; 1 Peter 2:4-5, 9-10).

## **11. The Ordinances**

We believe that water baptism and the Lord's Supper are the two ordinances of the church to be observed until the time of Christ's return. They are not a means of salvation but are sacramental channels of God's sanctifying grace and blessing to the faithful in Christ Jesus. Only those who have personally and consciously placed their faith in Jesus Christ as Lord and Savior are qualified to receive the sacraments (Matthew 26:26-29; 28:19; Romans 6:3-11; 1 Corinthians 11:23-34; 1 Peter 3:21).

## **12. Men, Women, and Church Leadership**

We believe that both men and women are together created in the divine image and are therefore equal before God as persons, possessing the same moral dignity and value, and have equal access to God through faith in Christ. We also believe that men and women are together the recipients of spiritual gifts designed to equip and empower them for ministry in the local church and beyond. We also believe that God has ordained the principle of male headship in both the home and in the local church and that certain governing and teaching roles are restricted to men (primarily the office of Elder) (Genesis 1:26-27; 2:18; 1 Corinthians 11:2-16; Galatians 3:28; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:11-15; 3:1-7; 1 Peter 3:1-7).

### **13. Marriage, Sexuality, and Sexual Ethics**

We believe that God's original creative design, as set forth in Scripture, is for complete fidelity (physically, emotionally, and spiritually) within heterosexual and monogamous marriage. Regardless of one's marital status, we believe the Christian should pursue purity and abstain from sexually immoral practices such as adultery, premarital sex, and pornography. (Matthew 19:4-6; Romans 1:18-32, 13:13-14; 1 Corinthians 6:9-20, 10:8; Ephesians 5:3-14; 1 Thessalonians 4:1-8; 1 Timothy 1:8-10; Hebrews 13:4).

### **14. Human Life, Dignity, and Ethnicity**

We believe that God has created all of humanity in his image as male and female, and that they are, therefore, of equal moral and spiritual value and must be treated with the utmost dignity and respect. We believe that life begins at the moment of conception in the womb and that the willful termination of a pregnancy for any reason other than an unavoidable threat to the life of the mother is prohibited by Scripture. We should remember that the sin of abortion is not unique, but, as is the case with all sin, can be forgiven because of Christ's saving work on the cross. We also believe that all ethnicities/races of mankind equally bear the image of God and should be treated with the same dignity and love, regardless of national identity, language, skin pigmentation, or gender. Any expression of racism, racial supremacy, or hatred of a person of a different ethnicity is forbidden by Scripture. Abortion and racism, therefore, are denials of the creative design of God and must be regarded as heretical deviations from the truth of Scripture regarding the nature and value of all human life (Genesis 1:27-28; Psalm 139:1-24; Acts 17:22-31; Galatians 3:25-29; Ephesians 2:11-22; James 2:1; Revelation 5:1-14).

### **15. Death and Eternity**

We believe that when Christians die they pass immediately into the blessed presence of Christ, there to enjoy conscious fellowship with the Savior until the day of the resurrection and glorious transformation of the body. The saved will then forever dwell in blissful fellowship with their great Triune God. We also believe that when unbelievers die they are consigned to hell, there to await the day of judgment when they shall be punished with eternal separation from the presence of God (Matthew 25:46; Luke 16:19-31; John 5:25-29; 1 Corinthians 15:35-58; 2 Corinthians 5:1-10; Philippians 1:19-26; 3:20-21; 2 Thessalonians 1:5-10; Revelation 20:11-15; 21:1-22:15).

### **16. The Kingdom of God**

We believe that the Kingdom of God came in the ministry of the Lord Jesus Christ, that it continues to expand by the ministry of the Holy Spirit through the Church, and that it will be consummated in the glorious, visible, and triumphant appearing of Christ when he returns to the earth as King. We believe that after Christ returns, he will bring about the ultimate defeat of Satan, the resurrection of the dead, the final judgment, and the eternal blessing of the righteous. At that time, the Kingdom of God will be completely fulfilled in the new heavens and the new earth, in which righteousness dwells and in which he will be worshipped forever (1 Corinthians 15:20-28, 50-58; Philippians 3:20-21; 1 Thessalonians 4:13-5:11; 2 Thessalonians 1:3-12; Revelation 19:1-21).