DEVELOPING ADULT CHURCH LEADERS THROUGH

MENTORING AT BETHEL BAPTIST CHURCH,

CLINTON, TENNESSEE

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A Project

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by

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APPROVAL SHEET

DEVELOPING ADULT CHURCH LEADERS THROUGH

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To Linda,

my loving wife

and to

Ema, Sara, David, Jonathan, and Joel,

our precious children

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PREFACE

Many persons have influenced the writing of this project. Some gave technical direction, some gave encouragement, and some gave their time to pray for me. It would be impossible to name all those who have influenced this project, but I would be remiss if some were not mentioned. Thom Rainer and Chuck Lawless were inspiring and challenging in their presentations during the seminars. J. D. Payne, my supervising professor, has been a constant source of guidance in this project, and I am especially thankful for his input during the writing phase.

Many thanks go to my cohort members for their input and encouragement. Trent Bullock, John Farrar, Paul Moore, and Ricky Ray are my brothers and remain cherished friends. I might not have finished without their constant challenges and encouragement.

My church family, Bethel Baptist Church of Clinton, Tennessee, has been gracious in allowing me the opportunity to pursue the Doctor of Ministry degree. They have prayed for me and loved me. Being their pastor is my tremendous privilege.

My family has been a constant source of joy throughout the pursuit of this degree. Words fail me when I think of all that has happened during the past few years. My wife, Linda, has been patient and sacrificial during this project. She is my constant companion and my true love. Our children, Ema, Sara, David, Jonathan, and Joel, have been my little bundles of joy. Thank you, children, for allowing Daddy some time to work.

God is faithful, and He alone is worthy of praise for anything accomplished by

my hands. May this project be an offering to Him. He has faithfully sustained me during some very trying times and given me blessings beyond measure. Blessed be the Name of the Lord.

<div style="text-align: right">Darryl Taylor</div>

Clinton, Tennessee

May 2011

CHAPTER 1

INTRODUCTION

Jesus was the ultimate example of leadership. From the world's perspective, however, He was considered a peasant and an uneducated teacher. He had very few political connections and He died while pursuing His cause. There was nothing, humanly speaking, that would have made the world take notice of Him. As an historical figure it seemed that He should have had little impact on the world today. Yet, many persons whose lives have been changed by Jesus have willingly lived and died for Him through the centuries. Those who believe in Him now willingly commit their lives to serving Him and are willing to die for His sake. Because Jesus was the perfect Son of God, His example was flawless. Christian leaders should imitate Jesus' mentoring relationship with the twelve.

There was another reason to consider Jesus the greatest leader of all time. His followers, called the church, multiplied and spread to every continent on earth. Humanly speaking, Jesus accomplished an impossible task. His handful of followers had few possessions, no buildings, and little representation in government; yet the followers of Jesus have made a profound impact upon the history of the world. Their love for Jesus motivated them to spread the message of salvation. He who received that kind of devotion, and continues to receive it today, deserves to be called the world's greatest leader. Multitudes of people who have had their lives changed by the living Lord still offer Him their allegiance. Anyone capable of accomplishing what He has accomplished should be studied in order to learn how to develop other leaders.

Jesus came into the world with a plan to change the world. He gave insight into that plan when he stated, "For even the Son of Man did not come to be served, but to

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serve, and to give His life a ransom for many" (Mark 10:45).[1] The purpose of Jesus was to provide salvation for mankind. But in the process, He had a purpose for serving those who followed Him. It was to prepare them to change the world as He showed them how to live in the world. Jesus developed a few men through mentoring. The final task in His leadership development plan was to send these mentored men into the world to mentor other men. That was when He gave them the Great Commission:

> All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age. (Matt 28:18-20)

The Great Commission is still the "marching order" for the church today. When His mission on earth was accomplished, the eleven mentored disciples were ready to assume leadership in the kingdom of God. The best way to accomplish the Great Commission is to follow His example and mentor men to fulfill His command.

Purpose

The purpose of the project was to develop church leaders through mentoring at Bethel Baptist Church. The first step was to study the Gospels in order to observe the mentoring aspects of Jesus' ministry. Then, based on Jesus' example of mentoring, a process of mentoring church leaders was developed. Finally, the process was implemented through establishing a mentoring relationship with six adult male church members who had potential as leaders.

The implementation of the project involved identifying a target group of adult male members of the congregation who were potential leaders. Six of the men who were identified were invited to make a commit to participating in the mentoring project. These six men, called mentees, were assessed to find areas of interest and possible leadership service. Then they were developed through the mentoring process. The mentoring

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[1]Unless otherwise noted, all Scripture quotations are from the New American Standard Version.

process included instruction from, example by, and ministry with the mentor. As a result of the mentoring experience, these men prepared and were invited to continue the process of mentoring with other men. Then these other men were developed as church leaders through their mentoring.

Jesus seemed to be very intentional about mentoring His twelve chosen disciples to become leaders. The apparent reason was so that after Jesus' death, burial, resurrection, and ascension the fledgling church would be supplied with prepared leaders. He was concerned about the welfare of the church after He left them and returned to His Father. Church leaders today would do well to have the same attitude. Thom Rainer has termed that kind of leader a "legacy leader."[2] He has defined it as one who "has a burden for a successful ministry beyond his own lifetime."[3] Jesus had a vision for the church that extended beyond his earthly ministry. The vision of the church should be similar to that given by Jesus. The church should be involved in the Great Commission and leaders should be prepared in order to lead the next generation of believers.

Goals

The mentoring project had five goals that were used as the criteria for evaluation. The first goal was to observe Jesus' mentoring principles from the Gospels and develop a process to be applied to the mentees. The second goal was to recruit six candidates for mentoring and ask them for a commitment to a fifteen-week mentoring relationship. The third goal was to assess the mentees. The fourth goal was to teach the six mentees about leadership and mentoring. The fifth goal was to have the six mentees begin mentoring relationships with other men.

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[2]Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids: Zondervan, 2005), 44.

[3]Ibid., 45.

Context

Bethel Baptist Church is a rural Southern Baptist congregation with facilities located just outside the northeast city limits of Clinton, Tennessee, in the eastern part of the state. The congregation's campus is located about twenty miles north of Knoxville, Tennessee, and fifteen miles East of Oak Ridge, Tennessee. The congregation's campus is located on Bethel Road less than two hundred yards from Interstate 75, which is a major interstate highway running north and south through the eastern part of the state. Even though the congregation's facility was just outside the city limits, it is considered a rural setting.

Tourists are attracted to the nearby Museum of Appalachia, a frontier village, which is one mile from the church facility. The museum is a working farm community drawing visitors from around the country. It has recently been acquired by the Smithsonian network of museums. The museum management sponsors annual seasonal celebrations and festivities that expose the community to persons who may have been interested in potentially moving to the area.

The economic situation of Bethel community is dependent upon three of the nearby urban areas. Knoxville, Oak Ridge, and Clinton provide employment opportunities within driving distance of the Bethel community. According to the 2000 census, the population of Knoxville, located twenty miles south of the church facilities, is 174,118. Oak Ridge has a population of 27,387 and is located fifteen miles east of Bethel community.[4] The atomic bomb was built in Oak Ridge during the Second World War. As a result, many technical equipment businesses, safety equipment firms, and research and development companies operated from there. There are several persons from the Bethel community who either work for these entities or have retired from them.

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[4]Bureau of the Census, *Census 2000 Summary* (Washington, DC, 2000) [on-line]; accessed 8 February 2006; available from http://factfinder.census.gov; Internet.

Bethel Baptist Church is just outside the city limits of Clinton, Tennessee. The city of Clinton was founded in 1801 and is the county seat of Anderson County, Tennessee. Clinton was first named Burrville, after Aaron Burr. In 1809, the city was renamed by the Tennessee Legislature, possibly after the New York City Mayor, Dewitt Clinton.[5]

The United States census showed that Clinton was a town that had a population of 9,348 in 2004. The city of Clinton showed a slight decrease from the population of 9,409 in 2000. Two smaller nearby towns have had projected decreases for 2006. The first town, Norris, had a population of 1,430 in 2004, down from 1,446 in 2000. The second, Lake City, had a population of 1,854 in 2004, down from 2,166 in 1990.[6] The trend is consistent with the general population of Anderson County.

Anderson County has experienced steady growth since 1980. The population increased from 1990 to 2000 by 4.5 percent.[7] The trend seemed to be toward a population increase in the less developed areas of the county. The Bethel community is in one of those less developed areas. The possibility is that the community would see further population increases in the future. The previous pastor ordered a demographic study that showed a projection of 6,025 people within a three-mile radius of Bethel Baptist Church, which was an increase over the 2001 total population of 5,507.[8]

The racial makeup of the community is 98.1 percent white. The community population had been projected to increase, especially the median adult age group (55-64), by 27.6 percent through 2006. The second largest projected increase is the senior adults

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[5]IMAGES, *From Nostalgiaville, Tennessee* (Clinton, TN), [on-line]; accessed 10 February 2006; available from http://travel.nostalgiaville.com; Internet.

[6]Bureau of the Census, *Census 2000 Summary.*

[7]Ibid.

[8]New Orleans Baptist Theological Seminary (NOBTS), *A Demographic Study of Clinton*, *TN*, report prepared for Bethel Baptist Church of Clinton, Tennessee, 6 July 2002, 1.

(65+), by 9 percent through 2006. The rest of the population is projected to remain relatively steady.[9]

Several notes of interest must be cited in the demographic study. First, the community population continues a consistent pattern of growth. The second note of interest is the projected percentage increase of the median adult age group (22 percent) and the senior adult age group (9 percent).[10] Third, there is an age diversity of the population and low median household income. Finally, there is an increase in the number of single adult households.[11]

The community is made up primarily of the 35-54 year old age group.[12] There is an even mixture of age groups in the congregation, which reflect the demographic makeup of the community. Reaching so many age groups has been a challenge, but the congregation has done an admirable job keeping the different groups involved. The Bethel community remains stable because it functions as a residential community. Annexation of the Bethel community by the city of Clinton was an issue of concern to many because of Bethel's proximity to the interstate. It is a scenic area near the Smoky Mountains, and the demographic study shows that the area was attracting retirees. Norris Lake is located five miles away and draws many persons for recreational purposes, as well as for new home construction around the lake.

Bethel Baptist Church has been a traditional, conservative Southern Baptist congregation. According to Tex Sample's categories, Bethel Baptist Church is made up of persons characterized as "cultural-right."[13] Sample made a statement that was true of

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[9]Ibid.

[10]Ibid.

[11]Ibid., 4.

[12]Bureau of the Census, *Census 2000 Summary.*

[13]Tex Sample, *U.S. Lifestyles and Mainline Churches: A Key to Reaching People in the 90's* (Louisville: Westminster/John Knox, 1990), 4.

this congregation, "Cultural-right people are territorially rooted. That small town or rural community . . . they live in is *the* center of meaning and value."[14] Many of the people in the community have never lived outside the county, and some have many generations of ancestors who have lived and died there. There have been new persons who have moved into the area, however, changing the make-up of the congregation. The mix of the territorially rooted persons with the new arrivals has sometimes produced tension in deciding the direction of the congregation.

Some professionals who were more cultural middle baby-boomers have influenced the congregation. According to Sample, they expect professionalism and success in what they did.[15] As a result of this group, an emphasis on excellence in ministry has been emphasized. The idea of changing things for the sake of excellence has sometimes met resistance, perhaps because of the traditions of the congregation. The church has, however, developed a worship style that is best described as a blended style of worship and appeals to a wider audience in the community.

The area has been called the Bethel community since at least 1833, which was when the congregation was established. According to a history printed by the congregation, a concerned group of members from the Mount Hebron Baptist church met and investigated the possibility of establishing a congregation in the Big Valley area.[16] The members in the Bethel community made a request of the Mount Hebron Baptist Church to constitute a separate body. As recorded in the historical records, Bethel Baptist Church was organized and constituted on March 29, 1833. There were fourteen initial members listed in the minutes who were released from the Mount Hebron Baptist

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[14]Ibid., 59.

[15]Ibid., 101.

[16]Bethel Baptist Church, Clinton, Tennessee, *Historical Records*, September 1983.

Church for the expressed reason of beginning a new congregation. They were considered a "missionary arm" to the Big Valley area.

Bethel Baptist Church has a history of involvement in planting new churches. It has been involved in establishing four other churches in Anderson County since it began.[17] These churches are still actively serving their communities. Several pastors have been ordained from Bethel Baptist Church. The most recent example of mission involvement is a long-term commitment to provide financial support to a mission church, Sand Hollow Baptist Church, in Caldwell, Idaho, that called a pastor from Bethel Baptist Church. Annual mission trips are conducted to assist the mission church in various ways.

A pastor's leadership style should be based on Scripture. The Bible says that God gave some as "pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph 4:11-13). Based on this Scripture, equipping those who have leadership ability has become an important priority for the congregation. Equipping the saints should include mentoring those who are leaders and potential leaders in the congregation.

Rationale

Leadership is essential to accomplishing the Great Commission. Without competent leadership, the church may become ineffective in the Great Commission and decline in membership. With competent leadership, there is potential for greater effectiveness in the Great Commission.

Several authors have written of the multiple purposes of the church. Wayne Grudem notes three purposes: worship, nurture, and evangelism and mercy.[18] Rick

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[17]Ibid.

[18]Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 867-68.

Warren lists five: worship, ministry, evangelism, fellowship, and discipleship.[19] Chuck

Lawless lists six purposes of the church: worship, evangelism, discipleship, ministry,

fellowship, and prayer.[20] Lawless argues that these six purposes, standing on a solid

foundation of biblical and theological truth, can be the basis of a healthy church.[21] A

leader can mentor others who will aid him in accomplishing the six purposes of the

church. There is a scriptural example that the apostles recognized their need for help

when they ordained seven men in Acts 6:2 to lead in a special ministry task.

Developing leaders is a neglected area in the church. In 1968, Oswald Sanders

argues for the need of leadership, "The overriding need of the church, if it is to discharge

its obligation to the rising generation, is for a leadership that is authoritative, spiritual,

and sacrificial."[22] In order to lead a church to change, it takes mature leadership that is in

agreement about the direction of the church. Dan Southerland emphasizes the importance

of leadership unity: "Before vision is shared with the church from the pulpit, it must be

shared with the entire leadership team."[23] Unity of the leadership is foundational to

achieving goals for the entire congregation. Before a mentoring program can work the

leadership team must accept it.

One reason for the lack of personal mentoring relationships is that it is time

consuming and difficult work. The typical pastor usually has more expected of him than

he can accomplish. George Barna indicates that the average pastor performs too many

major functions within the church when he wrote, "The typical pastor juggles an

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[19]Rick Warren, *The Purpose Driven Church: Church Growth without Compromising Your Message and Mission* (Grand Rapids: Zondervan, 1995), 106-07.

[20]Chuck Lawless, *Discipled Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare* (Grand Rapids: Kregel, 2002), 14.

[21]Ibid., 21-41.

[22]Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1967, 1980), 19.

[23]Dan Southerland, *Transitioning: Leading Your Church through Change* (Grand Rapids: Zondervan, 2000), 85.

extraordinary number of major tasks (16) during an average week."[24] Mentoring may be seen as just another duty to perform. Mentoring is difficult unless an intentional effort is made to prioritize it. Yet to continue dealing with such a high number of major tasks would endanger the health of the congregation and the pastor. Mentoring is one way the pastor can bring others into leadership roles in the congregation.

A lack of cooperation between church leaders and church members indicates the need for developing leaders. The top three reasons for pastors being forced out of Tennessee Baptist Churches in 2004 were leadership issues.[25] In the Tennessee Baptist newspaper, the *Baptist & Reflector*, there was an article listing the top reasons for forced terminations of pastors. These reasons were listed in descending order of frequency as "1) Power or who is in control, 2) Pastor's leadership style too weak, 3) Pastor's leadership style too strong."[26] Therefore, pastors should help church leaders understand leadership through mentoring.

A national decline in church attendance, while the population has grown larger, indicated a need for leadership in the church. Thom Rainer writes, "Only 41 percent of Americans attend church services on a typical weekend."[27] The church in the United States also needs leadership development that will build a new generation of leaders in the Great Commission. The research done by Rainer indicates that good leadership is "critical" for evangelistic churches to continue growing.[28] Leadership has always been

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[24]George Barna, *The Habits of Highly Effective Churches: Being Strategic in Your God-Given Ministry* (Ventura, CA: Regal, 1999), 38-40.

[25]Lonnie Wilkie, "State's Number of Forced Terminations Increase," *Baptist & Reflector* 171 (32): 1.

[26]Ibid.

[27]Thom S. Rainer, *Surprising Insights from the Unchurched: and Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001), 33.

[28]Ibid., 53-68.

needed in the church to fulfill the Great Commission. Mentoring would be a biblical way to produce more leaders for the present and future health of the church.

The rationale for the project was based on the need to have more adult male leaders in the congregation. The need for leadership in the Great Commission has been present in every congregation and in every generation. Every leader will eventually die. Therefore, each leader should be reproducing new leaders to replace himself for the next generation. The problem in many cases has been that neither the leadership of the church nor the membership of the church understands leadership in the biblical sense. A reorientation of both the leadership and the membership will help the congregation to function better to fulfill the Great Commission.

The statistics for Bethel Baptist Church over the past forty years showed a cyclical attendance. A growth period of several years was usually followed by a decline for several years. Presently the attendance has been in decline for several years. According to the Clinton Baptist Association annual minutes, the average Sunday School attendance for this congregation has declined from 148 in 1997 to 120 in 2006.[29] During that time there have been baptisms and additions by transfer of membership each year, yet the average Sunday School attendance has continued to gradually decline. The same cycle has been recorded several times over the past forty-five years. The need for more effective leadership in the congregation was evident from the average annual Sunday School attendance statistics.

There were no leadership training programs in place at Bethel Baptist Church. The benefit of having such a leadership training program is to develop effective leaders to guide the congregation in outreach. The harm of not having such a leadership training program has been that those who were in leadership positions have had a lack of confidence and understanding about their role in the congregation. Some leadership

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[29]Clinton Baptist Association, Clinton, Tennessee, *Annual Reports*, 1997-2007.

positions have no description of the responsibilities involved. Some persons accept leadership roles knowing little about the expectations that will be placed upon them.

Because of the lack of adult male leaders among the congregation, an effective method of training was important to the growth of Bethel Baptist Church. Mentoring leaders will provide a foundation for this congregation to grow by increasing the number of leaders in the Great Commission. The mentoring project benefits the congregation by positioning it to grow through establishing an atmosphere that fosters what has been called "a culture of leadership."[30] Mentored leaders would be more likely to impact the congregation positively and lead it to grow.

Definitions, Limitations, and Delimitations

Some of the terms used in the project are defined in this section. An adult male was defined as any man over the age of eighteen. So an adult male leader was a man above the age of eighteen who had the potential to lead in the congregation. The popular term "mentor" came from the name of a man in the classic Greek poem by Homer, entitled *The Odyssey*.[31] Mentor was an older man with much wisdom, into whose care Odysseus placed his son, Telemachus, and his whole household before he went on a lengthy voyage.

A person who learns from an experienced leader, or mentor, will be referred to as a "mentee."[32] A mentee will be considered one who has the potential to become a leader or one who has a leadership position and needs to be developed in his leadership ability. He was expected to become proficient enough to lead the church in some area of ministry and establish a mentoring relationship with someone in the process.

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[30]Barna, *The Habits of Highly Effective Churches*, 37.

[31]Homer, *The Odyssey* (New York: Viking, 1996), 100.

[32]Charles Lawless (classroom lecture notes, *80602 B—Project Methodology II*, 25 June 2004).

The limitations involved in the project include a fifteen-week deadline for accomplishing a long-term objective. The project provided a beginning point for on-going leadership training in the congregation. It also provided the framework for an annual mentoring process.

The delimitations were designed to reflect the model of Jesus mentoring His disciples in the Gospels. Jesus chose a select group of twelve men from the multitudes who followed Him. He wanted them to serve with Him and learn from Him in a mentoring relationship. The decision to choose six men from the congregation was based on the example of Jesus, the availability of prospective candidates in the congregation, and the willingness of those chosen to serve. There were two men who were senior adults, two who were middle-aged men, and two who were younger men. These men were chosen based on their faithfulness to attend church worship services and their servant attitude. They represented a cross-section of demographic groups in the congregation.

Research Methodology

Based on the model of Jesus and His disciples, the mentor developed leaders and involved them in fulfilling the Great Commission. The research concentrated on leaders reproducing leaders. It focused on six men who learned the six purposes of the church and how each purpose supports the Great Commission. From the six purposes of the church, related activities of interest to the mentees were identified.

Each mentee met with the mentor in small groups and individually to devise individual mentoring programs. There were assessments of each man to determine his abilities and how he should serve. Each mentee observed the mentor as he planned, executed, and oversaw outreach projects. Then each mentee was to plan, recruit mentees, and oversee his own outreach effort. The emphasis of the mentoring project was a twelve-week study of leadership and mentoring in issues regarding how to mentor others.

The research focused on exploring and developing leaders in the congregation through mentoring for a small group of men. The research methods included pre-test and

post-test questionnaires for the focus group consisting of the six mentees. They were composed of statements using a five-point Likert scale for responses with added discussion questions.

The first goal was to study the mentoring relationship that Jesus had with His twelve chosen disciples. The study focused on Jesus' interaction with and development of His twelve disciples. The purpose of the study was to search for indications of a mentoring process. Based on that study a process for having a mentoring relationship with selected potential leaders in the congregation was developed. The goal was considered complete when a process had been developed and was ready to be applied to the development of church leaders.

Second, six adult males were recruited for involvement in the fifteen-week project. Recruitment took place within the first three weeks and included those who were interested in having a mentoring relationship. The potential candidates were observed for their willingness to be involved in ministry and their desire to be trained for leadership roles within the congregation. The candidates were chosen from men who were potential leaders, or perhaps were already in leadership positions in the congregation, but needed leadership developed in Great Commission. They were acquainted with the expectations of the project before being asked to commit to it. The recruitment goal was considered successful when six adult men had committed to the project.

Third, the mentees were assessed to discover potential areas of service development. Together the mentor and each mentee determined an area of service that was best suited to each one by having them complete a series of assessments. Mentees were asked to meet individually with the mentor in order to determine an area of interest, to find a leadership emphasis, and design their individual plan for leadership and mentoring growth. The expectation was to find men at different levels of leadership capacity among the six mentees. An assessment was considered successful when a possible place of service for each mentee had been identified and each had begun to serve in the new capacity.

Assessment tools were evaluated for use in the project. The assessment tool chosen for this project was *The Body Life Journey: Guiding Believers into Ministry*.[33] It was a collection of assessments that were collected into one convenient workbook. These assessments thoroughly covered the areas deemed necessary for assessing the abilities of each mentee. It used the acrostic SERVE for the five assessment tools that it incorporated, which seemed to best fit Jesus' servant-leader motif.

Fourth, the mentees learned about leadership from the example of Jesus and His disciples and became involved in ministry. They were introduced to the development of leaders and the stages of leadership. They also learned about the six purposes of the church and how these purposes are an integral part of the Great Commission. During this time they also observed the mentor and followed his example of being involved in the outreach of the congregation. The fourth goal was considered successful when the mentees had completed the leadership and mentoring training.

Fifth, the mentor began to develop the six mentees as mentors. Each one was encouraged to identify and observe other men who had shown potential for leadership. Then the mentee was encouraged to recruit that person to help in an outreach project. The mentees were then to prepare those potential leaders to be involved in the Great Commission. The development of these leaders will free the pastor to be a more effective leader by allowing him to focus on preaching, praying, and equipping the saints. The development was considered successful when each mentee had recruited another person to be mentored.

Conclusion

Chapter 1 was an exploration of the issues surrounding the possibility of a mentoring project for adult male leaders at Bethel Baptist Church, Clinton, Tennessee.

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[33]John S. Powers, *The Body Life Journey: Guiding Believers into Ministry* (Nashville: Lifeway, 2001).

The purpose and goals were presented. Then the context of the congregation was explored. Next, the rationale for the project was reviewed. Then the definitions, limitations, and delimitations were explained. Finally, the research methodology was given. The mentoring project will be planned and conducted around these issues.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATIONS
FOR MENTORING

Chapter 2 will explore the biblical and theological foundations for mentoring

adult male church leaders. Jesus' mentoring of the twelve disciples will be the focus of

the chapter. Four aspects of Jesus' mentoring ministry will be explored. First, Jesus had

a goal for mentored leaders. Second, Jesus observed the disciples in order to find twelve

for a mentoring relationship. Third, Jesus selected twelve disciples to mentor for

leadership roles. Fourth, Jesus mentored His twelve disciples to be leaders of the church.

Finally, after considering the biblical aspects, some theological issues involving

mentoring and discipleship will be examined.

The Biblical Foundations for Mentoring

While the Gospels were not written specifically for the purpose of examining

and developing mentoring relationships, Jesus' mentoring is evident. An examination of

various texts that contain interaction between Jesus and His disciples reveals a

relationship progression in the mentoring process that included increasing authorization

by Jesus for them to lead. This relationship began with an initial acquaintance and

culminated with the transfer of the leadership of the church to the Apostles when Jesus

gave them the Great Commission.

Jesus' Goal for Mentoring Leaders

Leading the church would be an important task and one may surmise that

preparing leaders for the church was an integral part of Jesus' ministry. While Jesus'

primary goal was "to give His life as a ransom for many" (Matt 20:28), it appeared that

His secondary goal was to prepare the twelve disciples so that His departure would not be the end of the church, but the launch of the church. Jesus invested His earthly ministry in building relationships with His followers, expecting commitment from a select group of twelve disciples, and intentionally preparing those twelve for leadership through mentoring. Robert Coleman writes, "There was nothing haphazard about His life—no wasted energy, not an idle word."[1] Considering the efficiency of Jesus' life, it seemed that He used every available opportunity to prepare His twelve disciples as leaders for the church. He effectively dovetailed His atoning work for mankind and the mentoring of church leaders into a three-year ministry.

The culmination of Jesus' mentoring ministry in the New Testament was recorded when He gave the Great Commission. All four of the gospels and the Acts record the Great Commission in various forms. One well-known account of the Great Commission is found in Matthew 28:18-20. The Great Commission was not only a transfer of leadership from Jesus to the apostles, but it also gives insight into Jesus' goal for mentoring leaders.

A look at some key words in the Great Commission revealed directives for the newly appointed leaders. Examining the verb structure revealed the thrust and some emphases of the leaders' work. The Great Commission as recorded in Matthew included one command modified by three participles. The only imperative, and consequently the thrust of the Great Commission, was to "make disciples." D. A. Carson writes, "In the Greek, 'go'—like 'baptizing' and 'teaching'—is a participle. Only the verb 'make disciples' is imperative."[2] Carson then concludes, "The main emphasis, then, is on the

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[1]Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell, 1963, 1964), 18.

[2]D. A. Carson, *Matthew*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1984), 595.

command to 'make disciples,' which in Greek is one word, *matheteusate*."[3] The thrust of

the Great Commission was a command from Jesus to "make disciples."

The participles that modified the main verb in the Great Commission were

"going," "baptizing," and "teaching." The first participle was attached to the command

in such a way as to become part of the command itself. Craig L. Blomberg writes,

"Matthew frequently uses 'go' as an introductory circumstantial participle that is rightly

translated as coordinate to the main verb—here 'go and make.'"[4] William Hendricksen

agrees with that commentary when he writes, "In such cases the participle as well as the

verb that follows it can be—in the present case must be—interpreted as having

imperative force."[5] It may be safely concluded, then that the emphasis of Jesus'

command is to "go" as well as "make disciples."

The other two participles gave integral elements of the Great Commission which

are "baptizing" and "teaching." Baptism was a one-time initiatory event that symbolized

the beginning of new life. Teaching was an on-going process provided by the church to

instill the disciplines of following Christ in the life of the new convert. R. T. France

writes, "Hitherto Jesus alone has been the teacher, and the verb has not been used by

Matthew of his disciples' ministry. Now they take over his role of teaching, which is the

necessary application of his 'authority' (v. 18)."[6] Jesus had taught the multitudes, now

He charged the apostles with the responsibility of teaching. Those who had been taught

became the teachers and the process would repeat with each generation.

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[3]Ibid., 595-96.

[4]Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 431.

[5]William Hendriksen, *Exposition of the Gospel According to Matthew*, New Testament Commentary (Grand Rapids: Baker, 1973), 999.

[6]R. T. France, *The Gospel According to Matthew*, Tyndale New Testament Commentary (Grand Rapids: Eerdmans, 1985), 415.

Jesus Observed the Disciples

The Gospels described a progression of commitment for the twelve disciples, characterized by three levels of relationship. The first level was an initial acquaintance, which required very little commitment. A few of these initial meetings are recorded in Scripture (John 1:35-51). The second level was expressed by a commitment to discipleship. It was distinguished by Jesus' issuing an invitation to, "Follow Me" (Matt 4:19). The third level of relationship was marked by a formal call to leadership and a mentoring relationship (Mark 3:13-15). Sometimes these levels overlapped, as in the case of Levi, also known as Matthew, whose initial meeting and calling seem to be simultaneous (Luke 5:27).

John 1:35-42

Much of the first chapter of John introduces five disciples, who would later be apostles, and records their initial meetings with Jesus. Gerald L. Borchert writes about the first chapter: "These next three stories (1:29-34, 35-42, 43-51) are like three beautiful cameos that reveal a series of fascinating confessional identifications of Jesus."[7] John did not record the official, public call of the twelve disciples, but rather recorded portions of their individual personal interviews with Jesus. He provided a glimpse of Jesus' early interaction with the disciples that the Synoptists hardly recorded. These private interviews are not the same as the official call of the twelve in the synoptic Gospels. As Leon Morris writes, "There is an account of a 'call' in the Synoptists (e.g. Mark 1:16-20), but it differs greatly from this."[8] John's account showed an informal period of acquaintance before the formal call was issued.

The introductory meeting was an initial step in following Jesus. The first

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[7]Gerald L. Borchert, *John 1-11*, The New American Commentary, vol. 25A (Nashville: Broadman & Holman, 1995), 133-34.

[8]Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), 155.

meetings happened on the day John the Baptist announced Jesus as the Messiah, "Behold,

the Lamb of God who takes away the sin of the world!" (John 1:29). Afterwards, two of

John's disciples initiated contact with Jesus.[9] An indication of eagerness is found in the

word 'followed' (John 1:37). George Beasley-Murray writes, "'They followed,' is

literally meant, but the nature of the narrative indicates it as a first step towards becoming

disciples of Jesus."[10] These personal interactions between Jesus and the first disciples may

have been indicative of relationships with some of the other disciples.

From the first day that John the Baptist identified Jesus, Andrew and the

unnamed disciple seemed to be eager followers. Borchert describes a "transfer process":

> The two disciples who heard John's announcement and who epitomized in their actions this transfer process turned from John and followed (*ekolouthesan*) Jesus (1:37). Disciples, learners, or followers in the first century were quite literally people who followed (walked after) a teacher and learned from both the words and actions of their mentor. The fact that they asked Jesus where he was staying or abiding (*meneis*) confirmed their intention of becoming his disciples.[11]

The indication here is more than just passing interest; it was an intentional desire to be a

disciplined follower of Christ. These men took an initial step, which led to continuously

following Jesus. These disciples began with an inquiry about Jesus' living arrangements,

but after spending time with Him they seemed to be focused more on His Person rather

than His residence.

Convinced of Jesus' Messianic standing, Andrew introduced his brother Peter.

With scarce more than a mention, and no recorded response from Peter, Jesus pronounced

him a part of the group. Merrill Tenney offers an interesting analysis of Jesus' interview

with Peter and His ability to discern Peter's true nature:

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[9]There is disagreement about the identity of the unnamed disciple. Most commentators tacitly agree that it was the apostle John, but some question remains about his identity. For the purpose of the present study, it will be assumed that it was John, the beloved disciple.

[10]George R. Beasley-Murray, *John*, Word Biblical Commentary, 2nd ed., vol. 36 (Waco, TX: Word, 1999), 26.

[11]Borchert, *John 1-11*, 141.

> The simple pronouncement . . . was really a diagnosis of Peter's personality. Simon, or Simeon (cf. Acts 15:14), was the name of Jacob's second oldest son (Gen 29:33), who, with his brother Levi (29:34), had ruthlessly avenged the violation of their sister by one of the Canaanite princes (Gen 34:25-31). The rash and impulsive character of Simeon was mirrored in Simon, whose conduct as reported by all the Gospels reflects the same recklessness and tendency to violence (cf. John 18:10). Jesus accepted Simon as he was but promised that he should become Cephas, an Aramaic name, which, like the Greek 'Peter,' means 'a rock.' The development of Peter as recorded in this Gospel demonstrates the progress of that change.[12]

Jesus looked at Peter's potential for leadership rather than at his instability. The interview emphasized the need to discern potential in those who are committed to following Christ.

John 1:43-51

There seemed to be no pattern for beginning a mentoring relationship other than that Jesus was open to meeting new people and exploring the possibilities of a new friendship. Sometimes Jesus took the initiative and sometimes the follower took the initiative. In calling Philip, Jesus took the initiative. Morris writes, "In the previous section Jesus is not said to have done anything to draw Andrew and the others. They heard the Baptist's words and followed or were brought by one another. Here Jesus takes the initiative."[13] There seemed to be two possibilities for beginning a mentoring relationship. Either Jesus approached the person, or the person approached Jesus. In these two accounts, either way seemed to be a viable possibility for initiating a mentoring relationship.

It should be pointed out that these disciples were also active in bringing others to Jesus. Philip found Nathanael and brought him to Jesus. Upon meeting Jesus, the conversation revealed his sincere character. William Hendriksen offers this commentary on the encounter:

> It becomes apparent that throughout this account of his conversation with Nathaniel [sic], Christ is thinking of the patriarch Jacob. With reference to the latter, father Isaac had complained, speaking to his son Esau, 'Thy brother came with guile, and has taken away thy blessing' (Gen. 27:35; see also the following verse). The

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[12]Merrill C. Tenney, *The Gospel of John*, in vol. 9 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1981), 40.

[13]Morris, *The Gospel According to John*, 161.

employment of trickery for selfish advantage characterized not only Jacob himself (see also Gen 30:37-43) but also his descendants (cf. Gen 34). A really honest and sincere Israelite, a Jew without duplicity, had become such an exception that at the approach of Nathaniel Jesus exclaimed, 'Look, truly an Israelite in whom deceit does not exist.'[14]

Nathanael was not characterized by duplicity, or guile, but he sincerely sought the truth about the Messiah. Andreas Kostenberger emphasizes the point as well: "This attitude stood in sharp contrast not only with Jacob of old, but also with the hypocrisy of the Pharisees."[15] Jesus reserved some of His most severe criticism for hypocrisy and duplicity (Matt 23:13-36). He expressed delight in a follower who was without those characteristics. Nathanael may be viewed as an example of the character that Jesus wanted in His leaders.

The next level of relationship was the specific invitation of Jesus to certain of His followers to become one of His twelve chosen disciples. At different points in the early relationship of Jesus and His disciples, He would call them with the words, "Follow me" (John 1:43, Matt 4:19). Robert Sloan points out that

the verb 'follow' became something of a technical term Jesus used to call His disciples, who were then called 'followers' (Mark 4:10). These 'followers' included a larger company of people from whom He selected the twelve (Mark 3:7-19; Luke 6:13-17).[16]

Jesus invited twelve men, from the large crowds of people who were already following Him, to a more intentional mentoring relationship that would eventually result in their becoming the leaders of the church.

Jesus began His ministry in Galilee taking with Him the four fishermen whom He had befriended. These men became acquainted with Jesus, then began to take an interest in His ministry. There was a period during the first tour of Galilee in which some of these disciples would occasionally follow Jesus. They began to follow Him with more

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[14]William Hendriksen, *Exposition of the Gospel According to John*, New Testament Commentary (Grand Rapids: Baker, 1953), 110.

[15]Andreas J. Kostenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2004), 82.

[16]Robert Sloan, "Disciples, Apostles," in *The Holman Bible Dictionary*, ed. Trent Butler (Nashville: Holman, 1991), 366.

frequency and observe His ministry. As the Galilean ministry progressed, Jesus began to experience significant opposition from the religious establishment. Consequently, at the end of the first tour of Galilee, He was ready to select the twelve disciples in order to extend His ministry.

Jesus Selected the Twelve

The difference in Jesus' invitation to discipleship and His call to apostleship meant greater commitment. Alfred Edersheim writes, "As yet they were only followers, learners, not yet called to be Apostles, with all of entire renunciation of home, family, and other calling which this implied. This, in the course of proper development, remained for quite another period."[17] Multitudes followed Jesus and many were disciples, but only twelve were chosen as leaders. As Jesus would tell them later, "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit" (John 15:16). He had observed them and determined that they should be leaders.

Luke 6:12

Jesus was ready to select the leaders of the church, but He first prepared Himself. He invested a night in prayer before He chose the twelve. Luke emphasized Jesus' prayer life on especially momentous occasions.[18] Accordingly, Luke showed

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[17]Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Grand Rapids: Eerdmans, 1984), 338-39.

[18]Robert Stein wrote about Luke's emphasis on prayer in the introduction to his commentary on Luke, "Several distinct Lukan emphasis exist concerning Christian living. Only two will be mentioned here. The first involves the importance of prayer for the believer. Whereas the terms 'prayer' and 'pray' are found 13 times in Mark and 17 times in Matthew, they are found 21 times in Luke and twenty-five times in Acts. More significant, however, than the frequency of this concept in Luke-Acts is that it occurs at key times and places. The Gospel begins with prayer in the temple (1:9-10). After its brief summary of the Gospel's contents, Acts begins with the disciples' praying (1:14) and maintains this emphasis. Luke alone recorded that Jesus was praying at his baptism when he was anointed by the Spirit (see comments on 3:21) and that Jesus chose the Twelve after he had prayed all night (Luke 6:12). . . . Clearly for Luke prayer was seen as a vital and necessary part of the Christian life both individually and corporately." Robert H. Stein, *Luke*, The New American Commentary, vol. 24 (Nashville: Broadman &

Jesus preparing Himself through prayer before the formal calling of the twelve. There was great pressure on Jesus. Robertson points out that "Jesus had spent a whole night in prayer. It was a crisis, for, humanly speaking, all depended on the choice of these men."[19] Commentators agreed that it was mentioned in Luke as an indication of the importance of the upcoming selection of the apostles.

Jesus was about to initiate a new phase of ministry that would include mentoring. Official opposition from the Jewish leaders had begun to interfere with Jesus' earthly ministry and the need for guidance was evident at this point. Walter Liefeld writes,

> Jesus spent an entire night in prayer, a sure indication that the circumstances were pressing: the preceding controversy, the resultant threatening atmosphere, and the selection to be made of the twelve apostles. The second clause indicates that the first was not a routine devotional exercise.[20]

Lenski shows the emphasis on Jesus' prayer by pointing out the repetition of the word for prayer: "It is Luke who tells us of his praying on the present occasion and uses both the verb and the noun . . . which denote the religious act of prayer to God."[21] Lenski indicated that the verb form "emphasizes the long duration."[22] Prayer was essential to Jesus in the selection of these men.

The emphasis on Jesus' prayer before His selection should not be underestimated. Stein, speaking of Luke's repetition, writes, "This places even greater emphasis on Jesus' prayer and heightens the importance of the forthcoming decision."[23] John Nolland agreed,

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Holman, 1992), 51-52.

[19]A. T. Robertson, "The New Departure," in *The Best of A. T. Robertson*, ed. Timothy George and Denise George (Nashville: Broadman & Holman, 1996), 53-54.

[20]Walter L. Liefeld, *Luke*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1984), 888.

[21]R. C. H. Lenski, *The Interpretation of St. Luke's Gospel* (Minneapolis: Augsburg, 1946), 335.

[22]Ibid., 335-36.

[23]Stein, *Luke*, 192.

Decisive events often occur in the context of Jesus' praying (cf. 3:21; 9:18, 28-29; 11:1; 22:41). Nowhere else is such a sustained period of prayer attributed to Jesus. Acts 1:2 establishes an equivalence between prayer here and the guidance of the Spirit."[24]

Jesus devoted the night to prayer and then took action. Darrell L. Bock writes, "Having spent the night in prayer, Jesus is ready to act. He will make a selection from within the circle of disciples and train them for leadership."[25] Humanly speaking, the future of the Kingdom of God depended on the selection of these leaders. The men He chose would lead the church to carry out the Great Commission after His departure.

Mark 3:13-15

The selection of the apostles was a decisive turning point in the ministry of Jesus. His response to opposition, with all the demands on His time, was to call followers and authorize them to minister in His name. Lane observes, "The appointment of the Twelve marks the formation of the messianic fellowship and anticipates the extension of Jesus' mission through them (Ch. 6:7-13)."[26] They were to share in the work of Jesus through personal involvement in ministry, not only then, with Jesus present, but in future settings without Jesus present.

Jesus began to develop the disciples' leadership skills by asking for greater commitment. One record of the official selection of the twelve men designated apostles, or "the twelve," is found in Mark 3:13-15. Mark said that Jesus "called to Him those He wanted, and they came to Him" (Mark 3:13). The apostles were chosen from the multitude of disciples that were already faithfully following Him. James A. Brooks writes, "Mark emphasized the freedom of Jesus in choosing those he wanted and the

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[24]John Nolland, *Luke 1-9:20*, Word Biblical Commentary, vol. 35A (Dallas: Word, 1989), 269.

[25]Darrell L. Bock, *Luke 1:1-9:50*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1994), 540.

[26]William L. Lane, *The Gospel of Mark*, The New International Commentary on the New Testament (Grand Rapids: Wm. B. Eerdmans, 1974), 132.

immediate response of those so chosen."[27] Jesus took the initiative in officially inviting

them and getting them organized for ministry. The disciples so chosen were responsible

to answer the call of leadership.

Jesus had immediate and future interests for selecting the twelve disciples.

The immediate need was for the twelve to be with Him daily and help Him with the load

of daily ministry demands. The future interest was for them to be mentored as leaders.

Hendriksen writes,

> With so many sick to be healed, so many demoniacs to be set free, so much preaching
> needed . . . it was natural that Jesus would authorize some of his followers to have a
> share in the work he himself was doing, his own power and sympathy operating also
> in them.[28]

Walter W. Wessell points out,

> The Twelve were to be brought into the closest association possible with the life of
> the Son of God. They were to live with Jesus, travel with him, converse with him,
> and learn from him. Mark's Gospel indicates that much of Jesus' time was occupied
> with their training. The training was not an end in itself. They were to be sent out.[29]

Jesus' desire was that they would be involved in His ministry and ultimately that they

would be ready to lead the church in His absence.

The disciples first observed, and then participated in Jesus' ministry. The

result of mentoring was for them to be prepared to accomplish the Great Commission

after Jesus departed. Lane writes,

> Mark devotes primary attention to the presence of the disciples with Jesus and their
> preparation for mission. Jesus' private instruction of the disciples is particularly
> prominent in the second half of the Gospel, but this facet of the mutual relationship
> between Jesus and the Twelve begins almost at once.[30]

Thus, the apostles took an important step in the process of being mentored by the Master.

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[27]James A. Brooks, *Mark*, The New American Commentary, vol. 23
(Nashville: Broadman, 1991), 71.

[28]William Hendriksen, *Exposition of the Gospel According to Mark*, New
Testament Commentary (Grand Rapids: Baker, 1975), 122.

[29]Walter W. Wessell, *Mark*, in vol. 8 of *The Expositor's Bible Commentary*,
ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1984), 642-43.

[30]Lane, *Mark*, 133.

Jesus began to focus on His chosen successors for mentoring and began to invest a considerable amount of time in their preparation, while continuing His own public ministry.

Although Jesus had selected the twelve disciples, they were not yet ready to engage in ministry alone. Luke 8:1 briefly describes Jesus conducting a second tour of Galilee accompanied by the Twelve and other followers. Ministry leadership was not yet given to them because they first needed to spend time with Jesus and get His vision for a lost world. They also needed to be with Him and learn how to reach lost persons. Lenski writes, "They were not as yet ready to be sent out; their present place was with Jesus so that they might complete their training under him."[31] They needed this time for further orientation to Jesus' ministry. The mentoring process continued for them as observers before Jesus could turn ministry opportunities over to them.

Jesus Mentored the Twelve

Jesus used several methods in mentoring His leaders. These included allowing them to accompany Him to do ministry, sending them on mission trips, reviewing their ministry efforts, taking them on retreats, and teaching them. He had engaged in ministry projects around Galilee with some of His early followers in attendance.[32] More needed to be accomplished, however, and the Twelve needed practical experience. Jesus was busy ministering, but when He saw the multitudes He "felt compassion for them" (Matt 9:35-38). The obvious need was to authorize and send others to minister in His Name. Blomberg writes of Jesus' concern for the multitude, "His compassion increases because Israel lacks adequate leadership, despite the many who would claim to guide it. The

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[31]Lenski, *The Interpretation of St. Mark's Gospel*, 142.

[32]Examples of local ministry before the selection of the twelve are found in John 2:1-12, Matt 8:14-17, and Luke 8:1-3.

Twelve begin to fill that vacuum, foreshadowing the institution of the church."[33] It was

at this point that Jesus began to send out the Twelve in pairs to do ministry. The new

approach by Jesus would introduce a new dynamic into the mentoring relationship.

Luke 9:1-6, 10-11

The Twelve became apostles by virtue of the fact that Jesus sent them out to

minister in His Name. They had first followed Him as disciples, then He officially called

them to be His apostles. Finally, Jesus put their apostleship into practice by sending them

out to serve in His Kingdom. He demonstrated His ministry, then sent them on ministry

outings. These first efforts at ministry were but preparation for a much greater mission.

Luke 9:1-6 records another turning point in the mentoring of the Twelve, the

account of their first ministry efforts without Jesus present.[34] His absence was a new

aspect of their mentoring relationship, but added to it was the responsibility of reporting

to Him with the results of their ministry. Before that time they had observed Jesus'

ministry, at this point they became participants in His ministry. Short-term ministry

opportunities would prepare them for a much larger mission. Nolland writes, "Now the

fishing 'associates for Jesus,' who were called for their task in the section 5:1-6:16, are

specifically set to work by Jesus."[35] Here is the beginning of fruitful ministry for the

apostles. They became active agents in ministry under the tutelage of Jesus.

Their involvement in ministry gave them the practical experience they would

need. Jesus recognized their lack of experience and made opportunities for them to serve.

Green examines their relationship,

> With the opening of ch. 9, the narrative revolves more narrowly around the
> relationship of Jesus and the twelve. Like 9:1, 8:1 had also mentioned the twelve as
> a discreet group, recalling the selection of twelve apostles from among the larger

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[33]Blomberg, *Matthew*, 166.

[34]The parallels for this passage are found in Mark 6:6-13 and Matt 9:35-11:1.

[35]Nolland, *Luke 1-9:20*, 425.

group of disciples in 6:12-16. It is significant that, though in some ways segregated within this larger group, the twelve have fulfilled no unique function within the ministry of Jesus thus far. Along with many others they have been Jesus' companions. Luke refers to them as 'disciples' in v 14, reminding us of their affinity with the larger group of Jesus' followers, but his more focused concern with the twelve is marked by the appearance of more restricted language ('twelve,' 'apostles') in vv 1, 10, and 12.[36]

Jesus allowed them some freedom, although still under His authority, to obtain practical ministry experience and waited for their report. Nolland writes, "Luke here anticipates the post-Pentecost mission, in which the apostles (and others) will on a much grander scale be empowered by the exalted Lord to be his witnesses to the ends of the earth (Acts 1:8)."[37] These practical ministry projects were an important part of the mentoring relationship of Jesus and the Twelve. The church would benefit later from the experience that the apostles received during the ministry phase of their mentoring relationship.

The introduction of the Twelve to independent ministry was essential to the future success of the Gospel. Stein observes,

> Jesus' selection of the twelve apostles (6:13, *apostoloi*) was partially fulfilled when he sent them out (*apostello*) to preach and heal. Having been taught by Jesus, armed with their knowledge of the 'secret' of God's kingdom, they went out to proclaim the message of the kingdom and its Lord. The Twelve's mission served as an apprenticeship for their ultimate mission (24:45-49).[38]

They were still under Jesus' instruction, but now the Twelve would venture beyond Jesus' presence. Bock writes, "This is the beginning of active ministry for those who have followed Jesus, an initial fulfillment of [Luke] 5:10 and 6:12-16."[39] The Twelve would begin to experience just what it meant when Jesus promised to make them 'fishers of men' (Mark 1:17).

While they participated in these ministries, they had time to reflect on who

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[36]Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1997), 356.

[37]Nolland, *Luke 1-9:20*, 425-26.

[38]Stein, *Luke*, 266.

[39]Bock, *Luke 1:1-9:50*, 809.

Jesus really was and to begin imitating what they had observed in His ministry. As they

repeatedly shared the message of the Kingdom of God, this message was firmly recorded

in their own memories. Stein observes,

> The importance of this mission for the later transmission of the Gospel traditions cannot be overestimated. During this period they recounted time and time again 'the things that have been fulfilled among us' (1:1), things they had seen Jesus do and heard him say and which he had explained to them (8:10). The mission also provided time for the disciples to reflect and discuss, 'Who is this' (8:25) who teaches and does such things?[40]

They had to determine for themselves who Jesus was and answer any questions that

might be put to them by the people. In this way, their thoughts were galvanized in regard

to the question of Jesus' identity.

From that point in Jesus' ministry forward, ministry became an individual

personal experience for each of the disciples within the greater mission of Jesus. Green

describes the change in Luke's Gospel this way:

> Already in [Luke] ch. 8, the presence of the disciples with Jesus had become more emphatic than at any other time since their being called in chs. 5-6. Now, however, they are active agents involved in the mission of Jesus, and they begin to be developed less as companions and more as characters in their own right within the larger narrative of Luke-Acts.[41]

Their role changed from occasional traveling companions, who did little more than

observe, to ministers who were actively involved. Jesus continued the mentoring process

in a more practical and intense way by employing His future leaders in ministry with Him.

Before the apostles went out to do ministry, Jesus empowered them to do

ministry. Luke 9:1 states, "He called the twelve together, and gave them power and

authority over all the demons, and to heal diseases." Jesus' mentoring process included a

gradual transfer of authority to the church leaders. Bock recognizes this authority: "Their

authority is like Jesus', but it is clearly derived from him."[42] R. Alan Cole, referring to

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[40]Stein, *Luke*, 266.

[41]Green, *The Gospel of Luke*, 352.

[42]Bock, *Luke 1:1-9:50*, 809.

the official call of the twelve, writes, "By virtue of this they had an authority, delegated to them by Jesus, to expel from human lives the demon forces that had hitherto ruled them (15)."[43] Jesus had an intentional process of getting them prepared for His absence.

Jesus increasingly transferred His authority to the twelve during His earthly ministry. Leon Morris writes, "The other synoptists tell us that Jesus gave them authority, but Luke strengthens this with a reference also to power and with the information that it was over all demons ('unclean spirits', Matthew and Mark, probably are much the same.)"[44] When Jesus sent the twelve out, He placed certain limitations on their authority. Lenski writes of these limits, "Jesus empowered the Twelve to work all the different kinds of miracles which he himself wrought. He omitted only those that were performed in the world of nature like stilling the tempest, walking on the sea, and blasting the fig tree."[45] He began by giving specific, limited authority and progressed to greater authority, culminating with the authority given in the Great Commission.

Next, Jesus gave them a logistical briefing. He gave them instructions about what to take with them, how to respond to those who received them, and what to do in case they are not received well. Jesus forbade any extra provisions for the trip: no extra food, no extra finances, and no extra clothing. They were not to take provisions, but depend upon the generosity of those to whom they ministered. If the intended recipients of the message rejected the apostles' needs, then they rejected the message as well. In Luke 9:5 He further instructed them about how to treat those who rejected the message by saying, "As for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them."

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[43]R. Alan Cole, *Mark*, Tyndale New Testament Commentary (Grand Rapids: Eerdmans, 1989), 136.

[44]Leon Morris, *Luke*, Tyndale New Testament Commentary (Grand Rapids: Eerdmans, 1974), 178.

[45]Lenski, *Mark*, 142

After the ministry outing, Jesus reviewed their activities with them. Luke 9:10 states, "And when the apostles returned, they gave an account to Him of all that they had done." Mark 6:30 adds, "And the apostles gathered together with Jesus; and they reported to Him all that they had done and taught." The results of the review are apparent. First, Jesus held the Twelve accountable in their ministry efforts. He wanted to know all about their work. Second, He wanted to find out what they were thinking. Later, Jesus would question them, "Who do the multitudes say that I am?" (Luke 9:18). He not only wanted to know what the crowd thought, He wanted to know how they were progressing in their understanding of Him.

Matthew 13:1-23

The Scriptures indicate that Jesus taught the Twelve differently than He taught the crowds. He made detailed explanations to them in order to reveal the hidden meanings of parables, while leaving the meaning of the parables hidden to the crowd. In the absence of the crowd, He also questioned the Twelve to assess their progress.

Jesus taught many things with parables. A. T. Robertson writes, "The word parable (parabole from paraballo, to place alongside for measurement or comparison like a yardstick) is an objective illustration for spiritual or moral truth."[46] Normally, the idea for using a parable is illustrative, however, Jesus did not always particularly intend for the crowd to understand the parables. Matthew apparently would not even consider it teaching the crowd. Donald A. Hagner writes,

> Avoiding Mark's verb 'taught' . . . as well as the noun . . . 'teaching' (both in Mark 4:2), as perhaps being less appropriate for parables than for the interpretation of the law, Matthew writes that Jesus 'told' . . . many things . . . to the crowds in parables (cf. v 34: 'he said nothing to them without a parable').[47]

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[46]A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1932), 1:101.

[47]Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, vol. 33A (Dallas: Word, 1993), 368.

Jesus intended to hide the meaning from the crowd.

When Jesus taught, it was sometimes obvious to the Twelve that the crowd did not understand; often the disciples did not understand it themselves. So they approached Jesus with the question, "Why do you speak to them in parables?" (Matt 13:10). Since the meaning of the parables was often hidden, Jesus took extra time and effort to explain the parables to the apostles. Matthew 13:36 says, "Then He left the multitudes, and went into the house. And His disciples came to Him, saying, 'Explain to us the parable of the tares of the field.'" When the disciples asked Him about His use of parables He gave them the reason and an explanation. Jesus interpreted the parable and gave them extensive instruction.

Jesus had a different purpose for teaching the twelve. Jesus' purpose for the crowd was to veil the message within a story, but His purpose for the twelve was to teach them about leadership in the kingdom of God. He wanted them to be prepared for leading the church. Carson notes, "Jesus' answer cannot legitimately be softened: at least one of the functions of parables is to conceal the truth, or at least *to present it in a veiled way*."[48] The parallel passage in Mark 4:34 adds, "He did not speak to them without a parable; but He was explaining everything privately to His own disciples." Jesus instructed the Twelve privately and His purpose was to prepare them for the day when they would be the mentors and teachers.

Jesus conveyed the mysteries of the Kingdom of God to the apostles so that they would be teachers as well. Carson writes, "During his ministry Jesus' chosen role was that of a teacher who taught others about the kingdom so that they might teach others."[49] He told them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted" (Matt 13:11). Hendriksen indicates, "One of

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[48]Carson, *Matthew*, 307. Emphasis in original.

[49]Ibid., 300.

these mysteries now being disclosed is the fact that with the entrance of Jesus upon the scene of history the kingdom of heaven's reign on earth had made its appearance."[50] Jesus revealed many things to His chosen future leaders and trusted that they would continue His ministry.

Theological Considerations for Mentoring

Discipleship is the foundation for a mentoring relationship. Sloan indicates that it "referred to an adherent of a particular teacher or religious/philosophical school."[51] To be a disciple simply meant to be a disciplined follower. Jesus' followers were known as disciples, but so were others' followers. Sloan notes that there "are also references to disciples of the Pharisees (Matt 22:16; Mark 2:18), disciples of John the Baptist (Mark 2:18 Luke 11:1; John 1:35), and even disciples of Moses (John 9:28).[52] The specific use of the word is found in connection with these other leaders.

The gospels transformed the general use of the word into a Christian idea. The overwhelming application of the word "disciple" in the New Testament is to the followers of Jesus, being limited to the gospels and Acts. Sloan writes, "In the New Testament 233 of the 261 instances of the word "disciple" occur in the Gospels, the other 28 being in Acts."[53] Usage is almost exclusive to Jesus and His disciples. The use of the term "disciples" at first focused on Jesus and His twelve chosen followers in the Gospels.

Discipleship was a relationship that resulted in spiritual growth. The emphasis on discipleship was the close fellowship of a devoted follower that had a transforming effect on the follower's life. Borchert emphasizes the importance of a growing disciple

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[50]Hendriksen, *Matthew*, 553.

[51]Sloan, "Disciples, Apostles," 364.

[52]Ibid.

[53]Ibid.

in his commentary on the Gospel of John: "The purpose statement reminds us that this Gospel was written . . . to convince readers of the importance of discovering the kind of believing that transforms life (20:30-31)."[54] Jesus began building relationships from the beginning of His ministry. When Jesus recognized eagerness and sincerity in a follower, He called that person to a deeper level of commitment. Ladd writes, "If faith is the way of entrance into life, abiding is the one demand for continuing in the faith."[55] As the disciples placed themselves in the company of Jesus, they began to grow in their relationship with Him and continued in the transformation as a process.

The theme of faithfulness, an aspect of discipleship, was woven throughout the book of John. In particular, John's use of the word "abide" indicated the kind of commitment and perseverance necessary in the life of Jesus' disciples. Faithfulness to Christ is a primary characteristic of a leader. Borchert, writing about John 1:37-39, indicates,

> As noted earlier (cf. 1:32) this theme of remaining or abiding is one of the key Johannine themes that in the *mashal* or parable of the vine and branches becomes a focal term for the evangelist in his enunciation of genuine qualities of discipleship (John 15:4-7).[56]

As Ladd explains, "Sometimes the verb *meno* is used, sometimes only the preposition *en*; but the idea is the same."[57] George Beasley-Murray adds, "To 'remain' in Jesus has a deeper significance than simply to continue to believe in him, although it includes that; it connotes continuing to live in association or in union with him."[58] Faithfulness was an essential quality of church leaders. For those who are being considered for leadership roles it is a must.

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[54]Borchert, *John 1-11*, 145.

[55]George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 277.

[56]Borchert, *John 1-11*, 141.

[57]Ladd, *Theology*, 181.

[58]Beasley-Murray, *John*, 272.

Jesus' official call to the Twelve was tantamount to God calling potential leaders for the church. God is still calling leaders for the church, albeit He is calling leaders through the agency of the Holy Spirit. Based on the call, the candidate may be authorized to perform certain public duties, such as pastor-teacher, evangelist, or missionary. Lay leaders were also identified and called to service in Acts 6:1-6. These offices of leadership exist to assist the church in the Great Commission. Some leaders are called to positions of leadership and others have gifts that lend themselves to leadership. The disciples who have leadership abilities will emerge and need guidance through mentoring.

It is evident that Jesus' mentoring relationship with the twelve apostles was a process based on personal growth. The mentoring relationship progressed from discipleship to leadership. Green writes,

> One cannot embody authentic discipleship unless one perceives faithfully the nature of Jesus' person and work; yet, one cannot adequately comprehend Jesus' person and work apart from genuine discipleship. This raises the stakes on the key issue raised in [Luke] ch. 8—namely, the import of an appropriate reception of the word of God, manifest in the fecundity of obedience grounded in a vital and active faith in Jesus. At the same time it shows that the maturation of the christological perception and authentic discipleship is a process.[59]

The process involved in bringing leaders from discipleship to leadership was also a process of maturity. It was important in preparing them for their future role as church leaders. The result of Jesus' work with the apostles was a body of men who could lead the church after He departed.

Conclusion

Jesus invested a significant amount of time mentoring church leaders. These mentoring relationships formed in various ways and usually grew from relationships with faithful disciples. Jesus intentionally mentored the twelve to ensure that they would be prepared to lead in Great Commission activities after His departure.

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[59]Green, *Luke*, 352.

CHAPTER 3

PRACTICAL AND THEORETICAL CONSIDERATIONS
FOR MENTORING LEADERS

Chapter 2 explored the biblical and theological considerations for mentoring church leaders. Chapter 3 will explore the practical and theoretical issues related to mentoring church leaders. First, the importance of mentoring church leaders will be studied. Second, the relationship of vision and mentoring will be considered. Then, mentoring and discipleship will be compared. Finally, five principles for mentoring will be presented from the writings of contemporary authors. These aspects of mentoring are not exhaustive, but they do seem to be foundational in order to have an intentional mentoring relationship.

The Importance of Mentoring Leaders

The examples and importance of mentoring are seen at different places throughout the Scriptures. Mentoring leaders was found in the Old Testament with the example of Moses mentoring and transferring the leadership of the fledgling nation to Joshua. Another example was Elijah passing the prophet's mantle to Elisha. Mentoring leaders was part of the early church experience as well. In the New Testament, the apostle Paul provided mentored leaders to the churches and instructed others to do the same (2 Tim 2:2). The example on which the present study is based is Jesus and His twelve disciples. The practice of leaders mentoring other leaders has emerged in the twenty-first century as a subject of interest to the contemporary church. It continues to gain popularity in current contemporary literature.

The growth of mentoring has been apparent in recent history. Keith R. Anderson and Randy D. Reese wrote a book entitled *Spiritual Mentoring: A Guide for*

Seeking and Giving Direction.[1] Their book drew from Christian leaders and thinkers throughout history who still influence Christianity. In the nineteenth century, Alexander Balmain Bruce produced his far-reaching book about Jesus and His disciples, *The Training of the Twelve*.[2] The importance of mentoring is seen in the works of these authors.

In the middle of the twentieth century three of the many authors who wrote about leadership from a Christian perspective were: Robert E. Coleman, Douglas Hyde, and Oswald Sanders. Each of these authors had greatly different backgrounds. Coleman wrote specifically about Jesus working with His disciples to accomplish the Great Commission.[3] Hyde was a communist who converted to Catholicism and contrasted the leadership practices of Christianity to those of communism.[4] Sanders wrote the memorable phrase, "Leadership is influence, the ability of one person to influence others."[5] These authors continue to mentor leaders to this day through their writings.

Mentoring leaders is an important part of a pastor's responsibilities. J. Robert Clinton writes, "The church worldwide is in need of a committed group of disciples, like those past leaders, who can lead the way by demonstrating through their lives a faith worth imitating."[6] By mentoring potential leaders, pastors will be following Jesus' example. Mentoring adds another dimension of work to the already busy schedule of a pastor, but the task is rewarding.

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[1]Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity, 1999).

[2]Alexander Balmain Bruce, *The Training of the Twelve*, 4th ed. (A. C. Armstrong and Son, 1894; reprint, Grand Rapids: Kregel, 1971).

[3]Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell, 1963, 1964).

[4]Douglas Hyde, *Dedication and Leadership* (Notre Dame: University of Notre Dame Press, 1966), 10.

[5]J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1967, 1980), 19.

[6]J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 39.

It is important that the congregation not only be discipled, but also developed to their fullest potential in the areas that God has gifted them. Gene Mims argues for the "need for a comprehensive model" of the Great Commission.[7] He writes,

> To make disciples we must lead unbelievers to Christ. Then in a local church setting, we lead them to worship, Bible study, and discipleship so they grow in the likeness of Christ. They enter a process of spiritual transformation and discover their spiritual gifts. We equip them for Christian living and for Christian ministry.[8]

Mims continues,

> How we lead and what we accomplish literally means spiritual life and death to millions of people on earth. Our resolve to lead churches in making disciples, maturing them, and putting them into kingdom ministries is the central focus of our lives because it is the central focus of the kingdom of God.[9]

A complete understanding of fully developing believers would include finding new believers and discipling them, then developing potential church leaders through mentoring.

Uniting the church around the purpose of the Great Commission brings an important sense of unity that is basic to the health of a congregation. Chuck Lawless writes, "The healthy church is united around a vision, prayerfully expecting God to do His work through their church."[10] The unity of the congregation could be enhanced by developing members through mentoring. These mentored leaders could be focused on reaching Great Commission goals. The mentoring pastor may also experience the development of leaders who will assist him in fulfilling the Great Commission.

The country has experienced a leadership crisis. Howard Hendricks and William Hendricks made the case that there is a crisis in leadership in three areas.[11] First,

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[7]Gene Mims, *The Kingdom Focused Church: A Compelling Image of an Achievable Future* (Nashville: Broadman & Holman, 2003), 104.

[8]Ibid., 105.

[9]Ibid., 167.

[10]Chuck Lawless, *Discipled Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare* (Grand Rapids: Kregel, 2002), 175.

[11]Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody, 1995), 131-32.

they cite statistics about the home: "Only half of all children now live in a stable home with both their biological mother and father, according to the United States Census Bureau."[12] Second, these authors continue to make the case by pointing out that society needs leaders:

> We need leaders in our society. In politics, in business, in education, in medicine, in science, in law, in the military—the landscape is littered with the bodies of 'leaders' who have forfeited their right to lead because they have not been people of integrity.[13]

> Business consultant James D. Murphy agrees, writing,

> Then came the corporate scandals. Again, one of the root causes was the absence of any real execution. Instead, someone was cooking the books or layering in false front corporations for bogus transactions to make it look like they were delivering the goods. Enron collapsed on inflated sales. WorldCom collapsed on inflated sales. Qwest restated billions in revenues. Adelphia. ImClone. And the list goes on and on.[14]

The lack of character in the business world and in government has provided many examples of the crisis in leadership.

The church has experienced a leadership crisis as well. Hendricks and Hendricks write, "The average church in America is sustained and operated by only 15 to 20 percent of its membership."[15] Again, they write, "Since 1980 there has been no growth in the proportion of the adult population that can be classified as 'born again.'"[16] The lack of discernable growth in the church is an indication of the leadership crisis that exists in the contemporary church. The lack of growth may possibly be the result of a lack of leadership growth. It is an area that requires attention.

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[12]Ibid., 131.

[13]Ibid., 132.

[14]James D. Murphy, *Flawless Execution: Use the Techniques and Systems of America's Fighter Pilots to Perform at Your Peak and Win the Battles of the Business World* (New York: Harper Collins, 2005), 14.

[15]Hendricks and Hendricks, *Iron Sharpens Iron*, 132.

[16]Ibid.

Developing the existing leadership in the church is not the only pressing issue, however. Development of potential leaders is another issue needing attention. Many church leaders do not know how to develop other leaders. Aubrey Malphurs and Will Mancini point out that there is a "leadership development crisis" in the church.[17] They write,

> Our experience as church trainers and consultants, as well as Aubrey's involvement in seminary education over the past twenty years, has shown us that we have many potential leaders, but we're not developing them. And it's this failure in development that has precipitated the leadership crisis in our world in general and the church in particular. Our leaders don't know how to train other leaders.[18]

Malphurs and Mancini continue, "The solution to the leadership crisis is to do a much better job of leadership development—not the preparation of better senior pastors or church staffs alone but development of committed leaders at every level within the organization."[19] Mentoring potential leaders is one way of supplying more developed church leaders in the congregation. The development of these leaders may increase the effectiveness of the church and possibly impact society in a positive way as those leaders interact with their community.

The lack of leadership development seemed to be indicated as a continuing problem in the contemporary literature. A solution to the lack of leadership development is important because, humanly speaking, the future of the church depends on it. The idea of replacing one's self was addressed by Andy Stanley, Reggie Joiner, and Lane Jones. They write, "The practice of replacing yourself is critical to the longevity of any organization."[20] Jesus knew the importance of providing leaders for the church and left an

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[17]Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004), 10.

[18]Ibid.

[19]Ibid., 11.

[20]Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah, 2004), 162.

example through His mentoring activities. He knew that His time on earth was limited and that He would not be able to remain on earth physically as the leader of the fledgling church. He mentored the twelve in order to replace Himself with leaders who were ready to lead after He ascended.

The Relationship of Mentoring and Vision

Jesus stated his vision for reaching the world in the Great Commission. Just as Jesus had a vision for reaching the world, He also had a strategy for reaching it. His followers were to go and make disciples in every nation of the world. The pastor of a local congregation has the responsibility of leading the church to determine how it will be involved in the Great Commission. Every pastor has a desire, either stated or assumed, for the congregation in which he serves. Presumably, that desire will include reaching the lost and developing them to their fullest potential. The important factor in reaching the lost is that he gets the congregation involved in the work to fulfill Christ's vision for the church. Every church depends on leadership in order to continue fulfilling the Great Commission. Mentoring will help supply the needed leadership.

The goal for mentoring leaders is to equip others to lead in accomplishing the Great Commission. Each congregation must grasp the vision of evangelizing the world if it is to be true to biblical teaching. Thom S. Rainer writes, "Because time is brief, churches must focus on the priority of evangelism and disciple-making. Churches must have able and strong leaders who keep that focus before them at all costs."[21] It is the task of the pastor to help the potential leader get a vision of world evangelism and be personally involved in leading others in it.

While pastoral leadership is one key to creating a Great Commission church, the laymen of the congregation must be involved in leading. In order to have a vision that

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[21]Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman, 1993), 167.

outlives the pastor, he must develop other leaders who will continue the vision. Bill Hull

contends,

> In the long run, sustained real change that focuses on discipling will be lay driven. Disciple-making pastors must pass on their vision and leadership to laymen who will remain in the churches after the pastors leave. Otherwise, pastoral change may kill the vision.[22]

Vision must transcend any one pastor or church leader. It must live in the hearts of the

congregation.

Mentoring also includes the idea of making missions local. Tim Elmore writes

about Jesus' request to pray for laborers in the harvest (Matt 9:36-38): "Since Jesus Christ

had but one significant prayer request in His three-and-a-half year ministry, it might be

good to examine that request and pursue it as a goal."[23] The leader must have a vision for

the congregation that is compatible with the Great Commission. He must be willing to

pay the price to establish a mentoring process in the church such as Jesus modeled. The

vision of the leader for mentoring is part of the total vision for the church to accomplish

the Great Commission. It includes the desire for mentors and mentees to work together

for a stated purpose.

Mentoring is not just a program to be implemented, but a lifestyle to be

practiced. Churches that mentor leaders find intentional ways to equip leaders. They

understand that there is a process involved that takes long-term commitment. Sue Mallory

describes such a church as an "equipping church."[24] The transition from a traditional

church may involve some struggles. Mallory emphasizes, "Getting there won't be easy.

That's why a shared vision for what can be must be part of the original plan."[25] It is

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[22]Bill Hull, *The Disciple-Making Church* (Grand Rapids: Fleming H. Revell, 1990), 13.

[23]Tim Elmore, *Mentoring: How to Invest Your Life in Others* (Duluth, GA: Growing Leaders, 2004), 212.

[24]Sue Mallory, *The Equipping Church: Serving Together to Transform Lives* (Grand Rapids: Zondervan, 2001).

[25]Ibid., 22.

important for the mentoring vision to permeate the congregation so that it continues beyond the lifetime of the leader.

Mentoring and Discipleship

The terms "mentoring" and "discipleship" seemed to have been used interchangeably by some authors. There were at least two different views about the difference between the two terms. Some considered them interchangeable and some viewed them as similar and overlapping, but different. An example of using the terms interchangeably is Ron Bennett's comment, "Disciplemaking never occurs in isolation (it ranges from one-on-one mentoring to corporate outreach)."[26] Another example is Leroy Eims who recognizes three different stages of discipleship when he writes, "A person who has become a disciple and has been trained to be a worker must take one more step. He must become a leader. The last stage in the development of this person in preparing him for this ministry is leadership."[27] He stopped short, however, of referring to mentoring.

Discipleship in the traditional sense has included learning the basics of the Christian faith. It also includes incorporating biblical disciplines into everyday practice. As mentoring has received increasing attention, the similarities appear to have contributed to the confusion of these two terms. Leaders and potential leaders interested in mentoring would do well to differentiate between the two concepts. It was important to understand that discipleship was the foundation upon which mentoring was built.

Mentoring and discipleship are similar and interrelated, but differ significantly. For instance, both involve continuing instruction, relationship, and involvement. Both mentoring and discipleship are processes that take time to develop. Both are usually

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[26]Ron Bennett, *Intentional Disciplemaking: Cultivating Spiritual Maturity in the Local Church* (Colorado Springs, CO: NavPress, 2001), 8.

[27]Leroy Eims, *The Lost Art of Disciplemaking* (Grand Rapids: Zondervan, 1978), 125.

based on the relationship of a more experienced person with a less experienced person.

Hendricks and Hendricks write,

> Some readers . . . may assume that 'mentoring' is just a fancy word for discipleship. There's no question that the two are related and overlap somewhat. But they are not exactly the same. Nor is mentoring limited to a person's spiritual life—prayer, Bible reading, church involvement, and other religious activities. As we'll see, the influence of mentors tends to affect areas of life far beyond the personal and the religious.[28]

Discipleship teaches believers the basic disciplines of the Christian life, while mentoring guides them into specific service in the Body of Christ. Traditional discipleship topics may be reviewed in a mentoring relationship or the mentee, having a solid foundation, may be ready to grow in more specific areas.

Since there is no clear distinction between the end of discipleship and the beginning of mentoring, many churches stop short of mentoring. Bobb Biehl observes that "most churches still assume they are mentoring people if they are discipling them."[29] This assumption can be detrimental to the efforts to accomplish the vision of the church. As Hendricks and Hendricks write, "Mentoring, at least when practiced by Christians, certainly ought to center everything on Christ. But mentoring is less about instruction than it is about initiation—about bringing young men into maturity."[30] The extra effort to finish the process of maturation would be well worth the effort.

Bill Hull wrote a series of books that built upon Robert Coleman's work on evangelism. In *The Disciple-Making Church*, Hull contends that making disciples included leadership development.[31] He writes that disciple making is accomplished through "preaching, small groups, and leadership development."[32] He makes the case that through

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[28]Hendricks and Hendricks, *Iron Sharpens Iron*, 10.

[29]Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville: Broadman & Holman, 1996), 152.

[30]Hendricks and Hendricks, *Iron Sharpens Iron*, 183.

[31]Hull, *Disciple-Making Church*, 11.

[32]Ibid., 12-13.

preaching, pastors had the opportunity of "calling people to action and presenting them with God's agenda via the Word of God."[33] Leaders were identified through their service and involvement in small groups. He also claims that through the small groups potential leaders may have their first attempts at leadership with less opportunity for an embarrassing mishap in the life of the church.[34] Leadership development is a continuation and extension of discipleship into specific areas of individual Christian service.

The differences in mentoring and discipleship are notable. Discipleship assumes that the believer is a beginner in the Christian life and involves instruction about the basic principles of Christian living. A mentor, on the other hand, must assess how far the mentee has progressed in Christianity. Based on the assessment, the mentor helps the mentee develop in a specific area of service. Discipleship is broad in its scope and touches every area of a person's life. Mentoring is focused on a specific area and develops a person in that area. Mentoring is also unique for each person. Carson Pue writes, "To develop—really develop—transformational leaders, the process must be highly personalized."[35] Discipling focused on instruction that is similar for every believer. Mentoring focused on working together in a specific field and developing the individual traits of the mentee more extensively.

The mentoring role in Christianity is unique. Mentoring in other disciplines, such as teaching, nursing, and business, was based on the mentor being a "master" in his area of expertise. That is, he is the final authority until the mentee becomes a master. When the mentee becomes a master, he may begin to mentor someone else. In the church, the mentee should mentors others, but Jesus is always the Master. The mentor is constantly pointing the mentee to Jesus. Jesus is the Master and the final authority in the

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[33]Ibid., 12.

[34]Ibid., 12-13.

[35]Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids: Baker, 2005), 14.

life of both the mentor and the mentee and He remains the Master forever. Hendricks and

Hendricks describe the unique role of mentoring in Christianity:

> The word *disciple* means 'learner.' In Jesus' day, teachers roamed the ancient world recruiting bands of 'learners' who then followed these masters and adopted their teaching. Sometimes the disciples became masters themselves and developed their own followings. But Jesus' command to His followers to 'go and make disciples of all nations' (Matt 28:19) is distinctive in that Jesus remains *the* Master, *the* Discipler. He wants people who are recruited to the faith to remain *His* Disciples, *His* learners.[36]

The mentor must not be considered the final authority for a mentee. Jesus is the Supreme

Authority for both the mentee and the mentor. The delicate balancing act of the mentor

requires a person with extraordinary qualities, as will be seen in the next section.

Five Principles for Mentoring

Contemporary literature suggests several principles for mentoring which were

helpful. Coleman developed his book around eight principles: "selection, association,

consecration, impartation, demonstration, delegation, supervision, and reproduction."[37]

The subtitle of Stoddard's book is "Ten Proven Principles for Developing People to their

Fullest."[38] Eims adds the principles of "instruction"[39] and "involvement."[40] There were

other ideas mentioned that were not specifically called "principles," but seemed to be

principles in essence. An example was Larry Kreider who developed the chapters in his

book around what he referred to as "keys" to mentoring.[41] Another example was

Anderson and Reese who add these "movements" to the list: attraction, relationship,

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[36]Hendricks and Hendricks, *Iron Sharpens Iron*, 182. Emphasis original.

[37]Coleman, *Master Plan of Evangelism*.

[38]Stoddard, *Heart of Mentoring*.

[39]Eims, *Disciple Making*, 34.

[40]Ibid., 88.

[41]Larry Kreider, *Authentic Spiritual Mentoring: Nurturing Younger Believers toward Spiritual Maturity* (Ventura, CA: Regal, 2008).

responsiveness, accountability, and empowerment.[42] These were some of the various principles that were mentioned in the mentoring literature.

In this section of the project, however, only five basic principles will be explored. Although other important principles exist, these five seemed to be prevalent and recurrent in the contemporary literature. The principle of attraction involves the admiration of one person toward another person's ability or accomplishments. The principle of character is foundational to trust in any relationship, especially mentoring. The third principle involves assessing a person's maturity level and previous development throughout the mentee's life. Accountability is a principle that encourages that a person is actively pursuing his goals. The final principle encourages a positive launch into ministry and a smooth transition from mentee to mentor and fellow worker.

The Principle of Attraction

The first principle for mentoring is the principle of attraction. Paul D. Stanley and J. Robert Clinton call it one of the dynamics that is "vital to the mentoring process."[43] The mentor and mentee will have some type of admiration that brings them together. Perhaps the mentee admires the accomplishments of the mentor, or the mentor admires the potential of the mentee, or a combination of these factors. They are drawn together in such a way that they seek the possibility of a mentoring relationship. Anderson and Reese write, "A spiritual mentoring relationship begins by paying attention to another."[44] The first principle requires a certain amount of humility as the mentee realizes his need for guidance. The mentor must possess a willingness to invest in the lives of others.

There must be willingness also on the part of the mentee. Using John the

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[42]Anderson and Reese, *Spiritual Mentoring*, 13.

[43]Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 43.

[44]Anderson and Reese, *Spiritual Mentoring,* 63.

Baptist as an example, Bill Hull describes an eagerness found in some disciples that indicate a need for further development. He equated "typical ministries" in churches as "holding tanks" for those who are mentoring candidates.[45] One place to find potential mentees is to look at persons already serving in ministries. Those involved in ministry have already demonstrated eagerness to serve God. Involvement is one precursor to a mentoring relationship. It indicates a person who is eager to serve in the church.

The initiation of a mentoring relationship may originate with either the mentor or the mentee. Often a man's accomplishments and integrity inspires another man and gives him a reference point for his future. That mental picture motivates him to learn more about the man who is the object of his admiration, which can lead to the initiation of a mentoring relationship. On the other hand, a man may see potential and know that he can help develop another man. To make it a productive experience for both men, each one should know what he needs and what he hopes to gain from the relationship.

Mentoring relationships may be difficult for men to initiate because men are less likely to establish relationships of any kind. An intentional men's mentoring ministry may be also be difficult to maintain because of the tendency to be self-sufficient. Tim Elmore offers five tips regarding intentionality in the mentoring process that are helpful. The first tip is that occasionally they should get together "just for the sake of the relationship."[46] The reasoning is that building friendship allows better reception of ideas. The next tip is to "create safe places for transparent communication."[47] A private meeting place is warranted in the event that confidential information is to be shared. Thirdly, he encourages men to "find models of intimacy and healthy male friendships."[48] Men need

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[45]Bill Hull, *Jesus Christ*, *Disciple-Maker* (Grand Rapids: Baker, 1984, 2004), 31.

[46]Elmore, *Mentoring*, 48-49.

[47]Ibid.

[48]Ibid., 49.

healthy masculine role models. Then he writes, "Make healthy intimacy one of your

goals."[49] Intimacy is supportive of accountability and encourages openness in the

relationship. Finally, he writes, "Make prayer a priority."[50] Everyone needs to learn

dependence on God through prayer. These tips can be applied to individual mentoring

relationships or to a mentoring program. For either application there is a need for

intentionality in the process.

The Principle of Character

The second principle of mentoring was character in those who are involved in a

mentoring relationship. Of course, that included the mentor as well as the mentee.

Contemporary authors agreed that character was an important attribute of a mentoring

relationship, but there was some ambiguity about a precise definition of character.

Opinions about character abounded, yet there was some difficulty clarifying the definition.

At first glance character seemed easily defined, but a closer inspection revealed

the difficulty in arriving at a definition. It seemed easier to recognize the absence of

character than to define it. Bill Hybels writes that "the word is seldom used in the Bible,

and we don't see it very often in newspapers or hear it on television. Yet we know what it

means, and we immediately recognize its absence."[51] Upon inspection, the difficulties to

a precise definition become clearer. There was nearly universal use of the term and much

agreement on the need for good character, but little in the way of a common

understanding of it.

It seemed to be taken for granted in contemporary literature that everyone knew

the definition. Adding to the confusion was the tendency to use other terms

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[49]Ibid.

[50]Ibid.

[51]Bill Hybels, *Who You Are When No One's Looking: Choosing Consistency, Resisting Compromise* (Downers Grove, IL: Intervarsity, 1987), 7.

interchangeably with character, such as integrity. Authors have focused on the importance of attaining a clear definition of character. Andy Stanley, in addressing the need for a clear definition, argues that "everybody agrees that character is important. It's something everyone expects from others. But without a clear definition, a target to shoot for, we are easily deceived into thinking that we are, in fact, men and women of character."[52] Stanley sums it up well:

> In our culture character is a moving target. It is subject to personality, mood, background, economic status, religious affiliation—the list is endless. Consequently, just about anyone you ask will claim to be a person of character. Just don't ask them to define it.[53]

Indeed, the idea of character has become a moving target in contemporary society, thus the need for a clear definition. The term character needed an unchanging definition; one that would not deviate with the changing culture or the passing of time.

The word "character" needed an unchanging definition. Such a definition must proceed from God alone, Who is the only unchanging standard of perfect character. John MacArthur makes a compelling argument that the unchanging standard by which to measure character is only found in the Word of God.[54] He enumerated several biblical lists of character qualities and summarizes the essence of them when he writes,

> True character is not merely the sum of several disconnected characteristics. Truly excellent character is actually a reflection of the moral nature of God Himself. For that reason, all virtues are interdependent and closely related. And all of them are the fruit of God's grace.[55]

True character will be revealed by those who have been transformed by Jesus and follow His teachings.

The importance of character in the leadership of the church should not be

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[52]Andy Stanley, *Louder Than Words: The Power of Uncompromised Living* (Sisters, OR: Multnomah, 2004), 27.

[53]Ibid., 27-28.

[54]John MacArthur, *The Quest for Character* (Nashville: Countryman, 2006), 12.

[55]Ibid., 13.

underestimated. At the heart of a mentoring relationship is the need for trust that comes

from the assurance of character in both the mentor and mentee. The importance of

character is reflected by John Maxwell: "The first thing to look for in any kind of leader or

potential leader is strength of character. I have found nothing more important than this

quality."[56] Os Guiness also addresses the importance of character in leaders, "But over

against all who would omit character from the list, the Christian would respond with an

overwhelming conclusion: Character is essential and central to good leadership."[57]

Church leaders must be able to help the church navigate through the difficulties of a

society in which moral chaos is rampant, without falling prey to the traps set therein.

Therefore, the need for good character in church leadership is paramount.

Many aspects of character could be studied relating to mentoring. For the

mentoring project, however, only three aspects of a leader's character will be considered:

integrity, humility, and maturity. While many other aspects of character could be

developed, these three seemed appropriate and vital to a healthy mentoring relationship.

Integrity is a vital part of a person's character, especially if he is involved in

mentoring. It speaks of the wholeness and completeness of a person. The follower of

Christ should understand it from a biblical standpoint. John F. MacArthur gives a clear

understanding of integrity when he writes that integrity "comes from the word integer,

which means 'whole' or 'complete.' Integrity essentially means being true to one's

ethical standards, in our case, God's standards."[58] A mentoring relationship must have the

common expectation that a person's character is marked by integrity.

Authors agreed that integrity was a necessary element that belonged in

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[56]John Maxwell, *Developing the Leaders around You*, (Nashville: Thomas Nelson, 1995), 48.

[57]Os Guiness, ed., *Character Counts: Leadership Qualities in Washington, Wilberforce, Lincoln, and Solzhenitsyn* (Grand Rapids: Baker, 1999), 11.

[58]John F. MacArthur, *The Power of Integrity: Building a Life without Compromise* (Wheaton, IL: Crossway, 1997), ix.

everyone's list of character qualities. David A. Stoddard writes, "Without question, honesty, integrity, and ethics are important elements of character."[59] Clinton agrees,

> At the heart of any assessment of biblical qualifications for leadership lies the concept of integrity—that uncompromising adherence to a code of moral, artistic, or other values that reveals itself in sincerity, honesty, and candor and avoids deception or artificiality.[60]

Insincerity can cause feelings of deceit and wasted time. Integrity brings a realization of the eternal value of the relationship.

The second facet of character that is important to the mentoring relationship is humility. Humility is the first quality mentioned by Jesus in the Sermon on the Mount, but He went beyond teaching about humility. He gives an example that was devastating to human pride. Jesus demonstrates humility in John 13:5-11. In that passage, He offers an example of humility to His followers by washing the disciples' feet. He challenged His close disciples, who were soon to be the leaders of His church, to be willing to exercise a similar kind of humility. Jesus introduces the idea of servant-leadership to His disciples. Most of the world sees these two ideas as incongruent, but Jesus wants that kind of leadership for His kingdom. Sanders contends that "Jesus well knew that such an other-worldly concept would not be welcomed by a self-pleasing world of men. But nothing less than that was what he required of those who desired to rise to leadership in His kingdom."[61] The attitude of a servant-leader will be different. In contrast to other types of leaders, the servant-leader will look at leadership as an opportunity to serve. Ken Blanchard observes, "Servant leaders, however, look at leadership as an act of service."[62]

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[59]David A. Stoddard, *The Heart of Mentoring: Ten Proven Principles for Developing People to Their Fullest Potential* (Colorado Springs: NavPress, 2003), 140.

[60]Clinton, *Making of a Leader*, 58.

[61]Sanders, *Spiritual Leadership*, 24.

[62]Ken Blanchard, *The Servant Leader: Transforming Your Heart, Head, Hands & Habits* (Nashville: Countryman, 2003), 18.

Humility is a requirement for servant-leadership. The willingness to be a mentee requires a certain amount of humility. First, he must realize his need for help from someone else. Next, he will have to admit that he may need help to someone else. Then, he must humble himself and commit to a mentoring relationship. Also, the mentee must submit to following the lead of a mentor. Next, he must be willing to be held accountable by the mentor. Finally, he must be willing to continue in the relationship until he has reached a satisfactory level of achievement.

The mentor also needs a certain amount of humility. He must be willing to practice the "servant-leadership" modeled in the life of Jesus. At times he may be an encourager to the mentee. Sometimes he will instruct. At other times he may need to confront the mentee about some sensitive issue. At other times, he will be amazed at how well the mentee is doing. He must have the best interest of the mentee in mind, no matter what the situation requires.

Maturity is the third facet of character. The maturity of a mentee may be understood by answering some basic questions. First, how long has he been saved? Second, what kind of experiences has he had in life and ministry? Third, has another leader mentored him previously? Fourth, in what stage of life is he? In short, a framework would be helpful to aid the mentor in developing an overall view of the mentee's life and help in moving him to another level of leadership. One tool that may help is to develop a "generalized time line."[63] It will help the mentor to gain a "big picture" of God's sovereign work in the mentee's life.

Knowing the maturity level of a mentee would aid in guiding them to specific areas of ministry leadership. The maturity aspect of character building began early in the life of a leader and continued throughout the entirety of his life. Clinton writes, "Of particular interest to Christian leadership is character formation."[64] He argues that "there

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[63]Clinton, *Making of a Leader*, 43.

[64]Ibid., 214.

are many lessons in the development of a leader. None are more crucial in timing or in impact than the early ones which focus on character building."[65] The early phases of a leader's life was controlled little by any person, even the future leader himself, but was governed by God. What was controlled by the future leader was his attitude toward the sovereignty of God in the issues he faced. Clinton referrs to that phase of a leader's life as "Sovereign Foundations."[66] He writes, "It is exciting to see how the providence of God was—and is—working through all our experiences."[67] All through a leader's life God was at work laying the foundations for church leadership.

In order to mentor a person, the mentor may want to get an understanding of the potential mentee's abilities in terms of his leadership development. A general knowledge of the person's abilities, experiences, and gifts would be helpful in determining a mentee's maturity level. Clinton referrs to these three as "patterns, process, and principles."[68] Of these three he said that these patterns give the "big picture" of a person's life.[69] A combination of assessments would be helpful in getting the overall picture of the mentee's level of leadership maturity. Some assessments were available in self-contained booklets in a single workbook, while others were contained in books or video curricula.

Several good assessment tools were available to give the mentor an idea about the different aspects of a mentee. Some of the assessment tools were a collection of assessments. These assessments were produced by different authors, but usually covered similar aspects of a person's life. The basic areas that were similar in the assessments included: spiritual gifts, experiences, abilities, personality, and enthusiasm. Rick Warren's

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[65]Ibid., 58

[66]Ibid.

[67]Ibid.

[68]Ibid., 42.

[69]Ibid.

SHAPE for Ministry was probably the best known of the self-contained assessment tools.[70] Steve Harbin had a similar assessment booklet entitled *God's Design for You: A Discovery Tool.*[71] There were some assessment tools found in Howard Hendricks' mentoring material.[72] Several types of individual assessments are listed in *The Equipping Church Guidebook.*[73] Bruce Bugbee also lists some individual assessments in *What You Do Best in the Body of Christ.*[74] The individual assessments that were recommended varied among authors. The assessment tool used for this project was *The Body Life Journey: Guiding Believers into Ministry.*[75] These assessments explored the areas that were important for gathering information about each mentee. The SERVE acrostic that it incorporated was appropriate to Jesus' servant-leader example.

Another aspect of maturity for the mentor was to continue the process of developing the potential leader. Some leaders focus on character development as a foundational principle for entire organizations. Carson Pue writes,

> The aim is to see young Christian leaders develop powerful, long-term ministries as they develop personal character, spirituality, and professional leadership skills. It's not enough to do the right thing; it is vital that ministry leaders are right people—reflecting the very heart of Jesus Christ.[76]

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[70]Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Grand Rapids: Zondervan, 1995), 369-75.

[71]Steve Harbin, *God's Design for You: A Discovery Tool* (Knoxville, TN: Walking with God Ministries, 2004).

[72]Howard G. Hendricks, *Developing Leadership through Mentoring and Coaching* (Dallas: Center for Christian Leadership at Dallas Theological Seminary, 2003), 15-18.

[73]Sue Mallory and Brad Smith, *The Equipping Church Guidebook* (Grand Rapids: Zondervan, 2001), 290.

[74]Bruce Bugbee, *What You Do Best in the Body of Christ* (Grand Rapids: Zondervan, 1995, 2005).

[75]John S. Powers, *The Body Life Journey: Guiding Believers into Ministry* (Nashville: Lifeway, 2001).

[76]Pue, *Mentoring Leaders*, 16.

Pue contends that the goals set by participants in their seminars should encompass "the larger goals of being led more by Jesus, leading more like Jesus, and leading more to Jesus."[77] Basing the formation of character on the person of Jesus was a major focus of the maturity aspect of a mentoring relationship.

The mentee must be mature enough to accept responsibility for ministry and then be willing to be held accountable for his development. He must also know how much authority he has to operate within the structure of the congregation. There is a balance of these three of which he must be aware. Maxwell writes, "You can't turn people loose with no structure, but you also want to give them enough freedom to be creative. The way to do that is to give them the big three: responsibility, authority, and accountability."[78] A mentee must be willing to be held accountable by his mentor.

These three aspects of character development are factors in gaining respect and credibility with others. Without them the mentor loses the respect of those who would follow and the mentee loses credibility of those who would mentor. Malphurs and Mancini write that credibility is the "key to a leader's ability to influence people."[79] They gave "at least three sources of credibility" in a leader's life: character, competence, and clarity.[80] Citing the lists of character qualities in the New Testament for pastors and deacons, the authors show that good character is basic to church leaders.[81] Competence in leadership ability and clarity of understanding are important of course, but character first in their list and foundational in the life of a leader. These three items combined make a powerful impact for the cause of Christ.

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[77]Ibid.

[78]Maxwell, *Developing Leaders*, 101.

[79]Malphurs and Mancini, *Building Leaders*, 21.

[80]Ibid.

[81]Ibid.

The Principle of Assessment

The third mentoring principle is assessment. The development of mentees involves a commitment by the mentor to understand mentee's strengths and weaknesses. Assessments may offer several advantages. First, they will help establish a beginning point. Second, assessments will give indications about compatibility. Third, they will cite strengths and weaknesses. Finally, they will give direction about how to proceed. Every leader should be examined and know how to use assessments in developing others. Every potential leader must be willing to be subjected to assessments that will help him understand his potential.

Inventories or assessments are helpful tools in understanding those involved in mentoring relationships. Many inventories have been developed that measure the tendencies and abilities of potential leaders. Business consultants John Hoover and Angelo Valenti write,

> Most organizational leaders have financial, operational, and/or procedural knowledge. But in-depth knowledge about what makes their people tick and how to best equip and inspire them to increase productivity and performance is rare. A passion for building people up is even rarer.[82]

In other arenas that may be true, but the nature of the church should cause it to excel at this point. Those involved in a mentoring relationship have the task of evaluating themselves in skills, gifts, and abilities.

Many tools were available for the purpose of assessment. The workbook for John Powers' *The Body Life Journey* seminar will be used as the assessment material for the mentoring project at Bethel Baptist Church.[83] It employs several different tools for evaluation that are contained in one booklet. These assessments cover five areas and are

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[82]John Hoover and Angelo Valenti, *Unleashing Leadership: Aligning What People Do Best with What Organizations Need Most* (Franklin Lakes, NJ: Career, 2005), 67.

[83]John Powers, *The Body Life Journey: Guiding Believers into Ministry* (Nashville: LifeWay, 2001).

presented in the acrostic "SERVE."[84] The acrostic stands for "Spiritual gifts, Experiences,

Relational style, Vocational skills, and Enthusiasm."[85] Both the mentor and the mentees

will need the information provided by these assessments.

Each leader is unique in his leadership journey and should have a clear

understanding of his development as a leader. Leaders are influenced by many

relationships and events. In order to mentor a person, it helps to have a broader

understanding of his life and experience in leadership to the present. General knowledge

of the person's abilities, maturity, and gifts provides a maturity framework in which to

help develop the mentee to greater leadership levels. As Clinton points out, "Leadership

is a lifetime of lessons."[86] Not only does the mentor have the task of evaluating the

mentee in his skills, gifts, and abilities, he also must determine the progress of the mentee

in the stages of his life. Clinton gives a "time line" that helps to determine where a leader

is in his life journey.[87] The time line is divided into five broad categories that can be

applied to any person's life.

Leadership development is a lifetime process. That lifetime process refers to

the mentor as well as the mentee. When a mentor begins to work with a mentee, he must

discern where the potential leader is in terms of his leadership development, maturity, and

ability. Clinton proposes a theory about leadership development that covers a person's

entire lifetime.[88] He writes, "Development includes all of life's processes, not just formal

training. Leaders are shaped by deliberate training and by experience."[89] A person must

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[84]Ibid., 10.

[85]Ibid., 4.

[86]Clinton, *Making of a Leader*, 40.

[87]Ibid., 30.

[88]Ibid., 25.

[89]Ibid., 15.

distinguish between leadership development and leadership training. Leadership

development happens over a lifetime, leadership training may refer to any conference,

relationship, training, or book from which short-term leadership benefit may be obtained.

The pursuit of a leader should be to continue growing personally and to see the

congregation grow as the Great Commission is accomplished. As the leader develops

other leaders they become part of an on-going process for renewing a vision for the Great

Commission. Clinton writes,

> My theory can be stated in relatively simple terms: God develops a leader over a
> lifetime. That development is a function of the use of events and people to impress
> leadership lessons upon a leader (processing), time, and leader response. Processing
> is central to the theory. All leaders can point to critical incidents in their lives where
> God taught them something very important.[90]

Maxwell agrees when he writes, "Successful leaders recognize that personal

growth and the development of leadership skills are a lifetime pursuit."[91] The mentor

becomes part of the mentee's life for some period of time and propels the mentee to

accomplish more of God's plan for his life. The mentor's influence on the mentee

accelerates the mentee's leadership development.

Understanding the entirety of a leader's life will aid in knowing where he is in

his leadership development. In order to give leaders an understanding of that development,

leaders must think of it in terms of their entire lifetime. Clinton developed a long-term

perspective of leadership development:

> Leaders, or those emerging as leaders, need a road map to point out where God will
> take them as He develops their gifts. Each journey is unique, but a map helps a
> person organize what is happening as God works, anticipate the future, understand
> the past, and respond to God's leading. Leadership development theory does what a
> good map is supposed to do. It is a set of well integrated ideas to help us -organize
> what we see happening in leaders' lives, -anticipate what might happen in future
> development, -understand past events so as to see new things in them, -better order
> our lives.[92]

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[90]Ibid., 25.

[91]Maxwell, *Developing Leaders*, 31.

[92]Clinton, *Making of a Leader*, 24.

Clinton has given a much-needed blueprint for understanding the lifetime process of leadership development.

The mentee must be responsive to learning from and willing to submit to the oversight of his mentor. Anderson and Reese suggest two aspects of responsiveness as "listening and submissiveness." They write, "Responsiveness to the mentor is initially an act of willingness to listen."[93] If listening is the initial act, then submission is the next step. They continue, "Submissiveness can refer to a spirit of readiness for learning, teachability, and a responsive heart."[94] Hull writes about the apostle's leadership of the church in Jerusalem:

> Submission to authority was woven into first church's daily life. Without loving authority, the rate of growth and sheer numbers of the first church would have produced chaos. When people accepted this accountability to their leaders, they encouraged the spread of the Gospel.[95]

Listening and responding appropriately are traits for a mentee to master. Hull gives several biblical examples of submission in the early church.[96] Submission to the authority of Christ and submitting to the guidance of a mentor are steps toward becoming a mentor.

The mentor must be aware of his own abilities and what he has to offer to others. Mentors are more likely to have become aware of their strengths and weaknesses than the mentee by virtue of having been involved in leadership responsibilities for a longer period of time. In order to be fully aware of his unique qualifications, he will want to be familiar with any assessments that the mentee will be taking. If he has not taken some of the assessments he will want to do so previous to administering them to the mentees.

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[93]Anderson and Reese, *Spiritual Mentoring*, 101.

[94]Ibid.

[95]Hull, *Disciple-Making Church*, 211.

[96]Ibid., 211-13.

The Principle of Accountability

The fourth principle of mentoring was accountability. Hull defines accountability as "helping people keep their commitments to God."[97] The mentor will constantly guide, train, and encourage his mentee, but the process would not be complete without accountability. Hull writes, "We cannot separate the roles of authority and accountability in the church; the two walk hand in hand."[98] Accountability is dependent upon a sense of submission to authority. It is an aspect that Stanley and Clinton refer to as "vital to the mentoring process."[99] It keeps mentoring relationships intentional.

Accountability also requires honesty. Biehl includes a ten-point checklist for mentors and at the top of the list he includes being "honest" with mentees.[100] He writes of the need for someone "who will take you aside on occasion and tell you things you need to hear but frankly don't necessarily want to hear."[101] Honesty would preclude any sense of deception from the mentor and encourage an open discussion of issues.

One way to hold mentees accountable is by asking questions. Many questions will be asked and answered throughout the mentoring relationship. The assessment will ask questions in a formal structured way, but the probing should be more than mere questions in an assessment. There is accountability, but there must be more than just those questions in an accountability session. There must be probing questions along the way to keep the communication open and to keep abreast of new developments. Jesus used questions as a way of assessing His followers. He apparently never administered formal written assessments, but He asked many informal questions to assess their progress. The sheer number of questions He asked is an indication of the importance He

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[97]Ibid., 211.

[98]Ibid.

[99]Stanley and Clinton, *Connecting*, 43.

[100]Biehl, *Mentoring*, 100.

[101]Ibid., 101.

attached to them when assessing His mentees. Jesus did not need to learn anything from

His disciples, but He challenged their thinking through questions. In an introduction to an

essay, Patricia Murphy Long writes:

> Jesus Christ was masterful in His use of questioning. The evidence of the four Gospels is unmistakable. The gospels recorded over 270 questions which Jesus asked. Because He knows all, the purpose behind the questioning was not to discover that which he did not know but rather to encourage those listening to think critically about what they were hearing and doing. Christ did not feel it was enough to just tell. He wanted those whom he taught to 'interact with the material.'[102]

Not only did Jesus challenge their thinking, but He also encouraged participation through

His questions. His questions were entirely for their benefit, in that they helped the

disciples to understand where they were in their development.

An intentional mentoring relationship should involve an agreement of some type.

It should establish boundaries and set an end date or deadline. Hendricks suggests a

"learning contract."[103] It is an agreement between mentor and mentee that is mutually

binding and may be written or verbal, depending on the situation. If it is job related, or

involves a great deal of complexity, a written agreement may be needed. For an informal

mentoring relationship, a verbal agreement would suffice. Either way a clear

understanding should be established. Both the mentor and the mentee should be held

accountable to fulfill obligations.

Being intentional suggests a reason for meeting. Without being intentional, a

relationship suffers. Hendricks and Hendricks suggest having an agenda:

> If you are trying to get somewhere, you've got to know where you are going and how you are going to get there. If you are trying to grow, or to help someone else grow, you have got to know what the learning objective is, and how you are going to accomplish it. That's what an agenda is. A statement of purpose, and a plan for achieving it."[104]

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[102]Patricia Murphy Long, "Encouraging Critical Thinking: Asking and Allowing Good Questions," in *Nurturing Reflective Christians To Teach*, ed. Daniel C. Elliott (New York: University Press of America, Inc., 1995), 91.

[103]Hendricks and Hendricks, *Iron Sharpens Iron*, 192.

[104]Ibid., 195.

Just meeting, with no plan for your time, may be productive, but an agenda guarantees that there will be a point to the meeting. If there is no point for the meeting, it may prove discouraging to both the mentor and the mentee.

The Principle of Launching

The fifth principle is launching the mentee into ministry. When a mentee becomes proficient enough that he does not need the oversight or accountability of a mentor, he is ready to be launched into a mature mentoring ministry. The roles of those involved in the mentoring relationship will change. Changing roles may possibly cause some tension and disagreement in the mentoring relationship. That may indicate that the mentor has reproduced a leader who is thinking and acting independently and no longer needs to be under his care. As the mentee follows Jesus and continues to grow, he will develop to the level of investing his life in others. The mentee will be ready to find a mentee and make the transition to mentor. The mentor will be ready to find a new mentee.

In order to launch a mentee successfully into ministry, the mentor must be aware that mentoring relationships can include levels of progression. Recognizing stages of development would be helpful in making any needed adjustments in the mentoring relationship. Progression and change will be a normal part of any growing relationship. It also means that differences of opinion may take place. When growth introduces change into the relationship, both mentor and mentee would need to adjust to the new developments. Recognizing the levels of progression may help to ease any tension that may develop and help make the transition easier. Some mentoring relationships have ended poorly. Rather than experiencing a painful break in the relationship after much productive time together, it would be better to anticipate changes.

It is helpful to know the recognized levels of development in order to adjust accordingly. Pue writes, "There is a pattern and flow of developing leaders in a

transformational manner that we described as a mentoring matrix."[105] He indicates five

phases of a "mentoring matrix" as a way of understanding the entirety of the mentoring

relationship. These five phases form the basis of his mentoring book.[106] He has a model

of mentoring that is helpful in understanding how the mentoring relationship progressed.

Although a simpler approach to mentoring may be more useful, the five phases were

instructive, nonetheless, and may aid the mentor in recognizing them.

Bruce recognized and wrote of three stages of development in Jesus' work with

the twelve disciples.[107] He writes that "the twelve arrived at their final intimate relation to

Jesus only by degrees, three stages in the history of their fellowship with Him being

distinguishable."[108] The first stage recognized by Bruce is the "believers" stage. They

believed in Jesus as the Messiah, but only occasionally accompanied Him in His travels.

Then, according to Bruce, they enter the second stage that "assumed the form of an

uninterrupted attendance on His person, involving . . . at least habitual abandonment of

secular occupations."[109] Finally, Bruce contends, "The twelve entered on the last and

highest stage of discipleship when they were chosen by their Master from the mass of His

followers, and formed into a select band, to be trained for the great work of the

apostleship."[110] Bruce's recognition of three stages of fellowship is comparable to the

three levels of commitment.

Some authors suggest that mentoring relationships are not permanent.

Mentoring relationships may have life cycles. Hendricks and Hendricks describe what

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[105]Pue, *Mentoring Leaders*, 19.

[106]Ibid., 19-23.

[107]Bruce, *The Training of the Twelve*, 11-12.

[108]Ibid., 11.

[109]Ibid.

[110]Ibid., 12.

they call "the life cycle of the mentoring relationship." They offer three distinct stages of the mentoring relationship to anticipate: "definition, development, and departure."[111] That is a helpful description to anyone interested in mentoring. The first level of a mentoring relationship is a tentative time of getting acquainted and exploring the possibilities and culminating with an agreement of whether to continue or not. If it is decided that the relationship should continue, an agreement is reached suitable to both participants. The second stage is described as a time of growing and developing. It is characterized as the "longest and most intense period of the relationship."[112] The development stage is when meaningful growth occurs. The third stage is when the mentee has completed the agenda agreed upon in stage one. These stages indicate how the relationship has progressed and what direction it may take.

Jesus initiated the final phase of mentoring as He ate with the disciples on the night before He was crucified. He raised the apostles to the level of friends. The account is given in John 15:15: "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you." The mentoring relationship of Jesus and His disciples culminated with friendship. Afterward, the mentees were released in order to go into all nations. With the command to do the Great Commission, Jesus released the mentees not only to reach the world, but to begin their own mentoring relationships as part of the process.

Conclusion

Chapter 3 explored the practical and theoretical issues in mentoring leaders. The importance of mentoring and the relationship of mentoring and vision was considered. Mentoring and discipleship were compared. Then five principles for mentoring were presented. These subjects will be foundational to the mentoring lessons.

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[111]Hendricks and Hendricks, *Iron Sharpens Iron*, 218.

[112]Ibid.

CHAPTER 4

DEVELOPING CHURCH LEADERS
THROUGH MENTORING

Introduction

This chapter describes the process used to implement the mentoring of church leaders. The mentoring project was accomplished during fifteen weeks in the fall of 2009. It involved six men who were willing to make a commitment to be mentored in a relationship similar to that of Jesus and His disciples. The project included observation of the potential mentees, invitation to the potential mentees, and mentoring of the mentees. The project was a beginning point that started six mentees on a trajectory of mentoring other men to accomplish the Great Commission.

The Process of Mentoring Leaders

Jesus shared the message of salvation with many people, but He mentored some of His followers to lead the church in the Great Commission upon His departure. In a similar fashion, church leaders may share the message of salvation and mentor others to do the same. The mentoring project was designed to give leaders a workable approach to developing leaders who will share the message of salvation and develop even more followers of Christ to be leaders. The project was presented through reviews of the activities during each week. The Sunday activities, if any, will be presented first, the weekday activities will be recorded next, then the Saturday meetings will be reviewed. The resources used are found in the appendices.

Week 1

Before choosing His future leaders, Jesus observed His followers and then

invested a night in prayer seeking guidance for their selection. Possible candidates were
observed prior to the project, but final observation, evaluation, and selection occurred
during the first week of the project. As the candidates were observed, the mentor paid
attention to their faithfulness in attendance and to their attitude toward serving. The
project began August 17, 2009. Then the mentor invested the entire night of August 23,
2009, in prayer seeking guidance for the selection of the mentees.

Week 2

After the night of prayer the possible candidates were contacted about the
possibility of becoming a participant in the mentoring project. They were given a brief
description of the project and asked to pray about participation. All six men were given
the same basic information and asked to respond within the week. The mentor prayed
daily for the men who had been contacted, for those who would respond, and that the
project would be useful to accomplish the Great Commission.

Weeks 1 and 2 included the final observation, a night of prayer, contacting the
prospective mentees, and awaiting their response. Some of the men were not able to
commit the time required for the project. An alternate list of men had been compiled in
case the original candidates were not able to participate. Two men were unable to
participate in the project and were replaced by men on the alternate list. Six men
accepted the invitation to be mentored.

Week 3

Six mentoring candidates had committed to the project by the third week. These
men were faithful in church attendance and had demonstrated a willingness to serve in
some areas. As each man accepted the invitation to be involved in the mentoring project,
they were invited to an introductory meeting at the mentor's home the following Saturday.
Each man was instructed to prepare a brief introduction of himself focusing especially on

his salvation experience. The introductions included three parts: their early life before salvation, their salvation experience, and their service to God since their salvation.

Those who agreed to complete the project were varied in their ages, vocational backgrounds, and church experience. The youngest men were also the most recent members of the congregation. Both of the younger men had been involved in other congregations, but neither had experience in leadership roles. The middle-aged men were experienced in leadership roles in the congregation, but had not been mentored. The two senior men were the most experienced in leadership; however, they were hesitant to be involved in leadership. None of these six men had been involved in a mentoring relationship before that time.

Week 4

The introductory meeting was an important time for the mentees as a group (see Appendix 1). They came to the mentor's home at eight o'clock in the morning, and breakfast was provided. All six mentees were enthusiastic and excited about the project. The mentor led the introductions by introducing himself and giving an account of his salvation experience. As the first mentee began his introduction, the group was visibly moved by his testimony. No one knew about the difficult things that he had experienced. The Holy Spirit intervened and the schedule was ignored so that the Lord could accomplish something important in the group. The allotted time for all the introductions passed during his testimony, but an important bond was forming among the mentees and he was encouraged to continue.

The introductions took much longer than anticipated. Only thirty minutes had been scheduled for the introductions, but it took nearly two hours to complete them. The introductions actually became testimonies to the faithfulness of God and were a tremendous encouragement to the group. It was a great experience, punctuated by sobering moments, as each man told his story. It was also the first of many alterations to the mentor's schedule and a lesson in flexibility. The introductory meeting set the tone,

not only for the day, but for the entire project. After that experience, they were more

encouraged about participating in the mentoring project.

After the introductions, the six mentees made a commitment to participate in

the mentoring project. After they made the commitment to participate, the "Pre-Project

Questionnaire" was administered to the mentees (see Appendix 2). The Saturday morning

meetings, evening activities, and reading, were presented and it was explained that these

were a routine part of the mentoring experience for the remainder of the project. The

agenda was also adjusted to conform to the changes that occurred during the testimonies

earlier in the morning.

The first mentoring lesson was presented, introducing the subject of mentoring

(see Appendix 3). It was pointed out that Jesus' mentoring of the twelve disciples was

evident in the Gospels. Then the goal of developing church leaders through mentoring was

presented to the mentees. Jesus invested His earthly ministry in building relationships,

expecting commitment, and intentionally preparing men for leadership through

mentoring. The mentees were informed that they were expected to take notes during the

sermons and that the notes would facilitate the discussions at the weekly group meetings.

The mentees were invited to ask questions and make observations at any time.

Week 5

A one-day retreat at the mentor's home was conducted during week 5 (see

Appendix 4). It consisted of a workshop called *The Body Life Journey*.[1] The material

had the components needed to assess the mentees in several different areas and aid them

in finding their place of service. John Powers grouped the assessments according to the

acrostic "SERVE," which represented the different assessments: spiritual gifts, experiences,

relational style, vocational skills, and enthusiasm.[2] These assessments gave insight into

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[1]John Powers, *The Body Life Journey: Guiding Believers into Ministry*
(Nashville: LifeWay, 2001).

[2]Ibid., 4.

basic motivations and abilities and were helpful in showing the mentees where they might be effective in ministry.

Individual meetings were scheduled for the following two weeks. These meetings allowed the mentor and each mentee to identify strengths and talk about possible areas of service based on the assessments from the workshop. As the assessments were reviewed, each mentee evaluated possible places of service. Then they began to pray about possible areas of ministry. The mentees were encouraged to become involved in a ministry that included an intentional evangelistic element. The mentoring lesson for that Saturday was the importance of mentoring. Some examples of mentoring were noted in biblical as well as secular history. The world has experienced a leadership crisis in many areas: politics, business, and the home. The church is no exception to the crisis, but a mentoring program could help alleviate the problem for the church.

At the end of the Saturday workshop, the mentees were given a copy of Oswald Sanders' book *Spiritual Leadership*.[3] In preparation for the next meeting, they were to read chapter 3 and be prepared to discuss it. The mentees received a discussion guide for the chapter developed by the mentor. It had questions about Jesus' approach to leadership (see Appendix 5). They were instructed where to meet for the following Saturday morning meeting.

Week 6

At the Saturday meeting, the mentees met for breakfast at a local restaurant. After breakfast, the men were challenged to think about the nature of servant-leadership. When the waitress had served and exited for the final time, the mentees were challenged to consider how the waitress had served. They were asked to think about why she was willing to serve so well. Finally, they were challenged to consider their own willingness to serve in any capacity God chose.

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[3]J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 1967, 1980).

The mentor initiated a discussion about Jesus' servant-leadership principle. It was based on chapter 3 of Sanders' book.[4] The remarks regarding Mark 10:43-44 produced thoughtful discussion regarding Jesus' idea of servant-leadership. The mentees used the discussion guide for considering Jesus' radical idea. They were asked to contrast the difference between Jesus' ideas on leadership with the world's ideas. The mentees were amazed to discover the difference between the ideas they held about leadership and the way Jesus viewed it.

Comments made during the discussion revealed much about the thinking of the mentees. One man said, "Reading the book was challenging, but it was convicting." Another man, referring to how he had served God, said, "I didn't do anything bad, but I didn't do anything good either." His comment may have been too extreme, because he had been faithful to get involved in church activities, which was why he was invited to be in the mentoring project. He had been more involved in serving than in leading. One man, talking about witnessing, said, "I'm always afraid I'll say the wrong thing." The comments revealed a level of doubt in their lives that had not surfaced before.

The mentees were challenged to look at those who were Jesus' twelve original disciples. They were encouraged to remain faithful as Jesus' disciples had remained faithful. So that they understood that failure was not an automatic disqualifier and they were reminded how Jesus reinstated and recommissioned Peter. They were reminded how Peter became the leader of the church in the book of Acts. Some of these men had been dealing with feelings of failure and it was a time of encouragement for them.

The mentoring study was about the theological considerations for mentoring. It dealt with the importance of discipleship and mentoring (see Appendix 5). Discipleship is foundational to the mentoring process. When a person is a true disciple of Jesus, he will experience spiritual growth that continues to transform his life.

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[4]Ibid., 23-30.

Week 7

In order to build a biblical and theological framework for the project, the mentor preached a sermon series about the mentoring relationship of Jesus and His twelve disciples. The first sermon was preached during week 7 (see Appendix 6). It was based on the parable of the sower and the soils (Matt 13:1-9). The sermon focused on every believer's responsibility of witnessing to the lost. Jesus explained privately to the twelve disciples what the four types of soils represented. The four kinds of persons were determined by how they responded to the gospel. The emphasis was on the responsibility of witnessing.

During week 7, the mentees began making decisions on individual ministry assignments. One man desired to start a children's outreach ministry. Another mentee became a youth Sunday school teacher. One mentee used his gift of administration to better organize the church outreach visitation. Two mentees wanted to be involved in the outreach of their respective Sunday school classes. Another mentee expressed a desire to develop a prayer ministry for the church.

Beginning with week 7, the Saturday meetings followed a more consistent two-hour pattern. It opened with an accountability time in which mentees reported on their weekly activities. The second activity was a mentoring lesson or a leadership lesson taught by the mentor. There was a question and answer time. It was also a time to review the sermon series. A flexible structure remained in place to allow for the questions that often arose and led in other directions.

The fourth mentoring lesson about mentoring and discipleship was presented. Similarities in mentoring and discipleship have caused many to confuse the two terms, but they were differentiated in the lesson. While the two terms overlap, there were some basic distinctions noted. Discipleship dealt more with teaching the basics of Christianity to all believers. Mentoring dealt more with the unique personality of an individual and develops his strengths. While Discipleship was foundational to mentoring, Jesus called some disciples as leaders to be mentored. Every leadership position is an extension of

Christ's ministry. There was a process involved in developing leaders after they were chosen. Mentoring rested on the foundation of discipleship.

During the Saturday morning meeting, the mentees were made aware that there are six purposes of the church.[5] The six purposes were listed: prayer, evangelism, ministry, worship, fellowship, and discipleship and presented as matters of personal responsibility for every believer. One of the six purposes was considered during each of the successive Saturday mornings. As they heard about the six purposes of the church, resources were given and assignments were made to reinforce their involvement in them. The mentees began to be held accountable in the six purposes each week for the rest of the mentoring project during the Saturday meeting.

The first purpose of the church to be considered was evangelism. In order to be involved in the Great Commission, the mentees had to be able to witness. The mentees were challenged to memorize four Bible verses before they went out on the evangelistic visits to be able to witness from memory: Romans 3:10; Romans 6:23; Romans 5:8; and Romans 10:13. The mentees were shown how to witness and practiced with the mentor and each other. As part of their evangelistic preparation, the mentees were introduced to the concept of receptivity. It coincided with the sermon of the week. The receptivity of the soils was the focus of the sermon. Receptivity simply indicated that some persons were more receptive to the gospel than others. The idea prompted a receptivity scale to indicate the levels of acceptance among lost persons. The "Rainer Scale"[6] was explained to the mentees so that they could understand that those who are lost may be at different levels of unbelief and need to be dealt with in different ways.

The mentor made appointments with the mentees for evangelistic visits during

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[5]Chuck Lawless, *Discipled Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare* (Grand Rapids: Kregel, 2002), 23-24.

[6]Thom S. Rainer, *The Unchurched Next Door: Understanding Faith Stages as Keys to Sharing Your Faith* (Grand Rapids: Zondervan, 2003), 60-77.

the following week. In the first visits, the mentees were to be observers only. The mentor took the initiative to find prospects for visitation, arrange a visit, and hold the mentee accountable for going at the appointed time. As the project progressed, the mentees would begin to take responsibility for making arrangements for the visits. During the next few weeks each mentee went on an evangelistic visit with the mentor. While making these visits each mentee was instructed about finding prospects, making contacts, and planning visits. The mentor would meet and pray with a mentee, then make evangelistic visits together.

The visits allowed the mentees an opportunity to observe an evangelistic encounter with someone else witnessing. They were expected to make one visit in which they observed the mentor while making an evangelistic visit, which was called a "learning visit." They also made one visit in which the mentor observed the mentee leading an evangelistic visit, called a "leading visit." Then they would make one or more visits with another mentee in the mentoring project. Finally, they made other visits in which they went out in pairs with other men who were not in the mentoring group. Each mentee was required to complete each type of visit before moving to the next.

Week 8

The sermon for week 8 was from Mark 3:13-15 (see Appendix 6). The emphasis was on the discipline of those called by Jesus. The twelve disciples had followed Jesus intermittently, but now were invited to enter a unique mentoring relationship with Him. These disciples had the distinct opportunity of being trained as leaders in the kingdom of God. Jesus called them to make a public commitment to His training.

Evangelistic visitation continued during the week 8 with the mentees accompanying the mentor on "learning visits." The mentees were reminded during each visit that they would be assuming the leadership role in intentional evangelistic visits in the next phase of visitation. The mentees were to finish the two types of visits with the

mentor before continuing to the next level of visitation, which was going out in pairs with each other, but without the mentor.

The Saturday meeting began with mentees giving an account of their activities during the week. The mentees were excited about the visitation and eagerly shared about their visits. The mentoring lesson was presented and the questions that day seemed to focus on persons who rejected salvation. Then the mentees reviewed their sermon notes and asked questions regarding the previous week's sermon.

The mentoring lesson dealt with how Jesus mentored (see Appendix 3). It described the steps He took to develop the disciples. He first observed them. There seemed to be a progressive series of commitments on that level, ranging from an initial acquaintance and occasional ministry accompaniment to a formal call to leadership. Next, Jesus selected those He wanted to be mentored and they seemed to make a public response. Then Jesus committed Himself to fully developing them as leaders through mentoring. Jesus employed several ways of developing the twelve. He let them watch Him do ministry, sent them out to do ministry, reviewed their ministry efforts, and taught them about ministry.

The second purpose of the church to be introduced was discipleship. In order to equip the mentees to do basic discipleship, they were given a copy of Waylon Moore's book, *First Steps: Simple Basics for Growing Strong*.[7] The six discipleship lessons were designed to be completed in as many weeks. The purpose of the book was presented and each lesson was briefly explained. If the mentee should lead someone to Christ, they were expected to follow up by enlisting the new convert to do the six-week study and guide them toward baptism and church membership.

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[7]Waylon B. Moore, *First Steps: Simple Basics for Growing Strong* (Tampa, FL: Missions Unlimited, 1993).

Week 9

The sermon for week 9 was about Jesus praying all night before selecting His mentees based on Luke 6:12. It demonstrated the importance of prayer in the life of Jesus, especially when making decisions. Two major reasons caused Jesus to spend an entire night praying. One reason was that He was facing the selection of the twelve apostles. The other reason was that He was beginning to experience opposition from the established religious leadership. It was instructional that Jesus found it necessary to pray. The intensity with which He prayed was also a lesson for His followers. In order to make decisions that make an eternal difference one must be committed to pray.

The evangelistic visits continued during week 9. The final mentee completed his "learning visit" and they were ready to begin the "leading visits." The mentees were given a list of prospects and asked to pray about their upcoming visits. Then they made appointments, making sure the mentor was available to go with them, and executed the planned visit.

During the week 9 at the Saturday meeting, the agenda began with accountability. One mentee shared that he had led a young person to Christ and the mentees celebrated together. The mentoring lesson was presented and prayer was presented as a third purpose of the church. Prayer is foundational to everything that a leader does and essential to the work of the church. The mentees received a pamphlet entitled *Seven Minutes with God*[8] to aid their personal prayer time. Each mentoring session included a time of prayer that the mentees would find a mentee and that they would find an area of service that would be compatible with his leadership potential. They were given opportunities to lead in prayer for each other and for lost persons at the Saturday morning meetings.

The mentoring study was presented on the relationship of mentoring and

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[8]Robert D. Foster, *Seven Minutes with God* (Colorado Springs, CO: Navpress, n.d.).

vision. Jesus stated His global vision in the Great Commission. He knew His time was limited, but He had a vision and a strategy for reaching the world that went beyond His earthly ministry. He had a vision for developing the disciples as leaders through mentoring. The responsibility rested on the disciples then as well as now to become leaders and develop other leaders in His church.

Week 10

The sermon for week 10 focused on John 1:35-42. The Bible gave an insider's perspective on how the initial relationships with Jesus and His followers began. Some persons sought Jesus out and others were sought out by Him. Either way, there was an attraction to knowing and following Jesus. Each mentee shared his own story about being attracted to Jesus, coming to the knowledge of Jesus, and growing in relationship with Him.

The evangelistic visits continued during the week. The mentees began making their "leading visits" with the mentor. The first two mentees completed their "leading visits" during the week and were ready to begin the next level of visitation. The next level of visitation was to go visiting in pairs. The mentees were responsible for choosing a prospect, arranging the visit, and leading the visit.

During week 10 there was a shift in the emphasis of the mentoring lessons from being mentored to becoming a mentor. For the next five weeks the mentees would learn principles of mentoring others in the same way that they had been mentored. The mentoring lesson that Saturday morning was about the principle of attraction. People will be drawn to mentoring relationships in different ways, but there must be a willingness from both persons to make a commitment to the mentoring relationship. Many difficulties may arise, but the commitment will keep them involved. There must be an intentional process to make the relationship progress. The mentees were encouraged to implement the principles in their mentoring experience.

The discussion about the sermon from the previous Sunday was on John 1:35-42. Persons are attracted to mentoring relationships in various ways. Based on the principle of attraction, the mentees were encouraged to consider their circle of influence and begin intentionally observing their acquaintances and friends who might be prospective mentees. Then they were encouraged to pray about a man, or men, who might enter into a mentoring relationship with them. The fourth purpose of the church was also presented to the mentees. It was a consideration of fellowship in the ministry based on the sermon of the week. As a person serves in a ministry with another believer they have the opportunity to experience fellowship with fellow participants in the ministry.

Week 11

The sermon for week 11 was based on John 1:43-51. It showed that the followers of Jesus were actively telling others about Him. After Jesus called Philip, he invited his friend, Nathanael, to meet Jesus as well. The emphasis of the sermon was on character. An interesting thing happened when Nathanael met Jesus. Jesus commented on his character. Jesus focused on that and commended him for it. Jesus wanted a man whose character good.

A new level of evangelistic leadership also began in week 11. The mentor continued to make visits with mentees leading the visits. Those who had already been out with the mentor in both learning and leadership visits were given the assignment of going together in pairs on evangelistic visits without the mentor. The mentees began to take leadership roles in intentional evangelistic visitation and to hold each other accountable to make those visits.

The mentees were encouraged to make visits in pairs, with each mentee taking a turn leading a visit. A prospect list was provided for them. They were free to find prospects of their own, but they had the responsibility of making appointments and visiting with a fellow mentee. The mentee who led the visit reported at the next Saturday meeting. Some visits by the mentees going in pairs overlapped with the "leading visits"

made with the mentor. As the mentees finished the "leading visits" with the mentor, they paired up with another mentee who had completed the evangelistic visits.

The Saturday morning meeting of week 12 began with an accountability session. A mentee had led someone else to faith in Christ. Again, the group rejoiced and everyone was encouraged. The mentoring lesson was about the principle of character. Character has always been important in every area of life, but none was more important than in the work of the church. The mentees were challenged to be men of good character and to seek mentees who were men of good character. Several questions were raised about character during the question and answer time.

Week 12

The sermon for week 12 was based on Luke 9:1-3, 10. In the text, Jesus held His followers accountable. He sent them out, but expected them to return and report on their ministry experiences. He gave them a briefing, or instructions, on how to do their short-term ministry project. After they returned, Jesus conducted a debriefing with all the apostles present in a group meeting. The accountability was to Jesus, but it was accountability to the other apostles, as well.

Week 12 continued the evangelistic visits with each of the mentees leading a visit and the mentor observing each mentee during the visit. Some of the mentees were already involved in evangelistic visitation with the other mentees. They also began their search for someone with whom to establish a mentoring relationship. Each mentee was asked each Saturday morning to report on their quest to find a partner who would become involved with them in ministry.

At the Saturday meeting, the mentees were held accountable. They also heard the mentoring lesson about assessment. Assessment was important in the mentoring process, as it was foundational in knowing where the mentee was in his development. The material that had been used to assess them was presented as an example of doing a structured assessment at the beginning of a mentoring relationship. Their workbooks

from the retreat were reviewed as part of the instruction on assessment. The most prevalent form of assessment used by Jesus was questions used at different times in the mentoring relationship aided in knowing how the mentor needed to work with a mentee further. Ministry, the fifth purpose of the church, was discussed based on the sermon for the week.

Week 13

During week 13 the last of the mentees concluded their evangelistic visits, going out with the mentor observing. The following week, some of the mentees began making the contacts and taking the lead in coordinating the evangelistic visits taking someone else with them who was from outside the mentoring group.

The group was held accountable to continue to search for a mentee. The fourth mentoring lesson on accountability was presented. The mentees were instructed to ask the difficult questions and be willing to have difficult questions asked of them. The mentees had been held accountable for the past several weeks because there was a time in each Saturday meeting that required accountability. The sermon series was completed after the Thanksgiving holiday. The last sermon was reserved for the Great Commission Sunday.

Week 14

Week 14 was the week before Thanksgiving. The mentees were encouraged to complete the various types of visits and assignments. At this point in the project, the mentees were to begin a new level of visitation. The last of the mentees concluded their evangelistic visits going out together in pairs. As the first two mentees finished visits together, they began to make visits in pairs with someone who was not part of the mentoring project. These visits were to continue until all six mentees had made a visit of that type. Additionally, the mentees were encouraged to find a mentee for themselves who would be involved with them in ministry. They were encouraged to use any of the

material that had been presented to them or develop new material for use in mentoring other persons.

At the next Saturday meeting the mentees heard the fifth mentoring lesson on the principle of launching a mentee into ministry. At some time the mentee would reach a level of development that no longer required the mentoring relationship. The mentees were made aware of the different levels of progression in mentees and how to prepare for the release of the mentee into ministry. The length of the mentoring relationship and authority in the relationship were also considered.

The mentees completed the post-project questionnaire (see Appendix 7). They were involved in ministry and observing possible candidates for mentoring. In addition to having a regular Saturday morning meeting, the mentees joined with the rest of the congregation in an annual "Saturday of Service." Each year on the Saturday before Thanksgiving, the congregation has a tradition of investing the day in doing acts of service in the community. The mentees were involved in the ministry event and were encouraged to observe those serving in it as possible candidates for mentoring.

Week 15

Week 15 was a week to ensure that everyone had completed as many assignments as possible. Four visits were made during the week by those who were not quite caught up with the group. The mentees had engaged in ministry assignments, made evangelistic visits, and were in the process of looking for someone to mentor. It was time for them to be launched into ministry and begin mentoring others to accomplish the Great Commission.

The final activity of the project was to preach the final sermon in the series, delivered on the Sunday after Thanksgiving, November 29, 2009. It was entitled "Marching Orders" and dealt with the Great Commission. The sermon was a challenge to every saved person to have a vision for the Great Commission. The congregation was invited to make a commitment to find a place of service and pray about being involved in

the mentoring process. The mentees were recognized for having completed the mentoring project.

Conclusion

Most of the mentees became involved in various evangelistic outreach ministries. One has developed a children's outreach ministry that effectively reaches out to children in the community. Another is the director of outreach for the Sunday school. A third mentee has become a youth Sunday school teacher. Another has become the pastor's accountability and prayer partner. One is involved in the outreach ministry of his Sunday school class. A total of eight persons were saved, baptized, and added to the church during the mentoring project. Of the eight who were saved, three were a direct result of the mentoring project. These three are being discipled and will be mentored by those who led them to faith in Christ. One of the mentees recruited a mentee during the mentoring project and began a mentoring relationship with him. Some of the mentees have continued the mentoring process.

CHAPTER 5

PROJECT EVALUATION

Introduction

This chapter is an evaluation of the mentoring project through several different aspects. First, some of the research data will be presented and analyzed. Second, the five goals will be evaluated. Next, the process of the project will be evaluated. Then, there will be theological reflection on the project. Next, conclusions will be drawn from the project. Finally, implications for further study will be considered. These different aspects may indicate areas of improvement in the implementation of future efforts in mentoring in the church.

Analysis of Data

The effectiveness of the mentoring project was evaluated by using pre-project and post-project questionnaires. The questionnaires were administered at the beginning and end of the project, respectively. The pre-project questionnaire was used to measure the attitude of the mentees toward leadership and mentoring in the Great Commission at the beginning of the project. That was important in establishing a base-line against which to measure any future leadership development. The post-project questionnaire was used to measure the change in the understanding of the mentees toward becoming leaders and mentoring others to be leaders in the Great Commission. Finally, the men were assessed in their knowledge of the six purposes of the church. These were the areas in which they will be expected to lead.

Only six men participated in the project, consequently the scope of the responses in the questionnaires was limited to that small group. All six mentees fully

completed the pre-project and post-project questionnaires. The responses to the pre-project questionnaire were recorded in Table A1 of Appendix 7. It was completed during week 4 of the mentoring project, which was as near the beginning of the project as was practical. The responses to the post-project questionnaire were recorded in Table A2 of Appendix 9. It was completed during week 14 of the mentoring project, which was as near the end of the project as possible. With a constant emphasis on the subjects of leadership, mentoring, and the six purposes of the church, the mentees' grasp of these subjects was expected to increase.

Three mentoring issues will be considered. These were considered because they showed the greatest change in the responses from the pre-questionnaire to the post-questionnaire. The first issue was the attitude of the mentees toward training others in ministry. The second issue was how their understanding of the six purposes of the church had changed. The third issue involved their perception of a need for a mentoring program in the congregation. Each issue will be considered individually.

The first issue concerned the attitude of the mentees toward training others in ministry. Responses to statement seven indicated that the project increased the understanding of 4 out of 6 participants in the area of the responsibility of training others in ministry. Table 1 summarized the responses to statement 7: "Leaders should be involved in training others in ministry." In the pre-project questionnaire, 1 mentee was undecided, 3 mentees agreed, and 2 mentees strongly agreed with the statement. These responses revealed that there was some uncertainty about the issue of this responsibility in the minds of the mentees. By contrast, there were 5 mentees in the post-project questionnaire who strongly agreed with the statement. None of the 6 mentees were undecided on the issue of leaders training others after the project was completed. There was a change in the number of "Strongly Agree" responses to the question from 2 to 5. There was a decrease in the number of mentees who answered with the "Undecided" or "Agree" responses. The responses showed that the mentoring project was instrumental in increasing the number

of mentees who believed that leaders should be involved in training others in ministry.

Table 1. Research data for question 7

Statement 7: "Leaders should be involved in training others in ministry."	SA	A	U	D	SD
Pre-project responses to statement 7	2	3	1	0	0
Post-project responses to statement 7	5	1	0	0	0
Increased understanding of ministry training shown in responses to statement 7	+3	-2	-1	0	0

The next issue that was analyzed was the understanding of the mentees in the

area of the six purposes of the church. It is pertinent that leaders should be familiar with

these six purposes. Statement 11 in the short answer section of the questionnaire was

examined in order to measure how well the mentees knew the six purposes of the church.

The responses to statement 11 showed that the project increased the understanding of 4

out of the 6 participants in knowing the six purposes of the church. Table 2, shows a

comparison of the responses to statement 11 from the pre-project questionnaire to the

responses in the post-project questionnaire. The statement was: "There are six purposes

of the church." In the pre-project questionnaire, 2 mentees were undecided about the

statement, 2 mentees agreed with the statement, and 2 mentees strongly agreed with the

statement. These responses revealed that there was some uncertainty about the number of

purposes of the church. By contrast, there was complete agreement among the 6 mentees

in the post-project questionnaire. All six mentees strongly agreed with the statement by

the end of the project. The mentoring project seemed to increase the understanding of 4

of the mentees in the area of the six purposes of the church.

Table 2. Research data for question 11

Statement 11: "There are six purposes of the church."	SA	A	U	D	SD
Pre-project responses to statement 11	2	2	2	0	0
Post-project responses to statement 11	6	0	0	0	0
Increased understanding of the six purposes of the church shown in responses to statement 11	+4	-2	-2	0	0

A further indication that the mentees understood that there were six purposes of the church was that they were able to list them. Table 3 indicates that the mentees understood what the six purposes were. Question 2 from the discussion section of the post-project questionnaire was examined in order to illustrate how well they grasped the concept of the six purposes of the church. The statement was simply: "List the six purposes of the church." The six mentees were able to list the six purposes in the discussion section of the post-questionnaire. In the pre-project questionnaire, the uncertainty of the mentees was reflected in their answers. Occasionally one of the purposes would be listed, but no one listed all six purposes. The mentees seemed inherently to know that evangelism and prayer were included in the six purposes. However, in the post-project questionnaire, each one of the mentees was able to list the six purposes of the church.

Table 3. Research data for statement 2 from discussion section

Statement 2	Pre-Project Responses to Statement 2
2. Pre-project responses to the statement, "List the six purposes of the church."	"Helping others in the community." "Witnessing, praying, giving." "Being faithful and prayer." "Knowing how to tell others about God." "Study God's Word." "Study the Bible and pray and help others."
Statement 2	Post-Project Responses to Statement 2
2. Post-project responses to the statement, "List the six purposes of the church."	"Prayer, ministry, evangelism, worship, fellowship, discipleship" "Prayer, worship, evangelism, discipleship, ministry, fellowship" "Prayer, fellowship, worship, evangelism, ministry, discipleship" "Worship, fellowship, discipleship, evangelism, prayer, and ministry" "Worship, fellowship, discipleship, evangelism, pray, ministry" "Witnessing, worship, study, pray, fellowship, work"

The third issue was the mentees' perception of the need for a mentoring program in the congregation. Table 4 shows the responses to statement 12: "Our church would benefit from a mentoring program." The responses to statement 12 showed that the project increased the understanding of 3 out of the 6 participants in the area of having a mentoring program in the church. In the pre-project questionnaire, 3 mentees agreed, and 3 mentees strongly agreed with the statement. These responses could indicate that there was some uncertainty about the issue. When the project was completed, 5 of the mentees strongly agreed with the statement. The mentoring project was instrumental in increasing the number of mentees who believed that a mentoring program would benefit the congregation.

Table 4. Research data for question 12

Statement 12. "Our church would benefit from a mentoring program."	SA	A	U	D	SD
Pre-project responses to statement 12	3	3	0	0	0
Post-project responses to statement 12	5	1	0	0	0
Increased understanding of the six purposes of the church shown in responses to question 12	+2	-2	0	0	0

Evaluation of Project Goals

The mentoring project had five goals that were to be used as the criteria for evaluation. The first goal was to study Jesus' mentoring principles in the Gospels and apply some of these principles to six mentees. The second goal was to recruit six candidates from the congregation for mentoring who were adult males over the age of eighteen who would be willing to commit to a mentoring relationship. The third goal was to assess the mentees in order to find individual areas of strengths that would indicate possible areas of ministry. The fourth goal was to mentor the six mentees in church leadership and ministry. The fifth goal was to have the six mentees begin mentoring relationships with other men.

The first goal of studying Jesus' mentoring principles from the Gospels and applying them to the six mentees was accomplished. The study was completed regarding

Jesus' mentoring practices with His disciples in the Gospels. The focus of the study was how Jesus mentored His twelve chosen disciples. From that study, principles were recorded that would be applied to six mentees. Jesus employed several different approaches to mentoring in order to engage the disciples in ministry and to transfer responsibility for church leadership to them. Five of these ideas were distilled and used in the mentoring project.

As a result of the mentoring project, at least five of the mentees began to assume leadership roles in the congregation. Table 5 shows that the project increased the participation of 3 out of the 6 mentees in the area of involvement in the leadership of the church. The responses to question 1 from the discussion section of the questionnaire showed that 5 were involved in the leadership of the congregation. Table 5 shows the responses to this question: "Are you presently involved in the leadership of the church?" In the pre-project questionnaire, 2 mentees answered the question "yes," while 4 mentees answered the question "no." The mentees seemed to be hesitant to be involved in the leadership of the church at the beginning of the project. After the project was completed, 5 of the 6 mentees answered affirmatively that they were involved in the leadership of the church.

Table 5. Research data for statement 1 from discussion questions

Statement 1	Response	
1. Are you presently involved in the leadership of the church?	Yes	No
Pre-project responses to statement 1	2	4
Post-project response to statement 1	5	1
Change	+3	-3

The second goal was to recruit six candidates who were adult men, eighteen years of age or older, and who were willing to be mentored. A list of six men was compiled for consideration in the mentoring program. These men were personally recruited by the mentor, based on an observation period in which the mentor watched for

their willingness to work and serve. The men were approached individually and invited to participate in the program. The time involvement was explained to them before they made a commitment. An alternate list was produced for use in the event someone was not able to participate in the project. Indeed, two men from the first list were not able to participate, and two from the alternate list were invited to replace them. Six men, above the age of eighteen, were successfully recruited for the project to complete the second goal.

The third goal was to assess the mentees. Jesus, being God in the flesh, understood His followers. He knew them and fully understood them, but He did use questions to assess them. Jesus' assessment was for their benefit, however, not His own understanding of them. He used questions in order to alert His disciples to areas of their lives and ministry that needed attention and development. As He asked questions of them, He first drew things from them and then prodded them forward into areas of greater faith and service. In a similar fashion to that of Jesus assessing His disciples, the mentor assessed the six mentees with formal assessments and informal questions.

This third goal of the project was accomplished through formal and informal assessments of the mentees. The formal assessments were accomplished during a one day retreat in which the mentees completed published assessments during the workshop sessions. The workshop material contained five assessments that were beneficial to the mentor in understanding the mentees and gave them insight into possible areas of service. Those assessments revealed strengths and weaknesses that may have been previously hidden to the mentor and the mentees. The informal assessments were accomplished as the project unfolded through question and answer sessions with the mentees. The informal assessments helped the mentees and the mentor to understand where they were in their development and where they needed to advance.

The fourth goal was to teach the six mentees about leadership development. Based on the study of Jesus' mentoring methods with His disciples, five principles were recorded and applied to the development of the six mentees. The mentees were developed

through teaching, training, and engaging them in ministry as part of the mentoring project through the ministries of the congregation. They were taught the principles of mentoring and the purposes of the church. They were trained to share their faith and be involved in ministry through engaging them in these activities. They were accountable in ministry through accountability sessions. By the end of the project, five of the six men were actively involved in leadership roles in the congregation.

The fifth goal was to have the mentees begin mentoring relationships with other men. Using the information and training received during the mentoring project, the mentees were to establish a similar relationship with someone outside the mentoring group and begin the process of reproducing other leaders. By the end of the project, however, only one of the older men had engaged a mentee and had established a mentoring relationship. The five mentees who had not found someone to mentor seemed hesitant to start a mentoring relationship so soon, but they were prepared to begin as soon as they found someone. Three other mentees have established mentoring relationships since the project ended making a total of four out of six who have established a mentoring relationship with someone else.

Evaluation of the Project Process

The evaluation of the mentoring project took into consideration the different aspects of mentoring. Personal preparation was an essential part of planning prior to the project. Learning to be flexible in a mentoring relationship began early in the project. The introductory meeting was more important than had been anticipated and God revealed that the relationship would be on His terms. That was an important lesson and should not be overlooked, nor downplayed in the process of developing a mentoring relationship. The next event was a one-day retreat in which the mentees were assessed using several different assessment tools. Then the more intense, individual work began with the mentees. They learned about, participated in, and served with others in ministries that were suited to them.

Personal preparation was a major emphasis prior to the beginning of the project. The mentor had prepared himself spiritually through prayer, Bible study, and building acquaintances with possible candidates for mentoring. The mentoring process had been planned and was ready to be implemented. It began with observing the possible candidates, praying for them, and approaching them with an invitation to be mentored. The individual meetings revealed that some men were not eager to commit to the project and either excused themselves from being involved or were ruled out by the mentor for various reasons. Contact information had been compiled in preparation for visiting those who were lost.

The sermon series and the mentoring lessons were the key components of the teaching aspect of the project. The sermons revealed biblical accounts of Jesus' mentoring relationship with His disciples. The mentoring lessons addressed issues that were pertinent to mentoring. These biblical and practical issues equipped them to mentor others. It was also in the small group meetings that they really opened up about the issues facing them. The mentees seemed to eagerly anticipate the small group meetings on Saturday mornings.

Approaching the candidates was a great experience for learning about the individual maturity of some persons. The reactions of the candidates who were invited to participate in the mentoring project were varied. They ranged from surprised delight at being asked to be mentored to anxious rejection about their qualifications and ability to participate. It was sometimes puzzling to experience the responses of men who seemed to have potential, but were unwilling to make a commitment to being mentored. It was delightful to see those who were eager to serve Christ.

The fact that the project was based on Jesus' example was a major strength. Jesus clearly modeled the idea of mentoring future church leaders with His twelve followers. The project was a plan for preparing for the present and future leadership needs of the church. It was also a practical process for anyone interested in developing leaders in their congregation. The mentees were quickly put to work visiting with the

mentor, which caused the mentor to be quite busy during the greater portion of the project, but it paid rich dividends. In the end, there were souls saved as a result of the mentees being engaged in the project. Also, the mentees were ready for other ministry roles by the end of the project. Not all were ready for ministry leadership, but all six mentees recognized the need for it and they were determined to continue the process of development for leadership. There was one who became involved in a church committee and seemed to be more suited to that work.

One strength of the project was the introductory meeting. It was a very important step in the project. The men were not exactly at ease when they came to the introductory meeting. At the introductory meeting, however, many of the tensions seemed to be dispelled. It was probably one of the most enjoyable aspects of the project. There were a lot of laughs, a few tears, and some remarkable revelations about the mentees. All the mentees were disclosed to be ordinary persons with real stories about their life experiences. As was stated previously, the introductory meeting set the tone for the rest of the project.

The one-day retreat, in which the mentees were assessed, was a strong point of the project. The mentees learned much about themselves from the assessments. The mentees gained practical insights into what they could do, what they were gifted to do, and what they loved to do. The mentor learned many things about them that would keep them from being involved in some ministries and encourage consideration for other ministries. The mentor learned some things about himself, also, as he took all of the assessments before the mentoring project began in order to familiarize himself with them.

Another strength was that the ministries in which the mentees became involved were very meaningful to them. That was by design. Through the formal assessments, they discovered areas of interest about which they were passionate. They gained practical insight into the ministries of the church and each mentee became involved in a ministry that appealed to him. As a result, each one took ownership of his ministry. Now

they are constantly enthused about serving in their chosen ministries.

The mentees grew during the mentoring project. Based on individual assessments through informal questioning, the mentor determined that these men grew in their individual love for God, in their understanding of the leadership in the church, and in their place of service in ministry. As they studied the Bible, they became more enthusiastic about the application of the Bible to their everyday lives. As they began to understand the purposes of the church, they were more willing to voice their opinions about the ministries of the church. As they became more engaged in ministry, they began to take ownership of that ministry. It was an encouragement to the congregation to see the mentees becoming more involved and assertive in their leadership roles. When any persons came to faith, the mentee who introduced them to Christ was publicly recognized along with the one receiving salvation.

By the end of the project, only one mentee had established a mentoring relationship with another man. The number of mentees who were mentoring someone else had increased since then, however. Three more of the mentees have established mentoring relationships with other men. One of the two senior adult mentees has begun a mentoring relationship with another senior adult male in the congregation. One of the middle-aged mentees has begun a mentoring relationship with a young adult male in the congregation. The other middle-aged mentee has become active in mentoring men in another Christian organization. One of the young adult mentees had led two young persons to Christ and had begun discipling them, but he has since left the congregation. The other young adult mentee has yet to establish a mentoring relationship with anyone else. That brings the total number of mentees who have established mentoring relationship to four of the six original mentees.

Four conclusions were drawn from the mentoring project. First, mentoring must be intentional. Spontaneous mentoring does not seem to happen frequently nor does it work very well. It must be planned and executed with intentionality. That is not to say

that there will not be spontaneity involved. There most certainly will be surprises in the mentoring relationship and these will require flexibility. However, the spontaneity will happen in the context of an intentional planned process for mentoring. Mentoring is hard work and could easily be neglected if it is not intentionally planned and executed.

The second conclusion is that mentoring persons to become church leaders moved them from less activity to greater activity. There were some men who had been nominally involved in the congregation, who became more committed and involved. Some men, who were not sure where they could fit into the work of the church, became more involved and had a clearer focus on doing a specific ministry. They also began to lead in ministry and encourage others to be involved in ministry. They have, in some cases, a whole new network of persons who were inactive or even unsaved, whom they brought into the congregation.

The third conclusion is that mentoring is effective in developing church leaders. All six mentees increased their participation in the operations of the church. Five of the mentees are active in leadership roles. One is still working on becoming a leader and has become active in a committee, which reflects his giftedness and abilities. The six mentees became involved in leading the work of the Great Commission through involvement in this local congregation.

The fourth conclusion is that some of the mentees will probably lead a lost person to faith in Christ. One of the young mentees became very enthusiastic about sharing his faith. He has become very effective in leading youth to faith in Christ. Since the project ended he has led several persons to faith in Christ. All followers of Christ need to develop in the area of evangelism, but there will be some mentees who have the gift of evangelism. These mentees need to be identified, developed, and engaged in reaching a lost world. Others will be more effective in discipling new converts and watching them grow. Each believer should be mentored in order to discover their unique abilities and

effectively engage them in ministry. Those who are able to lead should be mentored in the area of leadership.

Theological Reflection

God was at work through the mentoring project. Through it, He was developing six men to serve Him better in the Great Commission. They grew in their personal relationship with Him and in their church leadership abilities. The six men were developing a heart for God's work and began to understand how they could be involved in ministry. They also became aware of other needs in the congregation and began to think of ways to address those needs. They were also given authority to do ministry in the congregation. Finally, they were liberated and encouraged to do ministry.

The mentoring project probably should have been a much lengthier undertaking. A longer mentoring project may have reflected the time frame of Jesus' ministry more accurately. He had a limited amount of time from the official selection of the twelve disciples until He gave them the Great Commission, but it seemed to have been more than fifteen weeks. The stated goals were laudable, and achievable, but in order to fully mentor someone in church leadership and to have them begin a mentoring relationship with someone else would require more than fifteen weeks. A mentoring relationship must in reality be given more time to grow and deepen in order to fully develop another person and expect the mentee to establish a mentoring relationship with others.

There was a growing awareness of the amount of time that the mentoring project would take for everyone involved in the project. There was both an intentional time commitment and an unplanned awareness of the amount of time it would take to complete the project. The intentional time commitment was an aspect that was built into the project and rehearsed with each mentee before he made the commitment to complete it. The mentees were given an overview of the project and told ahead of time what to expect; however, they began to realize that the amount of time it took to plan for ministry is considerably more than they had realized before the project.

Reality began to set in when they began to make visits more frequently. The joy and enthusiasm began to wane as the ministry became more time consuming and began to require memorization and participation. Still, the amount of commitment expected by Jesus is more than many believers understand, so it was appropriate that they should experience that challenge. It was also a positive development for the mentees to realize that ministry was time consuming and it was hard work. As the group became more deeply involved in the project, they showed greater determination to complete their assignments. Their determination was inspirational to everyone. The mentees had family and work obligations, but they made the effort and completed the work.

The mentor had a growing awareness of the time commitment required by a mentoring relationship as well. Balancing the demands of the pastorate and family considerations was challenging enough, but the expectations of a mentoring project were considerable. There were the Saturday mornings and weeknights away from the family. There was the extra preparation time for the mentoring, plus phone calls to arrange visits and inform mentees of the arrangements.

A weakness of the project was the length of time required to engage each mentee in evangelistic visitation. There were measures that could have been taken to improve the efficiency of the visits. For instance, instead of taking one mentee on evangelistic visits, the mentor could have adjusted the schedule in order to take two mentees at the same time. That would have a two-fold effect. First, it would reduce the number of visits that the mentor would have to make in order to demonstrate witnessing to the mentees. Second, it would give the mentor a shorter timetable for getting the mentees started on the two-by-two visits. For the mentor to take each mentee out on visitation slowed the process and hindered the progress of some of the mentees who went visiting with the mentor at a later date. Grouping the mentees would give the mentees a head start on the two-by-two assignment pairing as well.

In retrospect, it was an encouraging project. It was encouraging because the six mentees who committed themselves to the project grew individually. They began to understand the commitment that is needed to accomplish the Great Commission and applied themselves to that end. Their love for God seemed to deepen as they learned more about Jesus' relationship with His twelve disciples. The mentees also became more involved in leading the congregation to accomplish the Great Commission.

The project was also rewarding because of the number of persons who were saved, baptized, and added to the congregation. The mentees began to see persons saved as a result of their efforts. Those salvations were a tremendous encouragement to them as well as everyone in the congregation. There were 12 persons saved, baptized, and added to the congregation during the entire year. Of those 12, 8 were added during the fifteen weeks of the project. At least 3 of those were a direct result of the mentoring project. One mentee led 2 young persons to faith in Christ during the project and the mentor led 1 person to faith in Christ. The mentee began to meet with those he had led to Christ on a weekly basis and teach them how to become better followers of Christ. He had begun the process of discipling those new converts. As they grow in the faith, discipleship may develop into a mentoring relationship. If so, he is equipped to continue with a mentoring relationship.

Other salvations were not as directly related to the mentoring project, but were an indirect result of the mentoring project. There were some relatives of the new converts, who came to Christ during the fifteen weeks of the project. They were led to faith in Christ in part as a result of hearing the testimony of the new converts. There were also two friends of the new converts, who came to Christ during the project. These salvations were a blessing to the group and to the entire congregation.

The project was also an educational experience. Studying the Bible is always profitable, but the focus of the study increased the mentor's level of understanding about Jesus' earthly ministry. Jesus had a comprehensive plan, not only for His earthly ministry, but He also had a plan for the followers who would continue His ministry with

the church after He ascended. He left them prepared to lead the church through His mentoring efforts after He returned to heaven.

Personal Reflection

The mentoring project has given the mentor a new perspective on leadership development. Jesus was the perfect example of mentoring and it was an area that needed personal attention in the congregation. Through the study of Jesus' example, God has revealed that leadership development is an ongoing task that will not happen unless the pastor, or another church leader, intentionally works at it. The results of a mentoring program will have an impact on the congregation after the mentor is gone. Some of the men who have been mentored will continue to mentor others.

There is a great need for mentoring church leaders. Many persons are unclear about the work of the church and therefore hesitate to get involved. It should be the duty of every pastor and church leader to follow the example of Jesus and begin to develop church leaders through mentoring. It is the duty of every believer to grow and develop into the person God wants him to be. It was remarkable to watch men who were uncertain about participating in the church become more involved in the activities of the church and willing to lead in ministry.

God is faithful to place men in the congregation who are able to lead. It is the responsibility of leaders to be faithful to see where God may be preparing them for a mentoring relationship and engage them in ministry. Leadership development is not a passive thing. It must be intentional and active. If one does not plan to develop leaders, it may not happen at all. There seems to be a hunger for leadership development in the church that may lie dormant in the hearts of many. Those who may not at first seem to be leaders may be in fact the best leaders. Be ready to be surprised.

Implications for Further Study

The completion of the project gives pause for thinking of the implications for

further study. There seem to be many more mentoring principles waiting to be discovered and implemented. Some of these principles are implied in the mentoring project. One example of an area that needs to be studied is Jesus' use of questions. How He used questions in order to motivate and challenge His disciples is an area that deserves more study.

Another area that deserves further study is adjusting the pace of the program. The mentoring relationship must be challenging, yet sensitive to the needs of the mentee. The mentor may have to adjust the speed of the training to someone who learns more quickly than others, or to someone who is not developing as quickly. In addition to having a group of mentees, there may be a need to have individual mentoring relationships.

A third area of study might be mentoring programs focused on different groups of persons within the congregation. For instance, a youth mentoring program may be an option. It may present unique challenges, but it could be fruitful. Another group that deserved further study might be women's groups. Again, there may be special challenges, but it could be the focus of a project. Finally, a senior adult mentoring project might be beneficial. In the mentoring project, two senior adult men were involved and both seemed to benefit.

These areas would be individual challenges to each mentor who developed a mentoring program. Other mentoring programs have been planned for this congregation in the near future. With some adjustments and revisions to the mentoring program, it could well be a turning point in the history of this congregation. It has been encouraging to see God at work in this mentoring program.

APPENDIX 1

AGENDA FOR THE INTRODUCTORY
MENTORING MEETING

Agenda for the Introductory Mentoring Meeting

8: 00 a.m. Breakfast

8: 25 a.m. Welcome

8: 30 a.m. Getting to Know Each Other—Telling Your Story

9: 00 a.m. Time Expectations for the Mentoring Project
        -A thirteen week commitment
        -Every Saturday morning from 8-10 a. m.
        -At least one night per week for ministry activities
        -Attend every Sunday morning during the sermon series

9: 15 a.m. Commitment to the project

9: 30 a.m. Break

9: 45 a.m. Administer the pre-test

10: 00 a.m. Overview of the Mentoring Process

APPENDIX 2

PRE-PROJECT QUESTIONNAIRE

Agreement to Participate: The research in which you are about to participate is designed to evaluate your understanding of leadership, authority, and ministry in the local church. This research is being conducted by Darryl Taylor for purposes of project research for the Doctor of Ministry program at Southern Baptist Theological Seminary. In this research, you will be asked to respond to a series of questions. Any information you provide will be held *strictly confidential,* and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*
By your completion of this survey, you are giving informed consent for the use of your responses in this research.
Please use the scale below to respond to the following statements.

1	2	3	4	5
SA=Strongly Agree	A=Agree	U=Undecided	D=Disagree	SD=Strongly Disagree

____   1. Leaders should be involved in the Great Commission.

____   2. Leaders should witness on a regular basis.

____   3. Leaders should be involved in outreach ministry.

____   4. Leaders should pray for the lost on a regular basis.

____   5. Leaders should be trained in leadership.

____   6. Leaders should be involved in ministry with the congregation.

____   7. Leaders should be involved in training others in ministry.

____   8. Leaders should mentor other believers.

____   9. Leaders should know how to use spiritual gifts to accomplish the Great Commission.

____   10. Leaders should be mentored.

_____ 11. There are six purposes of the church.

_____ 12. Our church would benefit from a mentoring program.

Focus Group Discussion Questions

Please use the space provided to respond to the following questions.

1. Are you presently involved in the leadership of the church?

2. List the six purposes of the church.

     1.

     2.

     3.

     4.

     5.

     6.

3. Explain how you are involved in any of the six purposes of the church.

4. List any spiritual gifts that you have.

5. How have you influenced others to be involved in this congregation?

APPENDIX 3

MENTORING LESSONS

Lesson 1: Introduction to Mentoring

I. Introduction

I am really glad that you are here this morning. You are about to embark on an exciting journey. There is so much to learn about this subject of mentoring. Today I just want to introduce the subject of mentoring and address a few opening ideas about mentoring. Before we do that, let me ask you what you already know about mentoring. Would anyone like to share what you already know?

II. Jesus' Mentoring of the Twelve is Evident

While the gospels were not written specifically for examining and developing mentoring relationships, Jesus' mentoring is evident. An examination of various texts that contain interaction between Jesus and His disciples reveal a relationship progression in the mentoring process that included increasing authorization by Jesus for them to lead. This relationship began with an initial acquaintance and culminated in the transfer of the leadership of the church to the apostles.

III. Jesus' Goal for Mentoring Leaders

Leading the church was an important task and one can surmise that preparing the leaders was an integral part of Jesus' ministry. While Jesus' primary goal was "to give His life as a ransom for many" (Matt 20:28), it appears that His secondary goal was to prepare the Twelve so that His departure would not be the end of the church, but the

launch of it.[1] Jesus invested His earthly ministry in building relationships, expecting

commitment from a select group of twelve disciples, and intentionally preparing them for

leadership. Robert Coleman wrote, "There was nothing haphazard about His life—no

wasted energy, not an idle word."[2] Considering this efficiency, Jesus used every

available opportunity to prepare leaders for the church. He efficiently dovetailed the

atoning of mankind and the mentoring of church leaders into His three-year ministry.

IV. Conclusion

I hope that you enjoy the mentoring project as much as I have enjoyed preparing

for it. We will continue next week by considering the importance of mentoring.

<div align="center">

Lesson 2: The Importance of Mentoring Leaders

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I. Introduction

This morning I want us to consider the importance of mentoring. We will see

some examples of mentoring relationships in the Bible and in other settings. Then we will

consider the importance of mentoring.

II. Examples of Mentoring

The examples and importance of mentoring are seen in different places

throughout the Scriptures. Mentoring leaders reach back into the Old Testament with

examples such as Moses mentoring and transferring the leadership of the fledgling nation

to Joshua and Elijah passing the prophet's mantle to Elisha. Mentoring leaders was part

of the early church experience as well. In the New Testament, the apostle Paul provides

mentored leaders to the churches and instructed others to do the same (2 Tim 2:2). The

example on which the present study is based is Jesus and His twelve disciples. Mentoring

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[1]All Scripture texts are from the New American Standard Bible.

[2]Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell, 1963, 1964), 18.

leaders has emerged in the twenty-first century as a subject of interest to the contemporary church and continues to gain popularity in current literature.

The importance of mentoring can be seen in recent history. Keith R. Anderson and Randy D. Reese wrote a book called *Spiritual Mentoring* that drew from Christian leaders and thinkers throughout history who still influence Christianity.[3] In the nineteenth century, Alexander Balmain Bruce wrote a ground-breaking book about Jesus and His disciples called *The Training of the Twelve*.[4] In the middle of the twentieth century at least three authors wrote about leadership from a Christian perspective: Robert E. Coleman, Douglas Hyde, and Oswald Sanders. Although each one wrote from a Christian perspective, their backgrounds differed greatly. Coleman wrote specifically about Jesus working with His disciples to accomplish the Great Commission.[5] Hyde was a communist who converted to Catholicism and contrasted the leadership practices of Christianity to those of communism.[6] Sanders was a Christian author who wrote, "Leadership is influence, the ability of one person to influence others."[7] These authors continue to mentor leaders through their writings.

III. An Important Responsibility

Mentoring leaders is an important part of the pastor's responsibilities. J. Robert Clinton wrote, "The church worldwide is in need of a committed group of

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[3]Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity).

[4]Alexander Balmain Bruce, *The Training of the Twelve*, 4th ed. (n.p.: A. C. Armstrong and Son, 1894; reprint, Grand Rapids: Kregel, 1971).

[5]Coleman, *The Master Plan of Evangelism*.

[6]Douglas Hyde, *Dedication and Leadership* (Notre Dame: University of Notre Dame Press, 1966), 10.

[7]J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Bible Institute, 1967), 19.

disciples, like those past leaders, who can lead the way by demonstrating through their lives a faith worth imitating."[8] By mentoring potential leaders, pastors will be following Jesus' example. Mentoring adds another dimension of work to the already busy schedule of a pastor, but the task is rewarding.

It is imperative that the congregation not only be discipled, but also developed to their fullest potential in the areas that God has gifted them. Gene Mims wrote, "Our resolve to lead churches in making disciples, maturing them, and putting them into kingdom ministries is the central focus of our lives because it is the central focus of the kingdom of God."[9] Mims described it as the comprehensive nature of the Great Commission:

> To make disciples we must lead unbelievers to Christ. Then in a local church setting, we lead them to worship, Bible study, and discipleship so they grow in the likeness of Christ. They enter a process of spiritual transformation and discover their spiritual gifts. We equip them for Christian living and for Christian ministry.[10]

A comprehensive understanding of the Great Commission includes finding and developing potential leaders.

Uniting the church around the purpose of the Great Commission brings an important sense of unity that is basic to the health of a congregation. Chuck Lawless wrote, "The healthy church is united around a vision, prayerfully expecting God to do His work through their church."[11] The pastor will gain needed help in reaching the goals of the congregation through developing members. In addition, the mentoring pastor will experience fulfillment through the growth of others in the congregation.

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[8]J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 39.

[9]Gene Mims, *The Kingdom Focused Church: A Compelling Image of an Achievable Future* (Nashville: Broadman & Holman, 2003), 167.

[10]Ibid., 105.

[11]Chuck Lawless, *Discipled Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare* (Grand Rapids: Kregel, 2002), 175.

IV. A Crisis of Leadership

The country has experienced a leadership crisis. Howard Hendricks and William Hendricks made the case that there is a crisis in leadership in three areas.[12] First, they cite statistics about the home, "Only half of all children now live in a stable home with both their biological mother and father, according to the United States Census Bureau."[13] Second, these authors continued to make the case by pointing out that society needs leaders,

> We need leaders in our society. In politics, in business, in education, in medicine, in science, in law, in the military—the landscape is littered with the bodies of 'leaders' who have forfeited their right to lead because they have not been people of integrity.[14]

Business consultant James D. Murphy agreed,

> Then came the corporate scandals. Again, one of the root causes was the absence of any real execution. Instead, someone was cooking the books or layering in false front corporations for bogus transactions to make it look like they were delivering the goods. Enron collapsed on inflated sales. WorldCom collapsed on inflated sales. Qwest restated billions in revenues. Adelphia. ImClone. And the list goes on and on.[15]

The lack of character in the business world has provided many examples of the crisis in leadership.

The church has experienced a leadership crisis as well. Hendricks and Hendricks wrote, "The average church in America is sustained and operated by only 15 to 20 percent of its membership."[16] Again, they wrote, "Since 1980 there has been no growth in the proportion of the adult population that can be classified as 'born again.'"[17]

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[12]Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody, 1995), 131.

[13]Ibid.

[14]Ibid.

[15]James D. Murphy, *Flawless Execution: Use the Techniques and Systems of America's Fighter Pilots to Perform at Your Peak and Win the Battles of the Business World* (New York: Harper Collins, 2005), 14.

[16]Hendricks and Hendricks, *Iron Sharpens Iron*, 132.

[17]Ibid.

Aubrey Malphurs and Will Mancini pointed out that there is a "leadership development crisis" in the church:

> Our experience as church trainers and consultants, as well as Aubrey's involvement in seminary education over the past twenty years, has shown us that we have many potential leaders, but we're not developing them. And it's this failure in development that has precipitated the leadership crisis in our world in general and the church in particular. Our leaders don't know how to train other leaders.[18]

Malphurs and Mancini continued, "The solution to the leadership crisis is to do a much better job of leadership development—not the preparation of better senior pastors or church staffs alone but development of committed leaders at every level within the organization."[19] Mentoring potential leaders is one way of supplying more developed church leaders in the congregation. The development of these leaders may increase the effectiveness of the church and impact society.

V. Leadership Development

The lack of leadership development is an acute problem in the church. The importance of mentoring is seen in the practice of "replacing yourself" advanced by Andy Stanley, Reggie Joiner, and Lane Jones. They wrote, "The practice of replacing yourself is critical to the longevity of any organization."[20] For leaders to replace themselves is important because the future of the church depends on it. Jesus knew the importance of His mentoring activities. He knew that His time on earth was limited and that He would not be able to stay as the leader of the fledgling church. He mentored the Twelve in order to replace Himself with leaders who were ready to lead the church.

VI. Conclusion

Mentoring is an important part of the kingdom of God and it was modeled by

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[18]Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for developing Leadership at Every Level of Your Church* (Grand Rapids: Baker, 2004), 10.

[19]Ibid., 11.

[20]Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah, 2004), 162.

Jesus. We will continue next week by considering mentoring and vision. If you have questions at any time, do not hesitate to call.

Lesson 3: Theological Considerations for Mentoring

I. Introduction

This morning I want us to consider the theological considerations of mentoring. Discipleship is the beginning point for a person who would be mentored.

II. Discipleship is Foundational

Discipleship is the foundation for a mentoring relationship with Christ. In a more specific way Sloan indicated that it "referred to an adherent of a particular teacher or religious/philosophical school."[21] To be a disciple simply meant to be a disciplined follower. Jesus' followers were known as disciples, but so were others' followers. Sloan noted that there "are also references to disciples of the Pharisees (Matt. 22:16; Mark 2:18), disciples of John the Baptist (Mark 2:18 Luke 11:1; John 1:35), and even disciples of Moses (John 9:28).[22] The specific use of the word is found in connection with these other leaders.

The gospels transformed the general use of the Word into a Christian idea. The overwhelming application of the word "disciple" in the New Testament is to the followers of Jesus, being limited to the gospels and Acts. Sloan wrote, "In the New Testament 233 of the 261 instances of the word "disciple" occur in the Gospels, the other 28 being in Acts."[23] Usage is almost exclusive to Jesus and His disciples. The use of the term "disciples" at first focused on Jesus and His twelve chosen followers in the Gospels.

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[21]Robert Sloan, "Disciples, Apostles," in *The Holman Bible Dictionary*, ed. Trent Butler (Nashville: Holman, 1991), 364.

[22]Ibid.

[23]Ibid.

Luke, writing in the Book of Acts, transformed the use of the word again. The word changes from general to specific and then back to general, but with Christian residue. In Acts the term "disciple" was reintroduced in the general sense of all those who follow Jesus.

III. Discipleship Results in Spiritual Growth

Discipleship is a relationship that results in spiritual growth. The emphasis on discipleship is the close fellowship of a devoted follower that has a transforming effect on the follower's life. Gerald L. Borchert emphasizes the importance of a growing disciple in his commentary on the Gospel of John: "The purpose statement reminds us that this Gospel was written . . . to convince readers of the importance of discovering the kind of believing that transforms life (20:30-31)."[24] Jesus began building relationships from the beginning of His ministry. When Jesus recognized eagerness and sincerity in a follower, He called that person to a deeper level of commitment. George Eldon Ladd writes, "If faith is the way of entrance into life, abiding is the one demand for continuing in the faith."[25] As the disciples placed themselves in the company of Jesus, they began to grow in their relationship with Him and continued in the transformation as a process.

IV. Conclusion

Jesus invested a significant amount of time mentoring church leaders. These mentoring relationships formed in various ways and usually grew from relationships with faithful disciples. Jesus intentionally mentored the twelve to ensure that they would be prepared to lead in Great Commission activities after His departure. Replication of leaders throughout church history ensured that the church would continue to thrive and

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[24]Gerald L. Borchert, *John 1-11*, The New American Commentary, vol. 25A (Nashville: Broadman & Holman, 1995), 145.

[25]George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: William B. Eerdmans, 1974), 277.

focus on accomplishing the Great Commission until He returned.

Lesson 4: Discipleship is Foundational to Mentoring

I. Introduction

This morning we will study mentoring and discipleship. In particular we will consider faithfulness, calling, the extension of Christ's ministry, and the process of mentoring.

II. Faithfulness is Important

The theme of faithfulness, an aspect of discipleship, was woven throughout the book of John. In particular, John's use of the word "abide" indicated the kind of commitment and perseverance necessary in the life of Jesus' disciples. Faithfulness to Christ is a primary characteristic of a leader. Gerald L. Borchert, writing about John 1:37-39, indicated, "As noted earlier (cf. 1:32) this theme of remaining or abiding is one of the key Johannine themes that in the *mashal* or parable of the vine and branches becomes a focal term for the evangelist in his enunciation of genuine qualities of discipleship (John 15:4-7)."[26] As George Eldon Ladd explains, "Sometimes the verb *meno* is used, sometimes only the preposition *en*; but the idea is the same."[27] George Beasley-Murray added, "To 'remain' in Jesus has a deeper significance than simply to continue to believe in him, although it includes that; it connotes continuing to live in association or in union with him."[28] Faithfulness was an essential quality of church leaders. For those who are being considered for leadership roles it is a must.

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[26]Borchert, *John 1-11*, 141.

[27]Ladd, *A Theology of the New Testament*, 181.

[28]George R. Beasley-Murray, *John*, Word Biblical Commentary, vol. 36 (Waco, TX: Word, 1999), 272.

III. Jesus is Calling Leaders

Jesus' official call to the Twelve was tantamount to God calling potential

leaders for the church. God is still calling leaders for the church, albeit He is calling

leaders through the agency of the Holy Spirit. Based on the call, the candidate may be

authorized to perform certain public duties, such as pastor-teacher, evangelist, or

missionary. Lay leaders were also called in Acts 6:1-6. These offices of leadership exist

to guide the church in the Great Commission. Some leaders are called to positions of

leadership and others have gifts that lend themselves to leadership. The disciples who

have leadership abilities will emerge and need guidance by mentoring.

IV. Mentoring is a Process

It is evident that Jesus' mentoring relationship with the twelve apostles was a

process based on personal growth. The mentoring relationship progressed from

discipleship to leadership. Joel B. Green writes,

> One cannot embody authentic discipleship unless one perceives faithfully the nature
> of Jesus' person and work; yet, one cannot adequately comprehend Jesus' person
> and work apart from genuine discipleship. This raises the stakes on the key issue
> raised in [Luke] ch. 8—namely, the import of an appropriate reception of the word
> of God, manifest in the fecundity of obedience grounded in a vital and active faith in
> Jesus. At the same time it shows that the maturation of the christological perception
> and authentic discipleship is a process.[29]

The process involved in bringing leaders from discipleship to leadership was a process of

maturity. It was important in preparing them for their future role as church leaders. The

result of Jesus' work with the apostles was a body of men who would lead the church

after He departed.

V. Conclusion

Jesus invested a significant amount of time mentoring church leaders. These

mentoring relationships formed in various ways and usually grew from relationships with

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[29]Joel B. Green, *The Gospel of Luke*, The New International Commentary on
the New Testament (Grand Rapids: Eerdmans, 1997), 352.

faithful disciples. Jesus intentionally mentored the twelve to ensure that they would be

prepared to lead in Great Commission activities after His departure. Replication of

leaders throughout church history ensured that the church would continue to thrive and

focus on accomplishing the Great Commission until He returned.

Lesson 5: How Jesus Mentored

I. Introduction

Today we will consider how Jesus mentored leaders. We will look at His

observation of the disciples, His selection of them, and some of His mentoring practices.

II. Jesus Observed the Disciples

The Gospels describe a progression of commitment for the Twelve,

characterized by three levels of relationship. The first level was an initial acquaintance,

which required very little commitment. A few of these initial meetings are recorded in

Scripture (John 1:35-51). The second level was expressed by a commitment to

discipleship. It was distinguished by Jesus' issuing an invitation to, "Follow Me" (Matt

4:19). The third level of relationship was marked by a formal call to leadership and a

mentoring relationship (Mark 3:13-15). Sometimes these levels overlapped, as in the

case of Levi, also known as Matthew, whose initial meeting and calling seem to be

simultaneous (Luke 5:27).

III. Jesus Selected the Twelve

The difference in Jesus' invitation to discipleship and His call to apostleship

meant greater commitment. Alfred Edersheim writes,

> As yet they were only followers, learners, not yet called to be Apostles, with all of
> entire renunciation of home, family, and other calling which this implied. This, in
> the course of proper development, remained for quite another period.[30]

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[30]Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Grand Rapids:
Eerdmans, 1984), 338-39.

Multitudes followed Jesus and many were disciples, but only twelve were chosen as leaders. As Jesus would tell them later, "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit" (John 15:16). He had observed them and determined that they would be leaders in the kingdom.

IV. Jesus Mentored the Twelve

Jesus used several methods in mentoring His leaders. These included allowing them to accompany Him to do ministry, sending them on mission trips, reviewing their ministry efforts, taking them on retreats, and teaching them. He had engaged in ministry projects around Galilee with some of His early followers in attendance.[31] More needed to be accomplished, however, and the Twelve needed practical experience. Jesus was busy ministering, but when He saw the multitudes He "felt compassion for them" (Matt 9:35-38). The obvious need was to authorize and send others to minister in His Name. Craig L. Blomberg wrote of Jesus' concern for the multitude: "His compassion increases because Israel lacks adequate leadership, despite the many who would claim to guide it. The Twelve begin to fill that vacuum, foreshadowing the institution of the church."[32] It was at this point that Jesus began to send out the Twelve in pairs to do ministry. The new approach by Jesus would introduce a new dynamic into the mentoring relationship.

IV. Conclusion

In our next session we will look at some theological considerations of mentoring.

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[31]Examples of local ministry before the selection of the Twelve are found in John 2:1-12, Matt 8:14-17, and Luke 8:1-3.

[32]Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 166.

Lesson 6: The Relationship of Mentoring and Vision

I. Introduction

Jesus stated his vision for reaching the world in the Great Commission. Just as Jesus had a vision for reaching the world, He also had a strategy for reaching the world; His followers would make disciples throughout the world. The pastor of a local congregation has the responsibility of leading the church to determine how it will be involved in the Great Commission. Every pastor has a desire, either stated or assumed, for the congregation in which he serves. The important factor is that the congregation work to fulfill Christ's vision for the church. Every church depends on leadership in order to continue fulfilling the Great Commission.

II. The Goal for Mentoring

The goal for mentoring leaders is to equip others to lead in accomplishing the Great Commission. Each congregation must grasp the vision of evangelizing the world if it is to be true to biblical teaching. Thom S. Rainer wrote, "Because time is brief, churches must focus on the priority of evangelism and disciple-making. Churches must have able and strong leaders who keep that focus before them at all costs."[33] It is the task of the pastor to help the potential leader get a vision of world evangelism and be personally involved in leading others in it.

While pastoral leadership is key to creating a Great Commission church, the laymen of the congregation must be involved in leading. In order to have a vision that outlives the pastor, he must develop other leaders who will continue the vision. Bill Hull contended that, "In the long run, sustained real change that focuses on discipling will be lay driven. Disciple-making pastors must pass on their vision and leadership to laymen who will remain in the churches after the pastors leave. Otherwise, pastoral change may

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[33]Thom S. Rainer, *The Book of Church Growth: History*, *Theology*, *and Principles* (Nashville: Broadman, 1993), 167.

kill the vision."[34] Vision must transcend any one pastor or leader. It must live in the

hearts of the congregation.

III. Making Missions Local

Mentoring also includes the idea of making missions local. Tim Elmore wrote

about Jesus' request to pray for laborers in the harvest (Matt 9: 36-38), "Since Jesus

Christ had but one significant prayer request in His three-and-a-half year ministry, it

might be good to examine that request and pursue it as a goal."[35] The leader must have a

vision for the congregation that is compatible with the Great Commission. He must be

willing to pay the price to establish a mentoring process in the church such as Jesus

modeled. The vision of the leader for mentoring is part of the total vision for the church

to accomplish the Great Commission. It includes the desire for mentors and mentees to

work together for a stated purpose.

IV. Equipping Churches

Churches that mentor leaders are sometimes called "equipping churches."

They understand that there is a process involved that takes long-term commitment. Sue

Mallory emphasized, "Equipping ministry is not new, nor is it a program. It is a way of

doing and being the church."[36] The transition from a traditional church to an "equipping

church" involves some struggles. The suggestion Mallory offered is valuable, "Getting

there won't be easy. That's why a shared vision for what can be must be part of the

original plan."[37] Mentoring is not a program to be implemented, but a lifestyle to be

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[34]Bill Hull, *The Disciple-Making Church* (Grand Rapids: Fleming H. Revell, 1990), 13.

[35]Tim Elmore, *Mentoring: How to Invest Your Life in Others* (Duluth, GA: Growing Leaders, 2004), 212.

[36]Sue Mallory, *The Equipping Church: Serving Together to Transform Lives* (Grand Rapids: Zondervan, 2001), 21.

[37]Ibid., 22.

practiced. It is important for the mentoring vision to permeate the congregation so that it continues beyond the lifetime of the leader.

V. Conclusion

In our next session we will consider mentoring and discipleship.

Lesson 7: The Principle of Attraction

I. Introduction

Today there will be a shift in the emphasis for mentoring. Previously, the studies have focused on what you are to do as mentees. Today, the study will begin to focus on you being a mentor. Before, you were being mentored, now I want you to consider what to do when you are the one who is doing the mentoring.

II. Principles of Mentoring

Contemporary literature suggests many principles for mentoring. In this section of the project five of these foundational principles will be explored. Though other important principles exist, these five seem to be prevalent and recurrent in contemporary literature. The principle of attraction involves the admiration of one man toward another man's ability or accomplishments. The principle of character is foundational to trust in any relationship, especially mentoring. The third principle involves assessing a person's maturity level and previous development in life. Accountability is a principle that ensures that a person is actively pursuing his goals. The final principle encourages a positive launch into ministry and a smooth transition from mentee to fellow worker.

III. The First Principle - Attraction

The first principle for mentoring is the principle of attraction. Paul D. Stanley and J. Robert Clinton call it one of the dynamics that is "vital to the mentoring

process."[38] The mentor and mentee will have some type of admiration that brings them together. Perhaps the mentee admires the accomplishments of the mentor, or the mentor admires the potential of the mentee, or a combination of these factors. They are drawn together in such a way that they seek the possibility of a mentoring relationship. Anderson and Reese write, "A spiritual mentoring relationship begins by paying attention to another."[39] The first principle requires a certain amount of humility as the mentee realizes his need for guidance. The mentor must also possess a willingness to invest in the lives of others.

There must be willingness also on the part of the mentee. Using John the Baptist as an example, Bill Hull describes an eagerness found in some disciples that indicate a need for further development. He equates "typical ministries" in churches today as "holding tanks"[40] for those who are candidates for "training in ministry skills."[41] One place to find potential mentees is to look at people who are already serving in existing ministries. Those involved in ministry have already demonstrated eagerness to serve God. Involvement is one precursor to a mentoring relationship. It indicates a person who is eager to serve in the church.

IV. Beginning a Mentoring Relationship

The initiation of a mentoring relationship may originate with either the mentor or the mentee. Often a person's accomplishments and integrity inspires another person and gives a reference point for the future. That person motivates a person to learn more,

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[38]Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Navpress, 1992), 43.

[39]Anderson Reese, *Spiritual Mentoring*, 63.

[40]Bill Hull, *Jesus Christ, Disciple-Maker* (Grand Rapids: Baker, 1984, 2004), 31.

[41]Ibid., 31-32.

which can lead to the initiation of a mentoring relationship. To make it a productive experience for both persons, each one should know what is needed from a mentoring relationship.

Mentoring relationships may be difficult for men to initiate because men are less likely to establish relationships of any kind. An intentional men's mentoring ministry may be difficult to maintain because of the tendency of men to be self-sufficient. Tim Elmore offers five tips regarding intentionality in the mentoring process that are helpful.[42] The first tip is that occasionally they should get together "just for the sake of the relationship."[43] The reasoning is that building a friendship allows better reception of ideas. The next tip is to "create safe places for transparent communication."[44] A private meeting place is warranted in the event that confidential information is to be shared. Third, he encourages men to "find models of intimacy and healthy male friendships."[45] Men need healthy masculine role models. Then he writes, "Make healthy intimacy one of your goals."[46] Intimacy is supportive of accountability and encourages openness in the relationship. Finally, he writes, "Make prayer a priority."[47] Everyone needs to learn dependence on God through prayer. These tips can be applied to individual mentoring relationships as well as a mentoring program. For either application there is a need for intentionality in the process.

V. Conclusion

Did you notice the difference in the focus today? The next step for you is to

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[42]Elmore, *Mentoring*, 48-49.

[43]Ibid., 48.

[44]Ibid., 48-49.

[45]Ibid., 49.

[46]Ibid.

[47]Ibid.

become a mentor and continue the process with others. In our next session we will

consider the principle of character.

Lesson 8: The Principle of Character

I. Introduction

We will continue the mentoring study with the principle of Character.

II. The Definition of Character

The second principle of mentoring is character. There is near universal use of

the term and much agreement on the need for good character, but little in the way of

common understanding. Authors agree that character is an important attribute of a

mentoring relationship. Some have even indicated the difficulties surrounding a common

definition. As Bill Hybels describes it, "The word is seldom used in the Bible, and we

don't see it very often in newspapers or hear it on television. Yet we know what it

means, and we immediately recognize its absence."[48] Adding to the confusion was the

tendency to use it interchangeably with other terms, such as integrity.

The word "character" needs an unchanging definition. Such a definition must

proceed from God alone, who is the only unchanging standard of perfect character. But

even that presents a challenge. There are several lists of qualities that can be used to

define character, such as the fruit of the Spirit, the Beatitudes, or the attributes of God,

but essentially they are describing the character of Jesus. John MacArthur makes a

compelling argument that the unchanging standard by which to measure character is only

found in the Word of God.[49] He enumerates several biblical lists of character qualities

and summarized the essence of them when he writes,

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[48]Bill Hybels, *Who You Are When No One's Looking: Choosing Consistency, Resisting Compromise* (Downers Grove, IL: Intervarsity, 1987), 7.

[49]John MacArthur, *The Quest for Character* (Nashville: Countryman, 2006), 12.

> True character is not merely the sum of several disconnected characteristics. Truly excellent character is actually a reflection of the moral nature of God Himself. For that reason, all virtues are interdependent and closely related. And all of them are the fruit of God's grace.[50]

True character will be revealed by those who have been transformed by Jesus.

At the heart of a mentoring relationship is the need for the assurance of good character in both the mentor and mentee. Church leaders must be able to help others navigate through the difficulties of a society in which moral chaos is rampant. Therefore, the need for good character in church leadership is essential. The importance of character is reflected in Maxwell's book: "The first thing to look for in any kind of leader or potential leader is strength of character. I have found nothing more important than this quality."[51] Os Guiness also addresses the importance of character in leaders: "But over against all who would omit character from the list, the Christian would respond with an overwhelming conclusion: Character is essential and central to good leadership."[52] Character is essential to good leadership and to mentoring relationships.

II. Three Aspects of Character

There are many aspects of character that could be studied. However, for the mentoring study, only three aspects of a leader's character will be considered: integrity, humility, and maturity. While many other aspects could be developed, these three seemed appropriate and vital to a healthy mentoring relationship.

A. Integrity. Integrity is an important part of a person's character, especially if he is involved in mentoring. It speaks of the wholeness and completeness of a person. MacArthur writes that integrity "comes from the word integer, which means 'whole' or 'complete.' Integrity essentially means being true to one's ethical standards, in our case,

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[50]Ibid., 13.

[51]John C. Maxwell, *Developing the Leaders around You* (Nashville: Thomas Nelson, 1995), 48.

[52]Os Guiness, ed., *Character Counts: Leadership Qualities in Washington, Wilberforce, Lincoln, and Solzhenitsyn* (Grand Rapids: Baker, 1999), 11.

God's standards."[53] A mentoring relationship must have the common expectation of integrity.

Authors agree that integrity belongs in everyone's list of character qualities. David A. Stoddard writes, "Without question, honesty, integrity, and ethics are important elements of character."[54] Clinton writes,

> At the heart of any assessment of biblical qualifications for leadership lies the concept of integrity—that uncompromising adherence to a code of moral, artistic, or other values that reveals itself in sincerity, honesty, and candor and avoids deception or artificiality.[55]

Insincerity can cause feelings of deceit and wasted time. Integrity brings a realization of the eternal value of the relationship.

B. Humility. The second facet of character that is important to the mentoring relationship is humility. Humility is the first quality mentioned by Jesus in the Sermon on the Mount, but He went beyond teaching about humility. He gave an example that was devastating to human pride. Jesus demonstrated humility in John 13:5-11 when He washed the disciples' feet. He challenged His followers to be willing to exercise a similar kind of humility.

Humility is a requirement for servant-leadership according to the teachings of Jesus. Most of the world sees the two ideas as incongruent, but Jesus wanted this kind of leadership for His kingdom. Sanders contended that "Jesus well knew that such an-other-worldly concept would not be welcomed by a self-pleasing world of men. But nothing less than that was what he required of those who desired to rise to leadership in His

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[53]John F. MacArthur, *The Power of Integrity: Building a Life without Compromise* (Wheaton, IL: Crossway, 1997), *ix*.

[54]David A. Stoddard, *The Heart of Mentoring: Ten Proven Principles for Developing People to Their Fullest Potential* (Colorado Springs, CO: Navpress, 2003), 140.

[55]Clinton, *The Making of a Leader*, 58.

kingdom."[56] In contrast to other types of leaders, the servant-leader will look at leadership

as an opportunity to serve God and others. Ken Blanchard observes, "Servant leaders,

however, look at leadership as an act of service."[57] The attitude of a servant leader will

be different from the attitudes of other styles of leadership. Jesus introduced the idea of

servant-leadership to His disciples and constantly expected them to learn it.

The willingness to be a mentee requires a certain amount of humility. First, he

must realize his need for help from someone else. Then, he must humble himself and

commit to a mentoring relationship. Also, the mentee must submit to following the lead

of a mentor. Next, he must be willing to be held accountable by the mentor. Finally, he

must be willing to continue in the relationship until he has reached a satisfactory level of

achievement.

The mentor also needs a certain amount of humility. He must be willing to

practice the "servant-leadership" modeled in the life of Jesus. At times he may be an

encourager to the mentee. At other times he may need to confront. Sometimes he may

instruct. At other times, he may be amazed at how well the mentee is doing. He must

have the best interest of the mentee in mind, no matter what the situation requires.

C. Maturity. Maturity is the third facet of character. In order to mentor a

person, one must know where the prospective leader is in terms of his leadership

development. A general knowledge of a person's abilities, experiences, and gifts would

help. Many good assessment tools are available to give the mentor an idea about a

mentee. A maturity framework is helpful. Spiritual gifts are an important area of the

mentee's life as well. Clinton refers to these three as "patterns, process, and principles."

Of these three he said that patterns give the "big picture" of a person's life.[58] John

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[56]Sanders, *Spiritual Leadership*, 24.

[57]Ken Blanchard, *The Servant Leader: Transforming Your Heart, Head, Hands & Habits* (Nashville: J. Countryman, 2003), 18.

[58]Clinton, *The Making of a Leader*, 42.

Maxwell writes, "You can't turn people loose with no structure, but you also want to give them enough freedom to be creative. The way to do that is to give them the big three: responsibility, authority, and accountability."[59] A mentee must accept responsibility and then be held accountable for his development by his mentor. As for authority, it will be considered in the next principle.

The maturity of a mentee may be understood by answering some basic questions. First, how long has he been saved? Second, what kind of ministry experiences has he had? Third, has another leader mentored him previously? Fourth, what stage of life is he in? In short, a framework is needed to aid the mentor in developing an overall view of the mentee's life and help in moving the mentee to another level of leadership. One tool that will help is to develop with the mentee a "generalized time line."[60] It will help the mentor to gain the "big picture" of God's sovereign work in the mentee's life.

III. Conclusion

The next step for you is becoming a mentor and continuing the process with others. In our next session we will consider the principle of assessment.

Lesson 9: The Principle of Assessment

I. Introduction

Let's look at the mentoring studying on the principle of assessment.

II. Assessments

The third mentoring principle is assessment. The development of mentees involves a commitment by the mentor to understand mentee's strengths and weaknesses. Assessments offer several advantages. First, they will help establish a beginning point. Second, it will give indications about compatibility. Third, they will cite strengths and

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[59]Maxwell, *Developing the Leaders around You*, 101.

[60]Clinton, *The Making of a Leader*, 43.

weaknesses. Finally, they will give direction about how to proceed. Every leader must be

examined and know how to use assessments in developing others. Every potential leader

must be willing to be subjected to assessments that will help him understand his potential.

Inventories or assessments are helpful tools in understanding those involved in

mentoring relationships. Many inventories have been developed that measure the

tendencies and abilities of potential leaders. Business consultants John Hoover and

Angelo Valenti write,

> Most organizational leaders have financial, operational, and/or procedural knowledge. But in-depth knowledge about what makes their people tick and how to best equip and inspire them to increase productivity and performance is rare. A passion for building people up is even rarer.[61]

In other arenas that may be true, but the nature of the church should cause it to excel at

this point. Those involved in a mentoring relationship have the task of evaluating

themselves in skills, gifts, and abilities.

Many tools are available for the purpose of assessment. The workbook for

John Powers' *The Body Life Journey*[62] seminar will be used as the assessment material

for the mentoring project at Bethel Baptist Church. It employs several different tools for

evaluation that are contained in one booklet. These assessments cover five areas and are

presented in the acrostic, SERVE.[63] The acrostic stands for Spiritual gifts, Experiences,

Relational style, Vocational skills, and Enthusiasm.[64] Both the mentor and the mentees

will need the information provided by these assessments.

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[61]John Hoover and Angelo Valenti, *Unleashing Leadership: Aligning What People Do Best with What Organizations Need Most* (Franklin Lakes, NJ: Career, 2005) 67.

[62]John Powers, *The Body Life Journey: Guiding Believers into Ministry* (Nashville: LifeWay, 2001).

[63]Ibid., 10.

[64]Ibid., 4.

III. Knowing Your Strengths

Each leader is unique in his leadership journey and should have a clear understanding of his development as a leader. Leaders are influenced by many relationships and events. In order to mentor a person, it helps to have a broader understanding of his life and experience in leadership to the present. General knowledge of the person's abilities, maturity, and gifts provide a maturity framework in which to help develop the mentee to greater leadership levels. As Clinton pointed out, "Leadership is a lifetime of lessons."[65] Not only does the mentor have the task of evaluating the mentee in his skills, gifts, and abilities, he also must determine the progress of the mentee in the stages of his life. Clinton gave a time line that helps to determine where a leader is in his life journey.[66] The time line is divided into five broad categories that can be applied to any person's life.

IV. A Lifetime Process

Leadership development is a lifetime process. That lifetime process refers to the mentor as well as the mentee. When a mentor begins to work with a mentee, he must discern where the potential leader is in terms of his leadership development, maturity, and ability. Clinton proposed a theory about leadership development that covered a person's entire lifetime.[67] He wrote, "Development includes all of life's processes, not just formal training. Leaders are shaped by deliberate training and by experience."[68] A person must distinguish between leadership development and leadership training. Leadership development happens over a lifetime, leadership training may refer to any conference, relationship, training, or book from which short-term leadership benefit may be obtained.

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[65]Clinton, *The Making of a Leader*, 40.

[66]Ibid., 30.

[67]Ibid., 25.

[68]Ibid., 15.

The pursuit of a leader is to continue to grow personally and to see the congregation grow as the Great Commission is accomplished. As the leader develops other leaders, they become part of an on-going process. Clinton writes,

> My theory can be stated in relatively simple terms: God develops a leader over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important.[69]

Maxwell agrees when he writes, "Successful leaders recognize that personal growth and the development of leadership skills are a lifetime pursuit."[70] The mentor becomes part of the mentee's life for some period of time and propels the mentee to accomplish more of God's plan for his life. The mentor's influence on the mentee accelerates the mentee's leadership development.

Understanding the entirety of a leader's lifetime will aid in knowing where he is in life and anticipate future developments. In order to give leaders an overall picture of their development, leaders must think in terms of a lifetime of development. Clinton developed a "map" of the leader's life. He writes,

> Leaders, or those emerging as leaders, need a road map to point out where God will take them as He develops their gifts. Each journey is unique, but a map helps a person organize what is happening as God works, anticipate the future, understand the past, and respond to God's leading. Leadership development theory does what a good map is supposed to do. It is a set of well integrated ideas to help us: organize what we see happening in leaders' lives; anticipate what might happen in future development; understand past events so as to see new things in them; better order our lives.[71]

Clinton has given a much-needed blueprint for understanding the lifetime process of leadership development.

The mentee must be responsive to learning from and willing to submit to the oversight of his mentor. Anderson and Reese suggest two aspects of responsiveness as

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[69]Ibid., 25.

[70]Maxwell, *Developing the Leaders around You*, 31.

[71]Clinton, *The Making of a Leader*, 24.

"listening and submissiveness."[72] If listening is the initial act, then submission is the next

step. They write, "Submissiveness can refer to a spirit of readiness for learning,

teachability, and a responsive heart."[73] Hull wrote about the apostle's leadership of the

church in Jerusalem,

> Submission to authority was woven into first church's daily life. Without loving
> authority, the rate of growth and sheer numbers of the first church would have
> produced chaos. When people accepted this accountability to their leaders, they
> encouraged the spread of the Gospel.[74]

Listening and responding appropriately are traits for a mentee to master. Hull gave several

biblical examples of submission in the early church.[75] Submission to the authority of

Christ and submitting to the guidance of a mentor are steps toward becoming a mentor.

The mentor must be aware of his own abilities and what he has to offer to

others. Mentors are more likely to have become aware of their strengths and weaknesses

than the mentee. In order to be fully aware of his unique qualifications, he will want to

be familiar with any assessments that the mentee will be taking.

V. Conclusion

In our next session we will consider the principle of accountability.

Lesson 10: The Principle of Accountability

I. Introduction

This morning I want us to consider the principle of accountability in

mentoring. You have been held accountable since you first began the program.

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[72]Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity), 101.

[73]Ibid.

[74]Hull, *Disciple-Making Church*, 211.

[75]Ibid., 211-13.

II. The Principle of Accountability

The fourth principle of mentoring is accountability. Hull defines accountability as "helping people keep their commitments to God."[76] The mentor will constantly guide, train, and encourage his mentee, but the process would not be complete without accountability. Hull writes, "We cannot separate the roles of authority and accountability in the church; the two walk hand in hand."[77] Accountability is dependent upon a sense of submission to authority. This important principle must not be overlooked. It is an aspect that Stanley and Clinton refer to as "vital to the mentoring process."[78] Biehl includes a ten-point checklist for mentors and at the top of the list he includes being "honest" with mentees.[79] The kind of honesty he includes was "someone who will take you aside on occasion and tell you things you need to hear but frankly don't necessarily want to hear."[80] The mentoring relationship requires both boldness and humility; boldness to offer any constructive criticism that needs to be offered and humility to accept it.

III. Questions

One way to hold mentees accountable is to ask questions. Many questions were asked and answered throughout the mentoring relationship. The assessment will ask questions in a formal structured way, but the probing should be more than mere questions in an assessment. There was accountability, but there must be more than just those questions in an accountability session. There must be probing questions along the

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[76]Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity), 211.

[77]Ibid.

[78]Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Navpress, 1992), 43.

[79]Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville: Broadman & Holman, 1995), 100.

[80]Ibid., 101.

way to keep the lines of communication open and to keep abreast of new developments. Jesus used questions as a way of assessing His followers. He never administered formal written exams, but He asked many informal questions to assess their progress. The sheer number of questions He asked is an indication of the importance He attached to them when assessing His mentees. Jesus did not need to learn anything from His disciples, but He challenged their thinking through questions. In an introduction to an essay, Patricia Murphy Long writes:

> Jesus Christ was masterful in His use of questioning. The evidence of the four Gospels is unmistakable. The gospels recorded over 270 questions which Jesus asked. Because He knows all, the purpose behind the questioning was not to discover that which he did not know but rather to encourage those listening to think critically about what they were hearing and doing. Christ did not feel it was enough to just tell. He wanted those whom he taught to 'interact with the material.'[81]

Not only did Jesus challenge their thinking, but He also encouraged participation through His questions. His questions were entirely for their benefit, in that they helped the disciples to understand where they were in their development.

IV. An Agreement

An intentional mentoring relationship should involve an agreement of some type. It should establish boundaries and set an end date or deadline. Hendricks suggest a "learning contract."[82] It is an agreement between mentor and mentee that is mutually binding and may be written or verbal, depending on the situation. If it is job related, or involves a great deal of complexity, a written agreement may be needed. For an informal mentoring relationship, a verbal agreement would suffice. Either way, a clear understanding should be established. Both the mentor and the mentee should be held accountable to fulfill obligations.

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[81]Patricia Murphy Long, "Encouraging Critical Thinking: Asking and allowing good questions," in *Nurturing Reflective Christians to Teach*, ed. Daniel C. Elliott (New York: University Press of America, Inc., 1995), 91.

[82]Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody, 1995), 192.

Being intentional suggests a reason for meeting. Without being intentional a relationship suffers. Hendricks and Hendricks also suggest having an agenda,

> If you are trying to get somewhere, you've got to know where you are going and how you are going to get there. If you are trying to grow, or to help someone else grow, you have got to know what the learning objective is, and how you are going to accomplish it. That's what an agenda is. A statement of purpose, and a plan for achieving it."[83]

Just meeting, with no plan for your time, may prove to be productive, but an agenda guarantees that there will be a point to the meeting and that there will be an opportunity for learning and development. If there is no point for the meeting, it may prove discouraging to both the mentor and the mentee.

In order to mentor a person, one must know where the prospective leader is in terms of his leadership development. A general knowledge of the person's abilities, maturity, and gifts would help. Many good assessment tools are available to give the mentor an idea about a mentee. A maturity framework is helpful. Spiritual gifts are an important area of the mentee's life as well. Clinton refers to these three as "patterns, process, and principles."[84] Of these three he said that patterns give the "big picture" of a person's life. John Maxwell writes, "You can't turn people loose with no structure, but you also want to give them enough freedom to be creative. The way to do that is to give them the big three: responsibility, authority, and accountability."[85] The mentee must accept responsibility and then be held accountable for his development by his mentor. As for authority, it will be considered as the next principle.

V. Conclusion

In our next session we will consider the principle of launching a mentee into ministry.

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[83]Ibid., 195.

[84]J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 42.

[85]Maxwell, *Developing the Leaders Around You*, 101.

Lesson 11: The Principle of Launching

I. Introduction

This morning I want us to consider the principle of launching a mentee.

II. Launching a Mentee into Ministry

The fifth principle is launching the mentee into ministry. When a mentee becomes proficient enough that he does not need the oversight or accountability of a mentor, he is ready to be launched into a mature mentoring ministry. The mentor's and mentee's roles change to colleagues. The mentee is also ready to change roles as he finds a mentee and makes the transition to mentor. Changing roles may possibly cause some tension and disagreement in the mentoring relationship. The indication is that the mentor has reproduced a leader who is thinking and acting independently. As he follows Jesus and continues to grow, he has developed to the level of investing his life in others.

III. Levels of Progression

In order to successfully launch a mentee into ministry, the mentor must be aware that mentoring relationships can include levels of progression. Progression is a normal part of any growing relationship. It also means that change will take place. When growth introduces change into the relationship, both mentor and mentee will need to adjust to the new developments. It will be helpful to know some of these recognized levels of development in order to adjust accordingly. Pue writes, "There is a pattern and flow of developing leaders in a transformational manner that we described as a mentoring matrix."[86] He indicates "five phases" of a "mentoring matrix" as a way of understanding the entirety of the mentoring relationship.[87] These five phases form the basis of his

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[86]Carson Pue, *Mentoring Leaders: Wisdom for Developing Character*, *Calling*, *and Competency* (Grand Rapids: Baker, 2005), 19.

[87]Ibid., 19-23.

mentoring book.[88] He has a fascinating, although complicated, model of mentoring that is helpful in understanding how the mentoring relationship comes full circle. A simpler approach to mentoring may be more useful. The five phases are, nonetheless, instructive.

Recognizing the levels of progression helps to ensure a successful launch of the mentee into ministry, rather than experiencing a painful break in the relationship after much productive time together. Alexander Balmain Bruce recognizes three stages of development in Jesus' work with the twelve disciples.[89] He writes; "The twelve arrived at their final intimate relation to Jesus only by degrees, three stages in the history of their fellowship with Him being distinguishable."[90] The first stage recognized by Bruce was the believers stage. They believed in Jesus as the Messiah, but only occasionally accompanied Him in His travels. Then they entered the second stage that, according to Bruce, "assumed the form of an uninterrupted attendance on His person, involving . . . at least habitual abandonment of secular occupations."[91] Finally, Bruce contends, "The twelve entered on the last and highest stage of discipleship when they were chosen by their Master from the mass of His followers, and formed into a select band, to be trained for the great work of the apostleship."[92] Bruce's recognition of "three stages" of fellowship is comparable to the three levels of commitment in being an apostle. The desire should be to continue a friendship as colleagues after the mentoring process is concluded. Perhaps mentoring should be viewed simply as part of a growing friendship.

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[88]Ibid., 19-20.

[89]Alexander Balmain Bruce, *The Training of the Twelve*, 4th ed. (A. C. Armstrong and Son, 1894; reprint (Grand Rapids: Kregel, 1971), 11-12.

[90]Ibid., 11.

[91]Ibid.

[92]Ibid., 12.

IV. The Length of a Mentoring Relationship

The mentoring relationship has been described in simple terms. Hendricks and Hendricks describe something similar as "the life cycle of the mentoring relationship."[93] They suggest that mentoring relationships are not permanent and offered three distinct stages of the mentoring relationship to anticipate: "definition, development, and departure."[94] That is an overview helpful to anyone interested in mentoring. The first level of a mentoring relationship is a tentative time of getting acquainted and exploring the possibilities and culminating with an agreement of whether to continue or not. If it is decided that the relationship should continue, an agreement is reached suitable to both participants. The second stage is described as a time of growing and developing. It is characterized as the "longest and most intense period of the relationship"[95] in which the two "tend to meet regularly, or at least at key points along the way."[96] The development stage is when meaningful growth occurs. The third stage is when the mentee has completed the agenda agreed upon in stage one. These stages indicate how the relationship has progressed and where it may go next.

V. Authority and Mentoring

The authority given to mentees by a mentor is seen in the success of the mentee. Leaders earn authority by producing results. Maxwell writes, "With responsibility must go authority. Progress does not come unless they are given together."[97] Jesus gave the apostles authority in His Name, but only as they were under His authority. Maxwell continues, "When responsibility and authority come together, people become genuinely

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[93] Hendricks and Hendricks, *As Iron Sharpens Iron*, 218.

[94] Ibid.

[95] Ibid.

[96] Ibid.

[97] Maxwell, *Developing Leaders*, 102.

empowered."[98] If there is one without the other, then the leader is hindered in accomplishing the anticipated results.

Jesus initiated His final phase of mentoring as He ate with the disciples on the night before He was crucified. He raised the apostles to the level of friends in John 15:15: "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you." The mentoring relationship culminated with friendship, followed by a command to do the Great Commission. He released the apostles to evangelize in His Name, led by the Spirit, accompanied by His presence into the world. Just as Jesus released His disciples, every mentor must arrive at the point of release for his mentee.

IV. Conclusion

That concludes our mentoring lessons. But we still have a lot to do. Anyone who does not have a mentee, keep praying and looking. If you have not finished your visits, let me know how I can help.

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[98]Ibid.

APPENDIX 4

THE BODY LIFE WORKSHOP AGENDA

The Body Life Workshop

8: 00 a. m. Breakfast

8: 30 a. m. Time expectations for the Mentoring Project.

9: 00 a. m. Administer the pre-test.

9: 15 a. m. Getting to Know Each Other-Telling Your Story

9: 45 a. m. Break

10: 00 a. m. BodyLife - How to use your story to witness

11: 00 a. m. Spiritual Gifts

11: 30 a. m. Experiences

12: 00 p. m. Lunch Break

12: 30 p. m. Relational Style

1: 00 p. m. Vocational Skills

1: 30 p. m. Enthusiasm

2: 00 p. m. BodyLife - Ministry Mapping

3: 00 p. m. Dismiss

APPENDIX 5

SERVANT-LEADERSHIP DISCUSSION GUIDE

Discussion Guide for *Spiritual Leadership* by Oswald Sanders
Chapter 3: "The Master's Master Principle"

1. What was your understanding of leadership before you read this chapter?

2. Considering Oswald Sanders' treatment of leadership, what are you views on it now?

3. Sanders mentioned "a sovereignty in spiritual leadership."[1] What are your thoughts about that?

4. He also mentioned "suffering in spiritual leadership."[2] Do you agree?

5. Sanders contrasted the failure of Israel to the success of Jesus in the last part of chapter 3. Can you relate to any of those contrasts?

6. What other observations do you have about Sanders' treatment of leadership?

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[1]Oswald Sanders, *Spiritual Leadership* (Chicago, Moody, 1967, 1980), 25.

[2]Ibid., 26.

APPENDIX 6

SERMONS

Sermon 1: How Receptive Are You?
Matthew 13:1-9

     Introduction: Jesus wants to teach those who follow Him. Jesus taught many things in parables or stories.[1] Normally, parables were intended to illustrate a spiritual truth.[2] In this case Jesus actually may have been trying to conceal the truth![3] He told stories to the crowd, but Jesus explained them to His disciples. Are you a disciple today, or are you just part of the crowd?

     Today I want you to hear the message of salvation. Then you must decide what you will do with that message. The Kingdom of God is here, now, today! You must respond to the message of the Word of God. How you respond will reveal the kind of relationship you have with God.

I. An Investment (3)

     Jesus did not dwell on the subject of the sower. He simply mentioned the fact that there was a sower in passing and that he went out to sow. In order to understand the parable, however, it is important to know that many consider the Sower to be Jesus.[4] The sower may also be anyone who proclaims Jesus' message throughout the history of the church.[5] You and I are included. We are to consider ourselves to be sowers of the Word of God.

     First, it is evident that the sower must invest time, labor, and resources into having a crop. Then, he must find available soil in which to produce a crop. After that he must obtain and sow the seed, fully expecting some of it to be lost on unfit soil. Finally, he must wait for God to give the increase. Although the sower of the parable

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     [1]Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, vol. 33A (Dallas: Word, 1993), 368.

     [2]A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1932), 1:101.

     [3]D. A. Carson, *Matthew*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1984), 307.

     [4]Hagner, *Matthew 1-13*, 379.

     [5]Ibid.

likely refers to Jesus, it can also be applied to anyone who has preached the message of the kingdom of Jesus since His time.[6]

A. Like the Sower, you must make personal preparation - You should learn the plan of salvation and be ready to share it with lost persons. That would include learning some appropriate Scriptures to guide them to a saving knowledge. There are also times of spontaneous witnessing. Many times an opportunity will arise for witnessing during your daily activities.

B. The Seed may be applied to personal witnessing - What was sown was specified by Jesus in verse nineteen as the "word of the kingdom." The seed represented "the essence of Jesus' preaching about the dawning of the kingdom in and through his ministry."[7] Every believer should get in contact with someone and tell them about "the word of the kingdom." Every person should be given the opportunity to respond to the message. As one writer expressed it, "ultimately the parable refers to the reception or non-reception of Jesus himself."[8] There is a planned time to "sow the seed." We have a set time for outreach visitation.   The focus of the parable, however, is not so much on the sower as it is on the soils that receive the seeds.[9]

II. An Interest, or Lack of Interest (4-8, 18-23)

The soils all received the same type of seeds. The difference is what happened to the seeds after they arrived at the different types of soil. In the same way, all who heard Jesus received the same message, but not all responded the same way. The difference in the soils then is the main focus of the parable. There were four different soils represented.

A. The Packed Soil (4, 19) - The path was packed because it was constantly being walked on by many people. It was so hard that the seed could not begin to germinate. That is the person whose heart is hardened toward spiritual things and does not understand and therefore does not respond positively to the Word of the kingdom. As one wrote, "To understand is more than an intellectual grasp of the message."[10] Soon the evil one snatches the word away, because it is not understood.

B. The Shallow Soil (5, 20-21) - Shallow soil is not deep enough for the roots to grow substantially. The plant sprouts up, but without enough root structure the plant withers and dies. That is the person who "received (not understood) with joy, but joy without understanding and commitment cannot last."[11] They respond to the Word

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[6]Ibid.

[7]Ibid.

[8]Ibid.

[9]Carson, *Matthew*, 305.

[10]R. T. France, *The Gospel According to Matthew*, Tyndale New Testament Commentary (Grand Rapids: Eerdmans, 1985), 219.

[11]Ibid.

quickly, only to abandon it soon thereafter. When trouble comes they experience a sudden "collapse under pressure."[12] The sun represents things that happen

C. The Choked Soil (7, 22) - The soil is good soil, but it is occupied by other plants. When the seed begins to grow, it is choked out be the existing plants. That is the person who is more interested in other things rather than the Kingdom of God. The cares and other pursuits of the world are already present and keep the word from growing in their life.

D. The Fertile Soil (8-9, 23) - One positive example of the good seed falling on good ground represents a person hearing the word, "but where in direct contradiction to the first instance (v 19) the word is also understood."[13] That represents the person who receives and understands the Word of God and responds to God's offer of salvation. There are different levels of receptivity and each group requires a different approach. We must care enough about persons to go and tell them the truth. Which soil best represents you? What kind of hearer are you? This is not a parable about someone else. It is a parable about you and me. So what kind of soil are you?

III. An Increase (8, 23)

Consider what one commentator wrote, "The fruit is probably to be understood as the pattern of conduct described in the Sermon on the Mount (chps 5-7), i.e., the living out of the kingdom of God here and now."[14] Your life should bear the fruit that Jesus expects. Then you should make sure that others hear the same message that you have received.

Conclusion: Many will hear and not understand. They will see but not perceive the reality of the Kingdom of God. But some will hear and be saved. You and I are privileged in that we have the interpretation of this parable.[15] We should take advantage of the fact that we have the explanation by Jesus Himself. We should be willing to invest in the Kingdom of God by sowing "the seed of the kingdom." Are you being fruitful?

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Sermon 2: A Call to Church Leadership
Mark 3:13-15
</div>

Introduction: Jesus knew that He needed help in carrying out His mission so He called twelve men to help Him. The public ministry of Jesus Christ would last for only three years, more or less. If Christ had chosen not to observe, mentor, and release the apostles, church history could have been much different. In choosing these men to minister with Him, Christ set an example for ministry and by extension I believe it includes the church today. One record of the official selection of the twelve men designated apostles, or "the Twelve," is found in Mark 3:13-15.

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[12]Ibid.

[13]Hagner, *Matthew 33a*, 380.

[14]France, *The Gospel According to Matthew*, 219.

[15]Carson, *Matthew*, 308.

I. The Call (13)

Jesus called the disciples for a specific purpose. He had come to die for our sins, but He also wanted to have mentored leaders ready to lead the church. He had an immediate and future purpose for them. The immediate need was to be with Him daily and help Him with the load of daily ministry demands. Eventually they would be the leaders of the church.

A. A Sovereign Call - Jesus called some of His disciples to be trained as leaders.[16] Multitudes followed Jesus and many were disciples, but only twelve were chosen as leaders. With so many ministry needs, it seems logical that Jesus would call some people to help Him and authorize them to minister in His Name. Jesus' official call to the Twelve was tantamount to God calling potential leaders for the church. God is still calling leaders for the church, albeit He is calling leaders through the agency of the Holy Spirit. Based on the call, the candidate may be authorized to perform certain public duties, such as pastor-teacher, evangelist, or missionary. These offices of leadership exist to guide the church in the Great Commission. Some leaders are called to positions of leadership and others have gifts that lend themselves to leadership. The disciples who have leadership abilities will emerge and need guidance by mentoring.

B. A Servant Call - With so much to do, it "was natural that Jesus would authorize some of his followers to have a share in the work he himself was doing, his own power and sympathy operating also in them."[17] They were to share in the work of Jesus. Jesus began to develop their leadership skills through asking for greater commitment. Mark said that Jesus "called to him those he wanted, and they came to Him" (Mark 3:13). Jesus took the initiative in inviting them and getting them organized for ministry. They were responsible to answer the call of leadership.

II. The Communion (14-15)

The disciples were called "that they might be with Jesus (one of the most important elements in being a disciple) and that they might be sent on a mission to proclaim the advent of the kingdom of God."[18] Jesus wanted to teach them as much as possible before He left. He called them to have a close relationship with Him which can be called mentoring.

A. Mentoring (14) - The disciples were to take part in Jesus' ministry getting practical experience. They were to "be brought into the closest association possible with the life of the Son of God. They were to live with Jesus, travel with him, converse with him, and learn from him. Mark's Gospel indicates that much of Jesus' time was occupied

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[16]R. C. H. Lenski, *The Interpretation of St. Mark's Gospel* (Minneapolis: Augsburg, 1946), 142.

[17]William Hendriksen, *Exposition of the Gospel According to Mark*, New Testament Commentary (Grand Rapids: Baker, 1975), 122.

[18]James A. Brooks, *Mark*, The New American Commentary, vol. 23 (Nashville: Broadman, 1991), 71-72.

with their training."[19] This training was a special relationship. It would begin as a mentoring relationship and end with them becoming church leaders.

B. Ministry (14) - The twelve would be sent on ministry trips. They were not ready to lead ministry yet, because "their present place was with Jesus so that they might complete their training under him."[20] The remarkable fact is that "Jesus empowered the Twelve to work all the different kinds of miracles which he himself wrought."[21]

III. The Commission (15)

The leadership positions of the church are but extensions of Jesus' earthly ministry and are to be used in fulfilling the Great Commission. Jesus' ministry is still active through His followers in the church today. As a result each believer has an obligation to emulate Christ's ministry. His followers were authorized by the Great Commission to use their gifts and abilities in His Name. Garland's article contained a relevant observation, "All positions of leadership in the church are extensions of Christ's ministry, are used to fulfill His commission (Mt 28:18-20), are made possible by Christ's gifts (Eph 2:7-13), and are exercised for the growth and ministry of God's people (Eph 4:7-13) as servants of Christ (2 Cor 4:5)."[22] Everything the church does must be related to Christ's ministry of making disciples. It is the purpose and underlying theme of every activity. Because Christ is the Head of the church and His followers are still obedient to the Great Commission, the leadership reflects the direction of Jesus.

Conclusion: Jesus called men to enter into a special relationship with Him and be leaders of the church. Jesus is still calling leaders to serve in His church. Perhaps you sense that He is calling you today. The first step is to be saved and submit to His leadership in your life. Will you trust Him as Lord and Savior? Then you can begin to seek the area of service where He wants to place you. Will you respond to His call on your life?

<div align="center">

Sermon 3: Making Eternal Decisions
Luke 6:12

</div>

Introduction: What do you do when you are facing a huge decision? It may be a decision about your career. Do I pursue a promotion or not? Should I look for another job? For students, you have to decide what subjects to take at school or what you want to do when you leave school. What about decisions in relationships? How do you make wise decisions about major events in your life?

At some point in your life everyone has big decisions to make, You might be

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[19]Walter W. Wessell, *Mark*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1984), 642-43.

[20]Lenski, *The Interpretation of St. Mark's Gospel*, 142.

[21]Ibid.

[22]David E. Garland, "Summary of the Doctrine of Church Leaders," in *Disciple's Study Bible New International Version*, ed. Johnnie Godwin and Roy Edgemon (Nashville: Holman, 1988), 1698.

in the middle of a big decision right now. You're wondering "How should I handle this? What's the answer? Where do I turn for help?" I want to look at what Jesus did before he made a big decision because he made some good decisions. Jesus had the answer to making eternal decisions.

I. The Necessity of Prayer (13)

In this passage, Jesus was faced with a decision that would shape the rest of history. Have you ever been faced with such a decision? Probably not. Jesus at this time was selecting twelve men who would be trained and carry on his ministry when He died. But what if he made the wrong decision?

A. Jesus Prepared Himself to Make an Eternal Decision - Jesus was ready to select the leaders of the church, but He first prepared Himself. He invested a night in prayer before He chose the twelve. I find it both fascinating and instructive that Jesus found it necessary to pray. Luke emphasized Jesus' prayer life on especially momentous occasions.[23] Accordingly, he showed Jesus preparing Himself through prayer before the formal calling of the Twelve. There was great pressure on Jesus. Robertson pointed out that "Jesus had spent a whole night in prayer. It was a crisis, for, humanly speaking, all depended on the choice of these men."[24] That Jesus prayed was mentioned in Luke as an indication of the importance of the upcoming selection of the apostles.

B. Jesus Had a Routine Practice of Prayer - Allow me to quote Robert Stein who wrote about Luke's emphasis on prayer in the introduction to his commentary, "Several distinct Lukan emphases exist concerning Christian living. Only two will be mentioned here. The first involves the importance of prayer for the believer. Whereas the terms "prayer" and "pray" are found thirteen times in Mark and seventeen times in Matthew, they are found twenty-one times in Luke and twenty-five times in Acts. More significant, however, than the frequency of this concept in Luke-Acts is that it occurs at key times and places. The Gospel begins with prayer in the temple (1:9-10). After its brief summary of the Gospel's contents, Acts begins with the disciples' praying (1:14) and maintains this emphasis. Luke alone recorded that Jesus was praying at his baptism when he was anointed by the Spirit (see comments on 3:21) and that Jesus chose the Twelve after he had prayed all night (Luke 6:12). . . . Clearly for Luke prayer was seen as a vital and necessary part of the Christian life both individually and corporately."[25]

II. The Intensity of Prayer (12)

Official opposition from the Jewish leaders had begun to interfere with Jesus' earthly ministry and the need for guidance was evident at this point. Walter Liefeld wrote, "Jesus spent an entire night in prayer, a sure indication that the circumstances were pressing: the preceding controversy, the resultant threatening atmosphere, and the selection to be made of the twelve apostles. The second clause indicates that the first was not a routine devotional exercise."[26] One commentator showed the emphasis on Jesus'

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[23]Robert H. Stein, *Luke*, The New American Commentary, vol. 24 (Nashville: Broadman & Holman, 1992), 51-52.

[24]A. T. Robertson, "The New Departure," in *The Best of A. T. Robertson*, ed. Timothy George and Denise George (Nashville: Broadman & Holman, 1996), 53-54.

[25]Stein, *Luke*, 51-52.

[26]Walter L. Liefeld, *Luke*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1984), 888.

prayer by pointing out the repetition of the word for prayer in "both the verb and the noun."[27] He also pointed out that the form of the word used "emphasizes the long duration."[28] Prayer was essential to Jesus in the selection of these men.

A. Notice Jesus' Sincerity in Prayer - The emphasis on Jesus' prayer before His selection cannot be overstated. One author, speaking of Luke's repetition, wrote that it "places even greater emphasis on Jesus' prayer and heightens the importance of the forthcoming decision."[29] One writer observed that "decisive events often occur in the context of Jesus' praying (cf. 3:21; 9:18, 28-29; 11:1; 22:41).

B. Notice Jesus' Solitude in Prayer - Do you ever feel the weight of decisions on you? Do you feel that the whole world, or at least your future, rests on one decision? What did Jesus do? Verse twelve says that "it was at this time that He went off to the mountain to pray." He prayed alone. Solitude is a precious and rare thing for many. With so many electronic distractions, you may find it difficult to experience solitude. Jesus found a way to have it. He made it a priority. We should follow His example.

Darrell L. Bock wrote, "Having spent the night in prayer, Jesus is ready to act. He will make a selection from within the circle of disciples and train them for leadership."[30] Humanly speaking, the future of the Kingdom of God depended on the selection of these leaders. The men He chose would lead the church to carry out the Great Commission. It was an eternal decision.

III. The Continuity of Prayer (12)

It is important to note that "nowhere else is such a sustained period of prayer attributed to Jesus. Acts 1:2 establishes an equivalence between prayer here and the guidance of the Spirit."[31] Jesus' prayer life was especially highlighted when momentous events were imminent, but it doesn't stop here. The apostles apparently absorbed this lesson about prayer for we find that "becomes normative for later Christian appointments to office (Acts 1: 24; 6: 6; 13: 2-3; 14: 23)."[32] The early church followed the same pattern of prayer that the apostles had learned from Jesus.

Conclusion: If Jesus thought prayer was so important before making decisions, perhaps we should consider it important as well. The most important prayer that you can pray right now is a prayer to receive Jesus as Lord and Savior.

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[27]R. C. H. Lenski, *The Interpretation of St. Luke's Gospel* (Minneapolis: Augsburg, 1946), 335.

[28]Ibid., 335-36.

[29]Stein, *Luke*, 192.

[30]Darrell L. Bock, *Luke 1:1-9:50*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1994), 540.

[31]John Nolland, *Luke 1-9:20*, Word Biblical Commentary, vol. 35A (Dallas: Word, 1989), 269.

[32]Ibid.

Sermon 4: Making Acquaintances
John 1:35-42

Introduction: Much of the first chapter of John introduces five disciples, who would later be apostles, and records their initial meetings with Jesus. One author wrote of John chapter one, that "these next three stories (1:29-34, 35-42, 43-51) are like three beautiful cameos that reveal a series of fascinating confessional identifications of Jesus."[33]

The Gospels described a progression of commitment for the Twelve, characterized by three levels of relationship. The first level was an initial acquaintance, which required very little commitment. A few of these initial meetings are recorded in Scripture. The second level was expressed by a commitment to discipleship. It was distinguished by Jesus' issuing an invitation to, "Follow Me" (Matt 4:19). The third level of relationship was marked by a formal call to leadership and a mentoring relationship. Sometimes these levels overlapped, as in the case of Levi, also known as Matthew, whose initial meeting and calling seem to be simultaneous (Luke 5:27).

I. Come and See (35-39)

John did not record the official, public call of the Twelve, but rather recorded portions of their individual personal interviews with Jesus. He provided a glimpse of Jesus' early interaction with the disciples that the other Gospels did not record. These private interviews are not the same as the official call to the Twelve in the synoptic Gospels. As Leon Morris wrote, "There is an account of a 'call' in the Synoptists (e.g. Mark 1:16-20), but it differs greatly from this."[34] John's account showed an informal period of acquaintance before the formal call was issued.

The introductory meeting was an initial step in following Jesus. The first meetings happened on the day John the Baptist announced Jesus as the Messiah, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29). Afterwards, two of John's disciples initiated contact with Jesus.[35]

II. Follow Me (43)

An indication of eagerness is found in the word 'followed' (John 1:37). George Beasley-Murray wrote, "'They followed,' is literally meant, but the nature of the narrative indicates it as a first step towards becoming disciples of Jesus."[36] These

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[33]Gerald L. Borchert, *John 1-11*, The New American Commentary, vol. 25A (Nashville: Broadman & Holman, 1995), 133-34.

[34]Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), 155.

[35]There is disagreement about the identity of the unnamed disciple. Most commentators tacitly agree that it was the apostle John, but some question remains about his identity. For the purpose of the present study, it will be assumed that it was John, the beloved disciple.

[36]George R. Beasley-Murray, *John*, Word Biblical Commentary, 2nd ed., vol. 36 (Waco, TX: Word, 1999), 26.

personal interactions between Jesus and the first disciples is indicative of relationships with the other disciples.

From the first day, Andrew and the unnamed disciple were eager followers. Borchert described a "transfer process,"

> The two disciples who heard John's announcement and who epitomized in their actions this transfer process turned from John and followed (*ekolouthesan*) Jesus (1: 37). Disciples, learners, or followers in the first century were quite literally people who followed (walked after) a teacher and learned from both the words and actions of their mentor. The fact that they asked Jesus where he was staying or abiding (*meneis*) confirmed their intention of becoming his disciples.[37]

Here is more than passing interest; this is an intentional desire to be a disciple. These men took an initial step, which led to continuously following Jesus. These disciples began with an inquiry about Jesus' living arrangements, but after spending time with Him they were focused on His Person rather than His residence.

III. Bring Your Friends (41-42)

A. Bring Your Friends, No Matter What Kind of Reputation They Have - Convinced of Jesus' Messianic standing, Andrew introduced his brother Peter. With scarce more than a mention, and no recorded response from Peter, Jesus pronounced him a part of the group. Merrill Tenney offered an interesting analysis of Jesus' interview with Peter and His ability to discern Peter's true nature:

> The simple pronouncement . . . was really a diagnosis of Peter's personality. Simon, or Simeon (cf. Acts 15:14), was the name of Jacob's second oldest son (Gen. 29:33), who, with his brother Levi (29:34), had ruthlessly avenged the violation of their sister by one of the Canaanite princes (Gen 34:25-31). The rash and impulsive character of Simeon was mirrored in Simon, whose conduct as reported by all the Gospels reflects the same recklessness and tendency to violence (cf. John 18:10). Jesus accepted Simon as he was but promised that he should become Cephas, an Aramaic name, which, like the Greek "Peter," means "a rock." The development of Peter as recorded in this Gospel demonstrates the progress of that change.[38]

B. Bring Your Friends, Jesus Can Change them - Jesus looked at Peter's potential for leadership rather than at his instability. The interview emphasized the need to discern potential in those who are committed to following Christ. We should be concerned about bringing our friends to Jesus and allow Him to do the rest.

Conclusion: Jesus did not begin with a demand of His disciples, but with an offer. He made the same offer to the first disciples that he makes to us today. So, what is the offer that He makes? What does Jesus ask of us and what does He promise in return? His invitation is come and see, follow Me, and bring your friends.

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[37]Borchert, *John 1-11*, 141.

[38]Merrill C. Tenney, *The Gospel of John*, in vol. 9 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan, 1981), 40.

Sermon 5: Great Expectations
John 1:43-51

Introduction: We saw last time how Jesus made acquaintances, invited disciples to follow, and saw the potential in questionable persons. The Lord has great expectations for you. You never know how God will use someone after they are saved. There will be a ripple effect from your life to another and to others after that.

Each person has a different story about how he came to know Christ and how he arrived in his present situation. One thing is similar, however, there is divine intervention in your life that brought you to this point in your life.

There seems to be no pattern for arranging a mentoring relationship other than that Jesus was open to meeting new people and exploring the possibilities of a new relationship. Sometimes Jesus took the initiative and sometimes the follower took the initiative. Jesus took the initiative in calling Philip. Morris wrote, "In the previous section Jesus is not said to have done anything to draw Andrew and the others. They heard the Baptist's words and followed or were brought by one another. Here Jesus takes the initiative."[39] There seems to be no pattern for arranging a mentoring relationship other than that Jesus was open to meeting new people and exploring the possibilities of the relationship.

I. There Should Be a Growing Relationship among Followers of Christ (43)

The next level of relationship was Jesus' invitation to certain of His followers. At different points in the early relationship of Jesus and His disciples, He would call them with the words, "Follow me" (John 1:43, Matt 4:19). Robert Sloan pointed out that "the verb 'follow' became something of a technical term Jesus used to call His disciples, who were then called 'followers' (Mark 4:10). These 'followers' included a larger company of people from whom He selected the twelve (Mark 3: 7-19; Luke 6:13-17)."[40] Jesus invited some, from the large crowds of people who were already following Him, to a more intentional mentoring relationship that would eventually result in their becoming the leaders of the church.

Jesus began His ministry in Galilee taking with Him the four fishermen whom He had befriended. There was a period during the first tour of Galilee in which some disciples would occasionally follow Jesus. These men followed Him and observed His ministry. As the Galilean ministry progressed, Jesus began to experience significant opposition from the religious establishment. Consequently, at the end of the first tour of Galilee, He was ready to select the twelve disciples.

II. There Should Be a Common Practice Among Followers of Christ (44-46)

It should be pointed out that these disciples were active in bringing others to Jesus. Philip found Nathanael and brought him to Jesus. In the conversation, Nathanael

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[39]Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), 161.

[40]Robert Sloan, "Disciples, Apostles," in *The Holman Bible Dictionary*, ed. Trent Butler (Nashville: Holman, 1991), 366.

objected to the Messiah coming from Nazareth. Philip invited him with words reminiscent of those previously used by Jesus, "Come and see." (Compare verse 39.) Philip continued until he persuaded Nathanael to meet Jesus. That is what we should do.

There is one thing that the disciples did on a regular basis; they actively brought a diversity of persons to Christ. You and I may have different circumstances in life, but there is one thing that should be similar; we should actively search for others to bring to Christ.

III. There Should Be an Upstanding Character Among Followers of Christ (47-51)

Upon meeting Jesus, the conversation revealed Nathanael's sincere character. William Hendriksen offered this commentary on the encounter,

It becomes apparent that throughout this account of his conversation with Nathaniel [sic], Christ is thinking of the patriarch Jacob. With reference to the latter, father Isaac had complained, speaking to his son Esau, 'Thy brother came with guile, and has taken away thy blessing' (Gen. 27: 35; see also the following verse). The employment of trickery for selfish advantage characterized not only Jacob himself (see also Gen. 30:37-43) but also his descendants (cf. Gen. 34). A really honest and sincere Israelite, a Jew without duplicity, had become such an exception that at the approach of Nathaniel Jesus exclaimed, "Look, truly an Israelite in whom deceit does not exist.[41]

Nathanael was not characterized by duplicity, or guile, but he sincerely sought the truth about the Messiah. Andreas Kostenberger emphasized the point as well, "This attitude stood in sharp contrast not only with Jacob of old, but also with the hypocrisy of the Pharisees."[42] Jesus reserved some of His most severe criticism for hypocrisy and expressed delight in a follower who was without it. Nathanael was an example of the character that Jesus wanted in His leaders.

One thing Jesus clearly commended was that person who had an upstanding character, but even a person with upstanding character sees his need of confessing Christ. Notice that Nathanael confessed Jesus as "the Son of God." You may be an upstanding person, but you still need Jesus. Only by trusting Jesus can you be saved.

Jesus wanted to show Nathanael that there were greater things to experience with God. In verse fifty-one, Jesus said, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man."

Conclusion: Making new acquaintances and inviting others to come to know Christ is a common theme among His followers. Have you invited others to come to Christ? Have you trusted Christ yourself? Salvation is for everyone, not just terrible people, but good people as well.

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[41]William Hendriksen, *Exposition of the Gospel According to John*, New Testament Commentary (Grand Rapids: Baker, 1953), 110.

[42]Andreas J. Kostenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2004), 82.

Sermon 6: Jesus Sends His Followers Out
Luke 9: 1-6, 10-11

Introduction: Luke 9:1-6 records another turning point in the mentoring of the Twelve, the account of their first ministry efforts without Jesus present.   His absence was a new aspect of their mentoring relationship, but added to it was the responsibility of reporting to Him with the results of their ministry. Before that they had observed Jesus' ministry, at that point they became participants in His ministry. Short-term ministry opportunities would prepare them for a much larger mission. Nolland wrote, "Now the fishing 'associates for Jesus,' who were called for their task in the section 5:1-6:16, are specifically set to work by Jesus."[43] Here is the beginning of fruitful ministry for the apostles. They became active agents in ministry under the tutelage of Jesus.

I. Jesus Authorized The Twelve (1)

Their involvement in ministry gave them the practical experience they would need. Jesus recognized their lack of experience and made opportunities for them to serve. Green examined their relationship,

> With the opening of ch. 9, the narrative revolves more narrowly around the relationship of Jesus and the twelve. Like 9:1, 8:1 had also mentioned the twelve as a discreet group, recalling the selection of twelve apostles from among the larger group of disciples in 6:12-16. It is significant that, though in some ways segregated within this larger group, the twelve have fulfilled no unique function within the ministry of Jesus thus far. Along with many others they have been Jesus' companions. Luke refers to them as "disciples" in v 14, reminding us of their affinity with the larger group of Jesus' followers, but his more focused concern with the twelve is marked by the appearance of more restricted language ("twelve," "apostles") in vv 1, 10, and 12."[44]

Jesus allowed them some freedom, although still under His authority, to obtain practical ministry experience and waited for their report. Nolland wrote, "Luke here anticipates the post-Pentecost mission, in which the apostles (and others) will on a much grander scale be empowered by the exalted Lord to be his witnesses to the ends of the earth (Acts 1:8)."[45] These practical ministry projects were an important part of the mentoring relationship of Jesus and the Twelve. The church would benefit later from the experience that the apostles received during the ministry phase of their mentoring relationship.

Before the apostles went out to do ministry, Jesus empowered them to do ministry. Luke 9:1 states, "He called the twelve together, and gave them power and authority over all the demons, and to heal diseases." Jesus' mentoring process included a gradual transfer of authority to the church leaders. Bock recognized this authority: "Their authority is like Jesus', but it is clearly derived from him."[46] Jesus had an intentional

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[43]Nolland, *Luke 1-9:20*, 425.

[44]Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1997), 356.

[45]Nolland, *Luke 1-9:20*, 425-26.

[46]Bock, *Luke 1:1-9:50*, 809.

process of getting them prepared for His absence.

Next, Jesus gave them a logistical briefing. He gave them instructions about what to take with them, how to respond to those who received them, and what to do in case they are not received well. Jesus forbade any extra provisions for the trip: no extra food, no extra finances, and no extra clothing. They were not to take provisions, but depend upon the generosity of those to whom they ministered. If the intended recipients of the message rejected the apostles' needs, then they rejected the message as well. He further instructed them about how to treat those who rejected the message by saying, "As for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them" (Lu 9:5).

II. Jesus Sent Them (2, 6)

A. From Disciples to Apostles - The Twelve became apostles by virtue of the fact that Jesus sent them out to minister in His Name. They had first followed Him as disciples. Then He officially called them to be His apostles. Finally, Jesus put their apostleship into practice by sending them out to serve in His Kingdom. He demonstrated His ministry, then sent them on ministry outings. These first efforts at ministry were but preparation for a much greater mission.

B. From Supervised Ministry to More Independent Ministry - The introduction of the Twelve to independent ministry was essential to the future success of the Gospel. Stein observed, "Having been taught by Jesus, armed with their knowledge of the 'secrets' of God's kingdom, they went out to proclaim the message of the kingdom and its Lord. The Twelve's mission served as an apprenticeship for their ultimate mission (24:45-49)."[47]

They were still under Jesus' instruction, but now the Twelve would venture beyond His presence. Bock wrote, "This is the beginning of active ministry for those who have followed Jesus, an initial fulfillment of [Luke] 5:10 and 6:12-16."[48] The Twelve would begin to experience just what it meant when Jesus promised to make them "fishers of men" (Mark 1:17).

III. Jesus Listened to Them (10-11)

A. Ministry Reports - After the ministry outing, Jesus reviewed their activities with them. Luke 9:10 stated, "And when the apostles returned, they gave an account to Him of all that they had done." Mark 6:30 added, "And the apostles gathered together with Jesus; and they reported to Him all that they had done and taught." The results of the review are apparent. First, Jesus held the Twelve accountable in their ministry efforts. He wanted to know all about their work. Second, He wanted to find out what they were thinking. Later, Jesus would question them, "Who do the multitudes say that I am?" (Lu 9:18). Questioning was a favorite way for Jesus to assess the progress of His apostles. He not only wanted to know what the crowd thought, He wanted to know how they were progressing in their understanding of Him.

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[47]Stein, *Luke*, 266.

[48]Bock, *Luke 1:1-9:50*, 809.

B. Ministry Retreats - Jesus initiated a series of retreats, or ministry withdrawals, after the first mission trip. When Jesus heard the report of the apostles, He took them on their first retreat, "When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida" (Luke 9:10). Apparently the report of the Twelve and the large crowds of people clamoring for attention revealed their need for rest. Jesus proposed the idea for rest to the Twelve. They may have been unaware of their need for repose, but Jesus was aware of it. Ministry was physically demanding and with continued serving came a need for rest.

Conclusion: Jesus invested a significant amount of time mentoring church leaders. He intentionally involved the disciples in ministry to ensure that they would be prepared to lead in Great Commission activities after His departure. Are you involved in ministry? If you are saved, Jesus wants to send you out to do ministry. If you are not saved, Jesus wants to save you and change your life completely. I invite you to receive Jesus into your heart today.

<div align="center">

Sermon 7: Marching Order
Matthew 28:18-20

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Introduction: The culmination of Jesus' mentoring ministry is recorded in the Great Commission. One well-known account of it is found in Matthew 28:18-20. The other Gospels and Acts also record it in various forms. The Great Commission is not only the formal transfer of leadership from Jesus to the apostles, but also gives insight into Jesus' goal for mentoring leaders.

I. Jesus Gave Orders with Authority (18)

A. Jesus' Authority - Authority was a recurring theme in the Gospels. The apostles were given increasing authority by Jesus as they continued to serve with Him. According to Carson, the subject was "heavily stressed in this Gospel."[49] Jesus did not have less authority during His earthly ministry. As Carson indicated, "It is not Jesus' authority per se that becomes more absolute. Rather, the spheres in which he now exercises authority are enlarged to include all heaven and earth, i.e., the universe."[50] With the giving of the Great Commission, the reason for the increased authority became clear. Jesus intended to transfer responsibility for continuing His work to the church.

B. Our Responsibility - The responsibility of the church is to serve Jesus in reaching the world. It is because He had been given all authority that "Jesus has the right to issue his followers their 'marching orders.'"[51] Carson pointed out that "two features tie the command to Jesus' universal authority."[52] The first is that "the dawning of the new

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[49]Carson, *Matthew*, 594.

[50]Ibid.

[51]Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 431.

[52]Carson, *Matthew*, 594.

age of messianic authority changes the circumstances and impels his disciples forward to a universal ministry he himself never engaged in during the days of his flesh."[53] The second feature is that "his followers may go in confidence that their Lord is in sovereign control of 'everything in heaven and on earth.'"[54] The church was given the authority to act in His name and the promise that He has everything under control.

II. Jesus Gave Orders for Action (19-20a)

A. A Monumental Task - "Go therefore and make disciples of all the nations." A look at some key words in the Great Commission reveals directives for the newly appointed leaders. Examining the verb structure reveals the thrust and emphases of the leaders' work. The Great Commission as recorded in Matthew includes one command modified by three participles. The only imperative, and consequently the thrust of the Great Commission, is to "make disciples." D. A. Carson wrote, "In the Greek, 'go' – like 'baptizing' and 'teaching' – is a participle. These are action words and should be obeyed.

B. A Meaningful Touch - We are to make disciples. Only the verb 'make disciples' is imperative."[55] Carson concluded, "The main emphasis, then, is on the command to 'make disciples,' which in Greek is one word, *matheteusate*."[56] The thrust of the Great Commission is a command from Jesus to "make disciples."

The participles modifying the main verb in the Great Commission are "going," "baptizing," and "teaching." The first participle is attached to the command in such a way as to become part of the command itself. Craig L. Blomberg wrote: "Matthew frequently uses "go" as an introductory circumstantial participle that is rightly translated as coordinate to the main verb—here 'go and make.'"[57] William Hendriksen agreed: "In such cases the participle as well as the verb that follows it can be—in the present case must be—interpreted as having imperative force."[58] The emphasis of Jesus' command is to "go and make disciples."

The other two participles give integral elements of the Great Commission, "baptizing," and "teaching." Baptism is a one-time initiatory event that symbolizes the beginning of new life. Teaching is an on-going process provided by the church to instill the disciplines of following Christ in the life of the new convert. R. T. France wrote, "Hitherto Jesus alone has been the teacher, and the verb has not been used by Matthew of

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[53]Ibid., 595.

[54]Ibid.

[55]Ibid.

[56]Ibid., 595-96.

[57]Blomberg, *Matthew*, 431.

[58]William Hendriksen, *Exposition of the Gospel According to Matthew*, New Testament Commentary (Grand Rapids: Baker, 1973), 999.

his disciples' ministry. Now they take over his role of teaching, which is the necessary application of his 'authority' (v. 18)."[59] Jesus had taught the multitudes, but now He charged the apostles with the responsibility of teaching. Those who had been taught would become the teachers and the process would repeat with each new generation of believers.

III. Jesus Gave Orders with Affirmation (20)

        A. Cooperation - As the church cooperates, it can accomplish the Great Commission. A balanced ministry is imperative for the church to be healthy. Blomberg wrote, "Individuals who have differing gifts should be encouraged to expend most of their energies developing their strengths, whether evangelizing or nurturing, speaking or serving. Nevertheless, Jesus calls all Christians to be both witnesses and disciplers."[60] Our mandate is to work together to accomplish the Great Commission.

        B. Continuation - The torch was passed to Jesus' followers to continue the work that He had begun. Each successive generation must realize the responsibility of being involved in the Great Commission and renew a commitment to continue it. He promised His presence "even to the end of the age."

        Conclusion: What about you? Have you trusted Jesus to save you? I invite you to believe in the Lord Jesus Christ today. Perhaps you are already saved and you need to become active in serving Him. Will you get involved in the Great Commission? Do you believe Jesus will be with you?

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[59]France, *The Gospel According to Matthew*, 415.

[60]Blomberg, *Matthew*, 433.

APPENDIX 7

POST-PROJECT QUESTIONNAIRE

Agreement to Participate: The research in which you are about to participate is designed to evaluate your understanding of leadership, authority, and ministry in the local church. This research is being conducted by Darryl Taylor for purposes of project research for the Doctor of Ministry program at Southern Baptist Theological Seminary. In this research, you will be asked to respond to a series of questions. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.
By your completion of this survey, you are giving informed consent for the use of your responses in this research.
Please use the scale below to respond to the following statements.

1	2	3	4	5
SA=Strongly Agree	A=Agree	U=Undecided	D=Disagree	SD=Strongly Disagree

____　　1. Leaders should be involved in the Great Commission.

____　　2. Leaders should witness on a regular basis.

____　　3. Leaders should be involved in outreach ministry.

____　　4. Leaders should pray for the lost on a regular basis.

____　　5. Leaders should be trained in leadership.

____　　6. Leaders should be involved in ministry with the congregation.

____　　7. Leaders should be involved in training others in ministry.

____　　8. Leaders should mentor other believers.

____　　9. Leaders should know how to use spiritual gifts to accomplish the Great Commission.

____　　10. Leaders should be mentored.

____　　11. There are six purposes of the church.

____　　12. Our church would benefit from a mentoring program.

Focus Group Discussion Questions

Please use the space provided to respond to the following questions.

1. Are you presently involved in the leadership of the church?

2. List the six purposes of the church.

     1.

     2.

     3.

     4.

     5.

     6.

3. Explain how you are involved in any of the six purposes of the church.

4. List any spiritual gifts that you have.

5. How have you influenced others to be involved in this congregation?

APPENDIX 8

PRE-PROJECT QUESTIONNAIRE DATA

Table A1. Pre-project questionnaire data

Question	SA	A	U	D	SD
1. Leaders should be involved in the Great Commission.	4	2	0	0	0
2. Leaders should witness on a regular basis.	4	2	0	0	0
3. Leaders should be involved in outreach ministry.	4	2	0	0	0
4. Leaders should pray for the lost on a regular basis.	5	1	0	0	0
5. Leaders should be trained in leadership.	4	2	0	0	0
6. Leaders should be involved in ministry with the congregation.	4	2	0	0	0
7. Leaders should be involved in training others in ministry.	2	3	1	0	0
8. Leaders should mentor other believers.	3	3	0	0	0
9. Leaders should know how to use spiritual gifts to accomplish the Great Commission.	2	4	0	0	0
10. Leaders should be mentored.	3	2	1	0	0
11. There are six purposes of the church.	2	2	2	0	0
12. Our church would benefit from a mentoring program.	3	3	0	0	0

Question	Response	
	Yes	No
1. Are you presently involved in the leadership of the church?	2	4

Question	Response
2. List the six purposes of the church.	"Helping others in the community." "Witnessing, praying, giving." "Being faithful and prayer." "Knowing how to tell others about God." "Study God's Word." "Study the Bible and pray and help others."

Table A1 – Continued. Pre-project questionnaire data

Question	Response
3. Explain how you are involved in any of the six purposes of the church.	"Prayer for others." "Teaching." "Singing." "Gideon work."

Question	Response
4. List any spiritual gifts that you have.	"Discernment, Prayer, Leadership." "Leadership." "Mercy, pastor teacher." "Humility, prayer, grace."

Question	Response
5. How have you influenced others to be involved in this congregation?	"Invitation." "Personal witness." "Public testimony as to attending the church." "Show them there is a need for help and encourage them to get involved."

APPENDIX 9

POST-PROJECT QUESTIONNAIRE DATA

Table A2. Post-project questionnaire data

Question	SA	A	U	D	SD
1. Leaders should be involved in the Great Commission.	6	0	0	0	0
2. Leaders should witness on a regular basis.	5	1	0	0	0
3. Leaders should be involved in outreach ministry.	6	0	0	0	0
4. Leaders should pray for the lost on a regular basis.	6	0	0	0	0
5. Leaders should be trained in leadership.	4	2	0	0	0
6. Leaders should be involved in ministry with the congregation.	5	1	0	0	0
7. Leaders should be involved in training others in ministry.	5	1	0	0	0
8. Leaders should mentor other believers.	4	2	0	0	0
9. Leaders should know how to use spiritual gifts to accomplish the Great Commission.	4	2	0	0	0
10. Leaders should be mentored.	4	2	0	0	0
11. There are six purposes of the church.	6	0	0	0	0
12. Our church would benefit from a mentoring program.	5	1	0	0	0

Question	Yes	No
1. Are you presently involved in the leadership of the church?	5	1

Question	Response
2. List the six purposes of the church.	"Prayer, ministry, evangelism, worship, fellowship, discipleship" "Prayer, worship, evangelism, discipleship, ministry, fellowship" "Prayer, fellowship, worship, evangelism, ministry, discipleship" "Worship, fellowship, discipleship, evangelism, prayer, and ministry" "Worship, fellowship, discipleship, evangelism, pray, ministry" "Witnessing, worship, study, pray, fellowship, work"

Table A2 – Continued. Post-project questionnaire data

Question	Response
3. Explain how you are involved in any of the six purposes of the church.	"Worship with church."
	"Pray & Minister to others."
	"Share Jesus with my family and friends."
	"Witness & Consistent prayer life."
	"Have consistent ministry in the church."
	"Fellowship with fellow Christians."
	"Prayer for the lost and for church outreach ministry."
	"Evangelism through personal witnessing and ministry through children's ministry."
	"Worship discipleship and fellowship through Sunday School participation."
	"Witness, Worship, Pray (Study)."
	"Ministering and outreach with ministry."

Question	Response
3. Explain how you are involved in any of the six purposes of the church.	"Praying with wife & children."
	"Witnessing to co-workers."
	"Fellowshipping with Sunday School class."
	"Witness to the lost."
	"Pray."
	"Fellowship in ministry."
	"Minister to those in need."
	"Discipled in Sunday School."

Table A2 – Continued. Post-project questionnaire data

Question	Response
4. List any spiritual gifts that you have.	"Teaching. Prophecy. Shepherding." "Service. Exhortation. Giving." "Encouragement. Teaching. Administration." "Visiting others. Making new people feel at home." "Teaching. Shepherding. Exhortation." "Teaching. Prophecy. Giving."

Question	Response
5. How have you influenced others to be involved in this congregation?	"I have talked with my neighbors and visited friends." "Have invited several couples to church." "Personal witnessing." "Working on this project with others and visiting people." "Talking to the people we visited." "Witnessed to others."

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ABSTRACT

DEVELOPING ADULT CHURCH LEADERS THROUGH
MENTORING AT BETHEL BAPTIST CHURCH
CLINTON, TENNESSEE

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The Southern Baptist Theological Seminary, 2011
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This project presents a process for mentoring church leaders in a local congregation based on the example of Jesus and His twelve disciples. Chapter 1 contains the purpose, goals, context, and rationale as well as giving definitions and limitations and research methodology for the project.

Chapter 2 examines the biblical foundations for mentoring based on the gospel accounts. The theological framework for mentoring relationships is also considered. Chapter 3 explores the practical and theoretical aspects of mentoring relationships.

Chapter 4 shows the process used in the project to develop church leaders through mentoring. It also follows the activities of a mentor and six mentees through fifteen weeks of ministry and mentoring.

Chapter 5 offers an evaluation of the project through analysis of data, evaluation of the project goals and process, theological and personal reflection, and implications for further study. The project concludes that mentoring relationships can be beneficial in advancing the Great Commission.

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